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Editor: Walter William Skeat

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TRANSCRIBER'S NOTE

There were many quite different printings of this Book of Husbandry. As the editor of this printing, Rev. Walter Skeat, notes in his Introduction: "The present volume contains a careful reprint of Berthelet's edition of 1534" collated throughout "with the curious edition of 1598" that was authored by "I. R."—his actual name is unknown.

This "careful reprint" retains all the spelling variations and inconsistencies of those original editions, and so does this etext. The Notes and Sidenotes produced by Skeat are of course in modern (1882) English. He has inserted some corrections to the reprinted text; these are shown in [brackets]. Obvious typographical errors and punctuation errors in his Notes and Sidenotes have been corrected after careful comparison with other occurrences within the text and consultation of external sources.

Some minor changes are listed at the end of the book.

Footnote anchors are denoted by [number], and the footnotes have been placed at the end of each major section of the book.

The line numbering on each section of the reprinted 1534 text has been retained and is shown as a number (4, 8, 12 etc) on the left side of the etext. Original line-breaks in the 1534 text have not been retained.

FITZHERBERT'S

BOOK OF HUSBANDRY.

1534.

The

Book of Husbandry,

BY

MASTER FITZHERBERT.

Reprinted from the Edition of 1534,

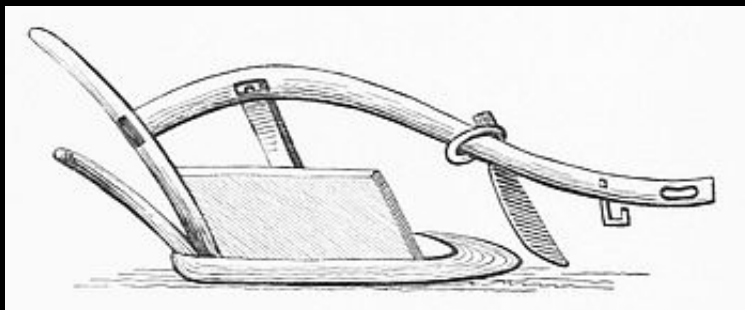
AND EDITED

WITH AN INTRODUCTION, NOTES, AND GLOSSARIAL INDEX,

BY

THE REV. WALTER W. SKEAT, M.A.,

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UNIVERSITY OF CAMBRIDGE.



LONDON:

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BY TRÜBNER & CO., LUDGATE HILL.

1882.

HERTFORD:

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INTRODUCTION.

One question of chief interest respecting the volume here printed is—who was the author? We know that his name was “Mayster Fitzherbarde” (see p. 125), and the question that has to be settled is simply this—may we identify him with Sir Anthony Fitzherbert, judge of the Common Pleas, the author of the *Grand Abridgment of the Common Law*, the *New Natura Brevium*, and other legal works?

The question has been frequently discussed, and, as far as I have been able to discover, the more usual verdict of the critics is in favour of the supposed identity; and certainly all the evidence tends very strongly in that direction, as will, I think, presently appear.

Indeed, when we come to investigate the grounds on which the objections to the usually received theory rest, they appear to be exceedingly trivial; nor have I been very successful in discovering the opposed arguments. Bohn’s edition of Lowndes’ *Bibliographer’s Manual* merely tells us that “the treatises on Husbandry and Surveying are by some attributed to the famous lawyer Sir Anthony Fitzherbert, by others to his brother John Fitzherbert.”

In the Catalogue of the Huth Library, we find this note: “The Rev. Joseph Hunter was the first person to point out that the author of this work [Fitzherbert’s *Husbandry*] and the book on Surveying was a different person from the judge of the same name.” It will be at once observed that this[viii] note is practically worthless, from the absence of the reference. After considerable search, I have been unable to discover

where Hunter's statement is to be found, so that the nature of his objections can only be guessed at.

In Walter Harte's *Essays on Husbandry* (ii. 77) we read—"How Fitzherbert could be a practitioner of the art of agriculture for 40 years, as he himself says in 1534, is pretty extraordinary. I suppose it was his country amusement in the periodical recesses between the terms." We are here presented with a definite objection, grounded, as is alleged, upon the author's own words; and it is most probable that Harte is here stating the objection which has weighed most strongly with those who (like Hunter) have objected to the current opinion. The answer to the objection is, I think, not a little remarkable, viz. that the alleged statement is *not* the author's at all. By turning to p. 125, it will be seen that it was Thomas Berthelet the printer who said that the author "had exercysed husbandry, with greate experyence, xl. years." But the author's *own* statement, on p. 124, is *differently worded*; and the difference is material. He says: "and, as touchynge the poyntes of husbandry, and of other artycles conteyned in this present boke, I wyll not saye that it is the beste waye and wyll serue beste in all places, but I saye it is the best way that euer I coude proue by experyence, the whiche haue *ben an housholder* this xl. yeres and more, and haue assaied many and dyuers wayes, and done my dyligence to proue by experyence which shuld be the beste waye." The more we weigh these words, the more we see a divergence between them and the construction which might readily be put upon the words of Berthelet; a construction which, in all probability, Berthelet did not specially intend. Any reader who hastily glances at Berthelet's statement would probably deduce from it that the author was a farmer merely, who had[ix] had forty years' experience in farming. But this is not what we should

deduce from the more careful statement of the author. We should rather notice these points.

1. The author does not speak of husbandry *only*, but of *other points*. The other points are the breeding of horses (not a necessary part of a farmer's business), the selling of wood and timber, grafting of trees, a long discourse upon prodigality, remarks upon gaming, a discussion of "what is riches," and a treatise upon practical religion, illustrated by Latin quotations from the fathers, and occupying no small portion of the work. This is not the work of a practical farmer, in the narrow acceptation of the term, meaning thereby one who farms to live; but it is clearly the work of a country gentleman, rich in horses and in timber, acquainted with the extravagant mode of life often adopted by the wealthy, and at the same time given to scholarly pursuits and to learned and devout reading. Indeed, the prominence given to religious teaching can hardly fail to surprise a reader who expects to find in the volume nothing more than hints upon practical agriculture. One chapter has a very suggestive heading, viz. "A lesson made in Englysshe verses, that a *gentylmans seruaunte* shall forget none of his gere *in his inne behynde hym*" (p. 7). This is obviously the composition of a gentleman himself, and of one accustomed to take long journeys upon horseback, and to stay at various inns on the way.[1]

2. Again he says, "it is the best way that euer I coude proue by experyence, the whiche ... haue assaied *many and dyuers* wayes, and done my dyligence to proue by experyence which shuld be the beste waye." Certainly this is not the language of one who farmed for profit, but of[x] the *experimental* farmer, the man who could afford to lose if things went wrong, one to whom farming was an amusement and a

recreation, and who delighted in trying various modes that he might benefit those who, unlike himself, could not afford to try any way but that which had long been known.

3. We must note the language in which he describes himself. He does not say that he had "exercised husbandry" for forty years, but that he had "been a householder" during that period. The two things are widely different. His knowledge of agriculture was, so to speak, accidental; his real employment had been to manage a household, or, as we should rather now say, to "keep house." This, again, naturally assigns to him the status of a country gentleman, who chose to superintend everything for himself, and to gain a practical acquaintance with everything upon his estate, viz. his lands, his cattle, his horses, his bees, his trees, his felled timber, and the rest; not forgetting his duties as a man of rank in setting a good example, discouraging waste, giving attention to prayer and almsgiving, and to his necessary studies. "He that can rede and vnderstande *latyne*, let hym take his booke in his hande, and looke stedfastely vppon the same thynge that he readeth and seeth, *that is no trouble to hym*," etc. (p. 115). Are we to suppose that it could be said generally, of farmers in the time of Henry VIII., that Latin was "no trouble to them"? If so, things must have greatly changed.

I have spoken of the above matter at some length, because I much suspect that the words used by Berthelet are the very words which have biassed, entirely in the wrong direction, the minds of such critics as have found a difficulty where little exists. It ought to be particularly borne in mind that Berthelet's expression, though likely to mislead *now*, was not calculated to do so at the time, when the authorship of the[xi] book was doubtless well known. And we shall see presently that Berthelet himself

entirely believed Sir Anthony to have been the author of this Book on Husbandry.

Another objection that has been raised is founded upon the apparent strangeness of the title "Mayster Fitz-herbarde" as applied to a judge. The answer is most direct and explicit, viz. that the printer who uses this title did so wittingly, for he is *the very man* who helps us to identify our author with the great lawyer. It is therefore simply impossible that he could have seen any incongruity in it, and any objection founded upon it must be wholly futile. The title of *master* was used in those days very differently to what it is now. Foxe, in his Actes and Monuments, ed. 1583, p. 1770, tells us how "maister Latymer" encouraged "maister Ridley," when both were at the stake; and, chancing to open Holinshed's History (ed. 1808, iii. 754), I find a discourse between Wolsey and Sir William Kingston, Constable of the Tower, in which the latter is called "master Kingston" throughout.

I cannot find that there is any reason for assigning the composition of the Book of Husbandry to John Fitzherbert, Sir Anthony's brother. It is a mere guess, founded only upon the knowledge that Sir Anthony had such a brother. It looks as though the critics who wish to deprive Sir Anthony of the honour of the authorship think they must concede somewhat, and therefore suggest his brother's name by way of compensation.

We have no proof that John Fitzherbert ever wrote anything, whilst Sir Anthony was a well-known author. All experience shows that a man who writes one book is likely to write another.

When we leave these vague surmises and come to consider the direct

evidence, nearly all difficulties cease. And first, as to external evidence.

[xii]

The author of the Book of Husbandry was also author of the Book of Surveying, as has always been seen and acknowledged.[2] The first piece of distinct evidence on the subject is the statement of Thomas Berthelet. He prefixed some verses to Pynson's edition of the Book of Surveying (1523), addressing the reader as follows:

" This worthy man / nobly hath done his payne

I meane hym / that these sayde bokes[3] dyd deuyse.

He sheweth to husbandes / in right fruteful wyse

The manyfolde good thynges / in brefe sentence

Whiche he hath well proued / by long experyence.

¶ And this[4] I leaue hym / in his good wyll and mynde

That he beareth / vnto the publyke weale.

Wolde god *noblemen* / coude in their hertes fynde

After such forme / for the cōmons helth to deale;

It is a true token / of *hyghe loue and zeale*

Whan *he* so delyteth / and taketh pleasure

By his busy labour / *mens welth to procure."*

This cannot well be mistaken. It is obvious that Berthelet believed the author to be a *nobleman*, one who "shewed things to husbands" which he had gained by his own "long experience;" one who wrote out of the "good will and mind that he bare unto the public weal," thereby proving his "high love and zeal," in that he delighted "to procure men's wealth," *i.e.* the welfare of others, not his own riches, by means of his "busy labour." We hence conclude that Berthelet knew perfectly well who the author was; and indeed it would have been strange if he did not, since he was writing in 1523 (while the author was still alive), and subsequently printed both the books of which he is here speaking. He plainly tells us that the author was a nobleman, and merely wrote to benefit others out of pure love and zeal.

[xiii]

But this is not Berthelet's only allusion to these books. In an edition of the Book of Surveying, printed by Berthelet, [5] there are some remarks by him at the back of the title-page to the following effect. "To the reder. Whan I had printed the boke longyng to a Justice of the peace, togither with other small bokes very necessary, I bethought me vpon this boke of Surueyenge, compyled sometyme by master Fitzherbarde, how good and howe profitable it is for all states, that be lordes and possessioners of landes, ... or tenauntes of the same, ... also how well it agreeth with the argument of the other small bokes, as court-baron, court-hundred, and chartuary, I went in hande and printed it in the same volume that the other be, to binde them al-togither. And haue amended it in many places."

The mention of "the boke longyng to a Justice of the peace" is interesting, as bringing us back again to Sir Anthony Fitzherbert. "In

1538," says Mr. Wallis,[6] Robert Redman printed "The newe Boke of Justices of the Peas, by A. F. K. [Anthony Fitzherbert, Knight], lately translated out of French into English, In the yere of our Lord God, M.D.xxxviii. The 29 day of December, Cum priuilegio." [7] Mr. Hobson's list (Hist. Ashborne, p. 234) mentions this as "the first work on the subject ever printed," but this is not the case. Wynkyn de Worde and Copland both printed, as early as 1515, "The Boke of Justices of the Peas, the charge, with al [xiv]the proces of the Cessyons, Warrants, Superseders, wyth al that longyth to ony justice, &c." It is not pretended that this was our author's work; but he improved upon it, as he did also upon the *Natura Brevium*. In his preface to *La Novel Natura Brevium* (Berthelet, 1534), he says that the original book was written by a learned man, whom he does not name: and that it was esteemed as a fundamental book for understanding the law. In the course of its translations, and of the alteration of the laws, many things had been retained which were unnecessary, and much desirable matter was omitted. This was what induced him to compose the new one.

Upon this I have to remark, that it is incredible that Berthelet should mention a work which he knew to be by Sir Anthony Fitzherbert in one line, and in the next should proceed to speak of "Master Fitzherbarde" without a word of warning that he was speaking of a different person. The obvious inference is that the author of the Book on Surveying was, in his belief, the same person as the "A. F. K." who wrote "the boke longyng to a Justice of the peace." As it is, he takes no trouble about the matter; for he could hardly foresee that any difficulty would thence arise. It is remarkable how frequently writers just stop short of being explicit, because they think that, at the moment of writing, a fact is too notorious to be worth mentioning.

Here the direct external evidence ceases. We now come to consider the internal evidence, which is interesting enough.

In the first place, the author of the Book of Husbandry was also the author of the Book of Surveying, as he tells us explicitly in his prologue to the latter book. But whoever wrote the Book of Surveying must have been a considerable lawyer. It is of a far more learned and technical character than the Book on Husbandry, and abounds with quotations[xv] from Latin statutes, which the author translates and explains. In Chap. 1 he says of a certain statute, that, *in his opinion*, it was made soon after the Battle of Evesham, in the time of Henry III.; and he frequently interprets statutes with the air of one whose opinion was worth having. In Chap, xi., he enlarges upon the mistakes made by lords, knights, squires, and gentlemen who know but little of the law. "They come to the court or sende their clerkes, that can [know] as litle law as their maister or lasse, but that he vnderstandeth a lytell latyn." At the end of the same chapter, he is deep in law-terms, court-roll, fee simple, fee taylor, franke tenement, and all the rest of it. He then gives numerous forms, all in Latin, to be used by owners who wish to lease, grant, or surrender lands; but only a good lawyer would venture to recommend forms suitable for such important purposes.

Some other points of internal evidence have already been incidentally noticed, such as the author's familiarity with the mode of life of the rich; his lesson made for "a gentylmans seruaunte"; his readiness to try many ways of farming as an experimentalist who could afford to lose money; and his statement that Latin was no trouble to him. I proceed to notice a few more.

Something further can be inferred from the author's mention of places.

He speaks of so many counties, as Cornwall, Devon, Essex, Kent, Somerset, Buckinghamshire, Yorkshire, and Lancashire, that we can at first obtain no definite result. But there is an express allusion to "the peeke countreye" at p. 44; whilst at p. 81 he alludes to the parts about London by using the adverb "there," as if it were *not* his home. Yet that he was perfectly familiar with London is obvious from his allusions to it in chap. xix. of the Book on Surveying. But there are two more explicit references which are worth notice. At p. 27, he speaks of "the *farther syde* of Darbyshyre, called[xvi] Scaresdale, Halomshyre, and so *northewarde* towarde Yorke and Ryppon." Now Scarsdale is one of the six "hundreds" of Derbyshire, and includes the country about Dronfield and Chesterfield; whilst Hallamshire is a name given to a part of Yorkshire lying round and including Sheffield. We hence fairly deduce the inference that the author lived on the *western side of Derbyshire*, in the neighbourhood of Ashborne, so that he looked upon Chesterfield as lying on the *farther* side of the country, and at the same time *northward*, which is precisely the fact. We are thus led to locate the author in the very neighbourhood of Sir Anthony Fitzherbert's home.

Again, at p. 65, he says that if he were to say too much about the faults of horses, he would break the promise that he made "at Grombalde brydge," the first time that he went to Ripon to buy colts. After some search as to the place here intended, I found, in Allen's History of Yorkshire, that one of the bridges over the Nidd near Knaresborough is called "Grimbald bridge;" [8] and, seeing that Knaresborough is exactly due south of Ripon, it follows that the author came from the south of Knaresborough. We seem, in fact, to trace the general direction of his first ride to Ripon, viz. from his home to the farther side of Derbyshire, through the northwest corner of Scarsdale to Sheffield, and "so

northward" through Leeds and Knaresborough. Nothing can be more satisfactory.

A very interesting point is the author's love of farming and of horses. As to horses, he tells us how he first went to Ripon to buy colts (p. 65); how many secrets of horse-dealing he could tell; how, in buying horses, he had been[xvii] beguiled a hundred times and more (p. 63); how he used to say to his customers that, if ever they ventured to trust any horse-dealer, they had better trust himself (p. 73); and how he had in his possession at one time as many as sixty mares, and five or six horses (p. 60). In this connection, it becomes interesting to inquire if Sir Anthony Fitzherbert was fond of horses likewise.

It so happens that this question can certainly be answered in the affirmative; and I have here to acknowledge, with pleasure and gratitude, the assistance which I have received from one of the family, [9] the Rev. Reginald Fitzherbert, of Somersal Herbert, Derbyshire. He has been at the trouble of transcribing Sir Anthony's will, a complete copy of which he contributed to "The Reliquary," No. 84, vol. xxi. April, 1881, p. 234. I here insert, by his kind permission, his remarks upon the subject, together with such extracts from the will as seem most material for our present purpose.

"The following will of Sir Anthony Fitzherbert, of Norbury, is transcribed from the Office Copy at Somerset House (Dingley, fol. 20), and is now printed, as I believe, for the first time. The contractions have been written out *in extenso*.

"Sir Anthony married, secondly, the co-heir of Richard Cotton, and with her he acquired the estate of Hampstall Ridware, which he probably kept

in his own hands, and farmed himself. He succeeded his brother John at Norbury in 1531, and died there in 1538, aged 68.

"Fuller, in his *Worthiesnone*, says that Sir Anthony Fitzherbert's books are 'monuments which will longer continue his Memory than the flat blew marble stone in Norbury Church under which he lieth interred.' Camden (Gibson's ed. 1753, vol. i. p. 271) calls him *Chief Justice* of the Common[xviii] Pleas; but Thoroton (Notts., ed. 1677, p. 344) says, 'I do not find that Anthony Fitzherbert was ever Chief Justice;' and it does not appear that he was more than, as he describes himself, 'oon of the kings Justices.'"

Extracts from
Testamentum Anthonii Fitzherbert.

"In nomine patris et filii et spiritus sancti Amen."

"I Anthony ffitzherbert oon of the kings Justices being hole in body and of parfite remembraunce thankes to almighty god make my last will and testament the xii day of October in the xxixth yere of the Reign of king Henry the eight[10] in fourme folowing ffirst I bequeth my soule to almighty god my saviour criste my Redemer and to our blissed Lady his mother and to Mighel my patron and to all the holy company of hevyn....

And I bequethe XLs to amende the high wayes[11] bitwixt Abbottes Bromley [and] Vttaxather. And to sir Thomas ffitzwilliam Lord Admyrall fyve markes *and the best horsse or gelding that I haue*. And to Humfrey Cotton V markes to ffraunces Cotton fyve markes and *a gelding or a horsse of XLs price*. And to euery of my housholde seruantes a quarter wagis besides their wagis due. And to euery of my seruantes *that be used to Ryde with me*[12] oon heyffer of two yere olde and vpward or

ellse oon *felde Colt* of that age.

And to sir Henry Sacheuerell and to sir William Basset to euery of them oon *horsse Colt* of twoo yeres olde and aboue....

And *tenne kyne* and a *bull* and *VIII oxen* and a *wayn* and the *ploez and other thinges longing to a wayne*, to remayn at Rydwar for heire Lomes. And *XII mares*, and a *stallande*, and VI. fetherbeddes and VI mattresses and Couerynges blankettes shetes and Counterpoyntes thereunto to logge honest gentilmen, and to remain at Rydwar for heire lomes to the heires males of ffitzherbert....

And I will that Kateryn my doughter haue *four bullockes* and *four heiffers* and twoo ffetherbeddes and twoo bolsters and twoo mattresse and bolsters for them and shetes blankettes and other stuffe to make hir twoo good beddis yf I geve hir non by my life....

[xix]

And where I caused Thomas ffitzherbert to surrendre the Indenture of *the fferme of the parsonage of Castelton in the Peeke* to the Abbot of Vayll Royal to the intent, to thentent (*sic*) that I and he shulde haue fourty yeres terme therin more then was in the olde Indenture, And to take a newe leesse for terme of threscore and tenne yeres which olde leesse the same Thomas had by the mariage of the doughter and heire of sir Arthur Eyre whiche sir Arthur Eyre willed that his bastard sonne shulde haue fyve markes yerely of the profites of the same fferme as apperith by his wille wherfor I will that the same bastard sonne haue the same fyve markes according to the same will And the Residue of the profites of the same fferme I will and require the same Thomas my sonne that John ffitzherbert his brother may haue the profites therof

during his lyfe And after his decesse Richard ffitzherbert his brother
And I will that *my fferme at Caldon* And the *fferme that I haue of the King*
And the *howe Grange* Remain to my heires males of Norbury And I will
that the *lande that I purchased at Whittington besides Lichefelde* goo
foreuer to kepe the obite at North wynfelde for my brother doctour soule
according to his will and to be made sure—therfor as moche as may
reasonably be devised therfor to stande with the lawe yf I do not assigne
other landes therfor hereafter....

And I will that my Cosyn Richard Coton haue *one good amblyng Colt* or
oon good horsse of myn to Ryde on by the discrecion of my wife and my
son Thomas to be deliuered And to my Cosyn Alice his wyfe oon of my
best habites with the Cloke and Hood and the Lynyng and the furr of the
same. Written the day and yere abouesaid."

The will was proved at Lichfield, August 26, 1538.

I may add that the will mentions his wife dame Maude, his son Thomas,
his three younger sons John, Richard, and William, and his daughter
Kateryn; also his cousin Richard Coton and his wife Alice. Thomas
Fitzherbert married the daughter of Sir Arthur Eyre.

It hence appears that Sir Anthony had no less than *three farms*, one at
Castleton in the Peak, one at Caldon in Staffordshire, near Dove Dale,
and a farm which he held of the King; besides the How Grange and some
land at Whittington near Lichfield, as also some purchased lands
and[xx] tenements in the counties of Stafford, Northampton, and
Warwick, mentioned in a part of the will which I have not quoted. There
was also the estate of Hampstall Ridware in Staffordshire, to which he
attached considerable importance, directing his heir-looms to be kept

there. He also makes mention, in all, of *six horses* (including a stallion and two geldings), *twelve mares, three colts, one bull, four bullocks, five heifers, eight oxen, and ten cows*, though it is obvious that these by no means include all his stock, but merely a selection from it. All this precisely agrees with the statements in the Book of Husbandry.

I do not think it necessary to pursue the subject further, but a word must be added as to the chronology. Not having seen the first edition of the Book of Husbandry printed by Pynson in 1523, I cannot certainly say whether the statement that the author had "been a householder for 40 years" occurs there. It occurs, however, in an undated edition by Peter Treuerys, [\[13\]](#) which is certainly the *second* edition, and printed between 1521 and 1531, as Treuerys is only known to have printed books during that period. Now this edition professes to have corrections and additions, the title being—"Here bygynneth a newe tracte or treatise moost profytable for all husbände men / and very [frutefull] for all other persones to rede / newly cor[rected] & amended by the auctour with to dyuerse other thynges added therunto;" and it agrees very closely with the copy here printed. The date assigned for Sir Anthony Fitzherbert's birth is 1470. If we suppose him to have begun housekeeping at 21, a period of 40 years will[xxi] bring us to 1531, which is not inconsistent with his statement, if such be the date of the copy above mentioned. If, however, it should appear that the statement exists even in the first edition printed in 1523, then the "forty years" would lead us to suppose that, if the assigned date of his birth be correct, Sir Anthony began to be a householder, in his own estimation, at the early age of twelve or thirteen. This is of course a difficulty, but not an insuperable one, for the phrase "have been a householder" is somewhat vague, and the phrase "forty years or more" has rather the air of a rhetorical flourish.

It may here be noticed that Berthelet's first edition (here reprinted) has nothing on the title-page but the words "The Boke of Hvsbandry," with the date 1534 below. Later reprints which follow Berthelet have accordingly no statement as to the book being "newly corrected and amended by the auctour," etc.; whilst those which follow Treuerys naturally copy it. This accounts for the fact that the later editions are, to the best of my belief, all very much the same, and that the claim to possess "corrections and amendments" means practically nothing, except with reference to the *first* edition only.

Of Sir Anthony Fitzherbert, one of the best accounts seems to be that given in the Biographia Britannica, 1750, vol. iii. p. 1935, where Camden's statement as to his being "Chief Justice" is refuted. Briefly recapitulated, this account tells us that he was born in 1470, and was the younger son of Ralph Fitzherbert, Esq., of Norbury in Derbyshire; that he went to Oxford, and thence to the Inns of Court; was made a serjeant-at-law, Nov. 18, 1511; was knighted in 1516; was made one of his majesty's serjeants-at-law, and finally one of the Justices of the Court of Common Pleas in 1523. He died May 27, 1538, and was buried at Norbury. "Two things are mentioned in reference to his conduct; first, that, without fear[xxii] of his power, he openly opposed Cardinal Wolsey in the height of his favour; the other, that, when he came to lie upon his death-bed, foreseeing the changes that were like to happen in the Church as well as State, he pressed his children in very strong terms to promise him solemnly, neither to accept grants, nor to make purchases of abbey-lands; which it is said they did, and adhered constantly to that promise, though much to their own loss." The authorities referred to are Pits, De Illustribus Angliæ Scriptoribus, p. 707; Wood, Athenæ Oxonienses, i. col. 50; Fuller, Worthies, Derbyshire, p. 233; Tanner,

Bibliotheca Britannico-Hibernica, p. 283; Chronica Juridicialia, pp. 153, 155., etc.

The number of editions of the Book of Husbandry is so large, and many of these are nevertheless so scarce, that I do not suppose the list here subjoined is exhaustive; nor have I much information about some of them. I merely mention what I have found, with some authorities.

1. A newe tracte or treatyse moost profytable for all Husbandemen, and very frutefull for all other persons to rede. London: by Rycharde Pynson. 4to. (1523). See *Typographical Antiquities*, by Ames and Herbert, ed. Dibdin, ii. 503. This is the *first* edition, and very rare. It was described by Dibdin from Heber's copy, supposed to be unique. See Heber's Catalogue, part ix. p. 61. The note in Hazlitt that a copy of this edition is in the Bodleian Library is a mistake, as I have ascertained. It is not dated, but the Book on Surveying, printed just afterwards, is dated 1523; and there is no doubt as to the date. It is remarkable for an engraving upon the title-page, representing two oxen drawing a plough, with drivers.

2. "Here begynneth a newe tracte," etc. (See p. xx.) London, Southwark; by P. Treuerys, 4to. (No date; but between 1521 and 1531). In the Camb. Univ. Library. This[xxiii] is the only other edition which (as far as I know) has the picture of ploughing upon the title-page.[14]

3. By Thomas Berthelet, in 1532 (Lowndes). It is "12mo in size, but in eights by signatures," and therefore 8vo. (A. Wallis; Derby Mercury, Nov. 1869).

4. By Thomas Berthelet; 8vo.; the edition here reprinted from the copy in the Cambridge University Library. There are also two copies of it in the Bodleian Library at Oxford. The title-page has merely the words: "The |

Boke of | Hvs- | bandry;" printed within a border bearing the date 1534. The reverse of the title-page is blank. On the second leaf, marked A ij, begins "The aucthors prologue." The rest of sheet A (which contains in all only *six* leaves) is occupied with the Prologue and "the Table;" and is not foliated. Then follow sheets B to M, all of *eight* leaves, and sheet N, of *two* leaves only. Sheets B to H have the folios numbered from 1 to 56; sheets I, K, L have the folios numbered from 51 to 75; and sheets M and N, from 81 to 90. Thus the six numbers 51–56 occur twice over, and the five numbers 76–80 do not occur at all. It is not quite certain that the apparent date is also the real one; for at the end of Berthelet's print of Xenophon's treatise of Housholde, which has 1534 within the same border upon the title-page, there is a colophon giving the date as 1537. This border was evidently in use for at least three years. See Dibdin, iii. 287.

5. By Berthelet; 1546. This edition also contains the Treatise on Surveying. (Lowndes; compare Dibdin, iii. 348.)

6. By Berthelet; 1548. (Lowndes; Dibdin, iii. 334, where it is described as 12mo.) A copy of this is noticed in the Catalogue of the Huth Library.

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7. By Thomas Marshe; (1560). This edition is said to be "newly corrected and amended by the author, Fitzherbarde;" but is, of course, a mere reprint. See remarks upon this above. (Lowndes; Dibdin, iv. 534.) In Arber's Transcript of the Stationers' Registers, i. 128, we find—"Recevyd of *Thomas Marshe* for his lycense for pryntinge of a boke Called the boke of husbondry, graunted the xx of June [1560] ... iiij. d." Hence the date, which is not given, may be inferred.

8. By John Awdeley; 16mo. 1562; "wyth diuers addicions put ther-vnto." (Dibdin, iv. 566.)

9. By John Awdeley; 8vo. 1576; "with diuers additions put therunto." (Dibdin, iv. 568.)

10. Fitzharbert's | Booke of | Husbandrie. | Devided Into foure seuerall Bookes, very ne | cessary and profitable for all sorts | of people. *And now newlie corrected, amended, and reduced into a more pleasing forme of English then before. Ecclesiast. 10. ver. 28.* Better is he that laboureth, and hath plentiousnesse of all thinges, then hee that is gorgious | and wanteth bread. At London, | Printed by J. R. for Edward White, and are | to be sold at his shoppe, at the little North doore of Paules Church, at the signe of the Gunne. | *Anno Dom. 1598.* Dedicated "To the Worshipfull Maister *Henrie lackman Esquire*" ... by "Your Worships in affection I. R." Of this book I shall say more below. I have used the copy in the Douce Collection in the Bodleian Library.[\[15\]](#)

11. etc. There are numerous other editions. Hazlitt mentions one by R. Kele (no date), "newlye corrected and amended by the auctor Fitzherbarde, with dyuers additions put therunto." Lowndes says: "London, by Richard Kele, 16mo. There are two editions, one containing H, the other I, [xxv] in eights." Dibdin (iii. 533) mentions one by John Wayland, 8vo. (no date), Lowndes mentions an edition printed at London "in the Hovs of Tho. Berthelet," 16mo.; eighty leaves; also—another edition, slightly differing in orthography, and having at the end "Cum privilegio;" also another "in the House of Thomas Berthelet," 16mo. A, 6 leaves, B—M, in eights, N, 2 leaves, with the date of 1534 on the title-page; but this can be nothing else than the very book here reprinted, and it is not clear why he mentions it again. Lowndes also notices

undated editions by John Walley, Robert Toye, Jugge, and Myddylton.

It hence appears that the book was frequently reprinted between 1523 and 1598, but the last of these editions was such as to destroy its popularity, and I am not aware that it was ever again reprinted except in 1767, when the Books on Husbandry and Surveying were reprinted together[16] in a form strongly resembling the edition of 1534.[17] The title of this book is—"Certain Ancient Tracts concerning the management of Landed Property reprinted. London, printed for C. Bathurst and J. Newbery; 1767." This is a fairly good reprint, with the old spelling carefully preserved; but has neither note nor comment of any kind. A copy of it kindly lent me by Mr. Furnivall has proved very useful.

The editions of the Book on Surveying are almost as numerous as those of the Book on Husbandry, though this was hardly to be expected, considering its more learned and technical character. It is not necessary to speak here particularly of Sir Anthony Fitzherbert's acknowledged works. [xxvi]The most important are the Grand Abridgment of the Common Law (1514, folio), Office of Justices of the Peace (1538), Diversity of Courts (1539), and the New Natura Brevium, of which the ninth edition, with a commentary by Lord Hale, appeared in 1794. The first edition of the Grand Abridgment was printed by Pynson, who was also the printer of the first edition of the Book of Husbandry. The New Natura Brevium was printed in 1534 by Berthelet, who reprinted the Book of Husbandry in the same year. In a bookseller's catalogue, March, 1880, I chanced to see the following. "Early English Printing; Black Letter; Law Books in Latin and Norman-French (1543–51). Natura Brevium; newly and most trewely corrected with diverse additions of statutes bokes cases plees in abatements, etc.; London, Wylllyam Powel,

1551.—Articuli ad Narrationes novas; London, W. Powel, 1547.—Diuersite de courtz et lour juridiccions, et alia necessaria et utilia, London, W. Myddylton, 1543. The three works in 1 vol., sm. 8vo., old calf neat, quite perfect and very rare, 21s."

The present volume contains a careful reprint of Berthelet's edition of 1534, which is a fairly good one. I have collated it throughout with the curious edition of 1598, which abounds with "corrections," some of them no improvements, and with additional articles. It is a very curious book, and I have given all the more interesting variations in the notes, with a description of the additions. The author, who only gives his initials "I. R." (by which initials I have been often obliged to quote him^[18]) has the effrontery to tell us that he has reduced Fitzherbert's work "into a more pleasing forme of English then before;" and says that he has "labored to purge the same from the barbarisme of the former times." Again he addresses the reader, saying—"Gentle Reader, being vrged[xxvii] by the consideration of the necessitie of this worke, and finding it almost cast into perpetuall obliuion, I haue purged it from the first forme of missounding termes to our daintie eares." This means, of course, that he has altered terms which he did not understand, and occasionally turns sense into nonsense; yet he seems to have taken considerable pains with his author, and his additions are frequently to the point. Whether his discourses upon the keeping of poultry (p. 145, note to sect. 144) were really due to his "owne experience in byrds and foules," or whether he copied much of it from some of his predecessors, I have not been curious to discover. His references to Virgil, to the fable of Cynthia and Endymion, the Cinyphian goats, and the rest, are in the worst possible taste, and he was evidently far too staunch a Protestant to be able to accept all Fitzherbert's religious views, though modestly

and unobtrusively introduced. After carefully reading his production, I infinitely prefer Fitzherbert's "barbarisme" to I. R.'s pedantic mannerism, and I find the patronising tone of his occasionally stupid amendments to be almost insufferable; but he may be forgiven for his zeal. The art of sinking in poetry has rarely been so well exemplified as in the verses which are printed at pp. 145 and 148.

The reader can best understand what I. R. conceives to be elegance of style by comparing the following extract with section 1 at p. 9.

"Chapter 2. ¶ By what a Husbandman cheefely liueth.

The most generall and *commonest experienst liuing* that the *toyle-imbracing* Husbandman liueth by, is either by plowing and sowing of his Corne, or by rearing and breeding of Cattell, and not the one without the other, *because they be adjuncts, and may not be disceuered*. Then sithens that the Plough is the first good instrument, by which the Husband-men[xxviii] *rips from the Earths wombe a well-pleasing liuing*, *I thinke* it is most conuenient first to speake of the *forme, fashion, and making therof*."

The words italicised (except in the title) are all his own.

The Glossarial Index, a very full one, was almost entirely prepared, in the first instance, by my eldest daughter, though I have since added a few explanations in some cases, and have revised the whole, at the same time verifying the references. As to the meaning of a few terms, I am still uncertain.

Fitzherbert's general style is plain, simple, and direct, and he evidently has the welfare of his reader at heart, to whom he offers kindly advice in

a manner least calculated to give offence. He is in general grave and practical, but there are a few touches of quiet humour in his remarks upon horse-dealing. "Howe be it I saye to my customers, and those that bye any horses of me, and [*if*] euer they wil trust any hors-master or corser whyle they lyue, truste me." I would have trusted him implicitly.

The difficulties of his language arise almost entirely from the presence of numerous technical terms; and it is, indeed, this fact that renders his book one of considerable philological interest, and adapts it for publication by the English Dialect Society. By way of a small contribution to English etymology, I beg leave to take a single instance, and to consider what he has to tell us about the word *peruse*.

The whole difficulty as to the etymology of this word arises from the change of sense; it is now used in such a way that the derivation from *per-* and *use* is not obvious; nor does it commend itself to such as are unacquainted with historical method. For this reason, some etymologists, including Webster, have imagined that it arose from *peruise* = *pervise* to see thoroughly, the *i* being dropped, and the *u* (really *v*) being mistaken for the vowel. This is one of those wholly[xxix] unscrupulous fictions to which but too many incline, as if the cause of truth could ever be helped forward by means of deliberate invention. But there is no such word as *peruise*, nor any French *perviser*. Fitzherbert is one of the earliest authorities for *peruse*, though it also occurs in Skelton, Philip Sparrow, l. 814. Investigation will show that, at the commencement of the sixteenth century, there was a fashion of using words compounded with *per-*, a number of which I have given in my Dictionary, s. v. *peruse*. The old sense was 'to use up, to go through thoroughly, to attend to one by one;' and the word was sometimes spelt

with a *v*, because *vse* (*use*) was generally so spelt. Examples are:—

"Let hym [i.e. the husbandman who wants to reckon the tithe of his corn] goo to the ende of his lande, and begynne and tell [i.e. count] .ix. sheues, and let hym caste out the .x. shefe in the name of god, and so to *pervse* from lande to lande, tyll he have trewely tythed all his corne;" sect. 30, l. 4.

"And thus [let the shepherd] *peruse* them all tyll he haue doone;" sect. 40, l. 23.

"Than [let the surveyor who is surveying property go] to the second howse on the same east side in lyke maner, and so to *peruse* from house to house tyll he come to St. Magnus church;" Book of Surveying (1767), chap. xix.

"Begyn to plowe a forowe in the middes of the side of the land, and cast it downe as yf thou shulde falowe it, and so *peruse* both sydes tyl the rygge be cast down," etc.; Book of Surveying (1767); chap. xxiv.

The special application to a book may be seen in Baret's *Alvearie*: "To ouerlooke and *peruse* a booke againe, *Retractare librum*." And accordingly it need not surprise us that Levins, in 1570, translated to *peruse* by *peruti*.

There is just one more suggestion which I venture to make, though I fear, like most conjectures which are made with[xxx] respect to Shakespeare, it is probably valueless. When King Lear appears, in Act iv. sc. 4—

"Crowned with rank fumiter and furrow-weeds,

With *hor-docks*, hemlock, nettles, cuckoo-flowers,

Darnel, and *all the idle weeds that grow*

In our sustaining corn" —

I cannot help being reminded of Fitzherbert's list of weeds in sect. 20 (p. 29), in which he includes *haudoddes*, i.e. corn blue-bottles, as is obvious from his description; see also Britten and Holland's English Plant-names. It is certainly remarkable that the *haudod* is precisely one of "the idle weeds that grow in corn," and that its bright colour would be particularly attractive to the gatherer of a wild garland. We must not, however, overlook the form *hardhake*, which Mr. Wright has found in a MS. herbal as a name for the knapweed; see his note upon the passage. The two results do not, however, greatly differ, and it is conceivable that the same name could be applied at different times to *both* these flowers, the latter being *Centaurea nigra*, and the former *Centaurea Cyanus*. We also find the term *hardewes*, occurring as a name for the wild succory; see *Hawdod* in the Glossarial Index, p. 156. In any case, the proposal of Dr. Prior to explain *hordock* by the burdock (*Arctium lappa*), merely because he thinks the burs were sometimes entangled with flax, and so formed lumps in it called *hards*, is a wild guess that should be rejected. *Hards* are simply the coarse parts of flax, without any reference to burdocks whatever.

The wood-cut on the title-page is copied from the edition of 1598. The longer handle of the plough is on the left. See the description on p. 128.

FOOTNOTES:

[1] "And [I give] to euery of my seruentes that be used to Ryde with me," etc.; Sir A. Fitzherbert's Will, quoted below at p. xviii.

[2] "Of late by experience I contriued, compyled, and made a Treatyse, ... and callyd it the booke of husbandrye;" Prol. to Book of Surveying.

[3] *I.e.* the Books on Husbandry and Surveying.

[4] Read *thus*.

[5] The date is 1539; the words here quoted appear also in Berthelet's edition of 1546.

[6] I am quoting from an article by Mr. A. Wallis entitled "Relics of Literature," which appeared in the *Derby Mercury*, Nov. 1869. It contains some useful information about the editions of Fitzherbert's works. It should be observed that 1538 was the very year of Sir Anthony Fitzherbert's death, which took place on May 27.

[7] In an edition printed by T. Petit in 1541, a copy of which is in the Cambridge University Library, the title is—"The Newe Booke of Justyces of Peas, made by Anthony Fitzherbard Judge, lately translated out of Frenche into Englyshe, The yere of our Lord God MDXLI."

[8] Canon Simmons kindly tells me—"I find from the Ordnance Map that Grimbald Bridge is the one over the Nidd below the town, *i.e.* a mile or a mile and a quarter from the town. There are two crossing to the town. The upper one is on the Harrogate Road, a second 'Low Bridge,' and then the third, 'Grimbald bridge'"

[9] It is the family tradition (which should go for something), that the author of the Book of Husbandry was Sir Anthony Fitzherbert, and no other.

[10] The date is, therefore, October 12, 1537.—W.W.S.

[11] See p. 81.—W.W.S.

[12] See p. 93.—W.W.S.

[13] This early edition, clearly the *second*, and using Pynson's woodcut, was kindly pointed out to me by Mr. Bradshaw. It is not noticed in the usual books upon early printing, but a copy of it exists in the Cambridge University Library. The woodcut on the title-page is (as I have just said) the same as that on the title-page of the first edition.

[14] Probably printed in 1531, as it professes to be "amended, with dyuerse other thynges added therunto;" for observe, that after this date, editions follow in quick succession.

[15] Mr. Wallis (see p. xiii, note 2) mentions also an undated edition, printed by *James Roberts* for E. White.

[16] The volume also contains a translation of Xenophon's Treatise of Household (Λόγος οἰκονομικός), written by "Gentian Heruet."

[17] The colophon is the same. The Book on Surveying is dated 1539. The copy in the Cambridge Univ. Library contains the Husbandry (1534); Surveying (1539); and Xenophon (1537); all bound together.

[18] Possibly James Roberts; see p. xxiv, note 1.

ERRATA.

In the first side-note on p. 18, *for* Beating *read* Beeting. See *Beate* in the [Glossary](#), p. 150.

P. 120, [sect. 169](#), l. 36. For *a ut* read *aut*.

P. 136. Headline. For *Notes* (34. 1–43) read *Notes* (34. 1–43).

P. 140, last line. For *Hellebor* read *Hellybor*.

[Pg 1]

THE BOKE OF HVSBANDRY.



The aucthors prologue.

Man is born to labour.

Sit ista questio. This is the questyon, whervnto is euerye manne ordeyned? And as Job saythe, *Homo nascitur ad laborem, sicut auis ad volandum*: That is to saye, a man is ordeyned and borne to do labour, as 4 a bird is ordeyned to flye. And the Apostle saythe, *Qui non laborat, non manducet: Debet enim in obsequio dei laborare, qui de bonis eius vult manducare*: That is to saye,

He that laboureth not should not eat.

he that laboureth not, shulde not eate, and he ought to 8 labour and doo goddes warke, that wyll eate of his goodes or gyftes. The whiche is an harde texte after the lyterall sence. For by the letter, the kynge, the quene, nor all other lordes spirituall and temporal shuld not eate, without 12 they shuld labour, the whiche were vncomely, and not conueniente for suche estates to labour. But who

The Book of the Chess

that redeth in the boke of the moralytes of the chesse, shal therby perceyue, that euerye man, from the hiest 16 is divided into six degrees,

degree to the lowest, is set and ordeyned to haue labour and occupation; and that boke is deuyded in vi. degrees,[2] that is to saye, the kynge, the quene, the byshops, the viz. king, queen, bishops, knights, judges, and yeomen, knightes, the iudges, and the yomenne. In the which 20 boke is shewed theyr degrees, theyr auctorytyes, theyr warkes, and theyr occupations, and what they ought to do. And they so doynge, and executynge theyr auctorytyes, warkes, and occupatyons, haue a wonders great 24 concerning which it is too long to write.

study and labour, of the whiche auctorytyes, occupations, and warkes, were at this tyme to longe to wryte. Wherfore I remytte that boke as myn auctour therof: The whiche boke were necessary to be knowen of euery 28 degree, that they myghte doo and ordre them selfe accordynge

As the yeomen defend the rest, I shall speak of husbandry.

to the same. And in so moche the yomen in the sayde moralytyes and game of the chesse be set before to labour, defende, and maynteyne all the other 32 hyer estates, the whiche yomen represent the common people, as husbandes and labourers, therfore I purpose to speake fyrste of husbandrye.

Finis.

[3]

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[9]

[Fol. 1.]

1. ¶ Here begynneth the boke of husbandry, and fyrste where-by husbande-men do lyue.

Husbandmen live by the plough and by cattle.

The mooste generall lyuyng that husbandes can haue, is by plowyng

and sowyng of theyr cornes, and rerynge or bredyng of theyr cattel, and not the one withoute the other. Than is the ploughe the moste necessaryest 4 instrumente that an husbnde can occupy. Wherfore it is conuenient to be knowen, howe a plough shulde be made.

2. ¶ Dyuers maners of plowes.

Different kinds of ploughs.

There be plowes of dyuers makynges in dyuers countreys, and in lyke wyse there be plowes of yren of dyuers facyons. And that is bycause there be many maner of groundes and soyles. Some whyte cley, some 4 redde cley, some grauell or chylturne, some sande, some meane erthe, some medled with marle, and in many places heeth-grounde, and one ploughe wyll not serue in all places. Wherfore it is necessarye, to haue dyuers 8

[Fol. 1b.]

Somersetshire.

maners of plowes. In Sommersetshyre, about Zelcester, the sharbeame, that in many places is called the ploughe-hedde, is foure or fyue foote longe, and it is brode and thynne. And that is bycause the lande is verye toughe, 12 and wolde soke the ploughe into the erthe, yf the sharbeame Kent.

were not long, brode, and thynne. In Kente they haue other maner of plowes, somme goo with wheles, as they doo in many other places, and some wyll 16 tourne the sheldbredth at euery landes ende, and plowe Buckinghamshire.

all one waye. In Buckynghamshyre, are plowes made[10] of an nother maner, and also other maner of ploughe-yrons, the whyche me semeth generally good, and lykely 20 to serue in many places, and specially if

the ploughbeame and sharbeame be foure ynches longer, betwene the shethe and the ploughe-tayle, that the sheldbrede myght come more a-slope: for those plowes gyue out to sodeinly, 24 and therfore they be the worse to drawe, and for noo

Leicestershire, &c.

cause elles. In Leycestershyre, Lankesshyre, Yorkeshyre, Lyncoln, Norfolke, Cambrydge-shyre, and manye other countreyes, the plowes be of dyuers makinges, the whyche 28 were to longe processe to declare howe, &c. But how so euer they be made, yf they be well tempered, and goo well, they maye be the better suffred.

[Fol. 2.]

3. ¶ To knowe the names of all the partes of the plowe.

Parts of the plough.

Men that be no husbandes maye fortune to rede this boke, that knowe not whiche is the ploughe-beame, the sharebeame, the ploughe-shethe, the ploughe-tayle, the stilte, the rest, the sheldbrede, the fenbrede, the roughe 4 staues, the ploughe-fote, the ploughe-eare or coke, the share, the culture, and ploughe-mal. Perauenture I gyue them these names here, as is vsed in my countre, and yet

Plough-beam.

in other countreyes they haue other names: wherfore ye 8 shall knowe, that the ploughe-beame is the longe tree

Share-beam.

aboue, the whiche is a lytel bente. The sharbeame is the

Plough-sheath.

tre vnderneath, where-vpon the share is set; the ploughe-sheth 1is a thyn pece of drye woode, made of oke, that is 12 set fast in a morteyns in the

plough-beame, and also in to the share-beame, the whiche is the keye and the chiefe

Plough-tail.

bande of all the plough. The plough-tayle is that the husbände holdeth in his hande, and the hynder ende of 16 the ploughebeame is put in a longe slyt, made in the same tayle, and not set faste, but it maye ryse vp and go[11] dow[n]e, and is pynned behynde, and the same ploughe-tayle is set faste in a morteyse, in the hynder ende of the 20

[Fol. 2b.]

Plough-stilt.

sharebeame. The plough-stylte is on the ryghte syde of the ploughe, whervpon the rest is set; the rest is a lyttell

Rest.

pece of woode, pynned fast vpon the nether ende of the stylt, and to the sharebeame in the ferther ende. The 24

Shield-board.

sheldbrede is a brode pece of wodde, fast pinned to the ryghte side of the shethe in the ferther ende, and to the

Fen-board.

vtter syde of the stylte in the hynder ende. The fenbrede is a thyn borde, pynned or nayled moste commonly 28 to the lyft syde of the shethe in the ferther ende, and to the ploughe-tayle in the hynder ende. And the sayde sheldbrede wolde come ouer the sayde shethe and fenbrede an inche, and to come past the myddes of the 32 share, made with a sharpe edge, to receyue and turne the

Rough staves.

erthe whan the culture hath cut it. There be two roughe staues in euery ploughe in the hynder ende, set a-slope betwene the ploughe-tayle and the stilt, to holde out 36 and kepe the plough abroad in the hynder ende,

and the

Plough-foot.

one lenger than the other. The plough-fote is a lyttell pece of wodde, with a croked ende set before in a morteyes in the ploughe-beame, sette fast with wedges, to 40 dryue vppe and downe, and it is a staye to order of

Plough-ear.

what depenes the ploughe shall go. The ploughe-eare is made of thre peces of yren, nayled faste vnto the ryght

[Fol. 3.]

syde of the plough-beame. And poore men haue a 44 croked pece of wode pynned faste to the ploughbeame.

Share.

The share is a pece of yren, sharpe before and brode behynde, a fote longe, made with a socket to be set on

Coulter.

the farther ende of the share-beame. The culture is a 48 bende pece of yren sette in a morteyes in the myddes of the plough-beame, fastened with wedges on euery syde, and the backe therof is halfe an inche thycke and more, and three inches brode, and made kene before to cutte 52 the erthe clene, and it must be wel steeled, and that[12] shall cause the easier draughte, and the yrens to laste

Plough-mall.

moche lenger. The plough-mal[21] is a pece of harde woode, with a pynne put throughe, set in the plough-beame, 56 in an augurs bore.

4. ¶ The temprynge of plowes.

Tempering of ploughs.

Nowe the plowes be made of dyuers maners; it is necessarye for an housbande, to knowe howe these plowes shulde be tempered, to plowe and turne cleane, and to Rest-baulk.

make no reste-balkes. A reste-balke is where the plough 4 byteth at the poynte of the culture and share, and cutteth not the ground cleane to the forowe, that was plowed laste

[Fol. 3b.]

before, but leaueth a lyttell rydge standynge betwene, the whiche dothe brede thistyls, and other wedes. All 8 these maner of plowes shulde haue all lyke one maner of temperyng in the yrens. Howe-be-it a man maye temper for one thyng in two or thre places, as for depnes. The fote is one: the setting of the culture of 12 a depnes, is a-nother: and the thyrde is at the ploughe-tayle, Slot wedges.

where be two wedges, that be called slote-wedges: the one is in the slote above the beame, the other in the saide slote, vnder the plough-beame; and other whyle 16 he wyll set bothe aboue, or bothe vnder nethe, but alway let hym take good hede, and kepe one generall rule, that the hynder ende of the sharebeme alway touche the erthe, that it may kyll a worde, [22] or elles it goth not truly. The 20

Narrow and broad tempering.

temperyng to go brode and narowe is in the setting of the culture: and with the dryuinge of his syde-wedges, forewedge, and helewedge, whiche wolde be made of

Setting on of the share.

drye woode, and also the setting on of his share helpeth 24 well, and is a connyng poynte of husbandry, and mendeth and payreth moch plowyng: but it is so narowe [13] a point to know, that it is harde to make

a man to vnderstande it by wrytynge, without he were at the operation
28

[Fol. 4.]

therof, to teache the practyue: for it muste leane moche in-to the
forowe, and the poynt may not stande to moch vp nor downe, nor to
moche in-to the lande, nor in-to

Setting of the coulter.

the forowe. Howe-be-it, the settynge of the culture 32 helpeth moche.

Somme plowes haue a bende of yron tryanglewise, sette there as the
plough-eare shulde be, that hath thre nyckes on the farther syde. And yf
he

Seed-furrow.

wyll haue his plough to go a narowe forowe, as a sede-forowe 36 shulde
be, than he setteth his fote-teame in the

Mean furrow.

nycke nexte to the ploughe-beame; and yf he wyll go a meane bredth, he
setteth it in the myddell nycke,

Broad furrow.

that is beste for sturrynge; and if he wolde go a brode 40 forowe, he
setteth it in the vttermoste nycke, that is beste for falowyng: The
whyche is a good waye to kepe the bredthe, and soone tempered, but it
serueth not the depenesse. And some men haue in stede of the plough-
fote, 44 a piece of yron set vpryghte in the farther ende

'A coke.'

of the ploughe-beame, and they calle it a coke, made with ii. or thre
nyckes, and that serueth for depenes.

Wheel-ploughs.

The plowes that goo with wheles, haue a streyghte 48 beame, and maye
be tempred in the yron, as the other be, for the bredth; but their most

speciall temper is at the bolster, where-as the plough-beame lyeth, and that serueth both for depnes and for bredth. And they be 52

[Fol. 4b.]

good on euen grounde that lyeth lyghte, but me semeth they be farre more costly than the other plowes. And thoughe these plowes be well tempred for one maner grounde, that tempre wyll not serue in an other maner 56 of grounde; but it muste reste in the dyscretion of the housbande, to knowe whanne it gothe well.

[14]

5. ¶ The necessary thynges that belonge to a ploughe, carte, and wayne.

Bows, yokes, &c.

Bvt or he begyn to plowe, he muste haue his ploughe and his ploughe-yren, his oxen or horses, and the geare that belongeth to them; that is to say, bowes, yokes, landes, stylkynges, wrethynges-temes. And or he shall 4 lode his corne, he muste haue a wayne, a copyoke, a payre of sleues, a wayne-rope, and a pykforke. This

The wain.

wayne is made of dyuers peces, that wyll haue a greate reparation, that is to saye, the wheles, and those be made 8 of nathes, spokes, fellyes, and dowles, and they muste be well fettred with wood or yren. And if they be yren bounden, they are moche the better, and thoughe they

[Fol. 5.]

be the derer at the fyrst, yet at lengthe they be better 12

Iron-bound wheels.

cheape; for a payre of wheles yren bounde wyl weare vii. or viii. payre of other wheles, and they go rounde and lyght after oxen or horses to draw.

Howbeit on marreis ground and soft ground the other wheles be better,
16 bycause they be broder on the soule, and will not go so
Axle-tree, linch-pins, and axle-pins.

depe. They must haue an axiltre, clout with .viii. waincloutes of yren, ii.
lyn-pinnes of yren in the axiltre-endes, ii. axil-pynnes of yren or els of
tough harde 20 wodde. The bodye of the wayne of oke, the staues, the
nether rathes, the ouer rathes, the crosse somer, the keys and
pikstaues. And if he go with a hors-ploughe, than muste he haue his
horses or mares, or both his hombers or 24 collers, holmes whyted,
tresses, swyngletrees, and togwith.

The cart.

Alsoo a carte made of asshe, bycause it is lyghte, and lyke stuffe to it as
is to a wayne, and also a cart-sadel, bakbandes, and belybandes, and a
carte-ladder behinde, 28 whan he shall carye eyther corne or kyddes, or
suche

Cart-ladders.

other. And in many countreys theyr waynes haue carte-ladders bothe
behynde and before. Also an husbande

Axe, hatchet, &c.

muste haue an axe, a hachet, a hedgynggebyll, a pyn-awgur, 32[15] a
rest-awgur, a flayle, a spade, and a shouell. And howe-be-it that I gyue
theym these names, as is most comonly

[Fol. 5b.]

used in my contrey, I knowe they haue other names in other contreyes.
But hereby a manne maye perceyue 36

Expense of husbandry.

many thynges that belonge to husbandry, to theyr greate costes and
charges, for the mayntenance and vpholdyng of the same. And many
moo thynges are belongyng to husbandes than these, as ye shall well

perceyue, er I 40 haue made an ende of this treatyse. And if a yonge husbande shulde bye all these thynges, it wolde be
It is better to make than buy.

costely for hym: wherfore it is necessarye for hym to lerne to make his yokes, oxe-bowes, stooles, and all 44 maner of plough-geare.

6. ¶ Whether is better, a plough of horses or a plough of oxen.

Ox-plough and horse-plough.

It is to be knowen, whether is better, a plough of horses, or a plough of oxen, and therin me semeth oughte to be made a distinction. For in some places an oxe-ploughe is better than a horse-plough, and in somme 4 places a horse-ploughe is better: that is to say, in euery place where-as the husband hath seuerall pastures to put his oxen in whan they come fro theyr warke, there the oxe-ploughe

The ox.

is better. For an oxe maye nat endure his 8

[Fol. 6.]

warke, to labour all daye, and than to be put to the commons, or before the herdman, and to be set in a folde all nyghte without meate, and go to his labour in the mornynge. But and he be put in a good pasture all 12 nyghte, he wyll labour moche of all the daye dayely.

And oxen wyl plowe in tough cley, and vpon hylly grounde, where-as horses wyll stande st[i]ll. And where-as

The horse.

is noo seuerall pastures, there the horse-plowe is better, 16 for the horses may be teddered or tyed vpon leys, balkes, or hades, where as oxen maye not be kept: and it is not vsed to tedder them, but in fewe

places.

[16] And horses wyl goo faster than oxen on euen grounde 20 or lyght grounde, & be quicker for cariage: but they be ferre more costly to kepe in winter, for they must haue both hey and corne to eate, and strawe for lytter; they must be well shodde on all foure fete, and the gere that they 24 shal drawe with is more costely than for the oxen, and

Oxen are cheap,

shorter whyle it wyll last. And oxen wyll eate but straw, and a lyttell hey, the whiche is not halfe the coste that horsis must haue, and they haue no shoes, as horses haue. 28 And if any sorance come to the horse, or [he] waxe olde, broysed, or blynde, than he is lyttell worthe. And if any sorance come to an oxe, [and he] waxe olde, broysed, or

[Fol. 6b.]

blinde, for ii.s. he maye be fedde, and thanne he is mannes 32 and they can be eaten.

meate, and as good or better than euer he was. And the horse, whan he dyethe, is but caryen. And therfore me semeth, all thynges consydered, the ploughe of oxen is moche more profytable than the ploughe of horses. 36

7. ¶ The dylygence and attendaunce that a husbande shulde gyue to his warke, in maner of an other prologue, and the speciall grounde of all this treatyse.

Take pains, keep measure, and be rich.

Thou husbande, that intendeste to gette thy lyuyng by husbandry, take hede to the sayenge of the wyse phylosopher, the which sayth, *Adhibe curam, tene mensuram, et eris diues*. That is to saye, Take hede to thy charge, 4 kepe measure, and thou shalt be ryche. And nowe to

speke of the fyrste artycle of these .iii. s[cilicet] *Adhibe curam*. He that wyll take vpon hym to do any thinge, and be slouthfull, recheles, and not diligent to execute 8 and to performe that thyng that he taketh vpon hym, he shall neuer thryue by his occupation. And to the same entente saythe our lorde in his gospell, by a parable.

[Fol. 7.]

Luke ix. 62.

Nemo mittens manum suam ad aratrum respiciens retro, aptus 12[17] est regno dei. The spirytuall constructyon of this texte, I remytte to the doctours of dyuynitie, and to the greate clarkes; but to reduce and brynge the same texte to my

No man, putting his hand to the plough, &c.

purpose, I take it thus. There is noo man, puttyng his 16 hande to the plough, loking backward, is worthy to haue that thyng that he oughte to haue. For if he goo to the ploughe, and loke backward, he seeth not whether the plough go in rydge or rayne, make a balke, 20 or go ouerthwarte. And if it do so, there wyll be lyttell

Be not idle.

corne. And so if a man attende not his husbandrye, but goo to sporte or playe, tauerne or ale-house, or slepyng at home, and suche other ydle warkes, he is not than 24

Do what you came to do.

worthy to haue any corne. And therefore, *Fac quod venisti*, Do that thou comest fore, and thou shalte fynde that thou sekest fore, &c.

8. ¶ Howe a man shulde plowe all maner of landes all tymes of the yere.

Times of the year.

Nowe these plowes be made and tempered, it is to be knowen howe a man shoulde plowe all tymes of the yere. In the begynnyng of the yere, after the feast of the Epiphany, it is tyme for a husbnde to 4

[Fol. 7b.]

Plough leas early.

go to the ploughe. And if thou haue any leys, to falowe or to sowe otes vpon, fyrste plowe them, that the grasse and the mosse may rotte, and plowe them a depe square forowe. And in all maner of plowyng, 8 se that thy eye, thy hande, and thy fote do agree, and be alwaye redy one to serue a-nother, and to turne

Lay the mould flat.

vp moche molde, and to lay it flat, that it rere not on edge. For if it rere on edge, the grasse and mosse 12 wyll not rotte. And if thou sowe it with winter-corne, as whete or ry, as moche corne as toucheth the mosse wyll be drowned, the mosse dothe kepe such wete in it self. And in some countreys, if a man plowe depe, 16[18] he shall passe the good grounde, and haue but lyttel corne: but that countrey is not for men to kepe husbandry vpon, but for to rere and brede catell or shepe, for Beeting land with mattocks.

elles they muste go beate theyr landes with mattockes, 20 as they do in many places of Cornewayle, and in som places of Deuonshyre.

9. ¶ To plowe for pease and beanes.

Peas and beans.

Howe to plowe for pees and beanes, were necessarye to knowe. Fyrst thou muste remember, whiche is

[Fol. 8.]

mooste cley-grounde, and that plowe fyrste, and lette it lye a good

space, er thou sowe it: bycause the 4 froste, the rayne, the wynde, and the sonne may cause it to breake smalle, to make moche molde, and to Plough a square furrow.

rygge it. And to plow a square forowe, the bredthe and the depenes all one, and to laye it close to his 8 felow. For the more forowes, the more corne, for a generall rule of all maner of cornes. And that may be proued at the comynge vp of all maner of corne, to stande at the landes ende and loke toward the other 12 ende; And than may ye se, howe the corne groweth.

10.



Howe to sowe bothe pease and beanes.

Sowing of peas and beans.

Thou shalt sowe thy peas vpon the cley-grounde, and thy beanes vpon the barley-grounde: for they wolde haue ranker grounde than pease. How-be-it some husbandes holde opynion, that bigge and styffe 4 grounde, as cley, wolde be sown with bigge stuffe, as beanes; but me thynke the contrary. For if a dry sommer come, his beanes wil be shorte. And if the grounde be good, putte the more beanes to the pease, 8 and the better shall they yelde, whan they be thressed.[19]

[Fol. 8b.]

And if it be very ranke grounde, as is moche at euery towne-syde, where catel doth resort, plowe not that lande, tyll ye wyll sowe it; for if ye do, there wyll 12

In rank ground sow beans.

come vppe kedlokes and other wedes. And than sowe it with beanes; for if ye sowe pees, the kedlokes wyll hurte them; and whan ye se

seasonable time, sow both pees and beanes, so that they be sown in the 16 begynnynge of Marche. Howe shall ye knowe seasonable
If the land sing, it is too wet to sow.

tyme? go vppon the lande, that is plowed, and if it synge or crye, or make any noyse vnder thy fete, than it is to wete to sowe: and if it make no noyse, and 20 wyll beare thy horses, thanne sowe in the name of god.
How to sow peas.

But howe to sowe? Put thy pees in-to thy hopper, and take a brode thonge, of ledder, or of garthe-webbe of an elle longe, and fasten it to bothe endes of the 24 hopper, and put it ouer thy heed, lyke a leysse; and stande in the myddes of the lande, where the sacke lyethe, the whiche is mooste conueniente for the fyllynge of thy hopper, and set thy lefte foote before, and take 28 an handefull of pees: and whan thou takeste vp thy ryghte foote, than caste thy pees fro the all abroad; and whan thy lefte fote ryseth, take an other handeful, and whan the ryght fote ryseth, than cast them fro the. 32

[Fol. 9.]

And so at euery ii. paces, thou shalte sowe an handful of pees: and so se that the fote and the hande

Cast them wide.

agree, and than ye shal sowe euen. And in your castynge, ye muste open as well your fynghers as your hande, 36 and the hyer and farther that ye caste your corne, the better shall it sprede, excepte it be a greatte wynde. And if the lande be verye good, and wyll breke small in the plowynge, it is better to sowe after the ploughe 40 thanne tarye any lenger.

[20]

11. ¶ Sede of discretion.

Seed of Discretion.

There is a sede, that is called *Discretion*, and if a husband haue of that sede, and myngle it amonge his other cornes, they wyll growe moche the better; for that sede wyll tell hym, how many castes of corne 4 euery lande ought to haue. And a yonge husbande, and may fortune some olde husbande, hath not sufficyente

Borrow discretion, if you have it not.

of that sede: and he that lackethe, let hym borowe of his neyghbours that haue. And his neyghbours 8 be vnkynde, if they wyll not lende this yonge housbande parte of this sede. For this sede of *Discretion* hath a wonders property: for the more that it is taken of or lente, the more it is.

And therfore me semeth, 12

[Fol. 9b.]

it shoulde be more spyrituall than temporall, wherin

Temporal things, when divided, wane.

is a greate dyuersitie. For a temporall thyng, the more it is deuyded, the lesse it is: and a spirytuall thyng, the more it is deuided, the more it is.

Verbi 16 gratia. For ensaumples, I put case a wyfe brynge a lofe of breade to the churche, to make holy breade of; whan it is cut in many smal peces, and holy breade made therof, there may be so many men, women, 20 and children in the churche, that by that tyme the priest hath delte to euery one of them a lyttell pece, there shall neuer a crume be left in the hamper. And a

Spiritual things, when divided, wax.

spiritualle thyng as a *Pater-noster*, or a prayer, that any 24 man can say, let hym teache it to .xx., a .C., or to a .M., yet is the prayer neuer the lesse, but moche more. And so this sede of *Discrecion* is but wisdom

and reason: and he that hath wysedome, reason, and discretion may teche it, and enforme other men as he is bounde to do. Wherein he shall haue thanke of god: and he doth but as god hath

Matt. x. 8.

commaunded hym in his gospell, *Quod gratis accepistis, gratis date*: That thyng that ye toke frely, gyue it frely again, and yet shall ye haue neuer the lesse.

[21]

12. ¶ Howe all maner corne shoulde be sown.

[Fol. 10.]

Bvt yet me thynkethe it is necessarye to declare, howe all maner of corne shuld be sown, and howe moch vpon an acre most comonly, and fyrste of pease and

An acre of ground.

beanes. An acre of ground, by the statute, that is to say 4 xvi. fote and a half to the perche or pole, foure perches to an acre in bredth, and fortye perches to an acre in

London bushels.

lengthe, may be metelye well sown with two London busshelles of pease, the whyche is but two strykes in 8 other places. And if there be the .iiii. parte beanes, than wylle it haue halfe a London bushelle more: and yf it be halfe beanes, it wyll haue thre London bushels: and if it be all beanes, it wyll haue foure London busshelles fullye, 12 and that is half a quarter; bycause the beanes be gret, and grow vp streight, & do not sprede and go abrode as

Beans worth more than peas.

pease do. An acre of good beanes is worth an acre & a half of good pees,

bycause there wylle be more busshelles. 16 And the beste propertie that belongeth to a good husband is, to sowe all maner of corne thycke ynough, and specially beanes and barley. For commonly they be sown vpon ranke ground, and good grounde wylle haue 20 the burthen of corne or of wede. And as moche plowyng and harowyng hath an acre of grounde, and

[Fol. 10b.]

sowe ther vpon but oone busshelle, as yf he sowed .iiii. busshelles. And vndoutedly .i. busshell may not gyue so 24 moche corne agayne, as the .iiii. busshels, though the .iii. bushels, that he sowed more, be alowed and set aparte.

White, green, and grey peas.

And i. busshel and an halfe of white or grene pees, wyll sowe as moche grounde, as two busshels of gray pees: 28 and that is bycause they be so smal, and the husband nedeth not to take so great an handful. In some countreys they begyn to sowe pees soone after Christmasse: and in some places they sowe bothe pees and 32 beanes vnder forowe: and those of reson must be sown[22]

Feb. 2.

betyme. But moste generally, to begyn sone after Candelmasse is good season, so that they be sown ere the begynnyng of Marche, or sone vpon. And specially let 36 them be sown in the olde of the mone. For thopinion of olde husbandes is, that they shoulde the better codde, and the sooner be rype. But I speke not of hasty pees, for they be sown before Christmasse, &c. 40

13. ¶ To sowe barley.

Barley.

Every good housbande hath his barleye-falowe well dounced, and
lyenge rygged all the depe and colde of wynter; the whiche ryggyng
maketh the lande to be

[Fol. 11.]

drye, and the dongynge maketh it to be melowe and 4 ranke. And if a
drye season come before Candelmasse, or sone after, it wolde be caste
downe and waterforowed bytwene the landes, that the wete rest not in
the raine: and in the begynnyng of Marche, rydge it vppe agayne, 8
Sow five bushels to the acre.

and to sowe in euery acre fyue London bushelles, or foure at the leaste.
And some yeres it maye so fortune, that there cometh no seasonable
wether before Marche, to plowe his barley-erthe. And as soone as he
hath 12 sown his pees and beanes, than let hym caste his barley-erthe,
and shortly after rygge it agayne: soo that it be sown before Apryll. And
if the yere-tyme be paste, than sowe it vpon the castynge. 16

¶ It is to be knowen that there be thre maner of barleys, that is to say,
sprot-barleye, longe-eare, and beare-barley,
Sprot-barley.

that some menne call bigge. Sprot-barley hath a flat eare most comonly,
thre quarters of an inche brode, 20 and thre inches long, and the cornes
be very great

Long-ear.

and white, and it is the best barley. Long-eare hath a flatte eare, halfe an
inche brode, and foure inches and more of length: but the corne is not so
greate 24 nor soo whyte, and sooner it wyll turne and growe[23]

Bear-barley.

to otes. Bere-barleye or bygge wolde be sown vppon

[Fol. 11b.]

lyghte and drye grounde, and hathe an eare thre ynches of lengthe or

more, sette foure-square, lyke pecke-whete, 28 small cornes, and lyttel floure, and that is the worste barley, and foure London bushels are suffyicient for an acre. And in some countreyes, they do not sowe theyr barley tyll Maye, and that is mooste commonly vpon 32 grauel or sandy grounde. But that barley generally is

Sow in March.

neuer soo good as that that is sowed in Marche. For if it be verye drie wether after it be sowed, that corne that lyeth aboue, lyeth drie, and hath noo moysture, and that 36 that lyeth vnderneath, cometh vp: and whan rayne cometh, than sprutteth that that lyeth aboue, and oftentimes it is greene whan the other is ripe: and whan it is thresshen, there is moche lyghte corne, &c. 40

14.



To sowe otes.

Oats.

And in Marche is tyme to sowe otes, and specially vpon lyght grounde & drie, howe-be-it they wylle grow on weter grounde than any corne els: for wete grounde is good for no maner of corne; and thre London bushels 4 wyl sowe an acre.

[Fol. 12.]

And it is to be knowen, that there be .iii. maner of otes,

Red oats.

that is to saye, redde otes, blacke otes, and roughe otes. Red otes are the beste otes, and whan they be thresshed, 8 they be yelow in the busshell, and verye good to make

Black oats.

otemele of. Blacke otes are as great as they be, but they haue not so moche floure in them, for they haue a thycker huske, and also they be not so good to make otemele. 12

Rough oats.

The roughe otes be the worste, and it quiteth not the coste to sowe them: they be very lyghte, and haue longe tayles, wherby they wyll hange eche one to other. All these maner of otes weare the grounde very sore, and 16[24]

Observe how thick to sow.

maketh it to beare quyche. A yonge housbande ought to take hede, howe thycke he sowethe all maner of corne, two or three yeres: and to se, howe it cometh vp, and whether it be thycke ynoughe or not: and if it be thynne, 20 sowe thycker the nexte yere: and if it be well, holde his hande there other yeres: and if it be to thynne, let hym remember hym selfe, whether it be for the vnseasonablenes of the wether, or for thyn sowynge. And so 24 his wysedome and discretion muste discern it.

15. ¶ To harowe all maner of cornes.

[Fol. 12b.]

Nowe these landes be plowed, and the corne sown, it is conuenient, that they be well harowed; or els crowes, Harrowing.

doues, and other byrdes wyll eate and beare awaye the cornes. It is vsed in many countreys, the husbandes to 4

The ox-harrow.

haue an oxe-harowe, the whiche is made of sixe smal peces of timbre, called harowe-bulles, made eyther of

Harrow-bulls.

asshe or oke; they be two yardes longe, and as moche as the small of a mannes legge, and haue shotes[23] of wode 8 put through theym lyke lathes, and in euery bull are syxe sharpe peces of yren called harowe-tyndes, set some-what a-slope forwarde, and the formes[t] slote[24] must be bygger than the other, bycause the fote-teame shall be fastened 12 to the same with a shakyll, or a withe to drawe by. This
The horse-harrow.

harowe is good to breake the greatte clottes, and to make moche molde, and than the horse-harowes to come after, to make the clottes smaller, and to laye the grounde euen. 16 It is a greate labour and payne to the oxen, to goo to

'The ox is never woe, Till he to the harrow go.'

harowe: for they were better to goo to the plowe two dayes, thanne to harowe one daye. It is an olde saying, 'The ox is neuer wo, tyll he to the harowe goo.' And 20 it is bycause it goeth by twytches, and not alwaye [Fol. 13.]

after one draughte. The horse-harowe is made of fyue [25]bulles, and passe not an elne of lengthe, and not soo moche as the other, but they be lyke sloted and tinded. 24 And whan the corne is well couered, than it is harowed ynough. There be horse-harowes, that have tyndes of wodde: and those be vsed moche about Ryppon, and
Boulder-stones.

suche other places, where be many bulder-stones. For 28 these stones wold weare the yren to soone, and those
Tines of the harrow made of ash.

tyndes be mooste commonly made of the grounde ende of a yonge asshe, and they be more thanne a fote longe in the begynnyng, and stande as moche aboue the harowe 32 as benethe.

And as they weare, or breake, they dryue them downe lower; and they wolde be made longe before, ere they be occupied, that they maye be drye; for than they shall 36 endure and last moche better, and stycke the faster.

Horses for harrows.

The horses that shall drawe these harowes, muste be well kepte and shodde, or elles they wyll soone be tyred, and sore beate, that they may not drawe. They must haue 40 hombers or collers, holmes withed about theyr neckes,

Swingle-tree.

tresses to drawe by, and a swyngletre to holde the tresses abroad, and a togewith to be bytwene the swyngletre and the harowe. And if the barleye-grounde wyll not breake 44 with harrowes, but be clotty, it wolde be beaten with

[Fol. 13b.]

malles, and not streyght downe; for than they beate the corne in-to the erthe. And if they beate the clot on the syde, it wyll the better breake.

And the clot wyll lye 48 lyghte, that the corne maye lyghtely come vp.

And they

Rolling the ground.

vse to role theyr barley-grounde after a shoure of rayne, to make the grounde euen to mowe, &c.

16. ¶ To falowe.

Nowe these housbandes haue sowed theyr pees, beanes, barley, and otes, and harowed them, it is the beste tyme,

Fallow in April.

to falowe, in the later ende of Marche and Apryll, for whete, rye, and

barley. And lette the husbände do the 4[26]

Plough broad and deep.

beste he can, to plowe a brode forowe and a depe, soo that he turne it cleane, and lay it flat, that it rere not on the edge: the whiche shall destroy all the thistils and wedes. For the deper and the broder that he gothe, & the more newe molde, and the greater clottes shall he haue, and the greater clottes, the better wheate. For the clottes kepe the wheate warme all wynter, and at Marche they wyll melte and breake, and fal in manye 12 small peces, the whiche is a newe dongynge, and refresshyng

[Fol. 14, *misprinted* 16.]

of the corne. And also there shall but lyttell wedes growe vpon the falowes, that are so falowed. For the plough goth vnderneath the rootes of all maner of 16

Never fallow in winter; else

wedes, and tourneth the roote vwarde, that it maye not growe. And yf the lande be falowed in wynter tyme, it is farre the worse, for three principall causes. One is, all the

(1) rain will wash the land;

rayne that commeth, shal washe the lande, and dryue awaye the dounge and the good moulde, that the lande

(2) rain will beat it flat;

shall be moche the worse. An other cause is, the rayne shall beate the lande so flat, and bake it so hard together, that if a drye Maye come, it wyll be to harde to stere in 24

(3) the weeds will take deep root.

the moneth of June. And the thyrde cause is, the wieses shall take suche roote, er sterynge-tyme comme, that they wylle not be cleane tourned vnderneath, the whiche shal be great hurte to the corne, whan it

shall be sown, and 28 specially in the weding-tyme of the same; and for any other thyng, make a depe holowe forowe in the rydge of Do not rest-baulk.

the lande, and loke wel, thou rest-balke it nat; for if thou do, there wyll be many thystels: and than thou 32 shalte not make a cleane rydge at the fyrste sterynge, and therfore it muste nedes be depe plowed, or elles thou shalt nat tourne the wiedes cleane.

[27]

[Fol. 14b.]

17. ¶ To cary out donge or mucke and to sprede it.

And in the later ende of Apryll, and the begynnyng of Carry out dung.

Maye, is tyme to cary out his dounge or mucke, and to lay it vpon his barley-grounde. And where he hath barley this yere, sowe it with whete or rye the next 4 tyme it is falowed, and so shal he mucke all his landes ouer at euerye seconde falowe. But that husbnde that can fynd the meanes to cary oute his donge, and to laye

Lay dung on the land after the first stirring,

it vpon his lande after it be ones sturred: it is moche 8 better than to laye it vpon his falowe, for dyuer causes. One is, if it be layde vpon his fallowe, all that fallethe in the holowe rygge shall do lyttell good; for whan it is rygged agayne, it lyeth soo depe in the erthe, that 12 it wyll not be plowed vp agayne, excepte that whan he hath sprede it, he wyll with a shouell, or a spade, caste out all that is fallen in the rygge. And if it be layde

and soon after stirring.

vpon the sturrynge, at euery plowyng it shall medle 16 the donge and the erthe togyder, the whiche shall cause the corne moche better to growe and encrease. And in somme places, they lode not theyr donge, tyll harvest be done, & that is vsed in the farther 20

[Fol. 15.]

syde of Darbyshyre, called Scaresdale, Halomshyre, and so northewarde towarde Yorke and Ryppon: and that I calle better thanne vppon the falowe, and specyally for barley: but vppon the fyrste sturrynge, is beste 24 for wheate and rye, and that his dunge be layde vpon Spread it evenly.

smal hepes nygh together, and to sprede it euenly, and to leue no dounge there-as the mucke-hepe stode, for the moystnes of the dounge shall cause the grounde to 28

Mix it with earth.

be ranke ynoughe. And if it be medled with erthe, as sholynges and suche other, it wyll laste the longer, and better for barley than for whete or rye, bycause of wedes. Horse-donge is the worste donge that is. The 32 donge of all maner catell, that chewe theyr cudde, Doves' dung.

is verye good. And the dounge of douues is best, but it must be layde vppon the grounde verye thynne.

[28]

18. ¶ To set out the shepe-folde.

The sheep-fold.

Also it is tyme to set out the shepefolde in May, and to sette it vppon the rye-grounde, if he haue any, and to flyte it euery mornynge or nyght: and in the mornynge, whan he cometh to his folde, let not his 4

[Fol. 15b.]

shepe out anone, but reyse theym vp, and let them stande styлле good season, that they may donge and

See if the sheep have maggots.

pysse. And go amonge them to se whether any of them haue any mathes, or be scabbed: and se them 8 thre or foure tymes on the oone syde, and as ofte on the other syde. And whan the kelles begonne besyde the grounde, than lette theym out of the folde, and dryue theym to the soundest place of the felde. But 12

Folding sheep is not a good plan.

he that hath a falowe felde, seuerall to hym-selfe, let hym occupie no folde. For foldynge of shepe maketh them scabbed, and bredeth mathes; and whanne a storme of yll wether commeth in the night, they can nat flee nor go awaye, and that appeyareth them sore of their flesshe. But lette that man that hath such a

Drive stakes in the field.

seuerall falowe-felde, driue twentie, thyrty, or forty stakes, accordynge to the nombre of his shepe, vpon his falowe, 20 where he wolde sette his folde, and specially in the farthest parte of the fylde frome thense as they comme in, for the goynge vppon dothe moche good. And lette the sheparde brynge his shepe to the stakes, and 24

The sheep will rub against them.

the sheepe wylle rubbe them on the stakes. And lette the sheparde goo aboute them, tyll they be sette, and thus serue theym two or three nyghtes, and they wylle folowe those stakes, as he flytteth them, and syt by 28

[Fol. 16, *misprinted* 14.]

them. And if any yll wether come, they will ryse vp, and go to the hedge. And this maner of foldynge shall brede noo mathes nor scabbe, nor

appeyre theym of theyr flesshe, and shall be a greate sauegarde to the
32 shepe for rotyng: and in the mornynge put them out of theyr
pasture, and thou shalte not nede to bye any[29]

Use no hurdles.

hurdels nor shepe-flekes; but howe ye shall salue them or dresse them,
ye shall vnderstande in the chaypter of 36 shepe after.

19. ¶ To cary wodde and other necessaryes.

In May carry wood.

And in May, whan thou hast falowed thy grounde, and set oute thy
shepefolde, and caryed oute thy dounge or mucke, if thou haue any
wodde, cole, or tymbre to cary, or suche other busynes, that muste
nedes be doone, 4 with thy charte or wayne, than is it tyme to do it. For
The days are then long.

than the waye is lyke to be fayre and drye, and the days longe, and that
tyme the husbande hath leeste to doo in husbandry. Perauenture I set
one thyng to be done at 8 one tyme of the yere, and if the husbande
shulde do it, it shulde be a greater losse to hym in an other thyng.

[Fol. 16b.]

Wherefore it is moste conuenient to do that thyng fyrst, that is moste
profytable to hym, and as soone as he 12 can, do the other labour.

20. ¶ To knowe dyuers maner of wedes.

In June weed the corn.

In the later ende of Maye, and the begynnynge of June, is tyme to
wede thy corne. There be diuers maner of wedes, as thistyls, kedlokes,
dockes, cocledrake, darnolde, gouldes, haudoddes, dogfenell, mathes,
ter, 4 and dyuers other small wedes. But these be they that

Thistles.

greue mooste: The thistyll is an yll wede, roughe and sharpe to handell, and freteth away the cornes nygh it, and causeth the sherers or reapers not to shere cleane. 8

Charlock.

Kedlokes hath a leafe lyke rapes, and beareth a yelow floure, and is an yll wede, and groweth in al maner corne, and hath small coddess, and groweth lyke mustard sede.

Docks.

Dockes have a brode lefe, and diuers high spyres, and 12

Cockle.

very small sede in the toppe. Cockle hath a longe small lefe, and wyl beare fyue or vi. floures of purple colour, as[30] brode as a grote, and the sede is rounde and blacke, and maye well be suffred in a breade-corne, but not in sede, 16

'Drake.'

for therin is moche floure. Drake is lyke vnto rye, till it

[Fol. 17.]

begynne to sede, and it hath many sedes lyke fenell-sedes, and hangeth downewarde, and it maye wel be suffred in breade, for there is moche floure in the sede: and it is an 20

Darnel.

opinion that it cometh of rye, &c. Darnel groweth vp streyght lyke an hye grasse, and hath longe sedes on eyther syde the sterte, and there is moche floure in that sede, and growethe moche amonge barley: and it is 24

Golds.

sayde, that it cometh of small barley. Golds hath a shorte iagged lefe, and groweth halfe a yarde hygh, and hath a yelow floure, as brode as a

grote, and is an yll wede, and
Hawdod.

groweth commonlye in barleye and pees. Hawdod hath 28 a blewe
floure, and a fewe lyttell leues, and hath .v. or syxe braunches, floured in
the toppe: and groweth comonly in
Dog-fennel.

rye vpon leane grounde, and dothe lyttel hurte. Dogge-fenell and
mathes is bothe one, and in the commynge vp 32 is lyke fenell and
beareth many white floures, with a yelowede sede: and is the worste wede
that is, excepte terre, and it commeth moste commonly, whan great
wete commeth

Tares.

shortly after the corne is sown. Terre is the 36 worste wede, and it
neuer dothe appere tyll the moneth of June, and specyallye whanne
there is great wete in that mone, or a lyttell before, and groweth mooste
in rye, and it groweth lyke fytches, but it is moche smaller, and 40
[Fol. 17b.]

it wyll growe as hyghe as the corne, and with the weyght therof it pulleth
the corne flatte to the erth, and freteth the eares away; wherfore I haue
seene housbandes mowe downe the corne and it together: And also with
sharp 44 hokes to reape it, as they doo pees, and made drye, and than it
wyll be good fodder.

Dee-nettles.

There be other wedes not spoken of, as dee-nettylles,
Dodder.

dodder, and suche other, that doo moche harme. 48

21. ¶ Howe to wede corne.

How to weed.

Nowe it wolde be knowen, howe these cornes shulde be weded. The chiefe instrument to wede with is a paire of tonges made of wode, and in the farther ende it is nycked, to holde the wed faster; and after a shoure of 4 raine it is beste wedynge, for than they maye be pulled vp by the rotes, and than it cometh neuer agayne. And

Weeding-hook.

if it be drye wether, than muste ye haue a wedynge-hoke with a socket set vpon a lyttel staffe of a yarde longe, and 8 this hoke wolde be well steeled, and grounde sharpe bothe

Forked stick.

behynde and before. And in his other hande he hath a forked stycke a yarde longe, and with his forked stycke

[Fol. 18.]

he putteth the wede from hym, and he putteth the hoke 12 beyond the rote of the wede, and pulleth it to hym, and cutteth the wede fast by the erthe, and with his hoke he taketh up the wede, and casteth it in the reane, and if the reane be full of corne, it is better it stande styll, 16 whan it is cut, and wyddre: but let hym beware, that he trede not to moche vppon the corne, and specyallye after

Cut not the corn.

it is shotte, and whan he cutteth the wede, that he cut not the corne: and therefore the hoke wolde not passe 20 an inche wyde. And whanne the wede is soo shorte, that he can not with his forked stycke put it from hym, and with the hoke pull it to hym, thanne muste he set his hoke vppon the wede, fast by the erthe, and put it 24 from hym, and so shall he cutte it cleane. And with

Stoop not.

these two instruments, he shall neuer stoupe to his warke. Dogfenell, goldes, mathes, and kedlokes are yll to wede after this maner, they growe vppon so many braunches, 28

Pull up darnel.

harde by the erthe: and therfore they vse most to pul them vppe with theyr handes; but loke well, that they pull not vppe the corne with all; but as for terre, there wyll noo wedynge serue. 32

[32]

22. ¶ The fyrst sturrynge.

[Fol. 18b.]

Also in June is tyme to rygge vppe the falowe, the whiche is called the fyrst sturrynge, and to plowe it as depe as thou canste, for to tourne the rotes of the wedes vpwarde, that the sonne and the drye wether maye kyll 4 them. And an housbande can not conuenyentelye plowe

How to plough and load out dung.

his lande, and lode out his dounge bothe vppon a daye, with one draughte of beastes: but he maye well lode oute his dounge before none, and lode hey or corne at-after 8 none: or he maye plowe before none, and lode hey or corne at-after none, with the same draughte, and noo hurte to the cattell: bycause in lodynge of hey or corne, the cattel is alwaye eatynge or beytynge, and soo they 12 can not doo in lodynge of dounge and plowyng.

23. ¶ To mowe grasse.

End of June.

Also in the later ende of June is tyme to begyn to mowe, if thy medowe be well growen: but howe-so-euer July.

they be growen, in July they muste nedes mowe, for diuers causes. One is, it is not conuenient to haue hey 4

Mow hay early.

and corne bothe in occupation at one tyme. An other is, the yonger and the grener that the grasse is, the softer

[Fol. 19.]

and the sweter it wyll be, whan it is hey, but it wyll haue the more wyddrynge; and the elder the grasse is, the 8 harder and dryer it is, and the worse for al maner of cattell: for the sedes be fallen, the whiche is in maner of prouander, and it is the harder to eate and chowe. And an other cause is, if drye wether come, it wyll drye 12 and burne vpon the ground, and waste away. Take

How to mow.

hede that thy mower mow clene and holde downe the hynder hand of his sith, that he do not endent the grasse, and to mowe his swathe cleane thorowe to that that 16 was laste mowen before, that he leaue not a mane bytwene, and specyallye in the common medowe: for in[33] the seuerall medowe it maketh the lesse charge, and that

Mole-hills.

the moldywarpe-hilles be spredde, and the styckes cleane 20 pycked out of the medowe in Apryll, or in the beginnyng of Maye.

24. ¶ Howe forkes and rakes shulde be made.

Forks and rakes.

A Good husbande hath his forkes and rakes made redye in the wynter

before, and they wolde be gotte bytwene Mighelmasse and
Martylmasse, and beyked, and
[Fol. 19b.]

sette euen, to lye vpryght in thy hande: and than they 4 wyll be harde
styffe and drye. And whan the housbande sytteth by the fyre, and hath
nothyng to do, than maye he make theym redye, and tothe the rakes
with drye wethy-wode,

Bore holes for the teeth of the rakes.

and bore the holes with his wymbel, bothe aboue 8 and vnder, and driue
the tethe vpwarde faste and harde, and than wedge them aboue with
drye woode of oke, for that is hard, and wil driue and neuer come out.
And if he get them in sappe-tyme, all the beykyng and drienge 12 that
can be had shal not make them harde and styffe,

Use hazel and withy.

but they woll alwaye be plyenge: for they be moste comonly made of
hasell and withee, and these be the trees that blome, and specially
hasell: for it begynneth 16

Use no green wood.

to blome as sone as the lefe is fallen. And if the rake be made of grene
woode, the heed wyll not abyde vppon the stele, and the tethe wyll fall
out, whan he hath mooste nede to them, and let his warke, and lose 20
Make all evenly.

moche heye. And se that thy rake and forke lye vpryghte in thy hand, for
and the one ende of thy rake, or the syde of thy forke, hang downe-
warde, than they be not handsome nor easy to worke with. 24

25. ¶ To tedde and make hay.

[Fol. 20.]

Whan thy medowes be mowed, they wolde be well

Tedding hay.

tedded and layde euen vppon the ground: and if the grasse be very
thycke, it wolde be shaken with handes,[34]

Ted hay carefully.

or with a shorte pykforke. For good teddyng is the 4 chiefe poynte to
make good hey, and than shall it be wyddred all in lyke, or elles not: and
whan it is wel wyddred on the ouer syde, and dry, than turne it cleane
before noone, as soone as the dewe is gone: And yf thou 8 dare truste
the wether, lette it lye so all nyghte: and on the nexte daye, tourne it
agayne before none, and towarde nyght make it in wyndrowes, and than
in smal

Hay-cocks.

hey-cockes, and so to stande one nyghte at the leaste, and 12 sweate:
and on the nexte fayre day caste it abroad agayne, and tourne it ones or
twyse, and than make it

Larger hay-cocks.

in greater hey-cockes, and to stande so one nyght or more, that it maye
vngiue and sweate. For and it sweate 16 not in the hey-cockes, it wyll
sweate in the mowe; and than it wyll be dustye, and not holsome for
hors, beastes, nor shepe. And whan it standeth in the cockes, it is better
to lode, and the more hey maye be loded at a lode, 20

Quich-hay.

and the faster it wyll lye. Quiche-hey commeth of a grasse called
crofote, and groweth flatte, after the erthe,

[Fol. 20b.]

and beareth a yelow floure halfe a yarde hygh and more, and hath
many knottes towarde the roote, and it 24 is the beste hey for horses
and beastes, and the sweteste, if it be well got; but it wyll haue moch

more wyddrynge than other hey, for els he wyll be-pysse hym-selfe and
How to know when hay is dry.

waxe hote, and after dustye. And for to knowe whanne 28 it is wyddred
ynoughe, make a lyttell rope of the same, that ye thinke shulde be moste
greneste, and twyne it as harde to-gether bytween your handes as ye
canne, and soo

Twist a wisp, and then cut it.

beynge harde twon, let one take a knyfe, and cut it faste 32 by your
hande; and the knottes wyll be moyste, yf it be not drye ynough. Shorte
hey, and leye-hey, is good for shepe, and all maner of catell, if it be well
got. A man maye speke of makynge of hey, and gettynge of corne, 36
but god disposeth and ordreth all thyng.

[35]

26. ¶ Howe rye shulde be shorne.

In July, shear rye.

In the later ende of July, or in the begynnyng of Auguste, is tyme to
shere Rye, the whiche wolde be shorne cleane, and faste bounden. And
in somme places they mowe it, the whiche is not soo good to the 4
housbandes profytte, but it is the sooner done. For

[Fol. 21.]

whan it is mowen, it wyll not be so fast bounden: and he can not gather it
soo cleane, but there wyll be moche losse, and taketh more rowme in
the barne than shorne 8 corne dothe. And also it wyll not kepe nor saue
it selfe from rayne or yll wether, whan it standeth in the couer, as the
shorne corne wyll do.

27. ¶ Howe to shere wheate.

Shear wheat clean.

Wheate wolde be shorne cleane, and harde bounden in lyke maner; but for a generall rule, take good hede, that the sherers of all maner of whyte corne cast not vppe theyr handes hastely, for thanne all the lose corne, 4 and the strawes, that he holdeth not fast in his hande, flieth ouer his heed, and are loste: and also it wyll pull of the eares, and specyallye of the cornes that be verye

Shear wheat clean.

rype. In somme places they wyll shere theyr cornes 8 hyghe, to the entente to mowe theyr stubble, eyther to thacke or to bren: if they so do, they haue greate cause to take good hede of the sherers. For if the eares of corne croke downe to the erthe, and the sherer take 12 not good hede, and put up the eare er he cut the strawe: as many eares as be vnder his hoke or sicle

Fol. 21b.

fall to the erthe, and be loste; and whan they mowe the stubble, it is great hyndraunce to the profytte of 16

Near Ilchester and Martock they shear low.

the grounde. And in Sommersetshire, about Zelcestre and Martok, they doo shere theyr wheate very lowe, and all the wheate-strawe that they pourpose to make thacke of, they do not thresshe it, but cutte of the 20[36] eares, and bynde it in sheues, and call it rede: and therwith they thacke theyr houses. And if it be a

Best kind of thatching.

newe house, they thacke it vnder theyr fote: the whiche is the beste and the surest thacking that can 24 be of strawe, for crowes and douues shall neuer hurte it.

To mowe or shere barley and otes.

Mow barley and oats.

Barley and otes be moste commonly mowen, and a man or woman folowythe the mower with a hande-rake halfe a yarde longe, with .vii. or .viii. tethe, in the lyfte hande, and a syckle in the ryghte hande, and 4 with the rake he gethereth as moche as wyll make a shefe. And thanne he taketh the barley or otes by the toppes, and pulleth out as moche as wil make a band, and casteth the band from him on the land, and with his 8 rake and his syckle taketh vp the barley or otes, &

[Fol. 22.]

layeth them vppon the bande, and so the barley lyeth vnbounden .iii. or .iiii. dayes, if it be fayre wether, and than to bynde it. And whan the barley is ledde 12

Rake afterwards.

away, the landes muste be raked, or els there wyll be moche corne loste, and if the barley or otes lye, they muste nedes be shorne.

29. ¶ To reape or mowe pees and beanes.

Reap or mow peas and beans.

Pees and benes be moste commonly laste reped or mowen, of diuers maners, some with sickles, some with hokes, and some with staffe-hokes. And in some places they lay them on repes, and whan they be dry, 4 they laye them to-gether on heapes, lyke hey-cockes, and neuer bynde them. But the beste way is, whan

Bind them together.

the repes be dry, to bynde them, and to set theym on the rydge of the

landes three sheues to-gether; and 8 loke that your sherers, repers, or mowers geld not

Cut beans low.

your beanes, that is to saye, to cutte the beanes so hye,[37] that the nethermoste codde growe styll on the stalke; and whan they be bounden, they are the more redyer 12 to lode and vnlobe, to make a reke, and to take fro the mowe to thresshe. And soo be not the repes. [Fol. 22b.]

30. ¶ Howe all maner of cornes shulde be tythed.

How to tithe.

Nowe that all these cornes before specyfied be shorne, mowed, reped, bounden vp, and layde vppon the rydge of the lande, lette the housbande take hede of goddes commaundemente, and let hym goo 4 Count 9 sheaves, and cast out the tenth.

to the ende of his lande, and begynne and tell .ix. sheues, and let hym caste out the .x. shefe in the name of god, and so to per vse from lande to lande, tyll he haue trewely tythed all his corne. And beware, 8 and take hede of the sayinge of our lorde by his

Malachi iii. 8, 9.

prophete Malachias, the whiche saythe, *Quia michi non dedisti decimas et primitias, id circo in fame et penuria maledicti estis*. That is to saye, Bycause ye haue not 12 gyuen to me your tythes, and your fyrstefruytes, therefore ye be cursed, and punysshed with hunger and Augustine.

penury. And accordynge to that saynte Austyn saythe: *Da decimas, alioqui incides in decimam partem angelorum* 16

Give tithes truly.

qui de celo corruerunt in infernum. That is to say, Gyue thy tythes truely, or els thou shalt fall amonge the tenthe parte of aungelles that felle from heuen in-to hell, the whiche is an harde worde to euery man, that oughte to 20

[Fol. 23.]

gyue tythes, and doth not gyue them truely. But saynte Augustine.

Austyne saythe a comfortable worde again, to them that gyue theyr tythes truely, that is to saye: *Decimæ sunt*

Tithes are tributes to the needy.

tributa egentium animarum: Tythes are tributes or 24 rewardes to nedye soules. And ferther he saythe: *Si decimam dederis, non solum abundantiam fructum recipies, sed etiam sanitatem corporis et animæ consequeris,* That is to saye, If thou haue gyuen thy tythes truely, thou 28 shalte not onely receyue the profite, and the abundaunce[38] of goodes, but also helthe of bodye and soule shall folowe. Wolde to god, that euerye man knewe the harde worde of our lorde by his prophete Malachias, 32 and also the comfortable wordes of the holy saynte Austyn. For than wolde I truste verely, that tythes shulde be truely gyuen.

31. ¶ Howe all maner of corne shulde he couered.

How to cover corn.

Nowe these cornes be shorne and bounden, and the tithes cast out, it is tyme to couer theym, shoke theym, or halfe-throne them, but couerynge is the beste waye

[Fol. 23b.]

of all maner of whyte corne. And that is, to set foure 4 sheues on one

syde, and .iiii. sheues on the other syde,

Set ten sheaves together.

and two sheues aboue, of the greatteste, bounden harde nyghe to the nether ende, the whiche must be set vpwarde, and the top downwarde spredde abroad to couer all the 8 other sheues. And they wyll stand beste in wynde, and saue theym-selfe beste in rayne, and they wolde be set on the rydge of the lande, and the sayde sheues to leane to-gether in the toppes, and wyde at the grounde, that 12

For peas and beans set three together.

the winde may go through, to drye them. Pees and beanes wolde be set on the rydge of the lande, thre sheues together, the toppes vpwarde, and wrythen to-gether, and wyde benethe, that they maye the better 16 wyddre.

32. ¶ To lode corne, and mowe it.

To load corn.

Whanne all these cornes be drye and wyddred ynoughe, than lode theym in-to the barne, and laye euerye corne

Make many mows, if it be wet.

by it-selfe. And if be a wete haruest, make many mowes: and if thou haue not housynge ynoughe, thanne it is 4 better to laye thy pees and benes without vppon a reke, than other corne, and it is better vppon a scaffolde than vppon the grounde: for than it muste be well hedged[39]
[Fol. 24.]

for swyne and catel, and the grounde wyll rotte the 8 bottom, and the scaffolde saueth both hedgynge and rottynge: but they must be well couered bothe. And the

The scaffold.

husband may set shepe or catel vnder the same scaffold and wyll serue hym in stede of an house, if it be well 12 and surely made, &c.

33. ¶ The second[25] sturryinge.

August.

In August, and in the begynnyng of September, is
Second stirring.

tyme to make his seconde sturryinge, and most commonly it is cast
downe and plowed a meane forowe, not to depe nor to ebbe, so he turne
it clene. And if it be caste, it 4

Water-furrow the land.

wolde be water-forowed bytwene the landes, there-as the reane shulde
be, and it wyll be the dryer, whan the lande shall be sowed. And if the
landes lie high in the ridge, & highe at the reane, & lowe in the 8 myddes
of the side, that the water may not ronne easely in-to the reane, as I se
daily in many places: than let the husband set his plough .iii. or .iiii. fote
from the

How to ridge it up.

rydge, and cast all the rydge on bothe sydes, and whan 12 the rydge is
cast, set his plough there-as he began, and rydge vp the remenant of
the lande, and so is the land bothe cast and rydged, and all at one
plowyng. And this

[Fol. 24b.]

shall cause the lande to lye rounde, whan it is sowed 16 at the nexte
tyme, and than shall it not drowne the corne.

34.



To sowe wheat and rye.

Michaelmas.

Aboute Myghelmasse it is tyme to sowe bothe wheate

Sow wheat and rye.

and rye. Wheate is mooste commonlye sown vnder the forowe, that is to saye, caste it vppon the falowe, and than plowe it vnder. And in some places they sowe theyr 4

Pease stubble.

wheate vppon theyr pees-stubble, the whiche is neuer soo good, as that that is sown vppon the falowe: and that is vsed, where they make falowe in a fylde euery[40]

In Essex a child sows.

fourthe yere. And in Essex they vse to haue a chylde, 8 to go in the forowe before the horses or oxen, with a bagge or a hopper full of corne: and he taketh his hande full of corne, and by lyttel and lytel casteth it in the

He ought to have much discretion.

sayde forowe. Me semeth, that chylde oughte to haue 12 moche dyscretion.

Howe-be-it there is moche good corne, and rye is

Sow 2 London bushels to an acre.

mooste commonlye sown aboue and harrowed, and two London busshelles of wheate and rye wyll sowe an acre. 16 Some grounde is good for wheate, some for rye, and some is good for bothe: and vppon that ground sowe

[Fol. 25.]

blend-corne, that is both wheate and rye, the whyche is the surest corne of growyng, and good for the husbandes 20

Wheat and rye mixed.

houshold. And the wheate, that shall be medled with rye, muste be suche as wyll soone be rype, and that is flaxen wheate, polerd wheate, or whyte wheate. And ye shall vnderstande, that there be dyuers maners of wheates. 24

Flaxen wheat.

Flaxen wheate hath a yelow eare, and bare without anis, and is the bryghtest wheate in the busshell, and wyll make the whytest breed, and it wyll weare the grounde sore, and is small strawe, and wyll growe very thycke, 28

Pollard wheat.

and is but small corne. Polderde wheate hath noo anis, thycke sette in the eare, and wyll soone fall out, and is

White wheat.

greater corne, and wyll make whyte breed. Whyte wheate is lyke polderde wheate in the busshell, but it hath anis, and the eare is foure-square, and wyll make white breed: and in Essex they call flaxen wheate Red wheat.

whyte wheate. Red wheate hath a flat eare, an inche brode, full of anis, and is the greatteste corne, and 36 the brodeste blades, and the greatteste strawe, and wyl make whyte breed, and is the rudeste of colour in the busshell.

English wheat.

Englysshe wheate hath a dunne eare, fewe anis or none, 40 and is the worste wheate, saue peeke-wheate. Peeke-wheete

Peek-wheat.

hath a red eare, ful of anis, thyn set, and ofte

[Fol. 25b.]

tymes it is flyntered, that is to saye, small corne wrynkeled[41] and dried, and wyll not make whyte breade, but it wyl 44 growe vpon colde grounde.

35. ¶ To thresshe and wynowe corne.

Carefully clean seed-corn.

This wheate and rye, that thou shalte sowe, ought to be very cleane of wede, and therefore, er thou thresshe thy corne, open thy sheues, and pyke oute all maner of wedes, and than thresshe it, and wynowe it cleane, 4 and so shalt thou haue good clene corne an other

In Essex and Kent they fan the corn.

yere. And in some countreys, aboute London specyallye, and in Essex and Kente, they do fan theyr corne, the whiche is a verye good gise, and a great sauegarde for 8 shedyng of the corne. And whan thou shalte sell it, if it be well wynowed or fande, it wyll be solde the derer, and the lyghte corne wyll seme the husbande in his house. 12

36. ¶ To seuer pees, beanes, and fytches.

Sift your peas and beans.

Whan thou haste thresshed thy pees, and beanes, after they be wynowed, and er thou shalte sowe or selle them, let theym be well reed with syues, and seuered in

[Fol. 26.]

thre partes, the great from the small, and thou shalte gette 4 in euerye quarter a London busshell, or there about. For

Separate small from large.

the small corne lyeth in the holowe and voyde places of the greate beanes, and yet shall the greate beanes be solde as dere, as if they were

all together, or derer, as a man 8 may proue by a famylier ensample. Let
a man bye

120 herrings, at 2 a penny, cost 5 shillings;

.C. hearynges, [26] two hearynges for a penye, and an other .C.

hearynges, thre for a peny, and let hym sell these .CC. hearinges agayne

.v. heringes for .ii. d.; nowe hath 12 he loste .iiii. d. For C. hearinges, .ii.

for i. d., cost v. s.,

120 herrings, at 3 a penny, cost 3s. 4d.; or 8s. 4d. in all.

and C. hearynges, .iii. for a peny, coste .iii s. and .iiii d., the whiche is .viii.

s and .iiii. d.; and whan he selleth .v. herynges for .ii. d., xx. heringes

cometh but 16[42] to .viii. d. and there is but .xii. score heringes, and

that

20 herrings, at 5 for 2d., cost 8d.; 12 times as much are 24 groats, or 8s.

is but .xii. grotes, and xii. grotes, and that cometh but to .viii. s. and so

he hath lost .iiii. d. and it is bicause there be not so many bargeins, for in

the bienge of these .CC. 20 heringes there be .v. score bargeins, and in

the sellinge of the same there be but .xlviii. bargeyns, and so is there

lost .x. hearinges, the whiche wolde haue ben .ii.

Always buy by gross sale, and sell by retail.

bargeyns moo, and than it had ben euen and mete. And 24 therfore he

that byeth grosse sale, and retayleth, muste nedes be a wyunner. And so

shalt thou be a loser, if thou sell thy pees, beanes, and fytches together:

for than

[Fol. 26b.]

thou sellest grosse sale. And if thou seuer them in thre 28 partes, than

thou doest retayle, wherby thou shalte wyne.

**37. ¶ Of shepe, and what tyme of the yere the rammes
shulde be put to the ewes.**

An housbande can not well thryue by his corne, without he haue other cattell, nor by his cattell, without corne. For els he shall be a byer, a borrower, or

Sheep are the most profitable cattle.

a begger. And bycause that shepe in myne opynyon is 4 the mooste profytablest cattell that any man can haue, therfore I pourpose to speake fyrst of shepe. Than fyrst is to be knowen, what tyme thou shalt put thy

Rams and ewes.

rammes to thy ewes; and therin I make a distinction, for 8 euery man maye not put to theyr rammes all at one tyme; for if they doo, there wyll be greate hurte and losse; for that man, that hath the best shepe-pasture for wynter, and soone spryngynge in the begynnynge of the 12 yere, he maye suffre his rammes to goo with his ewes all tymes of the yere, to blyssomme or ryde whan they wyll: but for the comon pasture, it is tyme to put to his

Sept. 14.

rammes at the Exaltation of the holye crosse: for than 16

[Fol. 27.]

the bucke goth to the rut, and so wolde the ramme. But for the common husbande, that hath noo pasture but the common fieldes, it is tyme ynoughe at the feste of[43]

Sept. 29.

saynt Mychaell the archangel. And for the poore 20 housbande of the Peeke, or suche other, that dwell in hylly and hyghe groundes, that haue no pastures, nor common fieldes, but all-onely the comon hethe, Symon Oct. 28.

and Jude daye is good tyme for theym, and this is the 24 reason why. An ewe goth with lambe .xx. wekes, and shall yeane her lambe in the .xxi.

weke; & if she haue not conueniente newe grasse to eate, she maye not gyue her lambe mylke: and for wante of mylke, there be 28 manye lambes perysshed and loste: and also for pouertye, the dammes wyll lacke mylke, and forsake theyr lambes, and soo often tymes they dye bothe in suche harde countreys. 32

38. ¶ To make an ewe to loue her lambe.

If thy ewe haue mylke, and wyll not loue her lambe, put her in a narowe place made of bordes, or of smothe trouse, a yarde wyde, and put the lambe to her, and

If a ewe

socle it, and yf the ewe smyte the lambe with her 4 heed, bynd her heed with a heye-rope, or a corde, to

[Fol. 27b.]

smite her lamb, tie up her head.

the syde of the penne: and if she wyl not stande syde longe all the lambe, [27] than gyue her a lyttell hey, and tye a dogge by her, that she maye se hym: and 8 this wyll make her to loue her lambe shortely. And if thou haue a lambe deed, wherof the damme hath

Put a dead lamb's skin on a live lamb, and so change its dam.

moche mylke, fley that lambe, and tye that skynne vpon an other lambes backe, that hath a sory damme, with 12 lyttell mylke, and put the good ewe and that lambe to-gether in the penne, and in one houre she wyll loue that lambe; & than mayst thou take thy sory weyke ewe awaye, and put her in an other place: and by this 16 meanes thou mayste fortune to saue her lyfe, and the lambes bothe.

[44]

39. ¶ What tyme lambes shulde be wayned.

In some places they neuer seuer their lambes from theyr dammes, and that is for two causes: One is, in the beste pasture where the rammes goo alwaye with

In the best pastures, lambs wean themselves.

theyr ewes, there it nedeth not, for the dammes wil 4 waxe drye, and wayne theyr lambes theym-selfe. An other cause is, he that hath noo seuerall and sounde

[Fol. 28.]

pasture, to put his lambes vnto whan they shoulde be wayned, he muste eyther sell them, or let them sucke 8 as longe as the dammes wyll suffre theym; and it is a common sayinge, that the lambe shall not rotte, as longe as it souketh, excepte the damme wante meate.

Lambs to be weaned at 16 weeks, or 18.

But he that hath seuerall and sounde pasture, it is tyme 12 to wayne theyr lambes, whanne they be .xvi. wekes old, or .xviii. at the farthest, and the better shall the ewe take the ramme agayne. And the poore man of the peeke countreye, and suche other places, where as 16 they vse to mylke theyr ewes, they vse to wayne theyr

In the Peak, lambs are weaned at 12 weeks.

lambes at xii. wekes olde, and to mylke theyr ewes fiue or syxe wekes, &c. But those lambes be neuer soo good as the other that sucke longe, and haue 20 meate ynoughe.

40. ¶ To drawe shepe, and seuer them in dyuers places.

Than thou grasier, that hast many shepe in thy

Have a large sheep-fold;

pastures, it is conuenient for the to haue a shepefolde made with a good hedge or a pale, the whiche wyll receyue all thy shepe easily that goo in one pasture, 4 sette betwene two of thy pastures, in a drye place;

[Fol. 28*b*.]

and adioynynge to the ende of the same, make an another to hold 90 sheep;

other lyttell folde, that wyll receyue lxxxx. shepe or moo, and bothe those foldes muste haue eyther of 8 theym a gate in-to eyther pasture, and at the ende of that folde make an other lyttell folde, that wyll and another for 40 sheep.

receyue .xl. shepe or mo, and betwene euery folde a[45] gate. And whan the shepe are in the greate folde, 12 let .xl. of them, or there about, come into the myddle

Let the shepherd examine them in the middle fold.

folde, and steke the gate. And than let the shepeherde turne them, and loke them on euery syde, and if he se or fynde any shepe, that nedeth any helpynge or mending 16 for any cause, lette the shepeherde take that shepe with his hoke, and put hym in the lyttell folde. And whan he hath taken all that nedeth any mendyng, than put the other in-to whether pasture he wyll, and let in as 20

Put the sick ones in the little fold.

many out of the greate folde, and take those that nede any handling, and put them into the lyttell folde. And thus peruse them all tyll he haue doone, and than let the shepeherde go belte, grese, and handel all those that he 24 hath drawen, and than shall not the great flocke be taryed nor kepte from theyr meate: and as he hath mended them, to put them into theyr pasture.

41. ¶ To belte shepe.

[Fol. 29.]

If any shepe raye or be fyled with dounge about the
How to belt sheep.

the tayle, take a payre of sheres and clyppe it awaye, and cast dry
muldes thervpon: and if it be in the heate of the sommer, it wolde be
rubbed euer with a lyttell terre, to 4

Have a board to lay a sheep upon.

kepe awaye the flyes. It is necessarye that a shepeherde haue a borde,
set fast to the syde of his lyttell folde, to laye his shepe vpon when he
handeleth theym, and an hole bored in the borde with an augur, and
therin a 8 grayned staffe of two fote longe, to be set fast, to hang

A shepherd wants a dog, a hook, shears, and a tar-box.

his terre-boxe vpon, and than it shall not fall. And a shepeherde shoulde
not go without his dogge, his shepe-hoke, a payre of sheres, and his
terre-boxe, eyther with 12 hym, or redye at his shepe-folde, and he
muste teche his dogge to barke whan he wolde haue hym, to ronne
whan he wold haue hym, and to leue ronning whan he wolde haue hym;
or els he is not a cuninge shepeherd. The 16 dogge must lerne it, whan
he is a whelp, or els it wyl not be: for it is harde to make an olde dogge
to stoupe.

[46]

42. ¶ To grease shepe.

How to grease sheep.

If any sheepe be scabbed, the shepeherde maye perceyue it by the
bytynge, rubbyng, or scratchyng with

[Fol. 29b.]

his horne, and mooste commonly the woll wyll ryse, and be thyn or bare in that place: than take hym, and shede 4 the woll with thy fyngers, there as the scab is, and with thy fynger laye a lyttell terre thervpon, and stroke it a lengthe in the bottom of the woll, that it be not seen

Part the wool and put tar on.

aboue. And so shede the woll by and by, and laye a 8 lyttell terre thervppon, tyll thou passe the sore, and than it wyll go no farther.

43. ¶ To medle terre.

How to mix tar.

Let thy terre be medled with oyle, gose-grease, or capons grease, these three be the beste, for these wyll make the terre to ronne abroad: butter and swynes grease, whan they be molten, are good, soo they be not salte; for 4 terre of hym-selfe is to kene, and is a fretter, and no healer, without it be medled with some of these.

44. ¶ To make brome salve.

¶ A medicyne to salve poore mennes shepe, that thynke terre to costely: but I doubte not, but and ryche men

[Fol. 30.]

knowe it, they wolde vse the same. Take a shete ful of

Chop broom small, and boil it;

brome, croppes, leaues, blossomes, and all, and chop 4 them very smal, and than sethe them in a pan of .xx. gallons with rennyng water, tyll it begyn to waxe thycke like a gelly, than take two ponde of shepe suet molten,

add suet and brine;

and a pottell of olde pysse, and as moche bryne made 8 with salte, and put all in-to the sayde panne, and styrre it aboute, and than streyne it thorowe an olde clothe, and putte it in-to what vessell ye wyll, and yf your shepe be

use it warm with a sponge.

newe clypped, make it luke-warme, and than washe your 12 shepe there-with, with a sponge or a pece of an olde mantell, or of faldynge, or suche a softe cloth or woll,[47]

It can be used at any time.

for spendynge to moche of your salue. And at all tymes of the yere after, ye may relent it, and nede require: and 16 make wyde sheydes in the woll of the shepe, and anoynt them with it, & it shal heale the scabbe, and kyll the shepe-lyce, and it shall not hurte the woll in the sale therof. And those that be washen wyll not take scabbe 20 after (if they haue sufficient meate); for that is the beste

Good meat in the mouth

grease that is to a shepe, to grease hym in the mouthe with good meate; the whiche is also a greate sauegarde to the shepe for rottyng, excepte there come myldewes, 24

[Fol. 30b.]

is the best grease for sheep.

for he wyl chose the beste, if he haue plentye. And he that hath but a fewe shepe moderate this medicyne accordynge.

45. ¶ If a shepe haue mathes.

Maggots in sheep.

If a shepe haue mathes, ye shall perceyue it by her bytyng, or fyskyng, or shakynge of her tayle, and mooste commonlye it is moyst

and wete: and if it be nyghe vnto the tayle, it is ofte tymes grene, and fyled with his 4

How cured.

dounge: and than the shepeherde muste take a payre of sheres, and clyppe away the woll bare to the skynne, and take a handfull of drye moldes, and cast the moldes thervpon to drye vp the wete, and then wype the muldes 8 away, and lay terre there as the mathes were, and a lyttell farther. And thus loke theym euery daye, and mende theym, if they haue nede.

46. ¶ Blyndenes of shepe, and other dyseases, and remedies therfore.

Blindness in sheep.

There be some shepe that wyll be blynd a season, and yet mende agayn. And if thou put a lytel terre in his eye, he will mende the rather.

There be dyuers waters, &

[Fol. 31.]

other medicyns, that wolde mende hym, but this is 4 [the] mooste common medicyne that shepeherdes vse.

[48]

47. ¶ The worme in the shepes fote, and helpe therfore.

There be some shepe, that hath a worme in his foote,
Worms in a sheep's foot.

that maketh hym halte. Take that shepe, and loke betwene his clesse, and there is a lyttell hole, as moche as a greatte pynnes heed, and therin

groweth fyue or syxe 4 blacke heares, lyke an inche long and more; take a sharpe poynted knyfe, and slytte the skynne a quarter of an inche long aboue the hole and as moche benethe, and put thy
How cured.

one hande in the holowe of the fote, vnder the hinder 8 clesse, and set thy thombe aboue almooste at the slytte, and thruste thy fyngers vnderneath forward, and with thy other hand take the blacke heares by the ende, or with thy knyues poynte, and pull the heares a lyttell and a 12 lyttell, and thruste after thy other hande, with thy fynger and thy thombe, and there wyll come oute a worme lyke a pece of fleshe, nygh as moche as a lyttel fynger. And whan it is out, put a lyttel tarre into the hole, and it wyll 16 be shortely hole.

[Fol. 31b.]

48. ¶ The blode, and remedy if one come betyme.

There is a sicknes among shepe, and is called the
'The blood' in sheep.

bloude; that shepe, that hath that, wil dye sodeinly, and er he dye, he wil stande stil, and hange downe the heed, & other-while quake. If the shepeherde can espye 4 hym, let him take and rubbe hym about the heed, & specyally about his eares, and vnder his eyen, & with
Cut off the sheep's ears.

a knyfe cut of his eares in the middes, & also let hym blode in a veyne vnder his eien: and if he blede wel, 8 he is lyke to lyue; and if he blede not, than kil him, and saue his fleshe. For if he dye by hym-selfe, the flesshe is loste, and the skyn wyll be ferre ruddyer, lyke blode, more than an other skynne shall be. And it taketh 12 mooste commonly the fattest and best lykyng.

49. ¶ The pockes, and remedy therfore.

Pocks in sheep.

The pockes appere vppon the skyn, and are lyke reed pymples, as brode as a farthyng, and therof wyll dye many. And the remedy therfore is, to handle all thy shepe, and to loke on euery parte of theyr bodyes: and 4

[Fol. 32.]

as many as ye fynde taken therwith, put them in fresshe newe grasse, and kepe them fro theyr felowes, and to loke thy flocke ofte, and drawe theym as they nede. And

Wash them.

if it be in sommer tyme, that there be no froste, than 8 washe them.

Howe be it some shepeherdes haue other medycines.

50. ¶ The wode euyll, and remedy therfore.

There is a sickenes among shepe, and is called the 'Wood-evil' in sheep.

wode euyll, and that cometh in the sprynge of the yere, and takethe them moste commonly in the legges, or in the necke, and maketh them to halt, and to holde theyr 4 necke awry. And the mooste parte that haue that sicknes, wyl dye shortely in a day or two. The best remedy is, Wash them and change their pasture.

to wasshe theym a lyttell, and to chaunge theyr grounde, and to bryng them to lowe grounde and freshe grasse. 8 And that sycknes is moste commonly on hylly grounde, ley grounde, and ferny grounde, And some men vse to let them bloudde vnder the eye in a vaine for the same cause.

51. ¶ To washe shepe.

Wash and shear sheep in June.

In June is tyme to shere shepe, and er they be shorne, they muste be very well wasshen, the whiche shall be to the owner great profyte in the sale of his woll, and also to

[Fol. 32*b*.]

the clothe-maker; but yet beware, that thou put not to many 4 shepe in a penne at one tyme, neyther at the washyng, nor at the sheryng, for feare of murtheryng or ouer-pressyng of their felowes, and that none go awaye, tyll he be cleane washen, and se that they that hold the shepe by 8 the heed in the water, holde his heed hye ynoughe for drownynge.

[50]

52. ¶ To shere shepe.

How to shear sheep.

Take hede of the sherers, for touchynge the shepe with the sheres, and specially for pryckyng with the poynte of the sheres, and that the shepeherde be alway redy with his tarboxe to salue them. And se that they be well 4

Mark them well.

marked, bothe eare-marke, pitche-marke, and radel-marke, and let the wol be well folden or wounden with a woll-wynder, that can good skylle therof, the whiche shal do moche good in the sale of the same. 8

53. ¶ To drawe and seuer the badde shepe from the good.

Separate the sheep into flocks.

Whan thou haste all shorne thy shepe, it is than best tyme to drawe them, and soo seuer theym in dyuers sortes;

[Fol. 33.]

the shepe that thou wylte fede by them-selfe, the ewes by theym-selfe, the share-hogges and theyues by them-selfe, 4 the lambes by theym-selfe, wedders and the rammes by them-self, if thou haue soo many pastures for them: for the byggest wyll beate the weikeste with his heed.

And of

Put those of one kind together.

euery sort of shepe, it may fortune there be some, that 8 like not and be weike; those wolde be put in freshe grasse by theym-selfe: and whan they be a lyttel mended, than sel them, and ofte chaunge of grasse shal mend all 12 maner of cattell.

54.



What thynges rotteth shepe.

It is necessary that a shepeherde shoulde knowe what thynges rotteth shepe, that he myght kepe them the

Spear-wort.

better. Ther is a grasse called sperewort, and hath a long narowe leafe, lyke a spere-heed, and it wyll growe 4 a fote hyghe, and beareth a yelow floure, as brode as a peny, and it growethe alwaye in lowe places where the water is vsed to stande in wynter. An other grasse is

Penny-grass.

called peny-grasse, and groweth lowe by the erthe in a 8 marsshe ground, and hath a leafe as brode as a peny of[51] two pens, and neuer

beareth floure. All maner of grasse,

[Fol. 33b.]

that the lande-floudde renneth ouer, is verye ylle for shepe, bycause of the sande and fylthe that stycketh 12

Marshy ground is bad.

vppon it. All marreys grounde, and marsche grounde is yll for shepe; the grasse that groweth vppon falowes is not good for shepe; for there is moche of it wede, and ofte tymes it commeth vppe by the rote, and that bryngeth 16

Mildew.

erthe with it, and they eate both, &c. Myldewe-grasse is not good for shepe, and that ye shall knowe two wayes. One is by the leaues on the trees in the mornynge, and specyally of okes; take the leaues, and putte 20 thy tonge to them, and thou shalt fele lyke hony vppon them. And also there wyll be many kelles vppon the grasse, and that causeth the myldewe. Wherefore they may not well be let out of the folde tyll the sonne haue 24

Hunger-rot.

domynation to drye them awaye. Also hunger-rotte is the worst rotte that can be, for there is neither good flesshe nor good skynne, and that cometh for lacke of meate, and so for hunger they eate suche as they can 28 fynde: and so will not pasture-shepe, for they selden rot but with myldewes, and than wyll they haue moch

White snails.

talowe and fleshe, and a good skyn. Also white snailles be yll for shepe in pastures, and in falowes. There 32

Pelt-rot.

is an other rotte, whiche is called pelte-rotte, and that

[Fol. 34.]

commeth of greatte wete, specyally in woode countreyes, where they can not drye.

55. ¶ To knowe a rotten shepe dyuers maner wayes, wherof some of them wyll not fayle.

How to know rotten sheep.

Take bothe your handes, and twyrle vpon his eye, and if he be ruddy, and haue reed stryndes in the white of the eye, than he is sounde; and if the eye be white, lyke talowe, and the stryndes darke-coloured, thanne he is 4 rotten. And also take the shepe, and open the wolfe on the syde, and yf the skynne be of ruddy colour and[52] drye, than is he sounde; and if it be pale-coloured, and watrye, thanne is he rotten. Also whanne ye haue 8

Rotten sheep have loose wool.

opened the woll on the syde, take a lyttell of the woll bytwene thy fynger and thy thombe, and pull it a lyttell, and if it sticke faste, he is sounde, and if it comme lyghtely of, he is rotten. Also whan thou haste kylde a 12 shepe, his belly wyll be full of water, if he be sore rotten, and also the fatte of the fleshe wyll be yelow, if he be rotten. And also if thou cut the lyuer, therin

Rotten sheep have flukes in the liver.

wyll be lyttell quikens lyke flokes, and also the lyuer 16 wyll be full of knottes and whyte blysters, yf he be

[Fol. 34b.]

rotten; and also sethe the lyuer, if he be rotten it wyll breke in peces, and if he be sounde, it wyll holde together. 20

56. ¶ To bye leane cattell.

These housbandes, if they shall well thryue, they muste haue bothe kye, oxen, horses, mares, and yonge cattell, and to rere and brede euery yere some calues,

How to buy oxen.

and fools, or els shall he be a byer. And yf thou shalte 4 by oxen for the ploughe, se that they be yonge, and not gowty, nor broken of heare, neyther of taylor, nor of pyssell. And yf thou bye kye to the payle, se that

How to buy cows.

they be yonge and good to mylke, and fede her calues 8 wel. And if thou bye kye or oxen to feede, the yonger they be, the rather they wyll fede; but loke well, that the heare stare not, and that he lycke hym-selfe, and be hoole-mouthed, and want no tethe. And thoughe he 12 haue the goute and be broken, bothe of taylor and pyssell, yet wyll he fede. But the gouty oxe wyll not

How to choose an ox.

be dryuen ferre; and se that he haue a brode ryb, and a thycke hyde, and to be lose-skinned, that it stycke not 16 harde nor streyte to his rybbes, for than he wyll not fede.

[53]

[Fol. 35.]

57. ¶ To bye fatte cattell.

How to buy fat cattle.

If thou shalte bye fatte oxen or kye, handel them, and se that they be soft on the fore-croppe, behynde the shulder, and vpon the hindermost rybbe, and upon the hucbone, and the nache by the taylor. And se 4 the oxe haue a greate codde, and the cowe great nauyll, for than it shulde

seme that they shuld be wel

See where, and of whom, you buy.

talowed. And take hede, where thou byeste any leane cattel or fat, and of whom, and where it was bred. For 8 if thou by out of a better ground than thou haste thy-selfe, that cattell wyll not lyke with the. And also loke, that there be no maner of sycknes amonge the cattell in that towneshyp or pasture that thou byest thy 12 catel oute of. For if there be any murren or longe sought, it is great ieoperdy: for a beast maye take sycknes ten or .xii. dayes or more, ere it appere on hym.

58. ¶ Dyuers syncesses of cattell, and remedies therfore, and fyrst of murren.

Murrain.

And yf it fortune to fall murren amonge thy beastes, as god forbede, there be men ynough can helpe them.

[Fol. 35*b*.]

And it commeth of a ranknes of bloudde, and appereth moste commonly fyrste in the heed; for his heed wyll 4 swell, and his eyen waxe greate and ronne of water and frothe at the mouthe, and than he is paste remedy, and wyl dye shortely, and wyll neuer eate after he be Flay the dead beast, and bury it.

sycke. Than flee him, and make a depe pytte faste by, 8 there as he dyeth, and caste hym in, and couer hym with erthe, that noo dogges may come to the caryen. For as many beastes as feleth the smelle of that caryen, are lykely to be enfecte; and take the skynne, and haue it 12 to the tanners to sell, and bryng it not home, for peryll that may fal. And it is commonly vsed, and cometh of
Set the beast's head, on a pole, in the hedge.

a greate charytie, to take the bare heed of the same beaste and put vpon a longe pole, and set it in a hedge, faste 16[54] bounden to a stake, by the hyghe-waye syde, that euerye man, that rydethe or goeth that waye, maye se and knowe by that signe, that there is sycknes of cattell in the towneshyp. And the husbandes holde an opynyon, that it shall 20 the rather cease. And whanne the beaste is flaine, there as the murren dothe appere bytwene the flesshe and the skynne, it wyll ryse vppe lyke a ielly and frothe an inche

Remedy for murrain.

depe or more. And this is the remedy for the murren. 24 Take a smalle curteyne-corde, and bynde it harde aboute [Fol. 36.]

the beastes necke, and that wyll cause the bloudde to come in-to the necke, and on eyther syde of the necke there is a vayne that a man may fele with his fynger; and 28

Bleed the sick cattle.

than take a bloud-yren, and set it streight vppon the vayne, and smyte him bloudde on bothe sydes, and let hym blede the mountenaunce of a pynte or nyghe it, and than take awaye the corde, and it wyll staunche bleding. 32 And thus serue all thy cattell, that be in that close or pasture, and there shall no mo be sicke, by goddes leue.

59. ¶ Longe sought, and remedy therefore.

There is an nother maner of sycknesse among bestes,
'Long sought.'

and it is called longe soughte; and that sickenes wyl endure long, and ye shal perceyue it by his hoystynge; he wyl stande moche, and eate but a littel, and waxe very 4

The beast coughs 20 times an hour.

holowe & thin. And he wil hoyst .xx. times in an houre, and but fewe of them do mende. The best remedy is to kepe thy cattell in sondrye places, and as many as were in companye with that beast that fyrst fell sycke, to let 8

[Fol. 36b.]

them a lyttel bloude. And there be many men, that can

Cut the dewlap.

seuer them, and that is to cutte the dewlappe before, and there is a grasse that is called feitergrasse, take that grasse, and broyse it a lyttell in a mortar, and thanne put 12 therof as moche as an hennes egge in-to the sayd dewlappe, and se it fall not oute. Thus I have seen vsed, and men haue thought it hath done good.

[55]

60. ¶ Dewbolne, [28] and the harde remedy therfore.

'Dewbolne.'

An other dysease amonge beastes is called dewbolne, [28] and that commeth whan a hungry beaste is put in a good pasture full of ranke grasse, he wyll eate soo moche that his sydes wyll stande as hygh as his backe-bone, 4 and other-whyle the one syde more thanne the other, and but fewe of them wyll dye; but he maye

The beast is swollen.

not be dryuen hastely, nor laboured, being so swollen, and the substaunce of it is but wynde; and therfore 8 he wolde be softly dryuen, and not sytte downe. Howe

Some men pierce a hole in the beast.

be it I haue seen a manne take a knyfe, and thruste hym thorowe the

skynne and the flesshe two inches depe, or more, vi. inches or more
from the ridge-bone, that the 12

[Fol. 37.]

wynde maye come out. For the wynde lyeth bytwene the fleshe and the
grete paunche.

61. ¶ Rysen vpon, and the remedy therfore.

‘Risen upon.’

An other dysease is called rysen vpon, and no man can tell howe, nor
wherof it cometh: but ye shall perceyue that by swellynge in the heed,
and specyallye by

The beast’s eyes run.

the eyen, for they wyll ronne on water, and close his 4 syght; and wyll
dye shortly within an houre or two, if he be not holpen. This is the cause
of his dysease. There is a blyster rysen vnder the tounge, the whiche
blyster must be slytte with a knyfe a-crosse. Whan ye 8

Find the blister under the tongue, and cut it.

haue pulled out the tongue, rubbe the blyster well with salte, and take an
hennes egge, and breake it in the beastes mouthe shell and all, and cast
salte to it, and holde vp the bestes heed, that all maye be swallowed 12
downe into the body. But the breakynge of the blyster is the greate
helpe, and dryue the beaste a lyttell aboute, and this shall saue hym, by
the helpe of Jesu.

[56]

62.



The turne, and remedy therfor.

[Fol. 37b.]

'The turn.'

There be beastes that wyll turne about, whan they eate theyr meate, and wyll not fede, and is great ieoperdy for fallynge in pyttes, dyches, or waters: and

There is a bladder between the brain and brain-pan.

it is bycause that there is a bladder in the foreheed 4 bytwene the brayne-panne and the braynes, the whiche must be taken out, or els he shal neuer mende, but dye at lengthe, and this is the remedy and the greatest cure that can be on a beaste. Take that beast, and cast him 8 downe, and bynde his foure fete together, and with thy thombe, thrust the beast in the foreheed, and where thou fyndest the softest place, there take a knyfe, and cut the skyn, three or foure inches on bothe sides 12 bytwene the hornes, and as moche benethe towarde the nose, and fley it, and turne it vp, and pyn it faste with a pyn, and with a knyfe cut the brayne-pan .ii.

Cut the bone, but not the brain, and take out the bladder.

inches brode, and thre inches longe, but se the knyfe 16 go no deper than the thycknes of the bone for perysshynge of the brayne, and take away the bone, and than shalt thou se a bladder full of water two inches longe and more, take that out, and hurte not the brayne, and 20 thanne let downe the skynne, and sowe it faste there as it was before, and bynde a clothe two or thre folde vpon his foreheed, to kepe it from colde and wete .x. or

[Fol. 38.]

.xii. dayes. And thus haue I seen many mended. But 24 if the beaste be fatte, and any reasonable meate vpon hym, it is best to kyll hym, for than

there is but lyttell losse. And if the bladder be vnder the horne, it is past cure. A shepe wyll haue the turne as well as a 28 beast, but I haue seen none mended.

63.



The warrybrede, and the remedy therfore.

'Warrybrede.'

There be beastes that wyll haue warrybredes in dyuers partes of theyr body and legges, and this is the remedy. Cast hym downe, and bynde his foure fete together, and[57]

Take a hot iron, and sear it.

take a culture, or a payre of tonges, or such an other 4 yren, and take it glowing hote: and if it be a longe warrybrede, sere it of harde by the body, and if it be in the beginninge, and be but flatte, than lay the hot yren vpon it, and sere it to the bare skyn, and it will be 8 hole for euer, be it horse or beast.

64. ¶ The foule, and the remedy therfore.

'The foul.'

There be bestes, that wyll haue the foule, and that is betwene the cleese, sometyme before, and sometyme

[Fol. 38b.]

behynde, and it wyll swell, and cause hym to halt, and this is the remedy.

Cast hym downe and bind his foure 4

Rub a rope between his claws till he bleeds.

fete together, & take a rope of heare, or a hey-rope, harde wrythen

together, and put it betwene his cleese, and drawe the rope to and fro a good season, tyll he blede well, and than laye to it softe made terre, and 8 binde a cloute aboute it, that noo myre nor grauell come betwene the clese: and put hym in a pasture, or let hym stande styll in the house, and he wyll be shortly hole. 12

65. ¶ The goute, without remedy.

The gout.

There be beastes, that wyll haue the goute, and moste commonly in the hynder fete, and it wyll cause them to halt, and go starkely. And I knewe neuer manne that

No remedy.

coulde helpe it, or fynde remedye therfore, but all-onely 4 to put hym in good grasse, and fede hym.

66. ¶ To rere calves.

To rear calves.

It is conueniente for a housbande to rere calves, and specyally those that come bytwene Candelmasse and Maye, for that season he may spare mylke beste; and by

[Fol. 39.]

that tyme the calfe shall be wayned, there wyll be grasse 4 ynoughe to put hym vnto. And at winter he wyll be bygge ynoughe to saue hymselfe amonge other beastes, [58] with a lyttell fauoure. And the damme of the calfe shall bull agayne, and brynge an other by the same time of 8 the yere: and if thou shalt tary tyll after May, the calfe wolde be weyke in wynter, and the damme wolde not bull agayne: but ofte tyme go bareyn. And if thou shalte rere a calfe that commeth after Myghelmasse, it 12

wyll be costly to kepe the calfe all the wynter-season at hey, and the damme at harde meate in the house, as they vse in the playne champyon countrey. And a cowe shall

A cow gives more milk on grass than on hay.

gyue more mylke with a lyttell grasse and strawe, lyenge 16 without in a close, thanne she shall doo with hey and strawe, lyenge in an house; for the harde meate dryeth vp the mylke. But he that hath no pasture, muste do as he may; but yet is it better to the housbande to sell those 20 calues than to rere them, bycause of the cost, and also for the profytte of the mylke to his house, and the rather the cowe wyll take the bull. If the husbande go with an oxe-plough, it is conuenient that he rere two oxe-calues 24 and two cowe-calues at the least, to vpholde his flocke, and if he maye do moo, it wyll be more profyte.

[Fol. 39b.]

And it is better, to wayne thy calues at grasse before. And that man, that maye haue a pasture for his kye, and 28 an other for his calues, and water in them both, maye rere and brede good beastes with lyghte coste. And if

Do not wean calves on hay.

thou waine thy calues with hey, it wyl make them haue great belyes, and the rather they wyll rotte whan they 32 come to grasse, and in wynter they wolde be put in a house by them-selfe, and gyuen hey on the nyghtes, and put in a good pasture on the day, and they shal be moche better to handell, whan they shal be kye or oxen. 36

67.



To gelde calues.

To geld ox-calves.

It is tyme to gelde his oxen calues in the olde of the mone, whan they be .x. or .xx. dayes olde, for than it is leaste ieoperdye, and the oxe shall be the more hyer, and the lenger of body, and the lenger horned: and that maye 4[59] be well prouyd, to take two oxen-calues, both of one kynde, of one makynge, and both of one age; gelde one of them, and let the other goo forthe and be a bull, and

A gelt calf grows bigger than a bull.

put theym bothe in one pasture, tyll they be foure or 8 fyue yere olde: and than shall ye se the oxen-calfe ferre greater euery waye than the bull; there is noo cause but

[Fol. 40.]

the geldynge; and yf thou gelde them not tyll they be a yere olde, there is more ieopardye, he shall be lesse of 12 bodye, and shorte-horned.

68. ¶ Horses and mares to drawe.

Horses and mares.

A husbände maye not be withoute horses and mares, or bothe; and specially, if he go with a horse-ploughe, he muste haue both his horses to drawe, and his mares to brynge coltes, to vpholde his flocke, and yet at manye 4 tymes they maye drawe well, if they be well handled. But they maye not beare sakes, nor be rydden vppon noo iourneys whan they be with foole, and specyally whanne they haue gone with foole .xx. or .xxiiii. wekes, 8

Take care of the mares.

for than is the greateste ieopardy. For yf she be rydden vppon, and sette vp hotte, or tourned out and take cold, she wil caste her foole, the whiche woll be a greatte losse to the housbände. For she wyll labour and

beare whan 12 she hath fooled, and drawe whan she is with foole, as well as the horse. It is conuenient for the husbnde to knowe, whanne his mare wolde be horsed. It is the

[Fol. 40b.]

common sayenge, that she wyll take the hors within .ix. or 16 .x. dayes, nexte after that she hath fooled: but that saying I holde not with, for and she do so, she wyll not holde therto, for the hors dothe dryue her to it. But .xx. days after, is tymely ynoughe to brynge her to a hors. 20 For she wyl not holde to it, excepte she be kene of horsyng, and that shal ye knowe by her shap, for that wyll twyrle open, and close agayne, many tymes in an houre: and than brynge her to a hors, and let her be with hym a day or a 24[60] nyght, and that is suffycyent. For it is better, to kepe

Keep the horse from the mares.

the horse frome the mares, than to go with them, for dyuers causes, and specyally he shall be more lusty, and the moo horse-coltes shall he gete. But he that hath 28 very many mares, may not alway attende them, but let them go to-gether, and take as god sendes it. Some men holde an opinion, that if the horse be put to the

Men have various opinions about foals.

mare in the begynnyng of the moone, after it be prime, 32 he shall gete a horse-foole. And some men saye the contrary: that if he be putte to the mare in the olde of the mone, he shoulde gete horse-fooles. And I saye, it maketh noo matter, whether: for this cause I haue 36

I have 60 horses myself.

proued. I haue my selfe .lx. mares and more, able to

[Fol. 41.]

beare the horse, and from Maye daye vnto saynte Barthylmewes daye, I have .v. or .vi. horses goynge with theym bothe daye and nyghte, and at

the foolynge-tyme 40 I haue vpon one daye a horse-fole, and on the nexte daye, or seconde, a mare-fole, and on the thirde or fourth day next after, a horse-fole agayne, and soo euery weke of bothe sortes, and by theyr opynyon or reason, 44 I shulde haue .xiiii. dayes together horse-fooles, and

With men who speak sophistically,
other .xiiii. dayes together mare-foles. And me semethe, that those men that holde that opynyon, speke sophysticallye; that if soo be they layde any wagers thervppon, 48 that they shoulde bothe wyne in theyr owne conceyte by this reason. Whether it were gette in the newe of a filly may be called a horse-foal; and a colt may be called a mare-foal. the mone or in the olde of the mone, it is a horse-foole, bycause a horse gate it, though it be a felly-fole; and it 52 is a mare-fole, bycause a mare fooled it, thoughe it be a horse-colte. And so (*Diuersis respectibus*) theyr opynions maye be trewe. But of one thyng I am certayne, that some one horse wyll gette more horse-fooles than 56 other horse wyll doo, and lyke wyse a mare wyll beare moo mare-fooles than some other mare wyll do, thoughe they be horsed bothe with one horse. Me semeth there is[61] no reason why, but the lustynes of the nature of bothe 60 [Fol. 41b.]

partes, whether of them shall haue the domination. But and ye haue mares of dyuers colours, than do as I do, seuer them in diuers parcels, and put to your

With white mares put a gray horse.

white mares a grey horse, or a whyte horse that hath 64 noo whyte rathe in the foreheed; and to your grey mares a white horse, so that he be not al white-skynned aboute the mouthe. And to your mares of colour, that haue no white vpon them, a coloured horse that hath 68 moch white on hym, and to your coloured mares of mayne whyte, a horse of colour of

mayn whyte. And thus shal ye haue well coloured coltes. It maketh noo mater of what colour the horse be, soo he be neyther 72

Put not a white horse with a coloured mare.

whyte nor grey. For if ye put a whyte horse to a coloured mare, she shall haue moste comonly a sandy colte, lyke an yren-gray, neyther lyke syre nor damme. Howe be it I haue seen and knowen many mares, that 76 wyll haue theyr colte lyke the horse that gate it, the whiche is agaynste kynde of mares, for a manne maye rather gette one good horse than many good mares.

69.



The losse of a lambe, a calfe, or a foole.

It is lesse hurte to a man, to haue his cowe caste her calfe, thanne an ewe to caste her lambe. For the calfe

[Fol. 42.]

wyll soucke as moche mylke, er it be able to kyll, as it is worthe, and of the ewe commeth noo profytte of the 4

Some men milk ewes, but it is a loss.

mylke, but the lambe. Howe be it they vse in some places to mylke theyr ewes, whan they haue wayned theyr lambes: but that is great hurte to the ewes, and wyll cause them, that they wyll not take the ramme at 8 the tyme of the yere for pouertye, but goo barreyne.

A lost foal is a great loss.

And if a mare caste her foole, that is thryse soo great a losse, for if that foole be commen of good brede, as it is necessary euery man to prouyde, for as moche 12 costes and charges hath a badde mare as a good, in[62] shorte space the foole, with good kepynge, maye be solde

for as moche money as wolde bye many calues and lambes. 15

70. ¶ What cattell shulde go to-gether in one pasture.

Beastes alone, nor horses alone, nor shepe alone, excepte it be shepe vppon a verye hyghe grounde, wyll not eate a pasture euen, but leaue many tuftes and hyghe grasse in dyuers places, excepte it be ouer-layde with 4

Put beasts and horses in a pasture together.

cattell. Wherfore knowe that horses and beastes wyll agree well in oone pasture, for there is some maner of

[Fol. 42b.]

grasse that a horse[29] wyll eate, and the beast wyl not eate, as the fytches, flasshes, and lowe places, and 8 all the holowe bunnnes and pypes that growe therin. But horses and shepe wyll not so well agree, excepte it be shepe to fede, for a shepe wyll go on a bare pasture, and wyll eate the sweteste grasse: and soo wyll a horse, but he 12 wolde haue it lenger. Howe be it he wyll eate as nyghe the erthe as a shepe, but he can not so sone fyll his

With 100 beasts put 20 horses.

belly. To an hundred beastes ye maye put .xx. horses, if it be lowe ground, and if there be grasse ynoughe, 16 put in an hundred shepe, and so after the rate, be the pasture more or lesse. And after this maner they may fede and eate the close euen and leue but fewe tuftes. And if it be an hyghe grounde, put in moo shepe, 20 and lesse bestes and horses. Melch kye, and draught oxen, wyll eate a close moche barer than as many fatte

Milch kine should not be too fat,

kye and oxen. And a melche cowe may haue to moch meate: for if she

waxe fatte, she wyll the rather take 24 the bull, and gyue lesse mylke.

For the fatnes stoppeth the poores and the vaines, that shuld brynge the mylke to the pappes. And therfore meane grasse is beste but have a moderate diet.

to kepe her in a meane estate. And if a cowe be 28 fatte, whan she shall calue, than is there great ieoperdy in her, and the calfe shall be the lesse: but ye can not[63]

[Fol. 43.]

gyue your draught-oxe to moche meate, excepte it be the aftermath of a late mowen medowe. For that wyll 32 cause hym to haue the gyrre, and than he maye not well

Too much grass is bad.

laboure. And there be to moche grasse in a close, the cattel shall fede the worse, for a good bytte to the erthe is suffycyente. For if it be longe, the beaste wyll byte 36 of the toppe and noo more, for that is swetest, and the other lyeth styll vppon the grounde and rotteth, and no beaste wyll eate it but horse in wynter; but these beastes, horses and shepe, maye not be fodered to-gether 40

In winter, beasts will gore horses and sheep.

in wynter, for thanne they wolde be seuered: for els the beastes with theyr homes wyll put bothe horses and the shepe, and gore them in theyr bellyes. And it is necessarye to make standynge cratches, to caste theyr 44 fodder in, and the staues set nyghe ynough togyther, for pullynge theyr fodder to hastely out, for shedyng. And if it be layde vppon the erthe, the fourthe parte therof wyll be loste: and if ye laye it vpon the erthe, 48 laye it euerye tyme in a newe place, for the olde wyll marre the newe.

71. ¶ The properties of horses.

[Fol. 43b.]

Grazier, be not beguiled!

Thou grasyer, that mayst fortune to be of myne opynyon or condityon,
to loue horses and yonge coltes

I have been so 100 times.

or foles to go amonge thy cattel, take hede that thou be not begyled, as I
haue ben an hundred tymes and 4 more. And first thou shalt knowe, that
a good horse

A good horse has 54 properties;

hath .liiii. propertyes, that is to say .ii. of a man, .ii. of a bauson or a
badger, .iiii. of a lyon, .ix. of an oxe, .ix. of an hare, .ix. of a foxe, .ix. of an
asse, and .x. of a 8 woman.

72. ¶ The two properties, that a horse hath of a man.

two, of a man:

The fyrste is, to haue a proude harte; and the seconde is, to be bolde
and hardy.

[64]

73. The .ii. propertyes of a bauson.

two, of a badger:

¶ The fyrste is, to haue a whyte rase or a ball in the foreheed; the
seconde, to haue a whyte fote.

74. The .iiii. properties of a lyon.

four, of a lion:

¶ The fyrste is, to haue a brode breste; the seconde, to be styffe-docked; the thyrde, to be wylde in countenance; the fourthe, to haue foure good legges.

75. The .ix. propertyes of an ox.

[Fol. 44.]

nine, of an ox:

¶ The fyrste is, to be brode-rybbed; the .ii. to be lowe-brawned; the thyrde, to be shorte-pasturned; the .iiii. to haue greatte senewes; the fyfte, to be wyde betwene the challes; the syxte is, to haue great nosethrylles; 4 the .vii. to be bygge on the chyn; the .viii. to be fatte and well fedde; the .ix. to be vpryghte standynge.

76. The .ix. propertyes of an hare.

nine, of a hare:

¶ The fyrste is styffe-eared; the seconde, to haue greate eyen; the thyrde, round eyen; the fourthe, to haue a leane heed; the .v. to haue leane knees; the syxte, to be wyght on foote; the .vii. to turne vpon a lyttell ground; 4 the .viii. to haue shorte buttockes; the .ix. to haue two good fyllettes.

77. The .ix. propertyes of a foxe.

nine, of a fox:

¶ The fyrste is, to be prycke-eared, the seconde, to be lyttell-eared; the thyrde, to be rounde-syded; the fourthe, to be syde-tayled; the fyfte, to be shorte-legged; the syxte, to be blacke-legged; the .vii. to be 4 shorte-trottyng; the .viii. to be well coloured; the .ix. to haue a lyttell

heed.

[65]

78. The .ix. propertyes of an asse.

[Fol. 44b.]

nine, of an ass:

¶ The fyrste is to be small-mouthed; the seconde, to be longe-rayned: the .iii. to be thyn-cressed; the fourthe, to be streyght-backed; the fyfth, to haue small stones; the syxte, to be lathe-legged; the .vii. to be rounde-foted; 4 the eyght, to be holowe-foted; the .ix. to haue a toughe houe.

79. The .x. properties of a woman.

ten, of a woman:

¶ The fyrst is, to be mery of chere; the seconde, to be well paced; the thyrde, to haue a brode foreheed; the fourth, to haue brode buttockes; the fyfthe, to be harde of warde; the syxte, to be easye to lepe vppon; the .vii. 4 to be good at a longe iourneye; the .viii. to be well sturrynge vnder a man; the .ix. to be alwaye besye with the mouthe; the tenth, euer to be chowyng on the brydell. ¶ It myght fortune I coude shewe as many 8

I could tell you faults of horses, but then I should break my promise. defautes of horses, as here be good propertyes, but than I shulde breake my promyse, that I made at Grombalde brydge, the first tyme I wente to Ryppon for to bye coltes. But it is to suppose, that if a horse want any of these 12 good propertyes, that he shulde haue a defaute in the same place. And this is suffycient for this time.

80. ¶ The diseases and sorance of horses.

Diseases of horses.

Nowe it is to be knowen, the soraunce and dyseases of horses, & in what partes of theyr bodyes they be; that a man maye the rather perceyue them. And howe be it that it may be against my profyt, yet I wil shewe you 4 suche as cometh to my mynde.

81. The lampas.

The lampas.

¶ In the mouthe is the lampas, & is a thicke skyn full of bloude, hangynge ouer his tethe aboue, that he may not eate.

[66]

82. The barbes.

The barbs.

¶ The barbes be lyttell pappes in a horse mouth, and lette hym to byte: these two be sone holpen.

83. Mournynge of the tonge.

Mourning of the tongue.

¶ Mournynge of the tonge is an yll dysease, and harde to be cured.

84. Pursy.

Pursiness.

¶ Pursy is a dysease in an horses bodye, and maketh hym to blowe shorte, and appereth at his nosethrilles, and commeth of colde, and may be well mended.

85. Broken-wynded.

Broken wind.

¶ Broken-wynded is an yll dysease, and cometh of
[Fol. 45*b*.]

rennyng or rydyng ouer moche, and specially shortely after he is watred, and appereth at his nosethryll, at his flanke, and also at his tuell, and wyll not be mended; 4 and wyll moche blowe and coughe, if he be sore chafed; and it wyl leaste appere, whan he is at grasse.

86. Glaunders.

Glanders.

¶ Glaunders is a disease, that may be mended, and commeth of a heate, and a sodeyne colde, and appereth at his nosethrylles, and betwene his chall-bones.

87. Mournynge on the chyne.

Mourning on the chine.

¶ Mournynge on the chyne is a dysease incurable, and it appereth at his nosethryll lyke oke-water. A glaunder whan it breaketh, is lyke matter. Broken-wynded, and pursynes, is but shorte blowynge. 4

88. Stranguellyon.

Stranguelion.

¶ Stranguelyon is a lyght dysease to cure, and a horse wyl be very sore sycke therof, and cometh of a chafynge hote, that he swete, and after he wyl ryse and swell in dyuers places of his body, as moche as a mannes fyste; 4 and wyl breake by it selfe, if it be kepte warme, or els is there ieoperdy.

89. The hawe.

The haw.

¶ The hawe is a sorance in a horse eye, and is lyke

[Fol. 46, *misprinted* 49.]

gristell, and maye well be cutte oute, or els it wyl haue out his eye; and that horse that one, hath commonly two. 4

90. Blyndnes.

Blindness.

¶ A horse wyl waxe blynde with laboure, and that maye be cured betyme.

91. Viues.

The viues.

¶ The viues is a sorance vnder a horse ere, bytwene the ouer ende of the chall-bones and the necke, and are rounde knottes bytwene the skyn and the fleshe lyke tennes-balles; and if they be not kilde, they wyl waxe 4 quicke, and eate the rotes of the horse eares, and kil hym.

92. The cordes.

The cords.

¶ The cordes is a thyng that wyll make a horse to stumble, and ofte to fall, and appereth before the forther legges of the body of the horse, and may well be cured in .ii. places, and there be but fewe horses but they 4 haue parte therof.

93. The farcyon.

The farcion.

¶ The farcyon is an yll soraunce, and maye well be cured[68] in the begynnynge, and wyll appere in dyuers places of his bodye, and there wyll ryse pymples as moche as halfe a walnutshell, and they wyll folowe a veyne, and wyll 4

Other horses will catch it.

breake by it selfe. And as manye horses as do playe with him that is sore, and gnappe of the matter that renneth

[Fol. 46b.]

out of the sore, shall haue the same sorance within a moneth after; and therfore kepe the sycke frome the 8 hole. And if that sorance be not cured betyme, he wyll dye of it.

94. A malander.

The malander.

¶ A malander is an yl sorance, and may wel be cured for a tyme, but with yl keping it wyl comme agayne, and appereth on the forther legges, in the bendynge of the knee behynde, and is lyke a scabbe or a skal: and 4 some horses wyll haue two vpon a legge, within an inche together, and

they wyl make a horse to stumble, and other whye to fall.

95. A selander.

The selander.

¶ A selander is in the bendynge of the legge behynde, lyke as the malander is in the bendynge of the legge before, and is lyke a malander, and may be well cured.

96. A serewe.

The serewe.

¶ A serewe is an yll soraunce, and is lyke a splent, but it is a lyttell longer and more, and lyeth vppe to the knee on the inner syde. And some horses haue a throughe serewe on bothe sydes of the legge, and that horse must 4 nedes stumble and fall, and harde it is to be cured.

97. A splent.

A splent.

¶ A splent is the leaste soraunce that is, that alwaye

[Fol. 47.]

contynueth, excepte lampas. And many men take vpon them to mende it, and do payre it.

[69]

98. A ryngbone.

Ring-bone.

¶ A ryngbone is an yll soraunce, and appereth before on the foote,

about the houe, as well before as behynde, and wyll be swollen three inches brode, and a quarter of an inche or more of heyghte, and the heare wyll stare 4 and waxe thyn, and wyll make hym to halte, and is yll to cure, if it growe longe.

99. Wynd-galles.

Wind-galls.

¶ Wyndgalles is a lyghte sorance, and commeth of great labour, and appereth on eyther syde of the ioynthe aboute the fetelockes, as well before as behynde, and is a lyttell swollen with wynde. 4

100. Morfounde.

Morfound.

¶ Morfounde is an yll sorance, and cometh of rydyng faste tyll he swete, and than sette vp sodeynely in a colde place, without lytter, and take cold on his fete, and specially before, and appereth vnder the houe in the hert 4 of the fote, for it wylle growe downe, and waxe whyte, It affects the feet.

and cromely lyke a pomis. And also wyl appere by processe by the wryncles on the houe, and the houe before wyll be thycker, and more bryckle than and he 8 had not benne morfounde; nor he shall neuer trede so

[Fol. 47b.]

boldely vpon the harde stones as he dydde before; nor wyll not be able to beare a man a quarter of a yere or more; and with good paryng and shoyng, as he oughte 12 to be, he wyll do good seruyce.

101. The coltes euyll.

The colt's evil.

¶ Coltes euyll is an yll disease, and commeth of ranknes of nature and bloudde, and appereth in his scote, for there wyl he swel great, and wyll not be harde, and soone cured in the begynnynge. 4

[70]

102. The bottles.

Bots in the maw.

¶ The bottles is an yll dysease, and they lye in a horse mawe, and they be an inche long, white-coloured, and a reed heed, and as moche as a fyngers ende, & they be quycke, and stycke faste in the mawe-syde; it apperethe 4 by stampynge of the horse, or tomblynge, and in the beginnynge there is remedy ynoughe, and if they be not cured betyme, they wyll eate thorowe his mawe, and kyll hym. 8

103. The wormes.

Worms in the belly.

¶ The wormes is a lyght dysease, and they lye in the greatte paunche, in the belye of the horse, and they are shynynge, of colour lyke a snake, syxe inches in lengthe, greate in the myddes, and sharpe at bothe 4 endes, and as moche as a spyndel, and wyll sone be kylde.

[Fol. 48.]

104. Affreyd.

'Affreyd.'

¶ Affreyd is an yll disease, and commethe of great labour and rydynge

faste with a continuall sweate, and thanne sodeynly to take a great colde, his legges wyll be styffe, and his skyn wyll stycke fast to his sydes, and 4 may be well cured.

105. Nauylgall.

Navel-gall.

¶ Nauylgall is a soraunce, hurte with a saddle, or with a buckle of a croper, or suche other, in the myddes of the backe, and maye be lyghtely cured.

106. A spauen.

Spavin.

¶ A spauen is an yll sorance, whervppon he wyll halte, and specyally in the begynnyng, and appereth on the hynder legges within, and agaynste the ioynthe, and it wyll be a lyttell swollen and harde. And some horses haue 4[71] throughe spauen, and appereth bothe within and without, and those be yll to be cured.

107. A courbe.

A curb.

¶ A courbe is an yll sorance, and maketh a horse to halte sore, and appereth vppon the hynder legges streygth behynde, vnder the camborell place, and a lyttell benethe the spauen, and wyll be swollen, and yll to cure, if it growe 4 longe vpon hym.

[Fol. 48b.]

108. The stringe-halte.

String-halt.

¶ The stryng-halte is an yl disease, and maketh hym to twyche vp his legge sodeynly, and maketh hym to halte, and cometh ofte with a colde, and doth not appere outwarde. 4

109. Enterfyre.

Enterfire.

¶ Enterfyre is a sorance, and cometh of yll shoyng, and appereth ofte both behynde and before, betwene the fete agaynst the fetelockes; there is no remedy but good showynge. 4

110. Mylletes.

Millets.

¶ Mylletes is an yll sorance, and appereth in the fetelockes behynde, & causeth the heare to sheede thre or foure inches of length, and a quarter of an inche in brede, lyke as it were bare; and yll to cure but it maye be perceiued, 4 and specially in wynter tyme.

111. The peynes.

'The peynes.'

¶ The peynes is an yll soraunce and appereth in the fetelockes, and wyl swel in wynter tyme, and oyse of water, and the heare wyl stare and be thyn, and yl to cure, but it wyl be seen in winter. 4

[72]

112. Cratches.

Cratches.

¶ Cratches is a soraunce that wyll cause a horse to halt, and commeth of yll kepyng, and appereth in the pasturnes, lyke as the skyn were cut ouerthwarte, that a

[Fol. 49.]

man maye laye a white strawe, and it is sone cured. 4

113. Atteynt.

Attaint.

¶ Atteynt is a sorance, that commeth of an ouer-rechyng, yf it be before; and if it be behynde, it is of the tredynge of an other horse, the whiche maye be soone cured. 4

114. Grauelynge.

Gravelling.

¶ Grauelynge is a hurte, that wyll make a horse to halte, and commethe of grauell and lyttel stones, that goth in betwene the shough and the herte of the fote, and is sone mended. 4

115. A-cloyed.

A-cloyed.

¶ A-cloyde is an hurte, that commeth of yll shoyng, whan a smyth dryueth a nayle in-to the quycke; the which wyll make hym to halt, and is sone cured.

116. The scabbe.

The scab.

¶ There is a disease amonge horses that is called the scabbe, and it is a skorfe in dyuers places of his body. And it commeth of a pouertie and yll kepyng; and is most commonly amonge olde horses, and wyll dye 4 thervpon, and maye be well cured.

117. Lowsy.

Lousy horses.

¶ There be horses that wyll be lowsy, and it cometh of pouertie, colde, and yll kepyng; and it is moste commonly[73] amonge yonge horses, and menne take lyttell

[Fol. 49b.]

hede vnto it; and yet they wyll dye thervpon, and it 4 maye be soone cured.

118. Wartes.

Want of warts behind.

¶ There is a defeaute in a horse, that is neyther sorance, hurte, nor disease, and that is, if a horse wante wartes behynde, benethe the spauen-place, for then he is noo chapmannes ware, if he be wylde; but if he be tame, 4

Caveat emptor.

and haue ben rydden vpon, than *Caueat emptor*, beware the byer, for the byer hath bothe his eyen to se, and his handes to handell. It is a sayenge, that suche a horse shoulde dye sodeynely, whan he hath lyued as 8 many yeres as the mone was dayes olde, at suche tyme as he was foled.

119. The sayinge of the frenche-man.

¶ These be soraunce, hurtes, dyseases, that be nowe
A French proverb.

comme to my mynde; and the frenche-man saythe, *Mort de langue et de
eschine Sount maladyes saunce medicine*. The mournynge of the
tongue, and of the chyne, are 4 diseases without remedy or medicyne.
And ferther he

Another French proverb.

saythe, *Gardes bien, que il soyt cler de vieu, Que tout trauayle ne soit
perdue*: Be wel ware that he be clere of syghte, lest all thy trauayle or
iourneye be lost or 8 nyght. And bycause I am a horse-master my-selfe, I
[Fol. 50.]

haue shewed you the soraunce and dyseases of horses, to the entent
that men shulde beware, & take good hede what horses they bye of me
or of any other. Howe 12

If ever you trust a horse-master, trust me.

be it I saye to my customers, and those that bye any horses of me, and
euer they wil trust any hors-master or corser whyle they lyue, truste me.

[74]

120. ¶ The diuersitie bytwene a horse-mayster, a corser, and a horse-leche.

A horse-master buys wild colts and breeds them and breaks them in.

A Horse-mayster is he, that bieth wylde horses, or coltes, and bredeth
theym, and selleth theym agayne wylde, or breaketh parte of them, and
maketh theym tame, and than selleth them. A corser is he, that byeth 4
A courser merely deals in them.

all rydden horses, and selleth them agayne. The horse-leche is he, that takethe vppon hym to cure and mende

A horse-leech cures their diseases.

all maner of diseases and soraunce that horses haue. And whan these three be mette, if ye hadde a potycarye 8 to make the fourthe, ye myghte haue suche foure, that

Add to these an apothecary, and you have 4 rogues.

it were harde to truste the best of them. It were also conuenient to shew medicynes and remedies for al these diseases and sorances; but it wolde be to longe a processe 12 at this tyme, for it wolde be as moche as halfe this boke. And I haue not the perfyte connynge, nor the experyence, to shewe medycynes and remedies for
[Fol. 50*b*.]

theym all. And also the horse-leches wolde not be 16 content therwith, for it myghte fortune to hurte or hynder theyr occupation.

121. ¶ Of swyne.

Nowe thou husbande, that haste bothe horses and mares, beastes and shepe: It were necessary also, that thou haue bothe swyne and bees; for it is an olde

Whoso hath sheep, swine and bees, shall surely thrive.

sayinge: he that hath bothe shepe, swyne, and bees, 4 slepe he, wake he, he maye thryue. And that sayenge is, bycause that they be those thinges that moste profyt riseth of in the shortest space, with least coste. Than se howe manye swyne thou art able to kepe; let them 8 Have only boars and sows; no hogs.

be bores and sowes all, and no hogges. And if thou be able to rere vi pigges a yere, than let two of them be bores, and foure of them sowes,

and so to contynue after the rate. For a bore will haue as lyttell kepynge
12[75]

A boar is better than a hog.

as a hogge, and is moche better than a hogge, and more meate on hym
and is ready at all tymes to eate in the wynter season, and to be layde in
souse. And a sowe, er she be able to kyl, shall bryng forth as many
pyggs or 16 moo, as she is worth; and her bodye is neuer the worse, and
wyll be as good baken as a hogge, and as lyttell

[Fol. 51.]

kepynge, but at suche tyme as she hath pygges. And if thy sowe haue
moo pygges than thou wilt rere, sel them, 20

Rear pigs in spring and early summer.

or eate them, & rere those pigges that come about lenten-time,
specyally the begynnyng of somer, for they can-not be rered in winter,
for cold, without great coste.

122.



Of bees.

Of bees is lyttell charge but good attendaunce; at the tyme that they
shall cast the swarme, it is conuenient, that

Put the beehive in a garden or orchard.

the hyue be set in a garden, or an orchyarde, where as they maye be
kepte from the northe wynde, and the 4 mouthe of the hyue toward the
sonne. And in June

They commonly swarm in June or July.

and July they do most commonlye caste, and they wolde haue some
lowe trees nyghe vnto them before the hyue that the swarme maye lyght

vpon; and whan 8 the swarme is knytte, take a hyue, and splente it within with thre or foure splentes, that the bees maye knytte theyr combes therto; and annoynte the splentes, and

How to take a swarm.

the sydes of the hyue, with a lyttell honye. And if thou 12 haue no honye, take swete creame, and than set a stole or a forme nyghe vnto the swarme, and laye a clene washen shete vppon the stole, and thanne holde the

[Fol. 51b.]

smalle ende of the hyue downewarde and shake the 16 bees in-to the hyue, and shortely sette it vppon the stole, and turne vppe the comers of the shete ouer the hyue, and to leue one place open, that the bees may come in

Never strive with bees.

and out: but thou mayst not fight nor stryue with theym 20 for noo cause; and to laye nettyls vppon the bowes, where as they were knytte, to dryue them from that[76] place; and soo watche them all that daye, that they go not away; and at nyght, whan al be goone vp into the 24 hyue, take it away and set it where it shall stande, and take awaye thy shete, and haue claye tempered to laye aboute it vppon the borde or stone, where it shall stande, that noo wynde comme in, but the borde is better and 28

Leave a hole for the bees to go in and out.

warmer. And to leaue an hole open on the south syde, of three inches brode, and an inche of heyghte, for the bees to come in and out. And than to make a couerynge of wheate-strawe or rye-strawe, to couer and house the 32

Set the hive on stakes, at least two feet from ground.

hyue about, and set the hyue two fote or more from the erthe vpon

stakes, soo that a mouse cannot come to it, and also neyther beastes nor swyne. And if a swarme be caste late in the yere, they wolde be fedde with honnye in 36 wynter, and layde vppon a thynne narowe borde, or a thynne sclatte or leade; put it into the hyue, and an other [Fol. 52.]

thynne borde wolde be set before euery hyues mouthe, that no winde come in; and to haue foure or fyue 40 lyttell nyckes made on the nether syde, that a bee maye comme out or go in, and so fastened, that the wynde blowe it not downe, and to take it vp whan he wyll.

If a hive is fed on honey, stop the mouth of it.

And that hyue that is fedde, to stoppe the mouthe cleane, 44 that other bees come not in; for if they doo, they wyll fyghte, and kyll eche other. And beware, that noo waspes come in-to the hyue, for they wyll kyl the bees, and eate the honny. And also there is a bee called a 48 Drones.

drone, and she is greater than an other bee, and they wyll eate the honny, and gather nothyng: and therfore they

It is said, the drone hath lost her sting.

wolde be kylde, and it is a sayenge, that she hath loste her styng, and than she wyl not labour as the other 52 do.

123. ¶ Howe to kepe beastes and other cattell.

How to keep beasts.

If a housbande shall kepe cattell well to his profytte, he must haue seuerall closes and pastures to put his cattel[77] in, the which wolde be wel quicke-setted, diked, & hedged, that he maye seuer the byggeste cattell frome 4

[Fol. 52b.]

the weykeste at his pleasure, and specyallye in wynter-tyme, whan they shall be fodered. And thoughe a man be but a farmer, and shall haue his farme xx yeres, it

It is best to quickset, ditch, and hedge cattle in.

is lesse coste for hym, and more profyte, to quyckeset, 8 dyche, and hedge, than to haue his cattell goo before the herdeman. For let the housbande spende in thre yeres as moche money as the keypyng of his beastes, swyne, and shepe doth cost him in iii yeres, than alwaye after, 12 he shal haue all maner of cattell with the tenthe parte of the coste, and the beastes shal lyke moche better. And

A herdman expects 2d. per beast; and a swineherd 1d.

by this reason. The herdeman wyll haue for euery beast .ii.d. a quarter, or there aboute: And the swyneherde 16 wyll haue for euery swyne .i.d. at the leaste. Than he must haue a shepeherde of his owne, or elles he shal neuer thryue. Than reken meate, drinke, and wages for his shepeherde, the herdmans hyre, and the swyneherdes 20 hyre, these charges wyll double his rent or nyghe it, excepte his farme be aboue .xl. s. by yere. Nowe see

It is better to spend the money on hedges.

what his charges be in .iii. yeres, lette hym ware as moche money in quickesettyng, dychyng, and hedgyng, and 24 in thre yeres he shall be discharged for euermore, and moche of this labour he and his seruauntes maye do with theyr owne handes, and saue moche money.

And than

[Fol. 53.]

hath he euery fyelde in seueraltie. And by the assente 28 of the lordes and tenauntes, euery neyghbour may exchange landes with other. And than shall his farme be twyse so good in profytte to the tenaunte as it was before, and as moche lande kepte in tyllage; and than shall not 32

the ryche man ouer-eate the poore man with his cattell,
You will save in hay and straw.

and the fourth parte of heye and strawe shall serue his cattell better in a pasture, than iiij. tymes soo moche wyll do in a house, and lesse attendaunce, and better the 36 cattel shall lyke, and the chiefe sauegarde for corne bothe daye and nyghte that can be.

[78]

124. ¶ To get settes and set them.

And if thou haue pastures, thou muste nedes haue quyckesettynge, dychynge and plasshyng. Whan it is Quickset hedges.

grene, and commeth to age, than gette thy quyckesettes in the woode-countreie, and let theym be of whyte-thorne 4 and crabtree, for they be beste; holye and hasell be good. And if thou dwelle in the playne-countrey, than mayste

Set young oaks and ashes.

thou gete bothe asshe, oke, and elme, for those wyll encrease moche woode in shorte space. And set thy oke-settes 8 and the asshe .x. or .xii fote a-sonder, and cut them

[Fol. 53b.]

as thou dost thy other settes, and couer theym ouer with thornes a lyttell, that shepe and cattell eate them not.

Clear away the weeds.

And also wede them clene in mydsomer mone or soone 12 after: for the wedes, if they ouer growe, wyl kyl the settes.

Never have blackthorn.

But get no blacke-thorne for nothyng, for that wyl grow outwarde into

the pasture, and doth moch hurte in the grasse, and tearyng the woll of the shepe. It is good 16 tyme to set quickesettes, fro that tyme the leaues be fallen,

When to set quicksets.

vnto oure lady daye in lente; and thy sandye grounde or grauell set fyrste, than clay grounde, and than meane grounde, and the medowe or marreys grounde laste, for 20 the sande and grauell wyll drye anone, and than the quyckeset wyll take no rote, excepte it haue greete weate; for the muldes wyll lye lose, if it be dyched in February or

How to set quicksets.

marche, and lyke wise clay ground. And make thy settes 24 longe ynough, that they maye be set depe ynough in the erth: for than they wyll growe the better. And to stande halfe a foote and more aboue the erthe, that they maye sprynge oute in many braunches. And than to take a lyne, 28

Make a straight trench.

and sette it there as thou wylte haue thy hedge, and to make a trenche after thy lyne, and to pare awaye the grasse there the quyckesettes shal be set, and caste it by,

[Fol. 54.]

where the erthe of the dyche shall lye, and dygge vp the 32 muldes a spade-graffe depe, and to put in thy settes, and dygge up more molde, and laye vppon that set, and so[79] peruse, tyll thou haue set all thy settes, and let them lene

Have the ditch a foot from the hedge.

towarde the dyche. And a foote from that make thy 36 dyche. For if thou make it to nyghe thy settes, the water maye fortune to weare the grounde on that syde, and cause thy settes to fall downe.

125. ¶ To make a dyche.

Of what size to make ditches.

If thou make thy dyche foure foote brode, than wolde it be two foote and a halfe depe. And if it be .v. fote brode, than .iii. fote depe, and so accordynge; and if it be fyue fote brod, than it wolde be double sette, and the 4 rather it wolde fence it-selfe, and the lower hedge wyl serue.

126. ¶ To make a hedge.

Stakes for a hedge.

Thou muste gette the stakes of the harte of oke, for those be best; crabtre, blacke-thorne, and ellore be good. Reed wethy is beste in marsshe ground; asshe, maple, hasel, and whyte-thorne wyl serue for a time. And set 4

[Fol. 54*b*.]

thy stakes within .ii. foote and a halfe together, excepte thou haue very good edderynge, and longe, to bynde with.

Ethers for a hedge.

And if it be double eddered, it is moch the better, and gret strength to the hedge, and moche lenger it wil last. 8 And lay thy small trouse or thornes, that thou hedgeste withall, ouer thy quickesettes, that shepe do not eate the

Drive the stakes firmly.

sprynge nor buddes of thy settes. Let thy stakes be well dryuen, that the poynt take the hard erthe. And whan 12 thou haste made thy hedge, and eddered it well, than take

Wind in the ethers.

thy mall agayne, and dryue downe thy edderinges, and also thy stakes

by and by. For with the wyndynge of the edderynges thou doost leuse thy stakes; and therfore 16

Then drive the stakes again.

they muste nedes be dryuen newe, and hardened agayne, and the better the stake wil be dryuen, whan he is wel bounden.

[80]

127. ¶ To plasshe or pleche a hedge.

How to pleach a hedge.

If the hedge be of .x. or .xii. yeres growing sythe it was first set, thanne take a sharpe hachet, or a handbyll, and cutte the settes in a playne place, nyghe vnto the

Cut the sets more than half through, erthe, the more halue a-sonder; and bende it downe 4 towarde the erthe, and wrappe and wynde theym to-gether,

[Fol. 55.]

but alwaye se that the toppe lye hyer than the and bend them down, but not too low.

rote a good quantytie, for elles the sappe wyll not renne in-to the toppe kyndely, but in processe the toppe wyll 8 dye; and than set a lyttel hedge on the backe-syde, and it shall nede noo more mendynge manye yeres after. And if the hedge be of .xx. .xxiiii. or .xxx. yere of age,

How to pleach an older hedge.

sythe it was fyrst sette, than wynde in first al the 12 nether-most bowes, and wynde them together, and than cutte the settes in a playne place a lyttel from the erth, the more halfe a-sonder, and to lette it slaue downewarde, and not vpwarde, for dyuerse causes: than wynde the 16 bowes and braunches therof in-to the hedge, and at euery two fote, or

.iii. fote, to leaue one set growyng not plashed; and the toppe to be cut of foure fote hygh, or there-about, to stande as a stake, if there be any 20 suche, or els to set an-other, and to wynd the other that be pleched about them. And if the bowes wyll not lye playne in the hedge, than cut it the more halfe

How to pleach a very old hedge.

a-sonder, and bynd it to the hedge, and than shal he not 24 nede for to mende the hedge, but in fewe places, .xx. yeres after or more. And if the hedge be olde, and be great stubbes or trees, and thyn in the bottome, that beastes may go vnder or betwene the trees: thanne 28 take a sharpe axe, and cutte the trees or stubbes, that

[Fol. 55*b*.]

growe a fote from the erthe, or there-about, in a plaine place, within an inche or two inches of the side, and let them slaue downward, as I sayd before, and let the 32 toppe of the tree lye ouer the rote of an other tree, and to pleche downe the bowes of the same tree, to stoppe[81] the holowe places. And if all the holowe and voyde places wyl not be fylled and stopped, than scoure the 36 olde dyche, and cast it vp newe, and to fyll with erthe all the voyde places. And if soo be these trees wyll not reche in euerye place to make a sufficyent defence, than double quicke-set it, & diche it new in euery place that 40 is nedeful, and set a hedge thervpon, and to ouerlay the settes, for eatynge of shepe or other cattel.

128. ¶ To mende a hye-waye.

How to mend a road.

Me semeth, it is necessarye to shewe mine opinion, howe an hye-way shulde be amended. And fyrste and pryncypally, se that there be noo water standynge in the

Let no water stand on it.

hye-waye, but that it be alwaye currante and rennyng, 4 nor haue none abydyng more in one place thanne in another. And in somer, whan the water is dried vp, than

[Fol. 56.]

to get grauell, and to fyll vp euery lowe place, and to make theym euen, somewhat dyscendyng or currante, 8 one waye or other; and if there be noo grauell nor

Fill up the holes with gravel.

stones to gette, yet fyll vp with erthe in the begynnyng of somer, that it maye be well hardened with caryage and treadyng vppon, and it shall be well 12 amended, if the water maye passe away from it; the whiche wolde be well consydered, and specially aboute

About London they mend roads badly, putting in earth before the gravel.

London, where as they make moche more coste than nedeth; for there they dyche theyr hye-ways on bothe 16 sydes, and fyll vp the holowe and lowe places with erthe, and than they caste and laye grauell alofte. And whan a greatte rayne or water commeth, and synketh thorowe the grauell, and commeth to the erthe, than the erthe 20 swelleth and bolneth and waxeth softe, and with

Then the gravel sinks, and the road is like a quicksand.

treadyng, and specyally with caryage, the grauell synketh, and gothe downewarde as his nature and kynde requyreth, and than it is in maner of a quycke-sande, 24 that harde it is for any thyng to goo ouer. But yf they[82] wolde make no dyche in sommertyme, whan the water is dried vp, that a man may se all the holowe and lowe places,

They should use gravel only.

than to cary grauel, and fyl it vp as hygh as the other 28 knolles be; than wold it not bolne ne swell, nor be no quycke-sande, and euery man may

go beside the hie-way

[Fol. 56b.]

with theyr cariage at theyr pleasure. And this me semeth is lesse coste,
and lenger wyll last with a lyttell mendynge 32

This should be looked to.

whan nede requyreth. Therfore me thynketh, yf this were well loked
vpon, it shuld be bothe good and necessarye for that purpose: for soo
haue I seen done in other places, where as I haue ben, &c. 36

129. ¶ To remoue and set trees.

How to remove and set trees.

If thou wylte remoue and sette trees, get as manye rotes with them as
thou canste, and breake them not, nor bryse theym, by thy wyll. And if
there be any rote broken and sore brused, cut it of harde by, there as it is
4 brused, with a sharpe hatchet, elles that roote wyll dye. And if it be
asshe, elme, or oke, cut of all the bowes

Cut off some of the boughs.

cleane, and saue the toppe hole. For if thou make hym ryche of bowes,
thou makeste hym poore of thryfte, for 8 two causes. The bowes
causeth theym to shake with wynde, and to leuse the rotes. Also he can-
not be soo cleane gete, but some of the rotes muste nedes be cut, and
than there wyll not come soo moche sappe and 12 moystenes to the
bowes, as there dyd before. And if the tree be very longe, cut of the top,
two or thre

[Fol. 51; *So misnumbered all the way to the end. We may call it 51*.*]

yardes. And if it be an apple-tree, or peare-tree, or suche other as
beareth fruyte, than cut away all the 16 water-bowes, and the small
bowes, that the pryncipall bowes may haue the more sap. And if ye make

a marke, which syde of the tree standeth towarde the sonne, that he may be set so agayne, it is soo moche 20 the better.

[83]

130. ¶ Trees to be set without rotes and growe.

Some trees can be set without roots.

There be trees wil be set without rotes, and growe well, and sprynge rotes of them-selfe. And those be dyuerse apple-trees, that haue knottes in the bowes, as casses, or wydes, and suche other, that wyll growe on 4

Poplar and withy.

slauynges, and lykewyse popeler and wethy: and they must be cut cleane besyde the tree, that they growe on, and the toppe cut cleane of .viii. or .x. fote of lengthe, and all the bowes betwene, and to be set a fote depe or. 8 in the erthe, in good grounde. And ye shall vnderstande, Four withies, viz. white, black, red, and osier.

that there be foure maner of wethyes, that is to say, white wethye, blacke wethy, reed wethy, and osyerde wethy. Whyte wethye wyll growe vppon drye 12 grounde, yf it be sette in the begynnyge of wynter, and [Fol. 51*b.]

wyll not growe in marsshe grounde; blacke wethy wyll growe better on marshe grounde, and redde wethy in

Osiers will grow in water.

lyke maner: and osyerde wethy wyll growe beste in water 16 and moyste grounde. And they be trees that wyll soone be nourysshed, and they wyll beare moche woodde, and

Crop them every seven years.

they wolde be cropped euery .vii. or .viii. yere or els they wyll dye; but

they maye not be cropped in sappe-tyme, 20 nor no tree els. And in many places, bothe the lordes, freeholders, and tenauntes at wyll, sette suche wethyes, and popelers, in marsshe grounde, to nourysshe wodde, &c.

131. ¶ To fell wodde for housholde, or to sell.

Fell underwood in winter; let the cattle browze on it.

If thou haue any woddes to felle, for thy householde to brenne, or to sell, than fell the vnder-wodde fyrste in wynter, that thy cattell or beastes maye eate and brouse the toppes, and to fell noo more on a daye but as moche 4 as the beastes wyll eate the same daye, or on the morowe

Make it up into faggots.

after. And as soone as it is well eaten or broused, thanne kydde it, and set them on the endes, and that wyll saue the bandes from rottyng, and they shall be 8[84]

[Fol. 52*.]

the lyghter to carye, and the better wyll they brenne, and lie in lesse rowme. And whan thou shalt bryng them

How to stack faggots.

home to make a stacke of them, set the nethermoste course vpon the endes, and the seconde course flat vppon 12 the syde, and the endes vpwarde, and the thyrde cou[r]se flatte on the syde ouerthwart the other. And so to peruse them, tyll thou haue layd all vp. And whan thou shalte brenne them, take the ouermoste fyrste. 16

132. ¶ To shrede, lop, or croppe trees.

How to shred, lop, and crop trees.

If thou haue any trees to shrede, loppe, or croppe for the fyre-wodde, croppe them in wynter, that thy beastes maye eate the brouse, and the mosse of the bowes, and also the yues. And whanne they be broused 4 and eaten, dresse the wodde, and bowe it clene, and cutte it at every byghte, and rere the greatte wodde to the tree, and kydde the smal bowes, and set them on ende. And if thou shalte not haue sufficyent wodde, 8

Do not head trees too low.

excepte thou heed thy trees, and cut of the toppes, than heed theym thre or foure fote aboue any tymber: and if it be noo tymbre tree, but a shaken tree, or a hedge-rote full of knottes, than heed hym thyrty foote hyghe, 12

[Fol. 52*b.]

or twenty at the leaste, for soo ferre he wyll beare plentye of woode and bowes, and moche more, thanne

Trees grow only to a certain height; then they spread.

if he were not heeded. For a tree hath a propertye to growe to a certayne heyght, and whan he commeth to 16 that heyghte, he standeth styll, and groweth noo hyer, but in brede; and in conclusion the toppe wyll dye and decrease, and the body thryue. And if a tree be heeded, and vused to be lopped and cropped at euerye 20 .xii. or .xvi. yeres ende, or there-about, it wyll beare moche more woode, by processe of time, than if it were not cropped, and moche more profyte to the owner.

[85]

133. ¶ Howe a man shoulde shrede, loppe, or croppe trees.

In shredding trees, some men begin at the top.

It is the comon gyse, to begynne at the top of the tree, whan he shall be shred or cropped, bycause eche bough shulde lye vppon other whan they shall fal, so that the weight of the bowes shall cause theym to be 4
It is not the best way.

the rather cut downe. But that is not beste, for that causeth the bowes to slaue downe the nether parte, and pulleth awaye the barke from the bodye of the tree, the whiche wyll cause the tree to be holowe in that place 8 in tyme commynge, and many tymes it shall hynder

[Fol. 53*.]

hym. And therefore lette hym begynne at the nether-moste bough fyrste, and with a lyghte axe for an hande, to cut the boughes on bothe sydes, a fote or two foote 12 from the bodye of the tree. And specially cut it more on the nether syde, than on the ouer syde, soo that the boughes fall not streyght downe, but turne on the syde, and than shall it not slaue nor breke no barke. 16 And euery bough wil haue a newe heed, and beare

Never crop or head a tree with a north or east wind, moche more woode; and by thy wyll, without thou must nedes do it, crop not thy tree, nor specyallye heed hym, whan the wynde standeth in the northe, or in the eest. 20 And beware, that thou croppe hym not, nor heed hym

nor in sap-time.

(specially) in sappe-tyme, for than wyll he dye within fewe yeres after, if it be an oke.

134. ¶ To sell woode or tymber.

Retail the wood yourself.

If thou haue any woode to selle, I aduyse the, retayle it thy-selfe, if

thou mayste attende vppon it: and if not, thanne to cause thy baylye, or
somme other wyse or

If small, sell in faggots.

dyscrete man, to do it for the. And if it be small wode, 4 to kydde it, and
sel it by the hundredes, or by the thousandes. And if there be assches in
it, to sell the smalle

[Fol. 53*b.]

assches to cowpers for garches, and the gret assches to whele-wryghtes,
and the meane assches to plowe-wrightes, 8[86] and the crabbe-trees to
myllers, to make cogges and ronges. And if there be any okes, bothe
gret and smal,

Fell oaks and sell them.

fel them, and pyl them, and sel the barke by it-selfe; and than sorte the
trees, the polles by them-selfe, the myddel 12 sorte[30] by them-selfe,
and the greatest by them-selfe, & than sel them by scores, or halfe
scores, or .C. as thou maist, and to fel it hard by the erth, for i. fote next
vnto the erth is worthe .ii fote in the top; and to cut 16 thy tymber longe
ynoughe, that thou leue no timber in the toppe. And to sell the toppes as
they lye a greatte, or elles dresse them & sel the great wodde by it-selfe,
& the kyd-wodde by it-selfe, and to fal the vnder-wode 20 fyrst at any
tyme between Martilmas and holyrode-day.

Ash-trees.

And al the assches, bytwene Martylmasse and Candelmas, and all okes,
as soon as they wyl pyl, vntyl May be done, and not after. Perauenture
the greatest man hath not 24

Selling wood requires care.

the beste prouisyon. And that is bycause the seruauntes wyl not
enfourme hym these wayes, and also may fortune they wold bye suche
woodes theym-selfe, or be partener of the same and to auyse his lorde

to sel them. It is not 28 conuenient that the salesman, that selleth the wode, shuld be partener with the bier.

[Fol. 54*.]

135. ¶ To kepe sprynge-wodde.

In the wynter before that thou wilt fel thy wodde, make a good and a sure hedge, that no maner of cattel can get in. And as shortly as it is fallen, let it be caryed away, or

Of plantations or 'spring-wood.'

the sprynge come vp, for els the cattell, that doth cary 4 the wodde, wyll eate the sprynge: and whan the top is eaten, or broken, it is a great lette, hurte, and hynderaunce of the goodnes of the sprynge; for than where it is eaten, it burges oute of many braunches, and not soo fayre as 8 the fyrst wolde haue ben. A parke is best kept, where there is neyther man, dogge, nor foure-foted beast therin,[87] except dere. And so is a spryng beste kepte, where

If there is much grass there, put in only calves and colts.

there is neyther manne nor foure-foted beastes within 12 the hedge. But if there be moche grasse, and thou were lothe to lose it, than put in calves, newly wained and taken from theyr dammes, and also waynyng coltes, or horses not paste a yere of age: and let thy calves be 16 taken away at Maye; the coltes may go lenger for eating of any wodde; but there is ieoperdy bothe for calves, foles, and coltes, for tyckes or for beinge lowsy, the whiche wyl kyl them, if they be not taken hede vnto. 20 And .vii. yeres is the lest that it wil saue it-selfe, but

[Fol. 54*b.]

.x. yeres is best. And than the vnder bowes wolde be cutte awaye, and made kyddes therof, and the other wyll growe moche the better and

faster. And if the 24

Cut away the underwood.

vnder bowes be not cutte awaye, they wyll dye, and than they be loste, and greatte hurte to the sprynge, for they take awaye the sappe, that shoulde cause the sprynge to growe better. 28

136. ¶ Necessary thynges belongynge to graffynge.

Pears, apples, cherries, filberts, bullace, damsons, &c.

It is necessarye, profytable, and also a pleasure, to a housbande, to haue peares, wardens, and apples of dyuerse sortes. And also cheryes, filberdes, bulleys, dampsons, plummes, walnutttes, and suche other. And 4 therefore it is conuenient to lerne howe thou shalte graffe. Than it is to be knowen what thynges thou

A grafting-saw.

must haue to graffe withall. Thou muste haue a graffynge-sawe, the whiche wolde be very thynne, and 8 thycke-tothed; and bycause it is thynne, it wyll cut the narrower kyrfe, and the cleaner, for brusynge of the barke. And therefore it is sette in a compasse pece of yren, Grafting-knife.

syxe inches of, to make it styffe and bygge. Thou 12 muste haue also a graffynge-knyfe, an inche brode, with

[Fol. 55*.]

a thycke backe, to cleue the stocke with-all. And also a mallet, to dryue the knyfe and thy wedge in-to the[88]

Mallet, and sharp small knives.

tree: and a sharpe knife, to pare the stockes heed, and 16 an other sharpe knyfe, to cutte the graffe cleane. And also thou muste haue two wedges of harde wood, or elles

Two wedges.

of yren, a longe small one for a small stocke, and broder for a bygger stocke, to open the stocke, whan it is clouen 20

Clay, moss, and bast.

and pared: and also good tough claye and mosse, and also bastes or pyllynge of wethy or elme, to bynde them with, &c.

137. ¶ What fruite shuld be fyrste graffed.

Graft pears before apples.

Peares and wardens wolde be graffed before any maner of apples, bycause the sappe commeth sooner and rather in-to the peare-tree and warden-tree, thanne in-to the

Graft from Feb. 14 to March 25.

apple-tree. And after saynt Valentynes daye, it is tyme 4 to grade both peares and wardens, tyll Marche be comen, and thanne to graffe appels to our lady daye. And than graffe that that is gette of an olde apple-tree fyrste, for that wyll budde before the graffe get of a yonge apple-tree 8 late graffed. And a peare or a warden wolde be graded in a pyrrre-stocke; and if thou canst get none,

[Fol. 55*b.]

than graffe it in a crabbe-tree stocke, and it wyll do well: and some men grade theym in a whyte-thorne, and than 12

A crab-stock is best for apples.

it wyll be the more harder and stonye. And for all maner of appels, the crabtree stocke is beste.

138. ¶ Howe to graffe.

Select the graft.

Thou muste get thy graffes of the fayrest lances, that thou canste
fynde on the tree, and see that it haue a good

Saw the crab-tree,

knotte or ioynte, and an euen. Than take thy sawe, and sawe in-to thy
c[r]abbetree, in a fayre playne place, pare it 4

cleave and open the stock;

euen with thy knyfe, and thanne cleaue the stocke with thy greatte knyfe
and thy mallet, and set in a wedge, and open the stocke, accordynge to
the thyckenesse of thy graffe; thanne take thy smalle sharpe knyfe, and
cutte 8 the graffe on bothe sydes in the ioynte, but passe not the[89]
myddes therof for nothyng, and let the inner syde, that shall be set in-
to the stocke, be a lyttel thynner than the vtter syde, and the nether
poynte of the graffe the 12

then put the graft into the stock.

thynner: than proferre thy graffe in-to the stocke; and if it go not close,
than cut the graffe or the stocke, tyll they close cleane, that thou canste
not put the edge of

[Fol. 56*.]

thy knyfe on neyther syde betwene the stocke and the 16 graffe, and
sette them so that the toppes of the graffe bende a lyttell outewarde,
and see that the wodde of the graffe be set mete with the wodde of the
stocke, and the sappe of the stocke maye renne streyght and euen with
20

The bark of the graft is thinner than that of the stock.

the sappe of the graffe. For the barke of the graffe is neuer soo thicke as
the barke of the stocke. And therefore thou mayste not sette the barks
mete on the vtter syde, but on the inner syde: than pulle awaye thy
wedge, 24 and it wyl stande moche faster. Than take toughe cleye, lyke
marley, and ley it vppon the stocke-heed, and with thy fynger laye it

close vnto the graffe, and a lyttel vnder the heed, to kepe it moyst, and that no wynde come into 28

Cover with moss, and bind with bast.

the stocke at the cleauynge. Than take mosse, and laye thervpon, for chynynge of the claye: than take a baste of whyte wethy or elme, or halfe a bryer, and bynd the mosse, the clay, and the graffe together, but be well ware, 32 that thou breake not thy graffe, neyther in the clayenge, nor in the byndynge; and thou muste set some-thinge by the graffe, that crowes, nor byrdes do not lyght vpon thy graffe, for if they do, they wil breake hym, &c. 36

[Fol. 56*b.]

139. ¶ To graffe bytwene the barke and the tree.

There is an other maner of graffinge than this, and soner done, & soner to growe: but it is more ieoperdy for

Another way of grafting.

winde whan it begynneth to growe. Thou muste sawe thy stocke, and pare the heed therof, as thou diddest 4 before, but cleue it not: than take thy graffe, and cut it in the ioynt to the myddes, and make the tenaunte therof[90] halfe an inche longe or a lyttell more, all on the one syde, and pare the barke away a lyttel at the poynt on the 8

Use a punch of hard wood.

other syde: than thou muste haue made redy a ponch of harde wood, with a stop and a tenaunte on the one syde, lyke to the tenaunte of the graffe. Than put the tenaunt of the ponche between the barke and the woode of the 12 stocke, and pull it out agayne, and put in the graffe, and se that it ioyne close, or els mende it. And this can-not fayle, for now the sappe cometh on euery syde, but it wyl spring soo faste, that if it stande

on playne 16

The graft requires protection from the wind.

grounde, the wynde is lykelye to blowe it besyde the heed, for it hath no fastnes in the wodde. And this is beste remedy for blowynge of, to cutte or clyppe away

[Fol. 57.]

somme of the nethermooste leaues as they growe. And 20 this is the beste waye to graffe, and specyally a greate tree: than claye it, and bynde it as dyddest the other, &c.

140. ¶ To nourishe all maner of stone fruite, and nuttes.

Stone-fruits.

As for cheryes, dampsons, bulleys, plummes, and suche other, maye be sette of stones, and also of the scyences, growynge aboute the tree, of the same, for they wyll

Filberts and walnuts.

sooneste beare. Fylberdes and walnuttes maye be set of 4 the nuttes in a gardeyne, and after remoued and sette where he wyll. But whan they be remoued, they wolde be set vpon as good a grounde, or a better, or els they wyll not lyke. 8

141. ¶ A shorte information for a yonge gentyl-man, that entendeth to thryue.

Get a copy of this book, and read it from beginning to end.

I auyse hym to gette a copy of this presente boke, and to rede it frome the begynnynge to the endynge, wherby he maye perceyue the chapyters and contentes of the same, and by reason of ofte redyng, he

maye 4 waxe perfyte, what shulde be doone at all seasons. For[91]
[Fol. 57b.]

I lerned two verses at grammar-scole, and they be these:

Cf. Ovid, ex Ponto Epist. IV. x. 5.

Gutta cauat lapidem non vi, sed sæpe cadendo: Sic homo fit sapiens non vi, sed sæpe legendo: A droppe of water perseth 8 a stoone, not al-
onely by his owne strengthe, but by his often fallynge. Ryghte so a man
shall be made wyse, not all-onely by hym-selfe, but by his ofte redyng.
And soo maye this yonge gentyllman, accordyng to the 12

Read a chapter to your servants now and then.

season of the yere, rede to his seruantes what chapyter he wyll. And
also for any other maner of profyte conteyned in the same, the whiche is
necessary for a yonge husbnde, that hath not the experyence of
housbandrye, 16 nor other thynges conteyned in this presente boke, to
take a good remembraunce and credence thervnto, for there is an olde
sayinge, but of what auctorytie I cannot

Practice is better than theory.

tell: *Quod melior est practica rusticorum, quam scientia 20*

philosophorum. It is better the practiue or knowlege of an husband-man
well proued, than the science or connyng of a philosopher not proued,
for there is nothyng touchyng husbandry, and other profytes
conteyned in 24 this presente booke, but I haue hadde the experyence
therof, and proued the same. And ouer and beside al this boke, I wil
aduse him to ryse betime in the morning,

[Fol. 58.]

according to the verse before spoke of, *Sanat, sanctificat, 28 et ditat
surgere mane:* And go about his closes, pastures, fieldes, and specially
by the hedges, & to haue in his

Keep a pair of tables, and make notes of all that seems amiss.

purse a payre of tables, and whan he seeth any-thing, that wolde be amended, to wryte it in his tables: as if he 32 fynde any horses, mares, beastes, shepe, swyne, or geese in his pastures, that be not his owne: And peraventure thoughe they be his owne, he wolde not haue them to goo there, or to fynde a gap, or a sherde in his hedge, 36 or any water standyng in his pastures vppon his grasse, wherby he maye take double hurte, bothe losse of his grasse, and rotting of his shepe and calues. And also of standyng-water in his corne-feldes at the landes 40[92] endes, or sydes, and howe he wolde haue his landes

Look to the corn, cattle, ditches, etc.

plowed, donged, sturred, or sowed. And his corne weded or shorne or his cattell shifted out of one pasture into an other, and to loke what dychyng, quicsettyng, or plashing, 44 is necessary to be had, and to ouer-se his shepeherd, how he handleth and ordreth his shepe, and his seruantes

Look to the gates.

howe they plowe and do theyr warkes, or if any gate be broken down, or want any staues, and go not lyghtly 48 to open and tyne, and that it do not traile, and that the windes blowe it not open, with many mo necessary

[Fol. 58b.]

thynges that are to be loked vpon. For a man alwaye wanderynge or goinge aboute somewhat, fyndeth or seeth 52 that is a-mysse, and wolde be amended. And as soone as he seeth any suche defautes, than let hym take oute his tables, and wryte the defautes. And whan he commeth home to diner, supper, or at nyght, than let hym call his 56 Tell your bailiff of all that needs to be done.

bayly, or his heed-seruaunte, and soo shewe hym the defautes, that they may be shortly amended. And whan it is amended, than let him put

it out of his tables. For this vsed I to doo .x. or .xii. yeres and more. And thus 60 let hym vse dayely, and in shorte space he shall sette moche thynges in good order, but dayely it wyll haue

If you cannot write, make nicks on a stick.

mendynge. And yf he canne not wryte, let hym nycke the defautes vppon a stycke, and to shewe his bayely, as 64 I sayde before. Also take hede bothe erly and late, at all tymes, what maner of people resorte and comme to thy house, and the cause of theyr commynge, and specially if they brynge with them pytchers, cannes, tancardes, 68

Keep an eye on the servants, and on all who come to your house.

bottelles, bagges, wallettes, or busshell-pokes. For if thy seruantes be not true, they maye doo the great hurte, and them-selfe lyttel auauntage. Wherefore they wolde be well loked vppon. And he that hath .ii. true seruantes, 72 a man-seruaunte, and an-other a woman-seruaunt, he hath

[Fol. 59.]

a great treasure, for a trewe seruante wyl do iustly hym-selfe, and if he se his felowes do amysse, he wyl byd them[93] do no more so, for if they do, he wyll shewe his master 76 therof: and if he do not this, he is not a trewe seruaut.

142. ¶ A lesson made in Englisshe verses, to teache a gentylmans seruaut, to saye at euery tyme whan he taketh his horse, for his remembraunce, that he shall not forget his gere in his inne behynde hym.

Pvrse, dagger, cloke, nyght-cap, kerchef, shoyng-horne, boget, and shoes.

Hexameter verses, to help the memory.

Spere, male, hode, halter, sadelclothe, spores, hatte, with thy horse-combe.

Bowe, arrowes, sworde, bukler, horne, leisshe, gloues, stringe, and thy bracer.

Penne, paper, inke, parchmente, reedwaxe, pommes, bokes, thou remember. 4

Penknyfe, combe, thimble, nedle, threde, poynte, leste that thy gurthe breake.

Bodkyn, knyfe, lyngel, gyue thy horse meate, se he be showed well.

Make mery, synge and thou can; take hede to thy gere, that thou lose none.

[Fol. 59b.]

143. ¶ A prologue for the wyues occupation.

Nowe thou husbande, that haste doone thy dylygence and labour, that longeth to an husbande, to get thy lyuynges, thy wyues, thy chyldrens, and thy seruauntes:

Seldom thrives the husband without his wife's leave.

yet are there other thynges, that muste nedes be done, 4 or elles thou shalte not thryue. For there is an olde common sayenge, that seldom doth the housbande thryue, withoute the leue of his wyfe. By this sayenge it shoulde seme, that there be other occupations and labours, that 8 be moste conuenient for the wyues to do. And howe be I will tell the wives part of their duties.

it that I haue not experyence of al theyr occupations and warkes, as I haue of husbandry, yet a lyttell wyl I speke what they ought to do, though I tel them nat howe they 12 shulde doo and exercyse theyr labours and occupations.

144. ¶ A lesson for the wyfe.

But yet er I begynne to shewe the wyfe, what warkes
A lesson of Solomon.

she shall do, I wyll firste teche her a lesson of Salomon, as I did to her
husbande a lesson of the philosopher, and that is, that she shulde not be
ydle at noo tyme: 4 for Salomon saythe, *Ociosus non gaudebit cum
electis in cælo: sed lugebit in æternum cum reprobis in inferno:* That
[Fol. 60.]

is to say, The ydle folke shall not ioye with the chosen folkes in heuen,
but they shall sorowe with the reproued 8

A lesson of Jerome.

and forsaken folkes in hell. And saynt Iherom saythe: *Semper boni
operis aliquid facito, vt te diabolus inueniat occupatum: Quia sicut in
aqua stante generantur vermes: sic in homine ocioso generantur malæ
cogitationes:* That is to say, 12 Alwaye be doinge of some good werkes,
that the dyuell may fynde the euer occupied: for as in standynge water
are engendred wormes, ryghte soo in an ydle body are engendred ydle
thoughtes. Here mayste thou se, that 16 of ydelnes commeth
damnation, and of good warkes and labour cometh saluation. Nowe arte
thou at thy lyberty,

Choose either idleness or labour.

to chose whether waye thou wylt, wherin is a great diuersitie. And he is
an vnhappy man or woman, that 20 god hath giuen bothe wyt and
reason, and putteth hym in chose, and woll chose the worst parte. Nowe
thou wyfe, I trust to shewe to the dyuers occupations, warkes, and
laboures, that thou shalt not nede to be ydle no tyme 24 of the yere.

145. ¶ What thynges the wyfe is bounden of ryght to do.

Let the wife love her husband.

First and pryncypally the wyfe is bounde of ryghte to loue her housbande, aboue father and mother, and aboue
[Fol. 60b.]

all other men. For our lorde saythe in his gospels;

Matt. xix. 5.

Mark x. 7.

Relinquet patrem et matrem, et adhaerebit^[31] *uxori suæ*: A man 4 shulde leue father and mother, and drawe to his wyfe: and the same wyse a wyfe shulde do to her husbande.[95] And are made by the vertue of the sacrament of holy

One body, and two souls.

scripture one fleshe, one bloude, one body, and two 8 soules. Wherefore theyr hartes, theyr myndes, theyr warkes, and occupations, shulde be all one, neuer to seuer nor chaunge duryng their natural lyues, by any mannes acte or dede, as it is sayde in the same gospel: 12

Matt. xix. 9.

Mark x. 9.

Quod deus coniunxit, homo non separet: That thyng that god hath ioyned to-gether, noo man maye seuer nor departe. Wherefore it is conueniente that they loue eche other as effectually as they wolde doo theyr owne 16 selfe, &c.

146. ¶ What warkes a wyfe shulde do in generall.

First, at rising, bless thyself.

First in a mornyng whan thou arte waked, and purposeste to ryse, lyfte vp thy hande, and blesse the, and make a sygne of the holy crosse, *In nomine patris, et filii, et spiritus sancti. Amen.* In the name of the father, the 4

[Fol. 61.]

sonne, and the holy gooste. And if thou saye a *Pater noster*, an *Aue*, and a *Crede*, and remember thy maker, thou shalte spede moche the better.

And whan thou arte

Sweep the house,

vp and redy, than first swepe thy house, dresse vp thy 8 dysseborde, and sette all thynges in good order within

milk the cows, dress the children.

thy house: milke thy kye, socle[32] thy calues, sye vp thy mylke, take vppe thy chyldren and araye theym, and prouyde for thy husbandes brekefast, dynner, souper, 12 and for thy chyldren and seruauntes, and take thy parte

Send corn to the mill, and measure it before it goes.

with theym. And to ordeyne corne and malte to the myll, to bake and brue withall whanne nede is. And meete it to the myll, and fro the myll, and se that thou 16 haue thy measure agayne besyde the tolle, or elles the myller dealeth not truely with the, or els thy corne is not

Make butter and cheese.

drye as it shoulde be. Thou must make butter, and chese whan thou maist, serue thy swyne bothe mornyng and 20 euenynge, and gyue thy poleyn meate in the mornyng;[96] and whan tyme of the yere cometh, thou must take hede

Gather the eggs.

howe thy hennes, duckes, and geese do ley, and to gather vp theyr egges, and whan they waxe brodye, to sette 24 them there as noo

beastes, swyne, nor other vermyn hurte them. And thou muste knowe,
that all hole-footed fowles wyll sytte a moneth, and all clouen-footed
fowles

[Fol. 61b.]

wyll sytte but three wekes, excepte a peyhenne, and greatte 28 fowles,
as cranes, bustardes, and suche other. And whan they haue broughte
forthe theyr byrdes, to see that they be well kepte from the gleyd,
crowes, fullymartes, and

Put in order the garden.

other vermynne. And in the begynnyng of Marche, or 32 a lyttell afore,
is tyme for a wyfe to make her garden, and to gette as many good sedes
and herbes as she canne, and specially suche as be good for the pottle,
and to eate: and as ofte as nede shall requyre, it muste be weded, for 36
els the wedes wyl ouergrowe the herbes. And also in Marche is tyme to
sowe flaxe and hempe, for I haue

Better are March hardes than April flax.

harde olde houswyues saye, that better is Marche hurdes than Apryll
flaxe, the reason appereth: but howe it 40 shulde be sownen, weded,
pulled, repeyled, watred, wasshen, dried, beaten, braked, tawed,
hecheled, spon, wounden, wrapped, and wouen, it nedeth not for me to
shewe, for they be wise ynough; and therof may they 44

Make sheets, towels, and shirts.

make shetes, bordclothes, towels, shertes, smockes, and suche other
necessaries, and therefore let thy dystaffe be alwaye redye for a
pastyme, that thou be not ydle. And vndouted a woman can-not gette
her lyuyng 48 honestely with spynnyng on the distaffe, but it
stoppeth

[Fol. 62.]

a gap, and muste nedes be had. The bolles of flaxe, whan they be ripeled

of, must be rideled from the wedes,
Dry the flax.

and made drye with the son, to get out the sedes. Howe 52 be it one maner of linsede, called loken sede, wyll not open by the son: and therfore, whan they be drye, they muste be sore brused and broken, the wiues knowe howe, and than winowed and kepte drye, tyll yere-tyme come 56[97] agayn. Thy female hempe must be pulled from the churle hempe, for that beareth no sede, and thou must do by it, as thou dydest by the flax. The churle hempe beareth sede, and beware that byrdes eate it not, as it 60 groweth: the hemp therof is not soo good as the female

Sometimes there is a great deal to do.

hempe, but yet it wyll do good seruyce. May fortune sometime, that thou shalt haue so many thynges to do, that thou shalt not well knowe where is best to begyn. Than 64 take hede, which thing shulde be the greatest losse, if it were not done, and in what space it wold be done: than thinke what is the greatest losse, & there begyn.

Leave that till last which will best wait.

But in case that thyng, that is of greateste losse, wyll 68 be longe in doynge, and thou myghteste do thre or foure other thynges in the meane whyle, thanne loke well, if all these thynges were sette together, whiche of them were the greatest losse; and if all these thynges be of 72

[Fol. 62b.]

greater losse, and may be all done in as shorte space, as the other, than doo thy many thynges fyrste.

¶ It is conueniente for a housbande to haue shepe of his owne, for many causes, and than maye his wife haue 76
With some of the wool make clothes.

part of the woll, to make her husbände and her-selfe some clothes. And at the leaste waye, she may haue the lockes of the shepe, eyther to make clothes or blankettes & couerlettes, or bothe. And if she haue no woll of her owne, she maye take wol to spynne of clothe-makers, and by that meanes she maye haue a conuenyent lyuynge, and many tymes to do other warkes. It is a wyues occupation, Winnow corn, brew, wash, make hay, etc.

to wynowe all maner of cornes, to make malte, to wasshe 84 and wrynge, to make heye, shere corne, and in tyme of nede to helpe her husbände to fyll the mucke-wayne or dounge-carte, dryue the ploughe, to loode hey, corne, and

Sell the butter, cheese, hens, geese, and corn.

suche other. And to go or ride to the market, to sel butter, 88 chese, mylke, egges, chekyns, capons, hennes, pygges, gese, and all maner of cornes. And also to bye all maner

Keep accounts.

of necessarye thynges belongynge to houssholde, and to[98] make a trewe rekenynge and a-compte to her housbände, 92 what she hath payed. And yf the housbände go to the market, to bye or sell, as they ofte do, he than to shewe

[Fol. 63.]

his wife in lyke maner. For if one of them shoulde vse to deceyue the other, he deceyueth hym-selfe, and he is 96 not lyke to thryue. And therfore they muste be trewe

I will not explain all points of deceit.

eyther to other. I coulde peraduenture shewe the housbandes dyuerse poyntes that the wyues deceyue them in: and in lyke maner, howe husbandes deceyue theyr 100 wyues: but if I shulde do so, I shulde shewe mo subtyll poyntes of deceypt, than eyther of them knewe of

before. And therefore me semeth beste to holde my peace, least
Else I should act like the Knight de la Tour,
I shoulde do as the knyght of the toure dyd, the whiche 104 had many
fayre doughters, and of fatherly loue that he oughte to them, he made a
boke, to a good entente, that they myghte eschewe and flee from vyces,
and folowe vertues. In the whiche boke he shewed, that if they 108 were
wowed, moued, or styred by any man, after suche a maner as he there
shewed, that they shulde withstande
who wrote a book against vice,
it. In the whiche boke he shewed so many wayes, howe a man shoulde
atteyne to his purpose, to brynge a woman 112 to vice, the whiche
wayes were so naturall, and the wayes to come to theyr purpose were
soo subtylly contryued, and craftely shewed, that harde it wold be for
any woman
but really taught vice.
to resyste or deny theyr desyre. And by the sayd boke 116 hath made
bothe the men and the women to knowe more
[Fol. 63b.]
vyces, subtyltye, and crafte, than euer they shulde haue knowen, if the
boke had not ben made: in the whiche boke he named hym-selfe the
knight of the towre. And 120 thus I leue the wyues, to vse theyr
occupations at theyr owne discreation.

147. ¶ To kepe measure in spendynge.

Take care.

Nowe thou husbande and huswyfe, that haue done[99] your diligence
and cure, accordynge to the fyrste artycle of the philosopher, that is to
saye: *Adhibe curam*. And also haue well remembred the sayeng of wyse

Salomon: 4 *Quod ociosus non gaudebit cum electis in cælo: sed lugebit in æternum cum reprobis in inferno*: Thanne ye must remembre, obserue, and kepe in mind, the seconde article of Keep measure.

the sayinge of the philosopher, that is to saye, *Tene 8 mensuram*: That is to saye in englysshe, holde and kepe measure. And accordynge to that sayenge, I lerned two

Spendthrifts come to poverty.

verses at grammer-schole, and they be these, *Qui plus expendit, quam rerum copia rendit: Non admiretur, si paupertate 12 grauetur*: he that dothe more expende, thanne his goodes wyll extende, meruayle it shall not be, thoughe

[Fol. 64.]

he be greued with pouertee. And also accordynge to that sayenge speketh sayncte Paul and saythe, *luxta 16 facultates faciendi sunt sumptus, ne longi temporis victum, breuis hora consumat*: That is to saye, A[f]ter thy faculty

Spend according to your income;

or thy honoure, make thyne expences, leste thou spende in shorte space that thyng, that thou shouldest lyue 20 by longe. This texte toucheth euery manne, from the hiest degree to the loweste; wherfore it is necessary to euerye manne and womanne to remembre and take good hede there-vnto, for to obserue, kepe, and folowe the 24 same; but bycause this texte of sayncte Paule is in latyn, or, in plain English,

and husbundes commonely can but lyttell laten, I fere leaste they cannot vnderstande it. And thoughe it were declared ones or twyse to theym, that they wolde 28 forgette it: Wherfore I shall shewe to theym a texte

eat within your tether.

in englysshe, and that they maye well vnderstande, and that is this, Eate within thy tedure.

148. ¶ To eate within the tedure.

Thou husbande and huswife, that intend to folowe

Spare at the brink, not at the bottom.

the sayinge of the philosopher, that is to saye, kepe[100] measure, you muste spare at the brynke, and not at the bottom, that is to vnderstande, in the begynnyng of 4

[Fol. 64b.]

the yere, sellynge of thy cornes, or spendynge in thy house, vnto the tyme that thou haue sowne agayne thy wynter-corne, and thy lente-corne, and than se what remayneth to serue thy house, and of the ouerplus thou & mayste sell and bye suche other necessaryes, as thou must

Do not spend much at the beginning of the year.

nedes occupie. And if thou spende it in the begynnyng of the yere, and shall want in the hynder ende, than thou doste not eate within thy tedure, and at the laste 12 thou shalte be punyshed, as I shal proue the by ensample. Take thy horse, and go tedure him vpon thyne owne lees, flytte hym as ofte as thou wylte, no manne wyll saye 'wronge thou doste'; but make thy horse to longe 16

Give not your horse too long a tether.

a tedure, than whan thou haste tyed hym vppon thyne owne lees, his tedure is so longe, that it recheth to the middes of an-other mans lees or corne: Nowe haste thou gyuen hym to moche lybertye, and that man, whose 20 corne or grasse thy horse hath eaten, wyll be greued at the,

and wyll cause the to be amerced in the court, or elles to make hym amendes, or bothe. And if thy
If the horse break his tether,
horse breake his tedure, and go at large in euery mans 24 corne and grasse, than commeth the pynder, and taketh hym, and putteth hym in the pynfolde, and there shall

[Fol. 65.]

he stande in prison, without any meate, vnto the tyme thou hast payde his raunsome to the pynder, and also 28
he will be impounded.

make amendes to thy neyghbours, for distroyenge of theyr corne. Ryght so, as long as thou eatest within thy tedure, that thou nedest not to begge nor borowe of

Wherefore, 'eat within thy tether.'

noo man, soo longe shalte thou encrease and growe in 32 rychesse, and euery man wyll be content with the. And if thou make thy tedure to longe, that thyne owne porcyon wyll not serue the, but that thou shalte begge, borowe, or bye of other: that wyll not longe endure, 36 but thou shalte fall in-to pouertye. And if thou breake[101]

Do not break your tether.

thy tedure, and ren ryot at large, and knowe not other mennes goodes frome thyne owne, than shall the pynder, that is to saye, the sheryffe and the bayly, areste the, 40 and putte the in the pynfolde, that is to say, in prison, there to abyde tyll the truth be knowen: and it is meruayle, if thou scape with thy lyfe, and therefore eate within thy tedure. 44

149. ¶ A shorte lesson for the husbande.

Do not waste candle-light.

One thinge I wyl aduise the to remembre, and specially in wynter-tyme, whan thou sytteste by the fyre, and hast supped, to consyder in thy mynde, whether the warkes,

[Fol. 65b.]

that thou, thy wyfe, & thy seruauntes shall do, be more 4 auauntage to the than the fyre, and candell-lyghte, meate and drynke that they shall spende, and if it be more

Rather go to bed, and rise early.

auantage, than syt styll: and if it be not, than go to thy bedde and slepe, and be vppe betyme, and breake thy 8 faste before day, that thou mayste be all the shorte wynters day about thy busynes. At grammer-scole I

Early rising makes a man healthy, holy, and rich.

lerned a verse, that is this, *Sanat, sanctificat, et ditat surgere mane.*

That is to say, Erly rysyng maketh a man 12 hole in body, holer in soule, and rycher in goodes. And this me semeth shuld be sufficient instruction for the husbande to kepe measure.

150. ¶ How men of hye degree do kepe measure.

Men of high degree are too prodigal and wasteful.

To me it is doubtfull, but yet me semeth, they be rather to lyberall in expences, than to scarce, and specyally in three thynges. The fyrste is prodigalytie in outragious and costely aray, fer aboue measure; the 4 seconde thyng is costely charge of delycyous meates and drynkes; the thyrde is outragious playe and game, ferre aboue measure. And now to the fyrste poynte.

[102]

[Fol. 66.]

151. ¶ Prodigalite in outrageous and costely aray.

I have seen noblemen's inventories of apparel very moderate as compared with what is worn now.

I haue seen bokes of accompte of the yomen of the wardropes of noble men, and also inuentorys made after theyr decease of their apparell, and I doubte not but at this daye, it is .xx. tymes more in value, than it was to 4 suche a man of degree as he was an .C. yere a-go: and many tymes it is gyuen away, er it be halfe worne, to a symple man, the whiche causeth hym to weare the same; and an other symple man, or a lyttell better, seyng him 8

Other men try to dress like them.

to weare suche rayment, thynketh in his mynde, that he maye were as good rayment as he, and so causeth hym to bye suche other, to his great coste and charge, aboue measure, and an yll ensample to all other: and also to see 12

Even servants dress too much.

mens seruantes so abused in theyr aray, theyr cotes be so syde, that they be fayne to tucke them vp whan they ryde, as women do theyr kyrtels whan they go to the market or other places, the whiche is an vnconuenient syght. And 16 ferthermore, they haue suche pleytes vpon theyr brestes, and ruffes vppon theyr sleues, aboue theyr elbowes, that yf theyr mayster, or theym-selfe hadde neuer so greatte nede, they coude not shoote one shote, to hurte 20

[Fol. 66b.]

theyr ennemyes, tyll they hadde caste of theyr cotes, or cut of theyr sleues. This is fer aboue measure, or common weale of the realme. This

began fyrste with honour, worship, and honesty, and it endeth in pryde, presumption, 24 and pouertye. Wherof speketh saint Austin,

Quemcunque superbum esse videris, diaboli filium esse ne dubites:

That is

The proud man is a child of the devil.

to say, who-so-euer thou seest that is proude, dout the not, but he is the diuels chylde. Wherfore agaynst pryde he 28 byddeth the remembre:

Quid fuisti, quid es, et qualis post mortem eris: That is to say, what thou were, what thou art, and what thou shalte be after thy death. And S.

Bernarde saythe, *Homo nihil aliud est, quam sperma 32 fetidum, saccus stercorum, et esca vermium:* That is to saye,[103]

Man is but worm's meat.

A man is nothyng but stynkyng fylthe, a sacke of dounge, and wormes meate. The whiche sayinges wolde be remembred, and than me semeth this is sufficient at this 36 time for the first point of the thre.

152. ¶ Of delycouse meates and drynkes.

Howe costely are the charges of delycious meates & drynkes, that be nowe most commonly vsed, ouer that it hath ben in tymes paste, and howe fer aboue measure?

[Fol. 68; *no fol. 67.*]

For I haue seen bokes of accompte of householde, 4 and brumentes vpon the same, & I doubte not, but

Men now spend four times as much upon feasts as they used to.

in delycious meates, drinkes, and spyces, there is at this daye foure tymes so moche spent, as was at these dayes, to a lyke man in degree; and yet at that tyme 8 there was as moche befe and mutton spent as is nowe, and as many good houtholdes kept, and as many yomenne

wayters therin as be nowe. This began with loue and charytye whan a lorde, gentylman, or yoman 12 desyred or prayed an other to come to dyner or soupper, and bycause of his commynge he wolde haue a dysshe or two mo than he wolde haue had, if he had ben

This has come about gradually.

away. Than of very loue he, remembryng howe louyngely 16 he was bydden to dynner, and howe well he fared, he thynketh of very kyndnes he muste nedes byd hym to dyner agayne, and soo ordeyneth for hym as manye maner of suche dysshes and meates, as the other man dyd, and 20 two or .iii. mo, & thus by lyttel and litell it is comen fer

Begun in kindness, it ends in pride.

aboue measure. And begon of loue and charyte, and endeth in pryde and glotony, wherof saynte Ierome

Jerome.

saythe: *Qui post carnem ambulat, in ventrem et libidinem, 24 proni sunt, quasi irrationabilia iumenta reputantur.* That is

[Fol. 68b.]

to say, They that walke, and be redy to fulfill the lust of the fleshe and the bely, are taken as vnreasonable beastes;

Gregory.

and sayncte Gregory sayth, *Dominante vicio gulæ, omnes 28[104] virtutes per luxuriam et vanam gloriam obruuntur*: That is to saye, where the vice of glotony hath domination, all vertues by luxury and vayne glory are cast vnder: the whiche sayinges wold in lykewise be remembred; and 32 this me semeth sufficient for the .ii. poynte of the thre.

153. ¶ Of outrageous playe and game.

Have some recreation.

It is conueniente for euery man, of what degree that he be of, to haue playe & game accordynge to his degree.

Dionysius Cato, Distich. iii. 7.

For Cato sayth, *Interpone tuis interdum gaudia curis*: Amonge thy charges and busynes thou muste haue sometyme ioye 4 and myrthe; but nowe a-dayes it is doone ferre aboue

Poor men now play too high.

measure. For nowe a poore man in regarde wyll playe as great game, at all maner games, as gentyلمان were wont to do, or greater, and gentilmen as lordes, and 8 lordes as prynces, & ofte tymes the great estates wyll call gentylmen or yomen to play with them at as great game as they do, and they call it a disport, the whiche

[Fol. 69.]

me semeth a very trewe name to it, for it displeaseth 12 some of them er they departe, and specyall god, for myspendynge of his goodes and tyme. But if they

If men played for less, it might then be called play.

played smalle games, that the poore man that playeth myght beare it thoughe he loste, and bate not his 16 countenance, than myght it be called a good game, a good playe, a good sporte, and a pastyme. But whan one shall lose vpon a day, or vpon a nyght, as moche money as wold fynde hym and all his house meate and 20 drynke a moneth or a quarter of a yere or more, that maye be well called a disporte, or a displeasure, and ofte

But now men lose their lands and become thieves.

tymes, by the meanes therof, it causeth theym to sell theyr landes, dysheryte the heyres, and may fortune to fall to 24 thefte, robbery, or suche other, to the great hurte of them-selfe, & of theyr chyl dren, and to

the displeasure of god: and they so doinge, lyttel do they pondre or regarde the[105] saying of saynt Paule; *luxta facultates faciendi sunt 28 sumptus, ne longi temporis victum breuis hora consumat:*

Play, begun in love, ends in wrath.

This play begun with loue and charity, and oft times it endeth with couetous wrath and enuy. And this me thynketh shoulde be a sufficient instruction for kepyng 32 of measure.

154. ¶ A prologue of the thyrd sayinge of the philosopher.

[Fol. 69b.]

Nowe thou housbande and housewife, that haue done your diligence and cure about your husbandrye and huswyfry, accordyng to the fyrste sayenge of the philosopher,

Pay attention;

Adhibe curam: And also haue well remembred and 4 fulfilled the seconde sayinge of the sayde philosopher,

Be frugal; and thou shalt be rich.

Tene mensuram: I doubte not but ye be ryche accordyng to the thyrd sayinge of the sayde philosopher, *Et eris diues*. Nowe I haue shewed you the sayinge of the 8 philosopher, wherby you haue gotten moche worldely possession, me semeth it were necessary, to shewe you howe ye maye gette heuenly possessions, accordyng to Matt. xvi. 26.

the sayenge of our lorde in his gospel, *Quid prodest 12 homini, si vniuersum mundum lucretur, animæ vero suæ detrimentum paciatur:*

What profyteth it to a man, thoughe he wyn all the worlde, to the hyndraunce and losyng of his soule? Howe be it, it shoulde seme

vnconuenient 16 for a temporall man to take vpon hym to shewe or teache any suche spirytuall matters; and yet there is a great diuersytie betwene predication and doctrine.

155. ¶ A diuersitie betwene predication and doctrine.

[Fol. 70.]

As sayncte Iherome saythe, there is greate difference or Difference between preaching and doctrine.

diuersitie betwene preachinge and doctrine. A preachyng or a sermon is, where [is] a conuocation or a gatherynge of people on holye dayes, or other dayes in churches or 4[106] other places, and times sette and ordeyned for the same. And it belongeth to theym that be ordeyned Every man may teach.

there-vnto, and haue iurisdiction and auctorytie, and to none other. But euery man may lawefully enforme and 8 teache his brother, or any other, at euery tyme and place behouable, if it seme expedient to hym, for that is an almes-dede, to the whiche euery man is holden & bounde to do, accordyng to the sayenge of saynt 12

1 Pet. iv. 10.

Peter, Vnusquisque, sicut accepit gratiam, in alterutrum illam administrare debet. That is to saye, as euery man hath taken or receyued grace, he oughte to mynyster Chrysostom.

and shewe it forthe to other. For as Chrisostome saythe, 16 great merite is to hym, and a great reward he shall haue in tyme to come, the which writeth or causeth to be writen, holy doctrine, for that entent, that he may se in it, howe he may lyue holylye, and that other may haue 20 it, that they maye be edyfied or sanctyfied by the same; for he saythe

surely, knowe thou, that howe many soules

[Fol. 70b.]

be saued by the, soo many rewardes thou shalte haue for Gregory.

eyther. For saynt Gregory saythe, *Nullum sacrificium ita 24 placet deo, sicut zelus animarum*: There is no sacrifyce that pleaseth god so moche, as the loue of soules. And

Gregory.

also he saythe, *Ille apud deum maior est in amore, qui ad eius amorem plurimos trahit*: He is greateste in fauour 28 with god, that draweth moste men to the loue of god. Wherefore me semeth, it is conuenient to enforme and shewe them, how they maye gette heuenly possessions, as well as I haue shewed them to get worldly possessions. 32 Than to my purpose, and to the poynt where I left, 'nowe thou art ryche.'

156. ¶ What is rychesse.

What is riches.

It is to be vnderstande what is rychesse; and as me semeth, rychesse is that thyng, that is of goodnes, and can-not be taken awaye from the owner, neyther in his[107] temporall lyfe, nor in the lyfe euerlastynge.

Than these 4 worldly possessions, that I haue spoken of, is no rychesse, for why they be but floures of the worlde. And that may be wel consydered by Iob, the whiche was the rychest man of worldely possessions, that was lyuyng in those 8

[Fol. 71.]

daies, and sodeynely he was the poorest man agayne that coulde be lyuyng, and all the whyle he toke pacyence, and Job i. 21.

was content, as appereth by his sayenge, *Dominus dedit, dominus abstulit: sicut domino placuit, ita factum est, sit 12 nomen domini benedictum*: Our lorde hath gyuen it, our lorde hath taken it awaye, and as it pleaseth our lorde, so be it, blessed be the name of our lorde. The whiche lob may be an ensample to euery true chrysten man, of 16 his pacyence and good liuing in tribulation, as appereth in his storye, who that lyste to rede therin. And saynte Augustine.

Austyne saythe: *Qui terrenis inhiat, et æterna non cogitat, utrisque in futuro carebit*: he that gathereth in worldly 20 thynges, and thynketh not vppon euerlastynge thynges, shall wante bothe in tyme to come. For sayncte Ambrose.

Ambrose saythe, *Non sunt bona hominis, quæ secum ferre non potest*: They are not the goodes of man, the whiche 24 Bernard.

he can-not beare with him. And saynte Bernarde saythe: *Si vestra sint, tollite vobiscum*: Yf they be yours, take them with you. Than it is to be vnderstande, what goodes a man shall take with hym. And these be the good dedes 28 and warkes that thou doste here in this temporall lyfe, Chrysostom.

wherof speketh Crysostome: *Fac bene, et operare iustitiam, vt spem habeas apud deum, et non desperabis in terra*: Doo [Fol. 71b.]

well, and worke ryghtwysly, that thou mayste haue truste 32 in god, and that thou be not in despayre in this worlde.

Ps. xxxvii. 25.

(Ps. xxxvi. 25, Vulgate.)

Accordynge to that saythe the prophete Dauyd, *Iunior fui, etenim senui,*

et non vidi iustum derelictum, nec semen eius querens panem: I haue ben yonge, and I haue waxen 36 olde, and I haue not seen a ryghtwyse man forsaken, nor his chyl dren sekynge theyr breade.

[108]

157. ¶ What is the propertie of a riche man.

In myne opynyon the propertye of a ryche manne is, to be a purchaser; and if he wyll purchase, I counsell hym Augustine.

to purchase heuen. For sayncte Austyne saythe, *Regnum cælorum nulli clauditur, nisi illi, qui se excluserit*: The 4 kyngedome of heuen is to noo man closed, but to hym that wyll putte oute hym-selfe. Wherfore this texte maye gyue the a courage to prefixe thy mynde, to make there thy purchase. And Salomon saythe: *Quod mali 8 carius emunt infernum, quam boni cælum*: Ill men bye hell derer, thanne the good men bie heuen. And that me

[Fol. 72.]

semeth maye well be proued by a common ensample: As if I had a .M. shepe to sell, and dyuers men come to me, 12

Suppose I sell 1000 sheep, 100 to each of 10 men.

and bye euery manne a .C. of the shepe, all of one price, to paye me at dyuers dayes. I am agreed, and graunt them these dayes; some of the menne be good, and kepe theyr promesse, and paye me at theyr dayes, and some of 16 theym doo not paye me. Wherfore I sue theym at the Those who do not pay I imprison for debt.

lawe, and by course of the common lawe, I doo recouer my duetie of them, and haue theyr bodyes in prisone for execution, tyll they haue made me payment. Nowe these 20 men, that haue broken me promesse,

and payed not theyr

These men buy their sheep dearer than the others.

dewetye, bye theyr shepe derer thanne the good menne bought theyrs.

For they haue imprysonment of theyr bodyes, and yet must they pay
theyr duetyes neuer the 24 lesse, or elles lye and dye there in pryson:
the whiche sheepe be derer to them, then to the good men that

So it is with men who buy heaven.

kepte theyr promes. Righte so euery man chepeth heuen, and god hath
sette on it a pryce, and graunted 28 it to euery man, and giuen to them
dayes of payment: the pryce is all one, and that is to kepe his
commaundementes, duryng theyr lyues: the good men kepe his
commaundementes, and fulfyll theyr promesse, and haue 32 heuen at
theyr decease. The yll men breake promesse,

[Fol. 72b.]

& kepe not his commaundementes, wherfore at theyr[109] decease they
be put in pryson, that is to say in hell, there to abyde his ryghtuousenes.

And soo the yll men 36

Ill men buy hell dearer than good men buy heaven.

bye hell derer, than the good menne bye heuen. And therfore it is better,
to forgoo a lyttel pleasure, or suffer[33] a lyttell payne in this worlde,
than to suffer a moche greater and a lenger payne in an other worlde.

Nowe 40

Wherefore buy heaven.

sythe helle is derer than heuen, I aduyse the specyally to bye heuen,
wherin is euerlastynge ioye without ende.

158. ¶ What ioyes or pleasures are in heuen.

Augustine.

Saynt Austyn saythe, *Ibi erunt quaecunque ab hominibus desiderantur, vita et salus, copia glorie, honor, pax, et omnia bona*: That is to saye,
There shall be euery thyng that any man desyreth, there is lyfe, helth,
plenty of ioye, & honour, peace, and all maner of goodnes. What wolde a
1 Cor. ii. 9.

Isa. lxiv. 4.

man haue more? And saynt Paule sayth, *Occulus non vidit, nec auris
audiuit, nec in cor hominis ascendit, quæ preparuit deus diligentibus se*:
That is to say, The eye hath not seen, nor & the eares hath herde, nor the
herte of a man hath thought

[Fol. 73.]

of so goodly thynges, that god hath ordeyned for theym that loue hym.
O what a noble acte that were for an husbände or houswyfe, to purchase
suche a royall place in 12 heuen, to whiche is no comparyson. Than it is
to be knowen, what thyng pleaseth god most, that we myght do it.

159. ¶ What thynges pleaseth god most.

1 Cor. ii. 9.

By the texte of sayncte Paule, before sayd, loue pleaseth god aboue al
thinge, and that maye be well proued by the
Prov. xxxiii. 26.

sayinge of our lorde hym-selfe, where he saythe: *Da mihi cor tuum, et
sufficit mihi*; Gyue me thy harte, and that is & sufficiente for me; for he
that hath a mannes harte, hath all his other goodes. What is this mans
harte? it is nothyng elles, but very trewe loue. For there can be no[110]
true loue, but it commeth meryly and immediately from & the harte: and
if thou loue god entyerlye with thy harte, than wylte thou do his
commaundementes. Than it wolde be vnderstande and knowen whiche

be his commandementes, that a man may obserue and kepe them. 12

160. ¶ What be goddes commaundementes.

[Fol. 73b.]

There be in all .x. commaundementes, the which were to long to declare, but they be all concluded and comprehended

Deut. vi. 5.

Lev. xix. 18.

in two, that is to say: *Diliges dominum deum tuum super omnia: Et proximum tuum sicut te ipsum*: Loue thy 4 lorde god aboue al thing, and thy neyghboure as thy-selfe. These be lyghte commaundementes, and nature byndeth a man to fulfyll, obserue, and kepe them, or els he is not a naturall man, remembryng what god hath doone for the. 8 Fyrste he hath made the to the symylytude and lykenes of his owne ymage, and hathe gyuen to the in this worlde dyuerse possessions, but specyally he hath redemed thy soule vpon the crosse, and suffered great payne and 12 passion and bodelye deathe for thy sake. What loue, what kyndenes was in hym, to doo this for the? What

God asks love for love.

couldest thou desyre hym to do more for the? And he desyreth nothyng of the agayne, but loue for loue. What 16 can he desyre lesse?

161. ¶ Howe a man shulde loue god and please hym.

Surelye a man maye loue god and please hym very many wayes: but fyrste and principally, he that wyll loue god,

[Fol. 74.]

and please hym, he muste doo as it is sayde in Symbalo Athanasian Creed.

Athanasii: *Quicumque vult saluus esse, ante omnia opus est 4 vt teneat catholicam fidem*, Who so euer wyll be saued, aboue all thyng he must nedes be stedfast in the faythe of holy church. And accordynge to that, saythe sayncte

Heb. xi. 6.

Paule: *Sine fide impossibile est placere deo*; Without faythe 8 Seneca.

it is impossible to please god. And Seneca sayth: *Nichil[111] retinet, qui fidem perdidit*: There abydeth no goodnes in hym, that hath loste his faythe. And soo thou mayste well perceyue, that thou canst not loue nor please god, 12 without perfyte fayth. And ferther-more thou mayste not presume to study, nor to argue thy faithe by reason. For Gregory; xl.

Homil. in Evang. ii. 26.

saynte Gregory saythe: *Fides non habet meritum, vbi humana ratio prebet experimentum*: Faythe hath no meryte, where 16 as mannes reasone proueth the same. This faythe is a pryncypall sygne, that thou loueste god. Also thy good dedes, and thy warkes, is a good sygne, that thou loueste

Jerome.

god. For saynt Iherome saythe: *Vnusquisque, cuius opera 20 facit, eius filius appellatur*: whose warkes euery man dothe,

Bernard.

his son or seruaunt he is called. And sayncte Bernarde saythe, *Efficatior est vox operis, quam vox sermonis*: The

[Fol. 74b.]

dedes and the warkes of a man is more euydent profe, 24

Seven works of mercy.

than his wordes. The fulfyllynge of the .vii. workes of mercye is an other

specyall sygne, that thou louest god: and many mo there be, whiche were to longe to reherse them all. 28

162. ¶ Howe a man shulde loue his neyghbour.

Love of our neighbour.

Thou must loue thy neyghboure as thy-selfe, wherein thou shalt please god specially: for if thou loue thy neyghbour as thy-selfe, it foloweth by reason, that thou shalte do nothyng to hym, but suche as thou woldest shulde be done to the. And that is to presume, that thou woldest not haue any hurte of thy body, nor of thy goodes, done vnto the, and lykewyse thou shuldest none do vnto hym. And also if thou woldest haue any goodnes done vnto the, eyther in thy bodye, or in thy mouable goodes, lykewyse shuldest thou do vnto thy neyghbour, if it lye in thye power, accordynge

Gregory.

to the sayinge of saynte Gregorie, *Nec deus sine proximo, 12 nec proximus vere diligitur sine deo*: Thou canste not loue god, with-out thou loue thy neyghbour, nor thou canst not^[112] loue thy neighbour, without thou loue god. Wherefore

[Fol. 75.]

thou muste fyrste loue god pryncypallye, and thy neyghbour secondaryly.

163. ¶ Of prayer that pleaseth god very moche.

Prayer pleaseth God much.

Prayer is honour and laude to god, and a specyall thyng that pleaseth hym moche, and is a greate sygne, that thou louest god, and that thou arte perfyte and stedfaste in the faythe of holy church: and that it is so,

4 it maye be well consydered by our forefathers, that haue for the loue and honour of god made churches. And a man muste dayly at some conueniente tymes exercyse and vse prayer hym-selfe, as he oughte to doo. For saynt 8

Ambrose.

Ambrose sayth, *Relicto hoc, ad quod teneris, ingratum est spiritui sancto quicquid aliud operaris*: If thou leaue that thyng vndone, that thou arte bounde to doo, it is not acceptable to god, what-so-euer thou dooste elles. Than 12 it is necessarye, that thou do praye, and a poore manne doyng his labour trewely in the daye, and thinketh well, prayeth well: but on the holye daye, he is bounde to come to the church, and here his diuine seruyce. 16

[Fol. 75b.]

164. ¶ What thyng letteth prayer.

There be two impedimentes, that lette and hynder prayer, that it maye not be herde. And of the fyrste impedimente
Isa. i. 15.

speketh Ysaye the prophete: *Quia manus vestrae plenae sunt sanguine .i. peccato, ideo non exaudiet vos dominus*: 4 Bycause your handes be full of bloude, that is to saye, full of synne, therfore our lorde dothe not graciously

Prov. xv. 29.

here you. And also prouerborum tertio, *Longe est dominus ab impiis, et orationes iustorum exaudiet*. Our lorde is ferre 8 fro wycked men, and the prayers of ryghtewyse men he

Bernard.

graciously hereth. And sayncte Bernarde saythe, *Qui a*[113]

præceptis dei auertitur, quod in oratione postulat non meretur: He that dothe not goddes commaundementes, he 12 deserueth not to haue his prayer harde. The seconde Anastasius.

impediment, saythe Anastasius, is, *Si non dimittis iniuriam, que tibi facta est, non orationem pro te facis, sed maledictionem super te inducis*: If thou forgyue not the wronge done 16 vnto the, thou doste not praye for thy-selfe, but thou Isidore.

enducest goddes curse to fall vppon the. And Isodorus saythe, *Sicut nullum in vulnere proficit medicamentum, si adhuc ferrum in eo sit: ita nihil proficiat oratio illius, cuius 20 adhuc dolor in mente vel odium manet in pectore*. Lyke as

[Fol. 81; sic.]

the playster or medycyne can-not heale a wounde, if there be any yren styckinge in the same, ryghte soo the prayer of a man profyteth hym not, as longe as there is sorowe 24 in his mynde, or hate abydyng in his breste. For

Augustine.

sayncte Austyne saythe, *Si desit charitas, frustra habentur cetera*. If charitie wante, all other thynges be voyde. Wherefore thou muste se that thou stande in the state of 28 grace, and not infecte with deedly synne, and than praye if thou wylt be harde.

165. ¶ Howe a man shulde praye.

It is to be vnderstande that there be dyuers maner Public prayer.

of prayinges, *Quedam publica, et quedam priuata*; That is to saye, some

openlye, and some priuately. Prayer openly muste nedes be done in the church by the 4 mynystratours of the same people. For it is done for all the comynaltye, and therefore the people in that oughte to conferme theym-selfe to the sayde mynystratours, and there to be presente to praye vnto god after a dewe 8

Private prayer.

maner. *Oratio priuata*. The prayer pryuatly done,
[Fol. 81b.]

oughte to be doone in secrete places, for two causes. For prayer eleuateth and lyfteth vp a mannes mynde to god. And the mynde of man is sooner and better 12[114] lyfte vppe whan he is in a pryuye place, and separate frome multytude of people. An other cause is to auoyde vaynglory that myghte lyghtely ensue or ryse thervppon, whan it is doone openly; and therof speketh our 16

Matt. vi. 5.

sauyour, where he sayth, *Cum oratis, non eritis sicut hypocritæ, qui amant in sinagogis et in angulis platearum stantes orare*. That is to saye, whan ye praye, be not you as the hypocrytes, the whiche loue to stande in 20 theyr synagoges and corners of hygge-ways to praye. Also some folkes pray with the lyppes or mouthe, and not with the herte, of whome spekethe our lorde by his

Isa. xxix. 13.

prophete, *Hij labiis me honorant, cor autem eorum longe 24 est a me*; They honour me with theyr mouthe, and

Gregory.

theyr hertes be ferre from me. And sayncte Gregory saythe, *Quid prodest strepitus labiorum vbi mutum est cor?* What profyteth the labour of the mouthe, where the 28

Isidore.

herte is dombe? And Isodore saythe, *Longe quippe a deo est animus, qui in oratione cogitationibus sæculi fuerit occupatus*. His soule is far from god, that in his prayer his mynde is occupied in warkes of the worlde.

There 32

[Fol. 82.]

be other that pray both with the mouth and hart, of
John iv. 24.

whom speketh sayncte Iohan .x. *Veri adoratores, adorabunt patrem in spiritu et veritate*. The true prayers wylle worshyp the father of heauen in spirite and with trouthe. 36

Isidore.

Isodorus saythe, *Tunc veraciter oramus, quando aliunde non cogitamus*. Than we praye truely, whan we thynke

Richard of Hampole.

on nothynges elles. *Richardus de Hampole. Ille deuote orat, qui non habet cor vacabundum in terrenis occupationibus, 40 sed sublatum ad deum in cælestibus*. He prayeth deuoutly, that hath not his harte wauerynge in worldelye occupations, but alwaye subleuate and lyfte vppe to god in heuen. There be other that praye with the harte. vnde 44
Matt. vi. 6.

Mat. vi. *Tu autem cum oraueris, intra [in] cubiculum tuum .i. in loco secreto, et clauso hostio, ora patrem tuum*. Whan thou shalte praye, entre into thy chambre or oratory, [115] and steke the doore, and praye to the father of heuen. 48

Isidore.

Isodorus, *Ardens oratio est non labiorum sed cordium, potius enim orandum est corde quam ore*. The hotter prayer is with the harte than with the lyppes, rather pray with

1 Sam. i. 13.

thy herte than with thy mouth. *Regum primo. Anna 52 loquebatur in corda.* Anna spake with the harte.

[Fol. 82b.]

166. A meane to put away ydle thoughtes in prayinge.

Against idle thoughts.

And to auoyde wauerynge myndes, in worldlye occupations whanne thou shalte praye, I shall shewe vnto you the beste experience that euer I coulde fynde for the same, the whiche haue benne moche troubled therwith, and that 4

If you understand Latin, keep your eye on the book, and remember the English of it.

is this. He that can rede and vnderstande latyne, let hym take his booke in his hande, and looke stedfastely vppon the same thyng that he readeth and seeth, that 8 is no trouble to hym, and remembre the englysshe of 8 the same, wherin he shall fynde greatte swetenes, and shall cause his mynde to folowe the same, and to leaue other worldly thoughtes. And he that canne-not reade nor

If not, think of Christ's passion,

vnderstande his pater noster, Aue, nor Crede, he must 12 remembre the passyon of Christe, what payne he suffered for hym, and all mankynde, for redemyng of theyr soules. And also the miracles and wonders that god hath doone, and fyrste what wonders were doone the nyghte of his 16

and of His miracles;

natiuitie and byrthe. And howe he turned water in-to wyne, and made the blynde to se, the dombe to speake, the deafe to here, the lame to go, the sycke to be hole.

[Fol. 83.]

And howe he fed fyue thousande with two fysshes, and 20 fyue barley
loues, wherof was lefte .xii. coffyns or skyppes of fragmentes. And howe
he reised Lazare from deathe to lyfe, with manye moo myracles that be
innumerable to be rehersed. And also to remembre the specyall poyntes
24

how He was betrayed,
of his passion, howe he was solde & betrayed of Judas, and taken by the
iewes, and broughte before Pylate, than[116] to kynge Herode, and to
bysshope Cayphas, and than to Pylate agayne, that iudged hym to
death, and howe he 28

scourged,
was bounde to a pillar, and how they scurged, bobbed, mocked hym,
spytte in his face, crowned hym with thornes, and caused hym to beare
the crosse to the mounte of
and crucified;

Caluary, whervppon he was nayled both handes and 32 fete, and
wounded to the harte with a sharpe spere, and
went down to hell; and rose again.

soo suffered deathe. And howe he fette out the soules of our forefathers
forthe of hell. Howe he rose frome deathe to lyfe, and howe ofte he
appered to his discyples and 36 other moo. And what myracles he
wroughte afterwarde, and specyally what power he gaue to his
dyscyples, that were noo clerkes, to teache and preche his faythe, and
worke many myracles, and specyally whan they preached 40 before
menne of dyuers nations and languages, and euerye

[Fol. 83b.]

man vnderstode in theyr own language, the whiche is a sygne that god
wolde haue euery manne saued, and to knowe his lawes, the whiche was

a myracle able to 44 conuerte all the infydeles, heretykes, and lollers in the worlde.

167. ¶ A meane to auoyde temptation.

It is ofte-tymes seen, that the holyer that a man is, the
The holier a man is, the more he is tempted.
more he is tempted, and he that soo is, maye thanke god therof. For god
of his goodnes and grace hath not gyuen to the dyuell auctoritie nor
power to attempte any man 4 ferther and aboue that, that he that is so
tempted, maye withstande. For sayncte Gregory sayth, *Non est
timendum*

Gregory.

(sic) *hostis, qui non potest vincere nisi volentem*. An enemye is not to be
dradde, the whiche maye not ouercome, but if a 8 manne be wyllynge.
And it is to presume, that he that is soo tempted, standeth in the state of
grace. For sayncte Ambrose saythe, *Illos diabolus*^[34] *vexare negligit,
quos iure hæreditario se possidere sentit*. The dyuell despyseth to
12[117]

Ambrose.

vexe or trouble those, the whiche he felethe him-selfe to haue in
possessyon by ryght inheritaunce. And if thou be so tempted, vexed, or
troubled, I shall shewe vnto the

[Fol. 84.]

two verses, that if thou do thereafter, thou shalte be eased 16 of thy
temptacyon, and haue greatte thanke and laude of god and rewarde
therfore; these be the verses.

Two useful verses.

Hostis non ledit, nisi cum temptatus obedit.

Est leo si sedit, si stat quasi musca recedit. 20

¶ That is to say, The gostly enemy hurteth not, but whan

The tempter is a lion, if we sit still;

he that is tempted obeyeth to his temptation. Than his ghostly enemy
plaieth the lyon, if that he that is so tempted syt styll and obey to hym.

And if he that is 24

but if we resist, he is but a fly.

tempted, stande styfly agaynste hym, the ghostlye ennemye flyeth
awaye lyke a flye. This me semeth maye be wel proued by a famylier
ensaumple. As if a lorde had a

A fainthearted captain loses his castle,

castell, and deliuered it to a capytayne to kepe, if there 28 come
ennemies to the castell, and call to the capytayn, and byd hym delyuer
them this castell. The capytayne cometh and openeth them the gates,
and delyuereth the keyes. Nowe is this castell soone wonne, and this 32
and is a traitor. But if he resist, the enemy will not tarry.

capytayne is a false traytour to the lorde. But lette the capitaine arme
hym-selfe, and steke the gates, and stande styfly vpon the walle, and
commaunde them to auoyde at theyr peryll, and they wyll not tary to
make 36

Every man is captain of his own soul.

[Fol. 84b.]

any assaut. Ryght so euery man is capytayne of his owne soule, and if thy
gostely ennemy come and tempte the, and thou, that art capytayne of
thyne owne soule, wyll open the gates, and delyuer hym the keyes and
let hym 40 in, thy sowle is soone taken prysoner, and thou a false
traytour to thy soule, and worthy to be punysshed in pryson for euer.

And if thou arme thy-selfe and stande styfly agaynste hym, and wyll not consente to hym, he 44 wyll auoyde and fle away, and thou shalt haue a greate reward for withstandynge of the sayde temptation.

[118]

168. ¶ Almes-dedes pleaseth god moche.

Almsdeeds.

Almes-dedes pleseth god very moche, and it is great sygne that thou loueste bothe god and thy neyghboure. And he of whome almes is asked, oughte to consyder thre thynges, that is to saye, who asketh almes, what he 4

God asketh.

asketh, and wherevnto he asketh. Nowe to the fyrste, who asketh almes, *Deus petit*. God asketh. For saynte Jerome.

Jerome sayth, *Quia deus adeo diligit pauperes, quod quicquid fit eis propter amorem suum, reputat sibi factum*. That is 8 to saye, bycause that god loueth poore men so moche,

[Fol. 85.]

what-someuer thyng is gyuen vnto them for the loue of hym, he taketh it as it were done to hym-selfe; as it is

Matt. xxv. 15.

sayde in his gospels, *Quod vni ex minimis meis fecistis, 12 michi fecistis*. That thyng that ye gyue or do to the least of those that be myne, ye do it to me. Thanne to

He asks not ours, but his.

the seconde, what asketh god? *Non nostrum, sed suum*. He asketh not that thyng that is ours, but that thyng that is 16 his owne. As saythe

the prophete Dauid, *Tua sunt domine omnia: Et quæ de manu tua accepimus, tibi dedimus*. Good lorde, all thynges be thyne, and those thynges that we haue taken of the, of those haue we gyuen the. Thanne
20

He asks only to borrow, and to repay a hundredfold.

to the thyrd, Where-vnto dothe god aske? He asketh not to gyue hym, but all-onely to borowe, *Non tamen ad triplas, s[c]ilicet, immo ad centuplas*. Not all-onely to haue thryse soo moche, but forsothe to haue an hundred tymes 24

Augustine.

soo moche. As saynt Austyn saythe, *Miser homo, quid veneraris homini; venerare deo, et centuplum accipies, et vitam æternam possidebis?*

Thou wretched manne, why doste thou worshyp or dreade manne: worshyp thou god and dreade 28 hym, and thou shalte receyue an hundred tymes so moche, and haue in possessyon euerlastynge lyfe, the whiche many-folde

[Fol. 85b.]

passeth all other rewardes? Prouerbiorum xiiii. *Veneratur domino, [35] qui miseretur pauperibus*: He worshyppeth 32

Prov. xix. 7.

our lorde, that hath mercye and pytye on poore[119] folkes. And the glose therof sayth, *Centuplum accepturus*. And thou shalte receyue an .C. tymes so moche. And it

Three kinds of alms-deeds.

is to be vnderstande, that there be thre maner of almes-dedes, 36 that is to saye: *Egenti largire quicquid poteris: dimittere eis a quibus lesus fueris: Errantem corrigere, et in viam veritatis reducere*. That is to saye, to gyue to the nedy what thou well mayste, to forgyue theym that haue 40 trespased to the, and to correcte them that do amysse, and to

brynge them into the way of ryghte.

169. ¶ The fyrste maner of almes.

Egenti largire quicquid poteris. Gyue to the nedye what
Luke xi. 41 vi. 38.

thou well maye. For our lorde saythe in his gossell: *Date elemosinam, et omnia munda sunt vobis. Et alibi. Date, et dabitur vobis:* Gyue almes, and all worldly rychesse is 4 yours; gyue, and it shall be gyuen to you. Almes-dede is a holy thyng, it encreaseth a mans welthe, it maketh lesse a mannes synnes, it lengtheth a mans lyfe, it maketh
[Fol. 86.]

a man of good mynde, it delayeth yll tymes, and closeth 8 all thynges, hit delyuereth a manne from deathe, it ioyneth a manne with aungelles, and seuereth hym from the dyuell, and is lyke a wall vnable to be foughten agaynst. And saynt James saythe: *Sicut aqua extinguit ignem, ita elemosina 12 peccatum.* As water slecketh fyer, soo dothe almes-dede
Prov. xxviii. 27.

slake synne. Salomon saythe, *Qui dat pauperi, non indigebit.* He that giueth vnto a poore man, shal neuer
Prov. xxi. 13.

haue nede. And also he sayth, *Qui obturat aurem suam 16 ad clamorem pauperis, et ipse clamabit, et non exaudietur.* He that stoppeth his eare at the clamoure or crie of a pore man, he shall crye, and he shall not be graciously herde. There maye no manne excuse hym from gyuyng 20 of almes, thoughe he be poore. And let hym doo as
Mark, xii. 42;

Luke, xxi. 2.

the poore wydowe dyd, that offered a farthyng, wherfore she hadde

more thanke and rewarde of god, thanne the ryche men that offered golde. And if thou mayste not 24[120] gyue a farthyng, gyue lesse, or gyue fayre wordes, or good information, ensauple, and token: and god shall rewarde the bothe for thy dede and for thy good wyll. And that thou dooste, do it with a good wyll. For saynte 28

2 Cor. ix. 7.

Paule saythe, *Hilarem datorem diligit deus*. God loueth

[Fol. 86b.]

a glad gyuer, and that if it be of true begotten goodes. For Salomon saythe, *De tuis iustis laboribus ministra pauperibus*. Of thy trewe labours mynystre and gyue to 32

Isidore.

the poore folkes. For Isodorus saythe, *Qui iniuste tollit, iuste nunquam tribuit*. He that taketh wrongfully, cannot gyue trewelye. For it is wrytten Ecclesiastici xxxv.

Eccles. xxxiv. 24.

Qui de rapinis, aut vsuris, aut de furto immolat: e[s]t quasi 36 qui coram patre victimat filium. He that offereth of the goodes, that he getteth by extortyon, vsurye, or thefte, he is lyke as a man slewe the sonne in the presence of the father. Thou mayste ryghte well knowe, the father 40 wolde not be well contente. Noo more wolde god be pleased with the gyfte of suche begotten goodes.

170. ¶ The seconde maner of almes.

Dimittere eis, a quibus lesus fueris. To forgyue theym that haue trespaced to the, wherein thou shalte please god moche. For it is in the gospell of sayncte Marke

Mark, xi. 6.

.xii. *Si non dimiseritis aliis, nec pater vester celestis dimittet 4 vobis peccata vestra.* If you forgyue not, your father of
[Fol. 87.]

heuen wyll not forgyue you your synnes. Also if thou doo not forgyue other, thou shalte be founde a lyer, as ofte as thou sayeste thy *Pater noster*, where thou sayste: 8

Matt. vi. 12.

Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. And forgyue to vs our dettes, as we forgyue to our detters. By these dettes maye be vnderstande the thynges that we oughte to do to god, and doo not them. 12 And also the trespaces and the synne that we haue offended to god, in that we aske mercye of. And if[121] thou wylte not forgyue, thou mayst not aske mercy of

Matt. vii. 2.

ryght. *Eadem mensura, qua mensi fueritis, remetietur vobis.* 16 The same measure that ye meate other men by, shall be moten vnto you.

Dimittere autem rancorem et maliciam omnino necessitatis est, dimittere vero actionem et emendam opus est consilii. To forgyue all rancour and malyce, that 20 a manne oweth to the in his harte, thou arte bounden of necessitie to forgyue all the hole trespase, or to leaue thyne actyon, or a reasonable mendes. Therfore it is but a dede of mercye if thou so do, and no synne though 24 thou sue the lawe with charytie. But and a manne haue done to the a trespase, and that thou arte gladde that
[Fol. 87b.]

he hathe soo done, that thou mayste haue a quarell, or a matter, or an accyon agaynste hym, and nowe of malyce 28 or yll wyll thou wylte sue hym, rather than for the trespase; nowe thou synnest dedely, bycause thou doest rather of malyce than for the trespase, and than haste
Prov. xxii. 9.

thou lose thy charitie, Prouerbiorum .xxxii. *Qui pronus 32 est ad misericordiam, benedicetur.* He that is redy to forgiue, shall be blessed.

171. ¶ The thyrd maner of almes.

Three wayes of correction.

Errantem corrigere, et in viam veritatis reducere. To correcke a misdoer, and to bryng hym into the waye of ryghte. It is to be vnderstand, that there be thre maner of corrections. 4
First, as an enemy.

¶ The fyrste correction is of an ennemye, the seconde is of a frynde, and the thyrd correction is of a lustyce.

Chrysostom.

The fyrste saythe Chrysostome, *Corripe non vt hostis expetens vindictam, sed vt medicus instituens medicinam.* 8 Correcke not as an enemye doinge vengeance, but as

Secondly, as a friend.

a phisicyon or surgyon, mynistringe or gyuyng a medicyne. To the seconde saythe Salomon. *Plus proficit amica correctio, quam correctio turbulenta.* A frendelye 12[122]

[Fol. 88.]

correction profyteth more than a troublous correction. For yf thou speke courteysly to a man that hath offended, and with sweete wordes of compassion, he shall rather be conuerted by theym, than with hye wordes of great 16

Isidore.

punysshement. And Isidorus saythe, *Qui per verba blanda castigatus non corrigitur, acrius necesse est, vt arguatur.* He that wylle not be

chastysed by fayre wordes, it is necessary that he be more hardlyer and straytlyer reproued 20

Jerome.

or punysshed. To the thyrde saythe sayncte Ierome, *Equum iudicium est, vbi non persona sed opera considerantur.*

Thirdly, as a judge.

There is an euen Iugemente, where the personne is not regarded, but the warkes are consydered. And alsoo hit 24

Matt. xvi. 27.

is wrytten. *Reddet vnique iuxta opera sua.* He shall yelde vnto euery manne after his workes. And sayncte

Augustine.

Augustyne saythe, *Sicut meliores sunt, quos corrigit amor, ita plures sunt quos corrigit timor.* As those be better, 28 that be chastysed by loue, soo there be many moo that be chastysed by feare. For and they feared not the punyshment of the lawe, there wolde be but a fewe

Gregory.

chastysed by loue. And saynte Gregory sayth, *Facientis 32 procul dubio culpam habet, qui quod potest corrigere negligit emendare, et illicita non prohibere consensus erroris est.* He

[Fol. 88b.]

that maye correcke, and dothe not, he taketh the offence to hym-selfe of the dede; and he that dothe not forbede 36 vnlawefull thynges, consenteth to the same, &c.

172. ¶ What is the greatest offence that a manne may doo and offende god in.

In myne opynyon, it is to be in despayre of the mercye of god. And

therefore what soo euer thou haue doone or offended god, in worde, warke, thought, or dede, be Isidore.

neuer in despayre for it; for Isodorus saythe, *Qui veniam 4 de peccato desperat, plus de desperatione peccat quam de culpa cadit*. He that despayreth to haue forgyuenes of his synnes, he synneth more in despayrynge than he dyd in[123]

Jerome.

the synne doyng. For saynte Iherome sayth, *Magis 8 offendeat Iudas deum in hoc quod suspendebat, quam in hoc, quod eum tradidit*: Judas offended god more in that that he hanged hym-selfe, than he dydde whanne he

Ezek. xxxiii. 11.

betrayed god. For god sayth in his gospell, *Nolo mortem 12 peccatoris, sed magis vt conuertatur et viuat*. I wyll not the [Fol. 89.]

deathe of a synner, but rather that he maye be conuerted Luke v. 32.

and lyue. And also he saythe, *Non veni vocare iustos, sed peccatores ad penitentiam*. I am not comen to call 16 ryghtwyse men, but to call synners to do penaunce. For thou canste not so soone crye god mercy with thy harte, but he is as redye to chaunge his sentence, and to graunte the mercy and forgyuenes of all thy synnes. For 20 Augustine.

saynte Austyne saythe, *Sicut scintilla [sic] ignis in medio maris, sic omnis impietas viri ad misericordiam dei*. As a sparke of fyer is in comparison able to drye vppe all the water in the se, noo more is all the wyckednes of man 24 vnto the me[r]cyfulnes of god. And therfore it is conuenient that a manne shulde be penytent, contryte, and aske god

mercy and forgyuenesse of his synnes and offences,
Chrysostom.

that he hath done; wherof speketh Chrysost[o]me, *Nemo 28 ad deum aliquando flens accessit quod non postulauerit accepit*. No man hath gone any tyme wepyng to god, but he hath taken or had that thyng that he hath asked. And

Bernard.

sayncte Bernarde saythe, *Plus cruciant lacrimae peccatoris 32 diabolus quam omne genus tormentorum*. The teares of a synner tourmenteth the deuyll more, than all other kyndes

Augustine.

[Fol. 89b.]

of turmentes. And sayncte Austyne saythe, *Acriores dolores demonibus non inferimus, quam cum peccata nostra 36 penitendo et confitendo plangimus*. We canne not doo more sharper sorowes to the dyuell, than whan we wayle or wepe in confessyon, and doyng of penaunce. And Mary Magdalen.

that maye be well proued by Mary Magdaleyn, 40 whanne she kneled downe and cryed god mercy, and kyste his fete, and wasshed theym with the teares of[124] her eyen, and wyped them with the heare of her heed, to whom our lorde sayde, as in his gospell, 44

Luke vii. 48.

Dimittuntur tibi peccata tua. Thy synnes are forgyuen

Luke vii. 50.

to the; and also he sayde to her: *Fides te saluam fecit, vade in pace*. Thy faythe hath saued the, goo thou in peace. To the whiche mercy and peace I besech 48 almyghty lesu bryng all chrysten soules. Amen.

The author's protestation.

Be it knowen to all men bothe spirytuall and temporall, that I make protestacion before god and man, that I entende not to wryte any-thinge that is or 52 maye be contrary to the faythe of Chryste and al holy church. But I am redye to reuoke my sayenge, if any-thinge have passed my mouthe for wante of lernynge, and to submytte my-selfe to correction, and my boke 56 to reformatyon. And as touchynge the poyntes of

[Fol. 90.]

husbandry, and of other artycles conteyned in this present boke, I wyll not saye that it is the beste waye and wyll serue beste in all places, but I saye it is the 60 best way that euer I coude proue by experyence, the The author's experience of forty years as a householder. whiche haue ben an householder this .xl. yeres and more. And haue assaied many and dyuers wayes, and done my dyligence to proue by experyence which shuld 64 be the beste waye.

¶ The Auctour.

The author's address to his book.

¶ Go, lyttell quere, and recomende me

To all that this treatyse shall se, here, or rede;

Prayenge them therwith content to be

And to amende it in places, where as is nede:4

Of eloquence, they may perceyue I want the sede,

And rethoryke, in me doth not abounde,

Wherfore I have sowed, such sedes as I found.

Finis.

[125]

[Fol. 90*b*.]

This book was compiled by Master Fitzherbert.

¶ Thus endeth this ryghte profytable boke
of husbandry, compyled sometyme by mayster
Fitz-herbarde, of charytie and good zeale
that he bare to the weale of this mooste
noble realme, whiche he dydde not
in his youthe, but after he had
exercysed husbandry, with
greate experyence,
xl. yeres.



¶ Imprinted at London in fletestrete,
in the house of Thomas Ber-
-thelet, nere to the condite
at the sygne of Lu-
-crece. Cum pri-
-uilegio.



FOOTNOTES:

[19] The references are to the folios of the original edition. That the

reader may find his place more readily, I have *numbered* each section. The numbers in thick type are, accordingly, not in the original.

[20] *Read* Dewbolne.

[21] Misprinted 'blough-mal.'

[22] *Sic*; ed. 1598 has 'worme'.

[23] 'slotēs'?

[24] Misprinted 'flote.'

[25] *Misprinted* fyrst.

[26] Note that the symbol "C." here does *not* mean 100, but the *great hundred*, i.e. 120.

[27] *Printed* ewe, *which gives no sense*.

[28] *Misprinted* Dewbolue, dewbolue.

[29] *Misprinted* or horse; *but the catchwords are a horse*.

[30] *Misprinted* shorte.

[31] *Printed* *abherebit*.

[32] *Printed* secle.

[33] *Misprinted* suker.

[34] *Misprinted* *diabolis*.

[35] *Printed* *dominus*; but the right reading is *Fæneratur domino*.

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[127]

NOTES.

These Notes are principally concerned with the numerous variations exhibited in the edition printed by I. R. in 1598. See the [Preface](#).

The references are to the *Sections* and *lines*, as numbered.

Prologue; lines 2, 6. See Job, v. 7; 2 Thess. iii. 10.

15. The allusion is to Caxton's Book of the Chess; see the description of it in Ames' Typographical Antiquities, ed. Dibdin, i. 36, where woodcuts will be found representing the several pieces.

20. *iudges*. Caxton calls them *rooks*, as at present, but he describes them as being vicars and legates of the king, i.e. as occupying the position of judges.

yomenne, pawns. In Caxton, we find the division of pawns into eight classes (answering to the eight pawns on each side), in which the king's rook's pawn represents the *husbandman*. The next in order, the king's knight's pawn, is the *smith*; after which, in due order, we find the *notary*, *merchant*, *physician*, *taverner*, *guard* (or watchman), and the *ribald* or dice-player, whose character is not well spoken of. This eight-fold division seems to me to have suggested the well-known formula which divides men into the eight classes of 'soldier, sailor, tinker, tailor, gentleman, apothecary, ploughboy, thief;' which is sometimes otherwise

varied. The German formula is. 'Edelmann, Bettelman, Amtmann, Pastor, Kaufmann, Laufmann, Maler, Major;' also, be it observed, eight-fold. Our soldier, tinker, tailor, apothecary, ploughboy, and thief, may be imagined to correspond, with sufficient exactitude, to Caxton's guard, smith, merchant, physician, husbandman, and ribald.

27. *Remytte*, leave. A word is evidently omitted; we must supply *to* after *as*, or else substitute *to* for *as*. In the Book of Surveying, ch. ix, we find, "I remytte that to menne of lawe;" and again, in ch. xii, "I remytte all those poyntes to menne of lawe." See also [sect. 7](#), l. 14.

1. 1. For the manner in which I. R. rewrites this section, see the [Preface](#).

2. 5. *Chylturne*. As to the sense, we find, in the Book of Surveying, c. 37, the following. "Chylturne grounde and flyntyte grounde be light groundes and drye, and full of small stones, and chalke grounde is moche of the same nature, and they wyll weare and washe awaye with water."

6. *Meane erthe*, earth of ordinary character. *Mean* is moderate, ordinary. I. R. alters it to '*maine* earth,' which was probably not intended. After *marle*, he inserts—"some neither Sand nor Clay, but like a mixture of both, yet neither, which is called a Hassell ground."

9. I. R. has—"In Sommerset-shiere, Dawset-shiere, and Gloster-shiere."

[128]

Zelcester. The old character Ȝ, which had the force of *y* at the beginning of a word, [\[36\]](#) was often printed as Z, by confusion. Bishop Percy used to print such ludicrous forms as *zow*, *zour*, instead of *yow*, *your*. I conclude that *Zelcester* = *Yelcester*, i.e. Ilchester. The form occurs again

in sect. 27, l. 17.

16. *many other places*. J. R. says—"in some parte of Hartford-shiere, Sussex, and Cornwall."

24. *aslope*] I. R. has *a flote, gyue out*, i.e. spread out, are too obtuse.

26. I. R. says—"In Cambridge-shiere, Huntington-shiere, Bedford-shiere, and for the most part of Northampton-shiere, theyr Ploughes haue but one hale. In Leister-shiere, Lankishiere, Yorkshiere, Lincolnshiere, and Notingham-shiere, they haue two; for all other Countries [*counties*] vnnaled, there is none of them but plow with some of these Ploughes before-mentioned."

3. 1. The parts of a plough are enumerated in Gervase Markham's *Complete Husbandman* (1614), which is quoted at length in Rogers's *Hist. of Agriculture and Prices*, vol. i. p. 534. It is probable that the plough, as described by Fitzherbert, did not materially differ from that in use in 1614.

The principal parts, according to Markham, are as follows.

(1). 'The *ploughbeam*, a large and long piece of timber, which forms an arch for the other parts of the plough.' It is, says Fitzherbert, the long beam above, which is slightly bent. The plough-sheath, the coulter, and the plough-foot, are all mortised into it, pointing downwards.

(2). 'The *skeath* (i.e. *sheath*), a piece of wood two and a half feet long, eight inches broad, and two inches thick, which is mortised into the beam, and sloping forwards below it.' Fitzherbert says it is a thin piece of dry oak, fixed both in the plough-beam and the share-beam, and is the

chief 'band,' i.e. strengthening piece or support, of the whole plough. By 'thin,' he must mean that it is thin (2 inches) in proportion to its breadth (8 inches); it is necessary that it should be very strong, as it holds the implement together.

(3). 'The plough's *principal hale* on the left hand, a long bent piece of wood, somewhat strong in the midst, and so slender at the upper end that a man may easily gripe it.' This is Fitzherbert's *plough-tail* (l. 16), which he says is mortised into the sharebeam behind, and pinned to the ploughbeam behind also. The ploughman holds it in his *left* hand. It is also called the *ploughstart*; where *start* means *tail*, as in *red-start*.

(4). 'The *plough-head*, which is fixed with the skeath and the hale, all at one instant, into two several mortise-holes; a flat piece of timber, about three feet in length, seven inches in breadth, and two and a half in thickness, and having two nicks towards the head of the plough.' This is the same as what Fitzherbert calls the *sharebeam*; see the explanation in [sect. 2](#), l. 10.

(5). 'The *plough-spindles*, two round pieces of wood which couple the haies [handles] together.' These are what Fitzherbert calls the *rough staves*; see [l. 35](#).

(6). 'The *right-hand hale*, through which the other end of the spindles run, much more slender than the left-hand hale, because no force is put on it.' This is Fitzherbert's *plough-stilt*; see [l. 21](#).

(7). The *plough-rest*, a small piece of wood, fixed at one end in the further nick[129] of the plough-head, and on the other end to the right-hand hale.' 'In the Middle Ages,' says Prof. Rogers, 'it appears that this part was made of iron, and that it was occasionally double.' We must

remember that *plough-head* means the *sharebeam*.

(8). 'The *shelboard* [i.e. shield-board], a board of more than an inch thick, covering the right side of the plough, and fastened with two strong wooden pins to the skeath and right-hand hale.'

(9). 'The *coulter*, a long piece of iron made sharp at one end, passing on one side by a mortise-hole through the beam, and held in place by an iron ring which winds round the beam and strengthens it.' Fitzherbert's description is slightly different; see [I. 48](#). The use of the coulter is to make the first incision into the earth; it precedes the share, which follows it and completes its work.

(10). 'The *share*. If this be needed for a mixed earth, it is made without a wing, or with a small one only: if, however, it be needed for a deep or stiff clay, it should be made with a large wing or an outer point.'

(11). 'The *plough-foot*. This is an iron implement, passed through a mortise-hole, and fastened at the farther end of the beam by a wedge or two, so that the husbandman may at his discretion set it higher or lower; the use being to give the plough earth or to put it from the earth, for the more it is driven downward the more it raises the beam from the ground and makes the irons forsake the earth, and the more it is driven upward, the more it lets down the beam and makes the irons bite the ground.' Fitzherbert well describes it as 'a stay to order of what deepness the plough shall go.' The word *ploughfote* occurs in *Piers Plowman*, B. vi. 105; see my notes to that poem, vol. iv. p. 161. This part of the plough was also called a *plough-shoe* (in Latin, *ferripedalis*); see Rogers (as above), p. 538. In a modern plough, the plough-foot is generally replaced by small wheels. I may remark that it was placed in front,

before the coulter.

If we compare the preceding account with that given by Fitzherbert, we shall see that the two nearly agree. Fitzherbert's *plough-beam*, *plough-sheath*, and *plough-tail* are Nos. 1, 2, and 3 above; his *stilt*, *rest*, and *shieldboard* are Nos. 6, 7, and 8; his *rough staves*, *plough-foot*, *share*, and *coulter*, are Nos. 5, 11, 10, and 9. But he has three additional terms, viz. the *sharebeam*, which is the wooden frame for the *share*, and is called by Markham the *plough-head* (No. 4). Secondly, the *fen-board*, i.e. *mud-board*, covering the *left* side of the plough, and fastened to the *left* of the sheath and the *left* hale, much as the shield-board is fastened to the *right* of the sheath and the *right* hale. Lastly, the *plough-ear*, defined as 'three pieces of iron, nailed fast to the right side of the plough-beam,' for which poor men substituted 'a crooked piece of wood pinned fast to the plough-beam.' What was the use of this appendage we are not expressly told; but it seems to have been used for fastening the trace to, for draught; see 4. 34.

Fitzherbert also notices the *plough-mal*, i.e. plough-mall or plough-mallet (l. 55), which seems to have consisted of a head of hard wood and a 'pynne,' or handle, and to have been loosely stuck into the plough-beam by passing the handle through 'an augurs bore,' i.e. through a hole bored in the beam by an augur for this especial purpose. This was no real *part* of the plough, but only a tool conveniently kept at hand. He does not, however, mention the plough-staff (or akerstaff), which was 'a pole shod with a flat iron, the purpose of which[130] was to clear the mould-board from any stiff earth which might cling to it while the plough was at work'; Rogers, as above, p. 539. This was originally held in the right hand (see my notes to P. Plowman); but I think it likely that, when a

second handle, or *stilt*, came into use, the plough-staff was given up. Wright's Prov. Glossary gives "*mell, mellet*, a square piece of wood fitted with a handle, a mallet."

10. I. R. says of the *sharbeame*, that "in some Countries it is called the plough-head." Fitzherbert has already said this, see [2. 10](#).

12. *Oke*] Oake or Ashe; I.R.

15. I. R. says of the *plough-tayle*, that "in many Countries [it is] called the Plough-hale, of which they haue two, but the other is fastened to the rough staues and the shelboard." The other *hale* is the *plough-stilt*.

25. *sheldbrede*] Shelboard; I. R.

27. *fenbrede*] Senbred; I. R. This is wrong.

32. *to come past*] compasse; I. R.

34. *roughe*] long; I. R.

49. *bende*, i.e. bent] broad; I. R. This is inappropriate, for it is somewhat narrow, viz. of the breadth of three inches; see [line 52](#).

55. *plough-ma*] Plough Maule; I. R. As to the parts of a plough, cf. Tusser's Husbandry, 17. 10, 11; and see above, note to [3. 1](#).

4. 14. *slot-wedges*] flote wedges; I. R. I. R. does not seem to have understood it, as he alters *slote* to *flatte* in the two lines following.

19. After *erthe*, I. R. has—"so that it may, as the best experienced Plow-men say, kill a worme, or els it goeth not truly." *Worme* is clearly right. He further inserts—"The poynt of your Culture, and the poynt of your

Share, must runne both in one leuell, so that they may cutte both in one instant, chiefly if the ground be stiffe and tough; but if it be in a light land, then if the point of your Culture be a little longer it shall be so much the better, and in such light groundes, let your Culture be somewhat sickell-wise bowed, for the finer cutting, but in tough Clay ground it ought to be as straight as may be."

26. *payreth*] hurteth; I. R. This is a gloss.

29. *practyue*] practise; I. R. [37]

33. *bende*] band. But *bende* probably means 'bent piece.'

35. *he*] you (throughout). This shews that this idiomatic use of *he* was obsolescent in 1598.

46. *coke*] Cocke.

58. I. R. adds—"In diuers Countries, as namely in Cambridgshiere, Huntington, Hartford, Bedford, and Northampton, the share is alwayes nayled with certaine nayles vnto the shelboard, to which I am not so well affected, because by that meanes the shelboard can neuer be turnd, or after he is once worne be [*sic*] for other purpose, whereas in the Northerne partes of this Land, the share being only fastned in his socket to the Plough-head, which may at ease be done with a crooked horne of a Ramme, which being put ouer the poynt of the share, may be knocked fast at ones pleasure, the shelboard being worne at the one end may be taken off, and the other end set forward, which will as sufficiently serue as euer it did before, yeelding to the Plough-man a double profit."

5. 1. *But or he*] Before we.

2. *geare*] implements. A genteel improvement! So again in l. 45.

4. *stylkynges, wrethyng-temes*] stiling wrethen teames.

6. *sleues*] cleuisse. *pykforke*] Pitchforke.

9. *fellyes*] follies (!). 10. *fettred*] fettered or tyed.

17. *soule*] sole.

19. *lyn-pinnes*] limpins.

23. *pikstaues*] pickstaues, all which are best of Ashe.

24. *hombers*] humbers. *holmes whyted, tresses*] holmes, withed traces.

29. *or kyddes, or suche other*] faggots, or Kids.

6. 5. l. R. adds—"yet in all *Virgils* writing the Oxe-plough is most preferred." There are other unimportant variations here.

17. *teddered*] teathered.

18. *hades*] hadds.

24. *gere that they sha*] harnes and tyer they.

27. *hey*] hay mingled, which Plough-men call bendfoder.

28. *and they haue, &c.*] and for shooes for the most part that cost in them is saued, except it be for some long journey, or in stony wayes for feare of surbayting.

30. *lyttell worthe*] worth nothing, except for a kennell of noyse-begetting Hounds.

32. *ii. s.*] tenne shillings.

7. I. R. omits this section altogether.

8. I. R. greatly expands this section, after the following manner.

Chapter 8. ¶ How a man should plough all manner of Lands all times of the yeare.

Now that I haue prescribed the manner to make and temper the most or all the sorts of Ploughs, it shall next seeme expedient for me to show the manner and time of the yeare in which a man ought to Plough, and for the better vnderstanding of the ignorant, I will begin at the beginning of the yeare, and so succcede downe-ward: After the feast of *Epiphanie* it is time for a Husbandman to goe to Plough, to wit, if your ground be a stiffe and a tough clay, then shall you begin and Plough your Pease-earth, which is, where you had your Wheate, Rye, and Barley, the yeere before: this ground being ploughed, you shall let it so lye, which is called bayting some fiue or sixe dayes, that it may receaue a frost or two, which frost will so lighten and deuide the earth, that when you shall come to harrow it, it will runne to a very good mold, that otherwise it would neuer doe. If your ground be naturally light and sandy, then may you immediatly vpon your ploughing sowe without giuing your ground any bayte at all. When your Pease earth is sowne, and the Spring is creeping on: then if you will follow *Virgils* famous principles, begin to fallow your ground which must rest that yeare. In the beginning of Lent sow your Barley upon clay grounds, but in hote sandy grounds, if you stay a moneth or more longer it will be much the better. At mid-sommer

stirre vp a-new, that is, Plow againe your fallow ground: & before the rising of the North-starre, which is eleuen dayes before the *Æquinoctial Autumnal*, or the thirteenth of September, then sow your Wheate and Rye, and these be the seasons and the graynes to sow, except Oates, which is alwayes to be vsed in like manner as Barley is. If you haue any ley ground to fallow or breake vp for to sowe Oates vpon, then let that be the first thing you take in hand, that^[132] the grasse and the mosse may be rot in it, and let your Plough runne a deepe square furrow, and in all manner of ploughing, see that your eye, your hand, and your foote agree, and be alwaies ready one to serue another, and to turne vp so much mold and to lay it flatte that it reare not an edge: for if it stand vp vpon an edge, the grasse and mosse can neuer kindly rotte, which being vsed as it should, is an excellent manuring.

If you sowe Winter-corne, as eyther Wheate or Rye vpon swarth ground, looke how much Corne toucheth the mosse, so much will be drowned and cannot spring, the mosse in his owne nature dooth keepe so much wette in it selfe. In some Countries, if a man plow deepe, hee shal plough past the good ground, and so haue little Corne, but that Country in my iudgement is not fitte for tyllage, but rather thereto to reare and breede Cattell, as Oxen, Kine, or Sheepe, or els they must goe beate their lands with Mattocks, as they doo in many places of Cornwall, and in some places of Deuonshire. The manner of plowing land is in three formes: eyther they be great Lands, as with high ridges and deepe furrowes, as in all the North parts of this Land, and in some sotherne parts also, or els flatte and plaine, without ridge or furrow, as in most parts of Cambridge-shiere: or els in little Lands, no Land containing aboue two or three furrowes, as in Midlesex, Essex, and Hartfordshire.

For the first, it is needfull, where the ground is stife, tough, and binding, beeing alwaies capable of much wette, that if the Lands did not lie hie, not onely would the fatnesse choake the Corne ere it could come foorth, but also the colde soaking wette, would confound the vigor and strengthe of the seede. For the second, that is good where the ground is somewhat light, and giuen to barrennesse: so that what forst [*read* forst] vertue soeuer you thrust into the ground, either by manure or otherwise, the Land lying flatte and plaine, shall still retaine it, not suffering it as els it would to wash away with euery shower. For the last, that is, where the ground is both barren, cold, and stiffe: if there you plough in large Lands, the wether and season will so binde it together, that the seede shall burst, but not finde any passage to sproute. Againe, such ground is subiect to much weede, besides, if your lands should be any greater, you should neuer possibly come to weede them, eyther as they would or they should be done.

9. I. R. alters this section, noting—"Neuer sowe Pease or Beanes on a light, hote sand ground, for that will neuer beare them, but for the Beane, the extreamest and the stiffest ground is the best. If it bee lesse stiffe, then the mingled ware[38] is best, as Pease and Beanes well sorted. If it bee neither stiffe nor light, then cleane Pease is the best, for they wil prosper most kindliest."

13. I. R. adds—"Pease are an excellent seede, and inrich ground as much as the light manuring: which is the reason, that in many places of Lincoln-shiere, and els where, sowing their inam Wheate where theyr Pease grew, they haue the finest Corne."

10. 1–9. Varied by I. R.

13. *kedlokes*] Kellocks (*but elsewhere* Kedlocks).

41. I. R. adds—"because the freshnes of the molde is to the seede very comfortable."

11. 11. *wonders*] wonderous (which is the later form). The whole of this[133] section is re-written, merely to alter the language. Fitzherbert speaks again of 'the seed of discretion' in the Book of Surveying, c. 39.

12. 8. *strykes in other places*] two Northerne strikes. And as the measure Northward is greater, so are their Akers larger.

13. *quarter*] quarter, or halfe a seame.

31. *Christmasse*] Christmas, as for the most part Northward, or generally vpon fat clay grounds.

13. 7. *landes*] land and the balke.

18. *sprot-barleye*] sport-Barley. So also in I. 19.

28. *lyke pecke-whete*] like to an eare of Wheate.

40. I. R. adds—"but how so euer the season of the yeare is, that Barley naturally of it selfe is a withered, deepe, yellow Corne, that yeldeth much bran, & but litle flower. Barley for the most part chiefly in clay grounds would be sown vnder furrow, that is, a cast or two about the Land, then ploughed, then sowne agayne, and so harrowed."

14. 15. I. R. adds—"These are for the most barranest Heath or forrest ground that may be, as in Darbishiore, where they call them Skeyggs, and not Oates."



After section **14**, I. R. introduces section **34**, to bring all the kinds of sowing together.

15. This is section **17** in the edition of 1598.

7. *moche*] *bigge* (which is a gloss). So also in l. 24.

8. *shots*] *flores*. But this can hardly be right. See below.

11. *slote*] *slope*. But this can hardly be right. It is clear that the right word is *slote*, with the sense of 'cross-bar,' the *bulls* being the thicker bars of the harrow.

13. *withe*] *withy*.

24. *sloted and tindet*] *floted and tyned*.

27. *about Ryppon*] in Nottinghamshire and more Northward.

28. *bulder-stones*] *bolder-stones*. Also spelt *bulder-stones* in the Book on Surveying, c. 40.

41. *hombers*] *humbers*. *withed*] *writhed*.

42. *tresses*] *traces* (in both places).

50. *after a shoure, &c.*] with great roles of wood, which *Virgill* much commends, and doubtless is very good after a shower of raine, to make the ground euen to mow. And note that the dryer your Lands be when you clot them, the sooner wil your clots break, and the more mold you shall haue.

16. 3. *for whete, &c.*] on which fallowes the next yeare following, you shall sow your Rye, Wheat and Barly.

24. *stere*] *stirre* (which is a later form).

35. I. R. adds—"To fallow withall, sixe Oxen, or sixe Horses are no more then sufficient."

17. 29. I. R. adds—"Also let not your heapes stand too long ere they be spread, for if they doo, the goodnesse of your manure, chiefly if it take a shower of raine, will runne into the ground where the heape stands, and the rest when it is spread will little profit."

29–35. I. R. makes a new section of this, headed "Chapter 20. Of the diuers kindes of Manure, and which is the best." It is as follows.

There be diuers sorts of Manures, and first of those that bee worst, as Swines dunge, which Manure breedeth and bringeth vp thistles; the scourings of Hay-barnes or Corne barnes, which bringeth vp sundry weedes and quirks [quicks?];[134] and rotten Chaffe, which diuers vse, but brings little good. The shoueling of highwayes and streetes is very good, chiefly for Barley. Horse-dunge is reasonable. The dunge of all maner of Cattel that chew the cudde is most excellent. Doues dunge for colde ground is best of all, but it must be spred very thinne. For grounds that are giuen to riue and chap, ashes is excellent, for they will binde and knit together. Also for such grounds it is most singular to burne the stubble on the ground, which is worth tenne manurings: for it fatneth (saith *Virgill*) the soyle, and yeeldeth a secrete force of nourishment vnto the seede. Also, euery euill is tryed out by the fire, and the vnprofitable moisture is forced to sweat out, it giueth a vent and passage for the iuyce that quickeneth the Corne, and it closeth the

gaping vaines and holes of the earth, through which, eyther extreame moysture, extreame heate, or wind, would blast the Corne. Also in Cheshiere, Lankishiere, and other Countreys, they vse for manure a kinde of blewe Marble-like earth, which they call Marle. This is for those Countries an excellent manure, and though it be exceeding chargeable, yet through good neighbour-hood it quiteth the cost: for if you manure your groundes once in seauen or twelue yeares, it is sufficient, and look how many yeares he beareth Corne, so many yeares he will beare grasse, and that plenty. Straw layd to rot in the Winter, is good dung.

30. *sholynges*; i.e. shovellings. Note "the *shoueling* of highways" in the extract given just above.

18. 3. *flyte*] shift (which is a gloss). So also in l. 28.

10. *kelles begonne*] kells be gone. This shews that the reading *begonne* in the original is a misprint for *be gone*.

17. *appeyreth them sore*] abateth them much.

23. *goynge vppon*] treading or going upon with their feete.

31. *appeyre*] abate or diminish.

33. *for*] from. This shews that the old idiomatic use of *for* (= against) was obsolescent in 1598.

19. 5. *charte*] Cart. And perhaps we should read *carte* in the text; the meaning of *charte* is, of course, *cart*.

8. Here I. R. inserts—"And for this purpose of carrying, I take the Horse-Cart to be best, because they be most nimble, and goe with best

speede; & if the Horses be good, they will not at any time loose company with his neighbours."

20. 3. *cocledrake*] Cockell, Drake. And such should be the reading; for see [II. 13, 17](#).

4. *darnolde*] Darnell. *gouldes*] Golds. *haudoddes*] Hadods.

6. *roughe*] tough.

23. *sterte*] stalke (a gloss).

32. *is*] are. Fitzherbert makes *is* agree with *one*.

47. *dee-nettles*] Dee, Nettels (wrongly).

21. 15. *in the reane*] away. I. R. omits the rest, down to *wyddre*.

22. 10. *at-after none*] in the after-noone. But *at-after* is an old form, signifying much the same as *after*. See [Glossary](#).

12. *beytynge*] resting. At the end of the section, I. R. adds—"For this stirring foure horses are sufficient."

23. 8. *wyddrynge*] withering (the later form).

11. *chowe*] chewe.

16. *swathe*] swaithe.

[135]

17. *mane*] man (!). The sense is, I suppose, a ridge of grass, which is likened to a horse's mane.

20. *moldywarpe-hilles*] Mole-hills. *styckes*] sticks and stones.

In the Book on Surveying, c. 25, we are told that the best way to spread *mouldy-warpe hilles*] is by bush-harrowing.

24. 3. *beyked*] keyed (which I suspect to be nonsense). In line 12, *beykyng* is altered to *baking*.

15. *hasell and withee*] Hassell or Withy.

19. *and let his warke*] wherby he shall hinder his worke.

21. *and*] if (a gloss of an obsolescent conjunction). So again in sect 25, 1. 16.

25. 7. *ouer*] vpper. See the [Glossary](#).

22. *crofote*] Crow-foote.

27. After *wyll*, I. R. inserts "as they say."

32. *twon*] twined (the weak form).

26. 5. I. R. alters this so as to give a different sense—"when it is mowne, it will be so fast bound that no man can gather it so cleane but there wil be great losse." This is contradictory, and probably he missed the word *not*.

27. 17. I. R. omits the phrase—"about Zelcestre and Martok."

28. 13. *And whan the barley, &c.*] and when the Barley is lead away, the Land must be raked with a great Rake with yron teeth, made fast about a mans necke with a string, and so drawne vp and downe the Lande, or els

much Barley will be lost. If Barley or Oates be layd through winde or ill weather, then it must needes be shorne, els not. The binding of barley in sheaues is very profitable, yet many that haue great crops will not attend so great trouble, but as soone as it is mowne make it in cocks like hay, and so carry it home: yet must they haue good respect vnto it, for if it bee full of weede and greeues (*sic, for greenes*), then must it lye till they be withered, or els it will burne in the mow.

29. 2. *sickles*] *steeles*. After *staffe-hokes*, I. R. adds—"and some mow downe with Sythes."

4. *on repes*] in reaps.

11. *codde*] *codds*. This is a better reading.

30. 7. *to pervse*] *peruse*. This early use of *peruse* in the sense of go through, lit. use up thoroughly, should be noted. It occurs again in the Book of Surveying, capp. 19, 24; see [note to 33. 7](#).

18. As to the fall of the tenth part of the angels, see my notes to P. Plowman.

21. After *truely*, I. R. adds—"but how eyther of the sayings hold with vnconscionable impropriations, adiudge the learned, let me imagine."

31. 3. *halfe-throne*] *halfe-theame* (*sic*).

32. 5. *reke*] *Reeke*, stack, or houell.

6. *scaffolde*] houell; and in 11. 9, 11.

7. *hedged for*] hedged or paled from.

11. *shepe or cate*] Sheep, Cattel, Horse, Carts, Wains, or Ploughs.

33. 3. *meane*] reasonable.

4. *ebbe*] shallow.

6. *reane*] raine of balke.

33. 7. So also in the Book of Surveying, c. 24. "And if it so be, than take thy ploughe, and begyn to plowe a forowe in the myddes of the syde of the land, and cast it downe as yf thou shulde falowe it, and so pervse both sydes tyl the rygge be cast down, and than take thy plough agayn, and begyn to plowe where thou dyddest plowe fyrste, and rygge all the remeynant upwarde, and so shalt thou[136] bothe cast thy landes, and rigge them, and all at one plowyng. And this wyl make the lande to lye rounde, the whyche is good bothe for corne and grasse."

34. This is Chapter 15 in I. R.'s edition. After *rye* (l. 2), I. R. adds—"chiefely, if your ground be rich, clayie, and cold, but if it be dry and hote, then may you stay the latter season, as till the latter end of October."

6. After *falowe*, I. R. adds—"and plow it vnder without harrowing."

8. After *yere*, I. R. adds—"as in other places euery third yeere, for the one haue four fieldes, the other three."

23. *whyte wheate*] Oygrane Wheate. So in l. 31 below, he has "Oygrane or white Wheate."

25. *anis*] anns; so also in l. 29, and again in ll. 33, 36, 40, 42; we should rather have expected the spelling *auns*.

33. *and wyll make white breed*] it yeeldeth the finest flower of all. These three sorts of Wheat must euer bee sowne eyther on the Pease stubble, or on a fallow ground that is not very proud or rich, for too rich ground for these Wheats wil make them mildewe and not prosper.

35. After *whyte wheate*, I. R. adds—"but they are deceaued."

38. *rudeste*] ruddiest. This is clearly the right sense.

43. *flyntered*] flintred. At the end of the section I. R. adds a long piece, as follows.

Lastly, there is another Wheat, which is called hole-straw Wheat; it hath the largest eare of al Wheats, the boldest Corne, and yeeldeth the most, the finest, though not the whitest floure; it is foure-square, and hath short anns; the straw is not hollow, but hath a strong pith throughout, by reason wherof in his growth no weather whatsoeuer can beare him downe, but still he will stand and prosper; his straw yeeldeth as good thatch as Reeds, a singular profit for a Husbandman: and it is an excellent fewell to bake or brew with, euen as good as Gorsse or Whins: Onely Cattell will not eate it, nor is it good for litter; this of all Wheats is the best: these last named are to be sowne on the fallow ground, and the better the ground is, the better they will prosper.

When you sowe your Rye choose a dry season, for small wet killeth Rye. Rie, as the old husbands say, will drowne in the Hopper, that is, if in the Hopper hee catch a shower, his vigor is slaine. Wherefore the drier his mold, is the better, which is the cause that the hote, dry, and light sand is onely for Rye most excellent: his mold must harrow small like a Garden-bed, for the smallest clot hindereth his comming vp; his sprout is so small and tender.

Here I. R. inserts a whole chapter, as follows.

Chapter 16.

¶ How to make barraine ground bring foorth good Corne.

If thy ground be barraine and hard, yeelding nothing but ill Hay of insuing profit, then shal it be necessary for thee to vse these secrets in Art which is most auailable. And first for thy Pease, Beanes, Barley, and Oates, if thou sowest any of them: sowe them vpon the eight day of April, which is the Equinoctiall vernall,^[39] when *Libra*^[40] draweth the houres of the day and night to an euen and ^[137]iust proportion, and what Corne is so sowne prospereth greatly: but if thou wilt be assured that no Corne thou sowest shall faile, then take Salt-peeter and mingle with thy Corne, and sow it, and thy labor shall neuer be frustrate. For want of it, take the black dreggs of Oyle, and wette thy seede ere thou sow it, and it shall vndoubtedly spring vp. If thou hast none of these, then take Pigions dunge, and mingle it with thy seede in thy hopper, and sow it: though it be not so good as the other, yet is the profitable vertue wonderfull.

35. 7. *Kente*] Kent, and Hartfordshire.

8. *gise*] vse. *Gise* = guise, way, manner, plan. I. R. has "great safety for sheding the Corne," retaining here the old use of *for*.

12. I. R. adds—For your seede, if you will be aduised by me, you shall change it alway once in two or three yeare. For to sow continually one seede bred in one soyle it will decay & grow ill: and in your exchange draw it alwayes from the harder soyle, and being brought into a better, it must the rather prosper.

36. 3. *reed]* reeded. This form is wrong, like our use of *wonted* for *wont* (= won-ed).

At the end of this section, I. R. closes his First Booke.

37. 6. Here I. R. inserts—Of Sheepe there be two sorts, that is, blacke and white, but the white is the best, for the Wooll they beare there bee of diuers Staples: some long and hairie, as those bredde in barren cold Countries, and that is the worst; some hard, short, and curld, as those bred in woody grounds, and that is better: some long, thicke, soft, and curled, and that is the best of all: and they be bredde vpon fine heathes, where they haue short, dry, and sweet foode. The profit of wooll the world can witnesse, and yeerely your Ewes will bring forth Lambes, which is an other commoditie; and lastly, in some Countries, as in Suffolke, Essex, and Kent, with many other, they milke their Ewes, a gaine equall to the rest. Therefore when you chuse sheepe, elect them big-board and well-woolld, their colours beeing white. For *Virgill* faines, that *Cynthia*, the Goddess of Chastitie, in whose thoughts could neuer enter impuritie, was enamored of *Endimion* onely through hys flocke of white sheepe. When therefore you haue got a flock of white sheepe, then you must chuse Rams to equall them, for preseruing the breede: your Ram would bee white also, and ouer and beside you must looke in his mouth, and if the roofe thereof be blacke, then is hee not good: for either hee will then get blacke Lambes, or at least staine theyr fleeces with a duskie colour. The greater the homes of your Ram is, the worse; for the pollard is the chieftest Ram.

14. *blyssomme or ryde]* blossome and arride.

16. *at the Exaltation of the holye crosse]* in September.

32. I. R. adds—Wherefore be carefull to keepe thy sheepe well, both with hay in Winter as well as with grasse in Sommer. Also in the Winter such Sheepe as thou intendest to fatte and sell, let them either haue straw or fleakes to lie vpon, for the cold earth will both disease them and hinder their feeding.

38. 3. *trouse*] brouse. See [these words](#) in the [glossary](#).

6, 7. The sense is—and if she (the ewe) will not stand sideways beside the lamb; *i.e.* in such a position that the lamb can approach her side. There is an evident misprint in l. 7, where the original has *ewe* for *lambe*. I. R. tries to make sense by turning *all* into *call*; thus—"and if she wil not stand side-long, call the Ewe and giue her a little hay." This is an evident attempt at making sense by falsifying[138] the grammar of the text; for Fitzherbert does not say "*and* give her," but "*than* gyue her," *i.e.* then give her. Consequently all that precedes the word *than* belongs to the clause containing the supposition.

39. 9. After *theym*, I. R. inserts—Yet *Virgill* aduiseth you in such a case to haue a leather full of sharp poynted nayles, which being put about the musell of the Lambe, if it offer to sucke, it will so pricke the dugges of the Ewe that she will not suffer it, but by that meanes weane it perforce: and by the same deuise you may weane all maner of Cattell whatsoeuer. See Virg. Georg. iii. 399.

40. 14. *steke*] shutt (which is a gloss).

24. *go belte, grese*, *i.e.* go and belt them, and grease them. As to *belting*, see [the next section](#). I. R. very stupidly alters the phrase to *goe melt grease*, though he has to retain the word *belt* below.

41. 18. It is hard to make an old dog stoop; *i.e.* it is hard to make him submit to being taught. This occurs in Heywood's Proverbs, 1562 (Hazlitt). In the most insipid way, I. R. alters *to stoupe* into *for Sheepe*, spoiling the whole saying.

43. To *medle terre* is to mix tar. I. R. alters *medle* in the rubric to *melt*, and then substitutes *mingled* for *medled* in l. 1. This is very clumsy.

44. In the rubric, I. R. alters *brome* to *browne*, which is certainly wrong; see [the context](#).

7. *gelly*] *lelly*. Yet the spelling with *g* is well enough.

8. *pysse*] *pisse* or *lye*. See *lye* in the [glossary](#).

14. *or of faldynge, &c.*] or a folding of some such soft cloth or wooll. It is clear that I. R. did not know the word *faldynge*, or he would not thus have altered the text.

17. *sheydes*] *sheeds*; *i.e.* partings; see [sect. 42](#), l. 4.

24. *for*] *from* (as in other places). *For* = against, to prevent.

45. 4. *fyled*] *filled*. This is wrong; *fyled* means fouled, defiled.

46. 3. *rather*] *sooner*. I. R. adds—There be diuers waters for this purpose, as water made of Sandiuer and burnt Allom, or the iuyce of Housleeke strained and mingled with Rose-water; or the braines of an hatched, as thus: Take a linnen cloth, and burne it vpon the head of a hatchet, then blow away the ashes, and there wilbe on the hatchets head a kind of oyle, that taken and put in a sheepes eye, is most excellent.

47. 3. *clese*] clawes.

9. *clese*] clea. *Clea* is *claw*; *clese* = *cleas*, claws.

15. *pece of fleshe*] peece of fleame (i.e. phlegm).

48. 12. I. R. adds—to the great hinderance of the sale.

49. 1. *pockes*] Pox (the modern spelling).

9. I. R. adds—but if you cannot wash them, then let them blood in the roofes of the mouth, and after they haue left bleeding, giue them a supping of milke and Saffron mingled together.

51. 6. *murtheryng or ouer-pressyng*] smothering or oppressing. And certainly *smothering* seems the right word.

10. I. R. adds—Wash your sheepe in running Riuers, for standing Ponds are ill.

52. 4. *tarboxe*] Tarbox, or bronne salve. Here *bronne* is a misprint for *broune*; and *broune* is a mistake for *brome*. See [note to sect. 44](#) above.

54. 14. After *shepe*, I. R. inserts—salt marshes onely excepted.

22. *kelles vppon the grasse*] kels vpon the grasse like to Spinners webs. (A *spinner* is a spider.)

[139]

31. *white snailles*] white finells (not clearly printed).

55. 2. *stryndes*] strings (badly). So also in l. 4.

16. *lyttel quikens*] a little quicknes (absurdly). *flokes*] flocks. But *flukes* are meant.

Here I. R. inserts a chapter on goats, as follows.

Chapter 20.

¶ Of Goates and their profit or vse.

Thus hauing sufficiently debated touching the choosing, cherishing, and curing of sheep, I thinke it good a little to speake of Goates and their vse: a kinde of Cattell which albe heere in England we estimate not to his worth, yet in other places they be of highest valuation: and the excellent poet *Virgill* in his Countrey muse, draweth them and sheepe to march in one euen equipage. Thus comparing them, the Goate (saith he) yeeldeth in milke three times the quantity a sheepe doth, theyr young ones are more plentifull, for they will haue two or three, and sometimes more, and their beards yearely being shorne and spunne, haue made an excellent during stuffe, which for the continuance, hath made Marriners desirous onely to weare it in their garments, so that though their beards cannot in quantity and fineness be equall with the fleece of the sheepe, yet ioyning their milke and their young ones to their beards, there is no wonderfull difference.

Their manner of keeping, both wintering and sommering, is in the Poets rules the same that the Sheepe hath, onely theyr foulding and feed excepted: for the foulding they are not needfull, and for their feede, Woods are the best, or the toppes of Mountaines: bushie and thorny grounds vnprofitable for any other vse, for the feede of Goates is most excellent. They will obserue custome much better than Sheepe, for beeing but once or twice vsed there-vnto, they will duely euery morning

and euening come home, to pay theyr due debt or tribute to the milke-paile. Theyr milk is excellent, and a great restoratiue, principally for a consumption, of what nature soeuer. The fourth howre after the Sun rise, is the best time for Goates to drinke in. For the weaning of young Kidds from their Dams, vse the meanes that you doo with Ewes and Lambes.

Of all Goates that are, *Virgil* most commends the *Cinyphian* Goates, bred by the Towne *Cinyps*, as Cattell of wondrous great commoditie: their disprofit is onely amongst young springs or plants, for they wil crop any young thing that groweth, and hinder the springing thereof, also they wil pill away the barke of Trees, to the spoyle of the trees: yet no more then fallow Deare, or redde Deare will, wherfore where the one is suffered, the other may be tollerated. Cf. *Virg. Georg. iii.* 306–317.

56. 4. *and fools*] foales, and pigs.

7. *kye*] Kine. And so in l. 2 above.

9. After *we*/ l. R. inserts—let thy Cowe be beetle-browed, and sterne of looke, her head and necke big, and from her throate hanging downe to her shanks a large and long dew-lappe; let her sides be proportionlesse and great, and euery part of her, euen her very foote, so bigge as bigge may be. Let her eares be large and hairie, and her taile long, euen to the ground, and bushie: if she be spotted with white, or shrewd or wicked with her horne, it is an error, but no fault, for it shewes mettle and goodnes; in generall, the more bull-like a Cow is, the better she is. Let thy Cowe be foure yeeres old ere she take the Bull, and at tenne[140] yeeres sell her off, for then is her best caluing-time past. And thus much for thy Kine whose profit must goe to thy paile.

17. I. R. adds—because he is hyde-bound, which is a foule infirmitie.

57. 1. *kye]* fatte Kine.

2. *fore-croppe]* fore-crops.

4. *hucbone]* huckle-bone. *nache]* natch.

5. I. R. inserts *a* after cowe; this is an improvement.

58. 20. *husbandes]* antient Husbandmen. That is, I. R. repudiates the notion as erroneous.

32. I. R. adds—then giue him in a horne to drinke, olde Ale, Saffron, Treacle, and *Diascordion*, boyled together.

34. *by goddes leue]* as writeth Chyron, Phillyrides, and Melampus. A singular variation.

59. 11. *feitergrasse]* Fetter-grasse.

60. 1. *dewbolne]* dew-boulne. *Bolne* = bollen, swollen.

14. I. R. adds—and then with a little Tarre and fresh Butter to cure the wound.

61. 4. *ronne on water]* runne and water. The substitution is needless; to *run on water* means to run *with* water.

15. *and this, &c.]* to chafe him [*i.e.* to warm him]: and this cure is failelesse, so God be pleased.

62. Rubric. *The turne]* Of the turne, otherwise called the sturdy.

3. *for*] of (this use of *for* being obsolescent).

18. *for perysshynge*, i.e. to avoid piercing. *Perish* for *pierce* occurs in the various readings to P. Plowman, B. xvii. 189, and Wycliffe, Job xl. 19.

24. I. R. inserts—and anynt it eyther with fresh butter or clarified Hoggs greace.

65. 3. *Starkely*] *stakely* (a misprint). *Starkly* is stiffly.

5. I. R. adds—yet if a poore man shall haue such a beast & cannot spare his worke: if he will euery morning or euening bathe his legs with Lynseede Oyle: it shall make him indure his worke, and keepe the beast from any great paine or swelling.

Here I. R. inserts two chapters, as follows.

Chapter 31.

¶ A soueraigne vnguent to cure the scabbe, itch, botches, or any surfeite whatsoeuer that commeth of heat or pouerty: or by mischance: taken from a most authentique Authour.

Take a good quantitie of the blacke dregges of Oyle, foure penny-worth of Quicksiluer wel killed, [\[41\]](#) as much Brimstone, Pitch, Wax, and Hoggs-grease as will make it thicke like an oyntment: boyle these together, and with it annoynt the beast that is vnsound, and this will vndoubtedly cure him, and that in very short season, if he be diligently tended.

Chapter 32.

¶ Another most excellent receite, to cure all manner of wounds,

impostumes, vlcers, or Fistulaes.

Take the iuyce of the Onion called *Scilla*, take *Hellybor*, and *Bitumen Iudaicum*, [141] mingle these together, and incorporate them in manner of a plaister. The *Macedonians* and *Gelonians* to this receit adde the opening of a vaine in the sole of the foote of a beast, and then to giue him to drinke milke and horses blood mingled together, which cureth all inward impostumes, surfeits or poysons, and to the outward grieve to apply the plaister, which was neuer knowne to be frustrate.

66. 27. I. R. has—and it is better to weane thy Calues at grasse then at hard meate, if they went to grasse before.

68. Here I. R. introduces a long flourish about the nobleness of horses, instancing the fabulous brood born to Neptune and Ceres (who transformed herself into a mare), the transformation of Saturn into a horse, and the like.

22. I. R. has—and that shall yee knowe by diuers signes, as by her riding of other Horses, by her flinging about the fieldes, or lastly by her priuie part, for that will twirle open, and shut againe, many times in an houre.

37. *lx.*] fortie (by misreading *lx.* as *xl.*).

63–79. I. R. varies this, and has—put to your white Mares a daple-gray Horse, so shall he gette all daples; to your bright bay mares a blacke bay horse, and so shall you gette all broune bayes; and to your blacke Mares, a blacke Horse, so he haue white feet, white ratch, and white feather; so shall he gette well-marked blacke Colts. But for the Carte it much matters not for colours, but for knowledge sake know that the broune bay, the daple-gray, the bright bay, and the white lyard, are the best

colours; all other colours haue defects and are imperfect: of markes one white foote, a white starre, a white snyp, or a white rache is good: and an Ostrige feather in any place where the horse cannot see it, is the best of all the markes that can be for a horse. And thus much for horses or mares to be chosen or vsed.

70. 3. *and hygh grasse*] and much fogge.

8. *flasshes*] and flagges.

9. *bunnes*] bands (wrongly).

32. *aftermath*] after-croppe.

33. *gyrre, &c.*] gyre, and to scoure so much that hee wil hardly endure to labour.

39. *horse*] horses. But *horse* is the true old *plural* form, the sb. being neuter; A.S. *hors*, pl. *hors*. Nevertheless, Fitzherbert himself has *horses* in the line following.

42. *put*] strike and hurte.

73. 1. *rase or a ball*] starre. A *ball* is a streak; hence the mod. E. *bald*, M.E. *ball-ed*. See *bald* in my Etym. Dict.

74. 2. *to be styffe-docked*] a stiffe docke or stearne of his taile.

77. 3. *syde-tailed*; *syde* means 'long.'

78. 2. *creded*] crested. And probably *creded* is a mere misprint.

5. *holowe-foted*] hollow-hooued.

79. 7. *chowynge*] chewing.

80. I. R. expands this chapter and the succeeding chapters so much that it would take up too much space to print all his additions. He gives recipes for the cure of the various diseases, and inserts chapters 'Of the head-ach or meagrum,' 'Of the staggers,' and 'Of the Vines.'^[42] I can only undertake to give here a few notes to illustrate Fitzherbert's text.

83. I. R. has—The mourning of the tongue most commonly called the Canker.

[142]

86, 87. I. R. considers these two diseases together, and discourses of them at length, saying that he has 'cured many very sore spent.'

88. I. R. explains 'Strangulion' as appearing 'in a swelling impostume as bigge as a mans fist, iust betweene a horses chaules.'

89–113. I. R. omits nearly all these sections, excepting 91 (which agrees with his 'Chapter 42. Of the Vines') and sect. 109 (which is his Chapter 54).

109. I. R. has the rubric—'Of enterfayring'; and says—'Enterfairing is a grieffe that commeth sometimes by ill shooing, and sometimes naturally, when a Horse trots so narrow that he hewes [knocks] one legge vpon another.' It is what we now call 'over-stepping.' The derivation is from the French form of Lat. *inter-ferire*; and it is from this term in farriery that we have taken the mod. E. *interfere*.

116. I. R. omits this section.

118. I. R. introduces here 'Chapter 55. How to make the pouder of honey and lime.'

119. 2, 6. The French lines are in doggerel rime, and the English translations seem also to be meant for verse, such as it is. The omission of the words or *iourneye* (in l. 8) would improve the scansion.

8. or *nyght*, i.e. ere night. Altered by I. R. to *out-right*.

120. 4. *tame*] lame (!); an ominous mistake, for which the compositor should have the credit.

121. 4. We may feel sure that this *sayinge* was originally in verse. Perhaps it ran thus:

"He that hath sheep, and swyne, and hyue,

Slepe he, wake he, he maye thryue."

Or we might write *been* (Chaucer's plural of *bee*), riming with *theen*, the usual M. E. word for 'thrive.'

9. *Hogges*. As to the exact sense of this word, see the note on it in the 'Corrections and Additions' to the larger edition of my Etymological Dictionary.

122. 38. *sclatte*] slate.

124. Here I. R. begins his third book, relating to timber and distillations.

12. *Midsummer-moon* is an old phrase; it occurs in the second line of the prologue to the Plowman's Tale, which is inserted in some editions of Chaucer, though really written by the anonymous author of the

Plowman's Crede.

33. *muldes a spade-graffe depe*] mould with a spade a foot deepe.

35. *peruse*] doo still.

39. I. R. adds—or els beeing drowned, not to prosper.

125. 4. *fyue fote brod, &c.*] fiue foote broad, then it would be set with three chesses or rowes one aboue another, but of what depth or breadth soeuer, it would be double sette, &c.

5. *hedge*] dead hedge.

126. 2. *ellore*] Elder (the later form).

6. *edderynge*] wood; see the [glossary](#). So, in l. 7, I. R. translates *eddered* by *bounde*; and again in l. 16, he alters *edderinges* to *byndings*.

9. *trouse*] brouse (as above); see [38. 3](#).

127. 4. *the more halue*] more then halfe. But *the more halfe*, i.e. the greater part, is right enough, and the older phrase. In l. 23, it is left unaltered.

[143]

8. *in processe*] vnwares.

15. *slaue*] stand (clearly not the right word). In l. 32, I. R. has the spelling *sleaue*. So also in sect. 133, l. 6.

128. 21. I. R. omits *and bolneth*; in l. 29, he alters *bolne* to *rise*.

129. 10. *to leuse*] so looseneth.

11. *gete*] got. But *gete* is the old form of the pp.; A.S. *geten*.

130. 4. *casses*] Kasses. I. R. omits *or wydes*.

5. *slauynges*] sleanings (*sic*). The form *popeler* reminds me that I have heard the large poplar-tree at 'Hyde-park Corner' in Cambridge called 'the *popular* tree.' See [l. 23](#).

12, 16. *osyerde wethy*] Asiere Withy.

131. 7. *kydde*] kid or faggot.

9, 16. *brenne*] burne.

14. *to peruse them*] persist.

132. 4. I. R. omits 'and also the yues.'

5. *bowe*] hewe. But *bowe* refers to the bending of it before it is cut; the bent piece is called the *byghte* in the next line. I. R. alters *byghte* to *bough*.

18. *brede*] breadth (which is the later form).

21. *xvi.*] one and twenty (by misreading *xvi.* as *xxi.*).

133. 1. *gyse*] vse of men.

6. *slaue*] sleaue; and in l. 16.

10. *hym*] the seller.

11. *an*] one (which is the meaning intended).

14. *ouer*] vpper.

134. 7. *garches*] garthes. In ed. 1534, it is plainly *garches*; but confusion between *c* and *t* is extremely common, as they were *written* nearly alike.

18. *a greatte*] by great. The two phrases have different senses; *a greate* means 'in the lump,' without cutting or dressing the trees, as appears from the next line. But *by great* means 'by wholesale'; which contradicts l. 1.

136. 6. *graffe*] graft (throughout; which is the later form).

10. l. R. omits *the narrower kyrfe, and;* to avoid the word *kyrfe*.

137. 10. *pyrre-stocke*] Peare-tree stocke.

14. l. R. says—a Crab-tree stocke is good, but the Apple-tree stocke it-selfe is much better.

138. 1. *lanses*] branches.

10. *nothyng*] any thing.

26. *marley*] marle.

29. *cleauynge*] place clouen.

30. *for chynynge of the claye*] for feare the clay through drines should cleaue or riue.

33. *clayenge*] cleauing (which is clearly wrong).

36. I. R. adds—And three grafts are enough for any stock whatsoeuer, and sooner they will couer the head then foure, fiue, or sixe.

139. 6. *tenaunte*] tennant.

9. *ponch*] punch.

10. *stop*] scope. *one syde*] other side.

19. *clyppe*] slip.

20. After *growe*, I. R. adds—and to fence it close about with some thick-set hedge.

After this section I. R. inserts 'Chapter 17. Howe to graft by leafe, causing all manner of fruit to grow vpon one tree.' His method is to insert what we should now call a slip, with a stalk and leaf growing from it.

140. 2. *scyences*] syens. In fact, *scyences* (= scions-es) is a double plural, and was probably a provincial term, like *nesteses* or *nesses* for *nests*. So also *fairies-es*[144] is a country name for *fairies*, which some lexicographers, not understanding, actually write and print as *Pharisees*!

6. *he wyll*] you will. This alteration is made wherever the phrase occurs.

8. *lyke*] like or prosper in any wise.



Here I. R. inserts a large portion of his own (or perhaps copied from other sources) without any hint that it is not in his original. The insertion extends from p. 103 to p. 143, and contains the following chapters.

Chapter 19. Of gardening or planting.

Chapter 20. Of distillation, what it is.

Chapter 21. Of Beanes and the distillation thereof.

Chapter 22. Of Cherries and their distillation.

Chapter 23. Of Walnuts and their distillation.

Chapter 24. Of small Nuts and their distillation.

Chapter 25. Of Honny and the distillation thereof.

Chapter 26. Of Apples and their distillation.

Chapter 27. Of Peaches and their distillation.

Chapter 28. Of Mallows and their distillation.

Chapter 29. Of Grapes and their distillation.

Chapter 30. Of Quinces and their distillation.

Chapter 31. The distillation of Cardus [*sic*] benedictus, or the blessed thistle.

Chapter 32. The distillation of Angellica.

Chapter 33. The distillation of Cammomile.

Chapter 34. The distillation of Germander.

Chapters 35–40. The distillation of Eyebright, Hopps, wood Lilly, Balme, Strawberries, and Cinamon.

Chapter 41. Of Nutmegs and their vse.

Chapters 42–44. Of Mace, Pepper, and Cloues.

Chapter 45. An excellent Balme to take away any blemish vppon the skinne.

Chapter 46. A receite to cure any wound or hurt.

Chapter 47. An approved receite for the gowte.

With this Chapter he closes 'the third booke of Husbandry.'

The fourth book has an introductory chapter, not in Fitzherbert, subdivided into sections with the following headings. The office of a Steward of a houshold. For prouiding of victuals. The Steward and Garniter.[43] The Steward and Miller. The Steward and Baker. The Pantry. The Butler. The Seller.[44] The Ewrie.[45] Of the Cooke. Of the Scullery. Of the Vsher of the Hall. Of the Yeoman of the Wardrop [Wardrobe]. The Slaughter-man. The Cater [caterer]. The Clarke of the Kitchin.

After this, I. R. condescends to return to his original.

141. 36. *sherde*] breach (which is a gloss).

49. *tyne*] shut (a gloss). *traile*] tale (probably a misprint).

59. *put it*] blot them.

72. *loked uppon*] attended vnto.

[145]

142. This is a most singular section, since it presupposes that a

gentleman's servant would be able to recognise the rhythm of an English hexameter. As an early experiment in hexameters, it is very curious. In the original, it is printed as *prose*, but each line ends with a full stop, and the next begins with a capital letter. I have therefore printed it as verse. It is, however, of a rather rude character; *horne boget* hardly comes up to our idea of a dactyl, nor *and shoes* to that of a spondee. For the reader's assistance, I may remark that the *dactyls* are as follows: *Purse dagger, -chef shoyng-, horne boget, -ter sadel-, hatte with thy, Bowe arrowes, stringe and thy, Penne paper, -waxe pommes, bokes thou re-, -ble nedle, leste that thy, -gel gyue thy, se he be, Make mery, synge and thou, hede to thy, gere that thou*. The rest are spondees.

I. R., not perceiving the law of rhythm, makes wild work of it. He calls it "An excellent rude Lesson in rude ryme." He divides the lines rightly, and leaves the first three verses untouched. But the rest assume the following fearful forms.

Penne, paper, incke, parchment, redde waxe, punisse (*sic*),

and bookes doe thou remember,

Penknife, combe, thymble, needle, thred, and poynt,

least that by chaunce thy garth breake.

Bodkin, knyfe, rubber, giue thy horse meate,

See he be shodde well, make merry, sing if thou can,

And take heede to thy needments, that thou loose none.

I think we may fairly put these down as being the worst verses extant in

the English language; though this is saying a good deal.

143. 7. The saying doubtless represents a rude couplet in verse. The dative case *wyfe* (governed by *of*) was formerly spelt *wyue*, and rimed with *thryue*.

144. *Salomon*, Solomon. But where to find, in his writings, this remarkable sentence, I do not know.



After this section I. R. inserts a quantity of additional matter, which he tells us (at p. 174) is drawn from his 'owne experience in byrds and foules.' The additional chapters treat of choice of cocks, hens for brood, number of eggs to each hen, chickens, diseases of poultry (especially of the pip), choice of poultry, how to fat poultry, how to make capons, where to keep poultry, how to choose, keep, and fatten geese, how to keep ducks, peacocks, 'ginny or turkie-cocks,' pigeons, pheasants, turtles, partridges, and swans; after which digression he returns to his text. I may remark that he considers it essential that a hen should sit upon *an odd number* of eggs, say 19, and that matters should be so arranged as to provide for the hatching of chickens 'in the increase of the Moone.' The leaves of a bay-tree, 'or els some Bents or Grasse,' will preserve eggs 'from the hurt of thunder.' Chickens ought not 'to be breathed vpon by any Snake, Toade, or other venomous thing'; if they are, you must quickly burn amongst them some '*Galbanum*, or womans hayre.' Those that have the pip should be dieted on Hearbgrace [rue] or garlic. Geese 'are more watchfull then Doggs.' 'You must vse in the time of brooding, to lay vnder your egges [of geese] the rootes of Nettles, to the end the Gosling may escape stinging of Nettles, which otherwise many times killeth them.' If geese are to have fat livers, feed them on dry

figs mingled with water. Ducks chiefly delight in acorns. If you praise a peacock, 'he will presently sette vp his taile.' A turkey-cock 'is very highly esteemed of, both for his rarenesse and greatnes of body;' and we are told that he changes the colour of the wrinkled skin about his[146] head at pleasure, either to white, red, blue, yellow, 'or what other colour els hee list; which thing maketh him seeme wonderfull st[r]ange to them that behold it.' ... 'Their greatest diseases is the Pip and the Squecke.' As to pigeons, 'I haue knowne some that haue builded their Doue-houses vpon high pillars ouer the midst of some Pond or great water, both because they delight much in water, and also to keepe them the safer from vermine.' Swans 'will, when they waxe olde, declare the time of their own death to be neere approching, by a sweete and lamentable note which they then sing.'

145. 15. I. R. has—'Wherefore it is conuenient (I say) that they loue each other as effectually as loue can in the best sence comprehend: and this worke especiallie, a woman is bound both by law and nature to performe.' Why so?

146. I. R. omits ll. 2–7; he was certainly a Protestant.

8. *redy*. This is the old word for *dressed*, as might be shewn by many examples. It may suffice to say that I. R. explains *araye theym* in l. 11 by *make them ready*.

10. *socle*] suckle. I. R. omits *sye vp thy mylke*, which he probably did not understand.

13. I. R. omits *and take thy parte with theym*; and, for *serue thy swyne* (l. 20) he puts *looke to the seruing of thy Swine*. Customs were probably changing.

31. *the gleyd]* Kites. And *fullymartes* is omitted.

35. After *eate*, I. R. adds—in Sallets, or otherwise.

42. *hecheled]* heckled.

43. *wrapped]* warped.

51. *ripeled*, i.e. rippled; I. R. has *repled*. In l. 41 above, I. R. has *repealed*; yet this is, I suppose, the same word.

53. *loken]* Locken. It means locked or tightly closed up; for *lock* was once a strong verb.

57. *pulled]* culled (which is an ingenious alteration and perhaps right).

104. The Knight of the Tour-Landry is the book here referred to, and was one of the books printed by Caxton. The edition printed by the Early English Text Society, and edited by T. Wright, is so easily accessible that it is needless to say more here than that Fitzherbert's description of it is perfectly correct.

147. 12. *rendit]* tendit. This correction may be right, but I am not sure of it. The Leonine (or riming) verses quoted cannot be of any great antiquity, and it is quite possible that *rendit* is intended as a Low-Latin translation of the French *rend*, pr. s. of *rendre*. The true Latin word is, of course *reddit*; which, however, gives no rime. Fitzherbert's translation is intended to be in verse.

148. 3. *brynke]* brim. "Better spare at brim than at bottom"; Hazlitt's Proverbs. And see note to Tusser, 10. 35.

12. *tedure*] teathure (not a good spelling.)

15. *lees*] ground. *flytte*] shift.

17. *tyed*] stakt.

26. *putteth hym in the pynfolde*] impoundes him.

38. *ren ryot*] runne.

43. *it is meruayle*] gracious were the stars of thy natiuitie (a fine phrase!).

150, 151, 152, 153. I. R. omits these four sections.

153. 3. This quotation, from Dionysii Catonis Disticha, iii. 7, appears also in P. Plowman, B. xii. 23.

28. I do not know where to find this quotation.

155. 10. *behouable*] behooouefull (which is a better form).

[147]

156. In the rubric, I. R. has—'what riches are'; but in l. 1, he has—'It is now requisite to know what riches is.' Already *riches* was becoming a plural substantive. It may be remarked that I. R. omits the *Latin* forms of all the quotations.

157. 19. *duetie*] debt (which is what is meant). So also in ll. 22, 24.

160. 2. After *declare*, I. R. inserts—and euery booke of Common prayer dooth containe them. A pertinent remark.

161. 3. I. R. omits the reference to the Athanasian Creed, and says we must 'beleue stedfastly the Catholick fayth.'

25. I. R. omits from *The fulfyllynge* to the end of the section. For a description of the seven works of mercy, see Spenser, F. Q. 1. 10. 36.

163. 3. I. R. has—and hast a stedfast fayth in Christ. He has almost wholly rewritten this section, and says we are bound 'to come to common prayer;' and omits the quotation from St. Ambrose.

164. 7. It is remarkable that the author should refer us to the 3rd chapter of Proverbs instead of the 15th. Our forefathers seem to have had no idea either of giving a correct reference or of verifying one.

10. *Qui a* is printed, in Fitzherbert, as *Quia*, in one word. The correction being obvious, I have made it.

18. *Isodorus*] Osorius. Why this alteration is made, I cannot tell. In l. 29 of the next section, I. R. has *Isidore*, and in l. 37, *Isidorus*.

165. 39. *Hampole*] Hanapole (wrongly). Richard Rolle, of Hampole, was the author of the *Pricke of Conscience*, edited by Dr. Morris for the Philological Society, and of numerous other works, including some Religious Treatises edited by Mr. Perry for the Early English Text Society.

47. I. R. omits this line; he probably did not like the word *oratory*.

52. The first book of Samuel was formerly called the first book of Kings.

166. I. R. rewrites this section, and avoids any reference to *Latin* or to the *Ave Maria*.

167. 19, 20. I. R. gives the Latin lines, and his own translation, as follows.

The ghostly enemy doth not stay

Till tempted persons doe obey:

For yeelding, hee a Lyon is,

Gainestood, a flie: his pray doth misse.

His syntax is as bad as his translation.

34. *steke*] shutte.

35. *styfly*] manfully. We have here an idea which is frequently met with in our literature. It may suffice to refer to Grosseteste's Chastel d'Amour, the sermon called Soules Warde printed in Dr. Morris's Specimens of English, part i., the extract from the Ayenbite of Inwyt printed in Morris and Skeat's Specimens, part ii., the Tower of Truth and Castle of Caro described in Piers the Plowman, &c. We are also reminded of Bunyan's Holy War.

168. 31. Here again Fitzherbert gives us the wrong reference to the Proverbs, viz. to Chap. xiv. instead of Chap. xix. His reading *Veneratur dominus*] is extraordinary.

169. 11. *vnable to be foughten agaynst*] inuinsible.

13, 14. *slecketh*] slacketh. *slake*] quench.

35. I. R. copies Fitzherbert's reference to Chap. 35; but read 34.

172. 14. *conuerted*] conuarterd (a peculiar pronunciation).

[148]

21. This quotation from St. Augustine appears also in *Piers Plowman*, B. v. 291.

50. This last paragraph is called by I. R. 'Fitzherberts protestation;' yet he actually alters his author's words, substituting 'the holy scriptures' for 'al holy churche,' with various other smaller 'corrections.'

To crown his effrontery, he gives the address of 'The Authour to his Booke' in the following extraordinary (amended) form!

Goe grosse fram'd image of a holy saint,
present my loue, though rude my pensill paint;
If any blame thee for deformitie,
say Nature calld thee, and not Oratorie;
If on thy browes be starres of ignorance,
say Fortunes pype did neuer teach thee dance.
Wish them amend which best can iudge thine ill,
so shall both thou and I bee happy still.

FOOTNOTES:

[36] Such is the general rule; but in Lowland Scotch, we have *Dalziel*, *Menzies*, pronounced as *Dalyell*, *Menyies*, i.e. with z for y in the *middle* of a word, where it usually has the force of *gh*.

[37] I shall in future drop the initials "I. R." in these collations. It will be understood that these various readings are all from the same source.

[38] Cf. the name *pod-ware*, as applied to beans and peas. See Halliwell.

[39] Printed—"Vernall. When." This cuts the sentence in half, and makes nonsense.

[40] A singular mistake; he means *Aries*.

[41] I.e. mortified. "*Mortify*, to change the outward form of a mixt body, as when quicksilver ... is dissolved in an acid menstruum"; Phillips.

[42] *Sic*; but we commonly find *viues* or *vives*. And in fact, Fitzherbert treats of it below, in section 91.

[43] I.e. the servant who had charge of the *garners* or granaries, and whose business it was to send corn to the mill, the stable, and the poultry-yard.

[44] Cellar.

[45] Ewery; where were kept 'Napery, Basons, Ewers, sweete waters, Perfumes, Torches, Supper-lights, Prickets, sises of Waxe, and such like;' also 'tallow Candles, Candle-sticks, Snuffers, and such other.'

[149]

GLOSSARIAL INDEX.

The references are to the *sections* and *lines*, as numbered. Besides the

usual contractions, note that *v.* = verb in the infinitive mood, *pr. s.* = present tense, *third* person singular, unless 1 *p.* or 2 *p.* is added. Proper names are included in this index.

Able, *adj.* fit, suitable, 121/16.

Abrode, *adv.* abroad, 10/30.

Abused, *pp.* ill-suited, 151/13.

Accompte, *s.* account, inventory, 151/1; A-compte, account, 146/92.

A-cloyde, *s.* accloyed; a hurt caused by running a nail into a horse's foot, 115/1. From O. F. *cloyer*, same as *clouer*, to nail.

Acre, *s.* acre, 12/4.

A-crosse, *adv.* on the cross, crosswise, 61/8.

Affreyd, *s.* a disease in horses caused by hard riding, 104/1. Cf. E. *fray*; and see *frayer* in Cotgrave.

After, *prep.* according to, 15/22, 121/12; close to, 25/22.

Aftermath, *s.* a second crop of grass, 70/32.

All-onely, *adv.* only, 37/23, 65/4. Cf. Lowl. Sc. *al-anerly*, only.

Almes, s. alms, 168/3.

Almes-dedes, s. alms-deeds, 168/1.

Al-onely, *adv.* alone, 141/9. See All-onely.

Ambrose, St., 156/23, 163/9, 167/11.

Amended, *pp.* mended, 141/32.

Amerced, *pp.* fined, 148/22.

An, *num. adj.* one, 133/11.

Anastasius, 164/14.

And, *conj.* if, 6/12, 24/21, 25/16, 68/62, 70/34, 142/7.

Anis, s. *pl.* awns, 34/25, 29.

Anna, Hannah, 165/53.

Apparell, s. apparel, 151/3.

Appeyre, *v.* injure, 18/31; appeyreth, *pr. s.* impairs, injures, 18/17.

Aray, s. array, 151/13.

Araye, *imp.* s. dress, 146/11.

A-slope, *adv.* slanting, 2/24.

Assaut, s. assault, 167/37.

At-after, *prep.* after, 22/10. (Not uncommon.) It occurs in Chaucer, C.T. 11531.

Athanasii, *gen.* s. of Athanasius, 161/4.

Attempte, *v.* to tempt, 167/4.

Atteynt, s. attaint, a disease caused by overstepping, 113/1. "Of an upper *attaint*, or nether *attaint*, or any hurt by over-reaching."—G. Markham, Husbandry, b. i. c. 54.

Auctorytie, s. authority, 141/19; auctorytes, *pl.* powers, *prol.* 21.

Aue, Ave Maria, 166/12.

Augur, s. auger, tool for boring holes, 41/8; *gen.* augurs, i.e. made by an auger, 3/57.

Auoyde, *v.* depart, 167/36.

Austyn, St. Augustine, 156/19, 157/3, 158/1, 164/26, 168/25.

Auyse, *pr.* s. advise, 141/1.

Awry, *adv.* awry, 50/5.

Axil-pynnes, *s. pl.* axle-pins, 5/20.

Axiltre, *s.* axle-tree, 5/18.

Backe-syde, *s.* back side, back, 127/9.

Badger, *s.* badger, 71/7.

Bagges, *s. pl.* bags, 141/69.

Bakbandes, *s. pl.* back-bands for a horse in a cart, 5/28.

Baken, *s.* bacon, 121/18.

Balkes, *s. pl.* divisions of land (covered with grass) in an open field, 6/17.

Ball, *s.* a white streak, 73/1. See *Bald* in my Etym. Dict.

Band, *s.* band for barley, 28/8. See below.

Bandes, *s. pl.* bands, the bands that tie bundles of faggots together, 131/8.

[150]Bargeins, *s. pl.* transactions, 36/20.

Barbes, s. *pl.* the barbles, small excrescences of flesh in a horse's mouth, 82/1. See Lampas.

Baste, s. piece of bast, 138/30; bastes, *pl.* 136/22.

Bate, v. to lower, abate, 153/16.

Bauson, s. badger, 71/7.

Bayly, or Baylye, s. bailiff, 134/3, 141/57, 148/40.

Bayting. See *note to sect. 8* (ch. 8, ll. 9 and 13); p. 131.

Beate, v. improve [*not* beat], 8/20. Lowl. Sc. *beet*, A. S. *bétan*, to better. "*Beet-axe*, the instrument used in *beeting* ground in denshering." — Wright.

Beetle-browed, having projecting brows, *note to 56/9*; p. 139.

Begonne, prob. an error for *be gone*, i.e. are dropped, 18/10. See *the note*.

Begotten, *pp.* obtained, 169/30, 42.

Behouable, *adj.* fitting, 155/10.

Belte, v. to shear the buttocks and tails of sheep, 40/24. *Burl* is used in the same sense; see *belt* and *burl* in *Old Country Words*, ed. Britten, pp. 134, 136.

Belybandes, *s. pl.* belly-bands for a horse in a cart, 5/28.

Bende, *adj.* bent, 3/49; *as s.* bent piece, 4/33.

Bendfoder, *s.* fodder of straw and hay mingled, *note to* 6/27; p. 131.

Be-pysse hym-selfe, give out moisture, 25/27.

Bere-barleye, *s.* a kind of barley, 13/26. A reduplicated word. *Bere* is the same as *bar-* in *bar-ley*. A.S. *bere*, barley.

Bernard, St., 156/25, 164/10.

Best lykinge, *adj. superl.* goodliest, best in appearance, 48/13.

Besyde, *prep.* on the one side, sideways out of, 139/17.

Better, *adj. compar.* 5/12.

Beyked, *pp.* warmed, dried, 24/23. M.E. *beken*, answering to an A.S. form *bécan** (not found), formed as a secondary verb, by vowel-change, from A.S. *bóc*, pt. t. of *bacan*, to bake. So also *lay* from *lie*, *set* from *sit*, etc. See *beken* in Stratmann, who refers to Le Bone Florence, l. 99, Iwain and Gawain, l. 1459, O.E. Homilies, i. 269, and Test. of Creseyde, 26.

Beykyng, *s.* warming, drying, 24/12. See above.

Beytynge, *pres. pt.* feeding, lit. baiting, 22/12.

Bier, s. buyer, 134/30.

Bigge, *adj.* big, large (with reference to clods), 10/4.

Blacke-thorne, s. blackthorn, 124/14.

Blankettes, s. *pl.* blankets, 146/79.

Blend-corn, s. wheat mixed with rye, 34/19. (*Blend* = blended.)

Blesse, *v.* to bless, 146/2.

Blome, *pr. pl.* bloom, 24/16.

Bloude, s. blood, 145/8; also the name of a sickness among sheep, 48/2.

Bloud-yren, s. bleeding-iron, lancet, 58/29.

Blyssomme, *v.* to copulate, said of sheep, 37/14. A ewe is said to be *blissom*, i.e. blithe-some, eager. Cf. *lissom* = lithe-some.

Bobbed, *pt. pl.*, struck, 166/29.

Bodkyn, s. bodkin, 142/6.

Boget, s. a budget, wallet, 142/1.

Boke, book, 3/2, etc.; bokes, *pl.* 142/4.

Bolles, s. *pl.* pods, 146/50. Lit. "swellings;" see below. Cf. Du. *bol*, swollen.

Bolne, v. to swell, 128/29; bolneth, *pr.* s. swells, 128/21. Cf. Swed. *bulna*, Dan. *bulne*, to swell.

Bolster, s. place of support, 4/51. The bed of a timber carriage is called a *bolster* (Wright).

Bord-clothes, s. *pl.* table-cloths, 146/45.

Borde, s. board, 122/27.

Bores, s. *pl.* boars, 121/9.

Bottelles, s. *pl.* bottles, 141/69.

Bottes, s. *pl.* bots, a kind of worms troublesome to horses, 102/1.

Bowes, s. *pl.* boughs, 122/21.

Bowes, s. *pl.* the bent pieces of wood (beneath the yoke) which pass round the necks of yoked oxen, 5/3. Usually called *oxbows*, as in Tusser.

Bracer, s. bracer, armour for the arms, 142/3. See Chaucer, C.T. 111.

Braked, *pp.* bruised in a brake or machine for crushing flax, 146/42.

Breade-come, s. corn to be ground to *bread meal*, for making brown bread, 20/16. See note to P. Plowman, C. ix. 61.

Breake thy faste, *phr.* breakfast, 149/8.

Breaketh, *pr.* s. breaks in, 120/3.

Brede, s. breadth, 110/3, 132/18. A.S. *brædu*.

Brekefaste, s. breakfast, 146/12.

[151]Bren, v. burn, 27/10; brenne, 131/2.

Brode, *adj.* broad, 2/14.

Brodye, *adj.* ready to lay (as hens), lit. brood-y, 146/24.

Broken-wynded, s. a being broken in the wind (said of a horse), 85/1.

Brome, s. the plant broom, 44/4.

Brouse, s. small sprigs which the cattle eat, 132/3; and see *notes to* 38/3, 126/9. O. F. *broust*, a sprig.

Brouse, v. to browse, eat off, 131/3. Derived from the sb. above.

Broyse, *imp.* s. bruise, 59/12; broysed, *pp.* 6/30.

Brue, v. to brew, 146/15.

Brumentes, s. *pl.* inventories, 152/5. Roquefort gives: '*Brevement* [obviously an error for *Brevement*], état de dépense, mémoire, agenda, bordereau.' He also notes *breumen*, used for *brevement*, briefly. Hence *brument* is for *brevement*, i.e. short list, abstract.

Brused, *pp.* bruised, 129/4.

Bryckle, *adj.* brittle, 100/8.

Bryne, s. brine, 44/8.

Brynke, s. brink, brim, top, 148/3.

Bryse, *imp.* s. bruise, 129/3. See Broyse.

Buddes, s. *pl.* buds, shoots, 126/11.

Bukler, s. buckler, 142/3.

Bulder-stones, s. *pl.* smooth large round stones, 15/28.

Bull, s. harrow-bull, 15/9. See Harowe-bulles.

Bulleys, s. *pl.* bullaces, 136/4, 140/1.

Bunnes, s. *pl.* dry stalks, 70/9. "*Bun*, a dry stalk;" Wright. Cf. Gael. *bun*, a root, stock, stump; *bunan*, stubble.

Burges, *pr.* s. buds, burgeons, 135/8.

Burthen, s. crop, 12/21.

Bussheles, s. *pl.* bushels, 12/8.

Busshell-pokes, s. *pl.* bags or sacks holding a bushel, 141/69.

Bustardes, s. *pl.* bustards, 146/29.

But, *prep.* except, 122/1; but and, *conj.* if, 44/2.

By, *v.* buy, 56/5; bye, 148/36.

By and by, *phr.* exactly, distinctly, in order one after the other, 126/15; immediately, 42/8. See Wright's Gloss.

Byd, *v.* to bid, invite, 152/18.

Byer, s. buyer, 118/6.

Bygge, s. bigg, the name of a kind of barley, 13/27. *Bigg* occurs as the name of a kind of barley A.D. 1474–5; see Rogers, *Hist. Agric.* vol. iii. Icel. *bygg*, Dan. *byg*, barley.

Byghte, s. (bight), bend, 132/6.

Byrdes, s. *pl.* birds, chickens, 146/30.

Caluary, Calvary, 166/32.

Cambrydge-shyre, 2/27.

Camborell, s. the hock of an animal, 107/3. Usually *cambrel* or *gambrel*.

Can, *pr.* s. knows, 52/7; *pr. pl.* 147/26.

Candell-lyghte, s. candle-light, 149/5.

Candelmas, s. the day of the purification of the Virgin, Feb. 2, 134/22.

Canker, cancer, a disease of horses, *note to* 83/1; p. 141.

Cannes, s. *pl.* cans, 141/68.

Capitayne, s. captain, 167/28.

Carte-ladder, s. a frame-work behind a cart, 5/27. See *carte-ladders*, 5/30.

Cart-sadel, s. the small saddle placed on a horse in the shafts, 5/27.

Caryage, s. traffic of carts, 128/12.

Caryen, s. carrion, 6/34, 58/10.

Casses, s. *pl.* the name of a kind of apple, 130/4. Roquefort gives *casse*,

as meaning an oak. Cf. Low Lat. *casnus*, F. *chêne*, an oak.

Caste, *v.* to swarm, as bees, 122/6; caste, *pp.* thrown over, as ploughed earth, 33/4.

Castynge, *s.* casting, 13/16. See 13/13.

Cattell, *s.* cattle, 37/2.

Cayphas, Caiphas, 166/27.

Chafed, *pp.* heated, over-ridden, 85/5.

Chafynge, *pres. pt.* growing warm, 88/2.

Chall-bones, *s. pl.* jawbones, 86/3.

Challes, *s. pl.* jaws, 75/3. *Chall* = *jowl*; see *jowl* in my Etym. Dict.

Champyon, *s.* flat, open, said of country, 66/15. (The same as *champaign*.) See Tusser's Husbandry.

Chapmannes, *s. gen.* merchants, purchasers, 118/4.

Chapyter, *s.* chapter, 141/13; *pl.* chapyters, 141/3.

Charte, *s.* cart, 19/5.

Cheape, *adj.* cheap; *better cheape*, cheaper (where *cheap* was orig. a

sb.), 5/13.

Chekyns, s. *pl.* chickens, 146/89.

Chepeth, *pr.* s. bargains for, 157/27.

Cheryes, s. *pl.* cherries, 136/3, 140/1.

Chesse, s. chess, *prol.* 15.

Chesses, s. *pl.* rows, *note to* 125/4. A *chase* is "a row"; see *Old Country Words*, ed. Britten, p. 59.

Chowe, v. chew, 23/11; chowyng, *pr. pt.* 79/7.

[152]Chrisostome, St. Chrysostom, 155/16; Crysostome, 156/30.

Churle hempe, s. male hemp (so called), 146/58.

Chylturne, s. the name of a kind of soil, 2/5. See *note*. We find *Ciltern* as a place-name in the A. S. Chron. an. 1009. And see *Old Country Words*, ed. Britten, p. 11.

Chyne, s. the chine, back, 87/1, 119/4.

Chynynge, s. cracking, 138/30. A. S. *cínan*, to crack. Cf. E. *chine*, *chink*.

Clarkes, s. *pl.* clerks, scholars, 7/15.

Clayenge, *s.* putting on the clay, 138/33.

Cleauynge, *s.* cleft, 138/29.

Cleese, *s. pl.* claws, 64/2; clese, 47/3, 9. (Properly *clees*.)

Clerkes, *s. pl.* scholars, 166/39.

Cley, *s.* clay, 2/4.

Close, *s.* an inclosure, 66/17; closes, *pl.* 123/2.

Clothes, *s. pl.* cloths, 146/79.

Clothe-makers, *s. pl.* cloth-makers, 146/81.

Clot, *s.* clod, 15/47; clottes, *pl.* 15/14.

Clotty, *adj.* lumpy, full of clods, 15/45.

Clouen, *pp.* cloven, divided, 136/20.

Clouen-footed, *adj.* cloven-footed, 146/27.

Clout, *pp.* clouted, strengthened with nails or pieces of iron, 5/18.

Cloute, *s.* rag, 64/9.

Cockole, *s.* corn-cockle, 20/13.

Cocledrake, *an error for cocle, drake, two distinct words*; cocle = corn-cockle, 20/3. See Drake; and see above.

Codde, s. cod, 57/5; a pod, 29/11 (where *coddes*, pl. would be better); *coddes*, pl. pods, 20/11.

Codde, v. bear fruit (said of peas), 12/38. Cf. *peascod* = pea-pod; see above.

Coffyns, s. pl. baskets, 166/21.

Cogges, s. pl. cogs, 134/9. "But the *cogge-whele* in a corne-mylne is a great helper, if it be well pycked [clean cut], well *cogged*, and well roned; sixe rones and xlvi. *cogges* are best for a great ryuer;" On Surveying, c. 39. Thus the *rungs* are the divisions of the smaller, and the cogs of the larger wheel, at the circumference.

Coke, s. another name for the plough-ear, 3/5. Perhaps connected with *Cokers*, iron rims round clogs, and *calkins*, *cawkins*, the parts of a horse-shoe turned up and sharpened to prevent slipping (Wright; Gloss.)

Coke, s. a piece of iron used instead of a plough-foot, 4/46. See above.

Cole, s. coal, 19/3.

Coltes euyll, s. a disease in colts, 101/1. See G. Markham; Husbandry, b. i. c. 32.

Combe, s. comb, 142/5.

Commons, s. *pl.* common pasture-grounds, 6/10.

Common weale, s. general advantage, 151/22.

Compasse, *adj.* circular, encompassing, 136/11.

Conclusion, in, finally, at last, 132/18.

Connyngge, s. knowledge, 141/22.

Content, *adj.* pleased, 120/17.

Conuenyente, *adj.* fitting, *prol.* 14, 145/15, 146/75.

Conuocation, s. gathering, 155/3.

Copyoke, s. part of the harness for a waggon, 5/5. Wright gives *cop*, (1) top ... (7) the part of a waggon which hangs over the thiller-horse, (8) the beam placed between a pair of drawing oxen. See Yoke.

Cordes, s. *pl.* cords, a disease in front of a horse's fore-legs, 92/1.

"Cords, or string-halt, is an unnaturall binding of the sinews;" G. Markham, Husbandry, b. i. c. 64.

Corne, s. kind of corn, 32/2; cornes, *pl.* grains, 15/4.

Corser, s. a horse-dealer, 119/15, 120/4. We also find *scorser* in the same

sense.

Cotes, *s. pl.* coats, 151/13.

Couer, *v.* cover, a term applied to collecting sheaves by tens, two of them covering the other eight by being laid across, 31/2.

Couerlettes, *s. pl.* coverlets, 146/80.

Countre, *s.* county, 3/7; countreys, *s. pl.* counties, 2/2, 35/6; countreyes, 2/28, 3/8.

Courbe, *s.* a curb, a kind of lameness in horses, 107/l.

Cowpers, *s. pl.* coopers, 134/7.

Crabtree, *s.* crabtree, 124/5; crabbe-tree, 137/11.

Cranes, *s. pl.* cranes, 146/29.

Cratches, *s. pl.* racks, mangers, 70/44. *F. crèche.*

Cratches, *s. pl.* scratches, a disease in a horse's pasterns, 112/1.

Credence, *s.* credit, belief, 141/18.

[153]Crofote, *s.* crowfoot, 15/22. A *crowfoot* is a *Ranunculus*; see Dict. of E. Plant-names.

Croke, *pr. pl.* crook, bend, 27/12.

Croked, *adj.* crooked, 3/39.

Cromely, *adj.* liable to crumble, 100/6.

Croper, *s.* the crupper, 105/2.

Croppe, *v.* to crop, to cut off the top-most shoots or the sprigs, 131/1.

Croppes, *s. pl.* shoots, sprigs, 44/4.

Crosse, *adj.* going across, 5/22.

Crume, *s.* crumb, 11/23.

Cudde, *s.* cud, 17/33.

Culture, *s.* coulter, 3/6, 34, 48; 63/4.

Cure, *s.* endeavour, 146/2.

Currante, *adj.* running, moving, 128/4; sloping downwards, 128/8.

Customers, *s. pl.* customers, 119/13.

Damme, *s.* dam, mother (said of a mare), 68/75.

Dampsons, s. *pl.* damsons, 136/4, 140/1.

Darbyshyre, 17/21.

Darnolde, s. darnel, 20/4; dernelde, 20/21.

Dauyd, David, 156/34, 168/17.

Deceypt, s. deceit, 146/102.

Declared, *pp.* explained, 147/28.

Dee-nettylles, s. *pl.* purple dead-nettles, 20/47.

Defautes, s. *pl.* defects, faults, 141/54.

Departe, v. to part, separate, 145/15.

Dernelde, s. darnel, 20/21.

Detters, s. *pl.* debtors, 170/11.

Dettes, s. *pl.* debts, 170/10.

Deuyded, *pp.* divided, *prol.* 18, 11/15.

Dewbolne, s. a disease; lit. "swollen with dew," 60/1. *Bollen* = swollen.
"Dewboln, a swelling, beginning at the neather part of the dewlap;" G.
Markham, Husbandry, c. 37 (bk. ii.).

Dewlappe, s. dewlap, 59/10.

Discretion, s. discernment, wisdom, 11/1; discreation, 146/122.

Displeasure, s. displeasure, offence, 153/22.

Disport, s. sport, 153/11.

Dockes, s. *pl.* docks, 20/3, 12.

Dodder, s. a kind of weed, 20/47. See Dict. of E. Plant-names, p. 154; and *doder* in Turner's Names of Herbes.

Dogfenell, s. stinking chamomile, *Anthemis Cotula*, 20/4, 32. See Dict. of E. Plant-names.

Domynation, s. dominion, power, 54/22, 152/30.

Dongynge, s. manuring, 13/4.

Dounged, *pp.* manured, 13/2.

Dout, *imp.* s. doubt, 151/27.

Douues, s. *pl.* doves, 17/34.

Dowles, s. *pl.* tholes, pegs, 5/9. "*Doul*, a nail or pin sharpened at each end;" Wright. "*Tholle*, a cart-pynne;" Palsgrave.

Dradde, *pp.* dreaded, 167/8.

Drake, *s.* a kind of darnel, 20/17. Also called *drawk* (Wright); and see E. Plant-names, p. 159.

Draughte, *s.* a team of horse or oxen, 22/10; a manner of drawing, 15/22.

Dresse, *v.* to prepare, by cutting off all small twigs, 132/5.

Drone, *s.* a drone, 122/49.

Duetie, *s.* debt, 157/19.

Dunne, *adj.* dun, brown, 34/40.

Dychynge, *s.* ditching, 124/2.

Dysheryte, *v.* to disinherit, 153/24.

Dyssheborde, *s.* dish-board, dresser, 146/9.

Dystaffe, *s.* distaff, 146/46.

Ebbe, *adj.* shallow, 33/4.

Ecclesiastici, *gen. s.* of Ecclesiasticus, 169/35.

Eddered, *pp.* bound at the top of the stakes, 126/7. See *yeather* in Ray, Gloss. B. 15, p. 75.

Edderynge, *s.* the binding at the top of stakes used in making hedges, also called *ether*, 126/6; edderynges, *pl.* 126/14.

Eest, *s.* east, 133/20.

Effectually, *adv.* sincerely, 145/16.

Ellore, *s.* the elder tree, 126/2. Usually *eller*, which also means the alder; see E. Plant-names, p. 168.

Elne, *s.* an ell, 15/23.

Encrease, *v.* increase, 17/18.

Endent, *v.* indent, 23/15.

Endure, *v.* to last, 148/36.

Enfecte, *adj.* infected, 58/12.

Enforme, *v.* inform, 11/29, 155/8; enfourme, teach, tell, 134/26.

Englysshe, English, 166/8.

Ensample, *s.* example, 36/9.

Entente, s. purpose, 7/11.

Enterfyre, s. interference of the feet, the knocking of one foot against the other, 109/1. See [the note](#). "*Enterfayring* is hewing one leg on another, and striking off the skin;" G. Markham, Husbandry, c. 58.

Ere, *conj.* before, 15/35; er, 36/2.

[154]Eschewe, v. to eschew, 146/107.

Estate, s. state, condition, 70/28; estates, *pl.* wealthy persons, 153/9.

Euery, *adj.* every, 127/40.

Ewerie, s. ewery, place for pitchers, etc.; [note to 140/8](#).

Exaltation of the holye crosse, i.e. Sept. 14, 37/16.

Expende, v. to spend, 147/13.

Extende, v. to extend, reach to, 147/14.

Eyen, s. *pl.* eyes, 48/6; eien, 48/8.

Faculty, s. ability, wealth, 147/18.

Facyons, s. *pl.* fashions, kinds, 2/3.

Faldynge, s. a kind of frieze, or rough cloth, 44/14. See Chaucer, C. T. 393.

Falowe, v. to plough, 16/3. See below.

Falowynge, s. ploughing land for the first time (for wheat), 4/42. See 16/3.

Fan, v. to winnow corn, 35/6; fande, pp. 35/10.

Farcyon, s. the farcy, a disease of horses, in which swellings appear on his body, 93/1. Cf. F. *farcen*, to stuff.

Faste, adv. very near, close, 25/32.

Fayne, adj. obliged, compelled, 151/14.

Feitergrasse, s. the name of a kind of grass (spelt *fettergrass* in ed. 1598), 59/11.

Felle, v. to fell, 131/1.

Felow, s. fellow, i.e. neighbouring furrow, 9/9.

Fellyes, s. pl. pieces of wood joined together to make the circle of a wheel, 5/9.

Felly-fole, s. filly-foal, filly, 68/52.

Female hempe, s. wild hemp, 146/57.

Fenbrede, s. mud-board, or mould-board, 3/4, 27. See note to 3/1. *Fen* = mud; as commonly in M. E.

Fence, v. to form a fence, 125/5.

Fenel-sedes, s. *pl.* fennel seeds, 20/18.

Ferny, *adj.* covered with ferns, 50/10.

Ferre, *adv.* far, 48/11, 150/6, 164/8.

Ferthermore, *adv.* furthermore, besides, 151/17.

Fetelockes, s. *pl.* fetlocks, 99/3.

Fette, *pt.* s. brought, 166/34.

Fettred, *pp.* fastened together, bound, 5/10.

Filberdes, s. *pl.* filberts, 136/3.

Flaine, *pp.* flayed, 58/21. See *Fley*.

Flanke, s. flank, 85/4.

Flasshes, s. *pl.* marshy places, 70/8. The usual sense is "pool."

Flaxen wheate, s. flaxen wheat, a kind of wheat, 34/23, 25.

Flayle, s. flail, 5/33.

Fley, *imp.* s. flay, 38/11; *spelt* flee, 58/8.

Flokes, s. *pl.* flukes, 56/16.

Floures, s. *pl.* flowers, 156/6.

Flyntered, *pp.* said of "small corn wrinkled and dried," 34/43. Cf. *flinders*, fragments; and cf. *splintered*.

Flytte, *imp.* s. remove, 148/15; flyte, v. 18/3; flytteth, *pr.* s. 18/28. Lit. "flit."

Fodered, *pp.* foddered, fed, 70/40.

Folden, *pp.* folded, 52/6.

Foled, *pp.* foaled, 118/10.

Foole, s. foal, 68/7, 11; fools, *pl.* 56/4.

Fooled, *pp.* foaled, 68/13.

Foolynge-tyme, s. foaling time, 68/40.

For, *prep.* against, to prevent, 18/33, 32/8, 35/8, 44/15, 51/9, 52/1, 70/46,

139/19. (Observe this use.)

For nothyng, *phr.* on no account, 124/14, 138/10.

Forecroppe, *s.* fore-crop, a part of a cow or bullock, 57/2. I learn that the *fore-crop* is the upper part of the fore quarter of an ox, and lies between the neck and the sirloin. "... it shews he is wel tallowed, and so doth the *crop* behind the shoulders;" Markham, Husbandry, Of Oxen.

Fore-wedge, *s.* fore-wedge (before the coulter), 4/23.

Forowe, *s.* a furrow, 4/6.

Forther, *adj.* front, foremost, 92/2. "*Forther-fete*, the forefeet;" Wright.

Fortune, *v.* to chance, happen, 3/1, 120/17, 124/38, 153/24.

Fote, plough-foot, 4/12. See Plough-fote.

Fote-teame, *s.* (apparently) the end of the drawing-gear which is fastened to a plough or harrow, 4/37, 15/12. See Wrethyng-temes.

Foughten, *pp.* fought, 169/11.

Foule, *s.* an ulcer in a cow's foot, 64/1.

Freeholders, *s. pl.* freeholders, 130/22.

Freteth, *pr. s.* eats away, 20/7.

Fretter, s. a corrosive, 43/5.

Fullymartes, s. pl. polecats, 146/31. M.E. *fulmart*.

Fyfte, *adj. num.* fifth, 75/3.

Fylberdes, s. pl. filberts, 140/4.

Fyled, *pp.* defiled, dirtied, 41/1, 45/4.

[155]Fyllettes, s. pl. fillets, 76/6. "*Filet*, the fillet of a beast;" Cotgrave.
"*Fillets*, in a horse, are the foreparts of the shoulder next the breast;"
Bailey's Dict. vol. i. ed. 1735.

Fynde, v. to provide with, furnish, 153/20.

Fyre-wodde, s. fire-wood, 132/2.

Fysking, s. fidgeting, roaming about, 45/2. See examples in my note to P.
Plowman, C. 10/153.

Fytches, s. pl. vetches, 20/40, 70/8.

Garches, s. pl. *an error for* garthes, i.e. hoops, 134/7. See Garthe-webbe.

Garniter, the officer who had care of the granary, *note to* 140/8.

Garthe-webbe, s. webbing for a girth, 10/23. "*Garth*, a hoop or band;" Wright. See Garches. A *girth-web* is mentioned A.D. 1502; see Rogers, Hist. Agric. vol. iii.

Geare, s. gear, implements, 5/2; gere, 142/7.

Geld, *pr. pl.* cut too high (said of beans), 29/9.

Gelly, s. jelly, 44/7.

Gete, *pp.* gotten, taken up, 129/11; gette, gotten from, taken from, 137/7. A.S. *geten*, *pp.*

Gethereth, *pr. s.* gathers, 28/5.

Gise, s. guise, fashion, way, 35/8.

Glauder, s. glander, usually in the plural, 87/2. See below.

Glaunders, s. glanders, a disease in the glands, 86/1.

Gleyd, s. kite, 146/31. A S. *glida*.

Glose, s. gloss, comment, 168/34.

Glotomy, s. gluttony, 152/23.

Gloues, s. *pl.* gloves, 142/3.

Gnappe, *v.* to bite slightly; gnappe of, rub off with their teeth (said of horses), 93/6. The same as *knepe*, to bite slightly, in Best's Rural Economy in Yorkshire (Surtees Society); mod. E. *nip*.

Golds, *s. pl.* corn marigold, 20/25; gouldes, 20/4. See Ray, Gloss. B. 16, p. 83; Tusser, note to 39/21.

Gore, *v.* to gore, 70/43.

Gostely, *adj.* spiritual, 167/38.

Goten, *pp.* gotten, 154/9.

Gouldes, *s. pl.* corn marigolds, 20/4; golds, 20/25.

Goute, *s.* gout, 65/1.

Gowty, *adj.* gouty, 56/6.

Goyng vppon, walking about upon the ground, 18/23.

Graffe, *v.* to graft, 136/6.

Graffe, *s.* a graft, slip, 136/17.

Graffyng-sawe, saw for grafting, 136/7.

Grammer-schole, *s.* grammar-school, 147/11.

Grasier, s. grazier, 40/1.

Grauelynge, s. graveling, caused by gravel in a horse's foot, 114/1.

Grayned, *pp.* forked at the top, 41/9. "*Grain*, a prong of a fork;" Wright. (Common). "*Grain-staff*, a quarter-staff with a pair of short tines at the end, which they call *grains*;" Ray, Gloss. B. 16, p. 84.

Greate; a greate, by wholesale, 134/18.

Gregorye, St. Gregory, 162/12; Gregory, 155/24, 161/15, 165/26, 167/6.

Grese, *v.* to grease, 40/24.

Greued, *pp.* grieved, 147/15.

Gristell, s. gristle, 89/2.

Grombalde-brydge, Grimbold Bridge, near Knaresborough, 79/10.

Grosse sale, wholesale, 36/25.

Grote, s. groat, 20/15.

Gurthe, s. girth, 142/5.

Gyrre, s. a disease of cattle, probably giddiness, 70/33. Cf. F. *girer*, to turn.

Gyse, s. guise, way, custom, 133/1.

Hachet, s. hatchet, 127/2.

Hades, s. *pl.* strips of greensward, 6/17. "*Hade*, a ridge of land, a small piece of greensward at the end of arable land;" Wright.

Half-throne, *v.* to cover sheaves in some particular manner, 31/3. It is believed to be the same as the Shropshire *hackle*, which is to put four sheaves of wheat into a shock, and then to place another sheaf (upright) with the ears downwards, on the top. This agrees with *covering* except in the use of 4 sheaves for 8.

Halomshyre, Hallamshire (in which is Sheffield), 17/21.

Halte, *v.* to go lamely, 98/5.

Halter, s. halter, 142/2.

Halue, s. half, 127/4.

Hamper, s. hamper, basket, 11/23.

Hampole, Richardus de, 165/39.

Handbyll, s. small bill-hook, 127/2.

Handel, *v.* to handle, 40/24.

[156] Handsome, *adj.* handy, convenient, 24/22.

Harde, *pp.* heard, 164/30.

Harde by, *phr.* close, 129/4.

Harowe-bulles, *s. pl.* chief pieces of timber composing an ox-harrow, 15/6.

Harowed, *pp.* harrowed, 15/2.

Harowe-tyndes, *s. pl.* tines or prongs of a harrow, 15/10.

Hasell, *s.* hazel, 24/16, 124/5.

Hassell, *adj.* stiff, said of a soil; see it partially defined in [note to 2/6](#).
"Hazole, stiff, as clay; Essex."—Wright. "A *haisel* mould, which I count to be one of the best wealdish moulds, being a compound mould, and very good for marle."—G. Markham, *Inrichment of the Weald*, 1649, p. 9.

Hasty, *adj.* early, 12/39.

Hatched, *put for* hatchet, [note to 46/3](#). "Brains of a hatchet," a term for the oily substance obtained by burning linen on the head of a hatchet.

Hatte, *s.* hat, 142/2.

Haue, *v.* take, 58/12.

Hawdod, s. corn bluebottle, *Centaurea Cyanus*, 20/28; haudoddes, pl. 20/4. Cf. *hardewes*, a name for the wild succory (*Cichorium Intybus*) in Turner's Names of Herbes.

Hawe, s. an excrescence in the eye of a horse, 89/1.

Hearbgrace, s. herb-grace, rue, *note to 144*.

Heare, s. hair, 64/5, 98/4; heares, pl. 47/5, 11.

Hearynges, s. pl. herrings, 36/10.

Hecheled, pp. heckled, combed, 146/42.

Hedge-rote, s. hedge-root, stump, 132/12.

Hedgyngbyll, s. bill for hedging, 5/32.

Heed, s. head, 47/4, 102/3.

Heed, *pr. s. subj. 2 p.* behead, cut off the top, crop, 132/9; heeded, pp. 132/15.

Heeth-grounde, s. ground covered with heather, 2/7.

Helewedge, s. heel-wedge (behind the coulter), 4/23.

Helpe, v. mend, cure, 58/2.

Herdman, s. herdsman, 6/10; herdeman, 123/15.

Heringes, s. *pl.* herrings, 36/12.

Herode, Herod, 166/27.

Hert, s. heart, middle, 100/4; herte, 114/3.

Hey, s. hay, 23/4, 66/14; heye, 146/85.

Hey-cockes, s. *pl.* haycocks, 25/15.

Hey-rope, s. hay rope, 64/5.

His, *pr. gen.* its, 9/8.

Hode, s. hood, 142/2.

Hogges, s. *pl.* hogs, 121/9.

Hole, *adj.* whole, healthy, 149/13.

Hole-footed, *adj.* whole-footed, web-footed, 146/26.

Holer, *adj. compar.* more whole; healthier, 149/13.

Hole-straw wheat, wheat with a whole or solid straw, *note to* 34/43.

Holmes, *s. pl.* put for *homes* = hames, 5/25, 15/41. See Hombers.

Holpen, *pp.* helped, cured, 61/6, 82/2.

Holsome, *adj.* wholesome, 25/18.

Holy bread, *s.* ordinary leavened bread cut into small pieces, blessed, and given to the people, 11/18. See note to P. Plowman, C. xvi. 210.

Holye, *s.* holly, 124/5.

Holyrode-day, the day of the holy cross, Sept. 14 (see 17/16), 134/21.
See Phillips' Dict. ed. 1706.

Hombers, *s. pl.* horse-collars, 5/24, 15/41. Also called *hamberwes*, *hamboroughs*; from *hame*, one of the bent pieces of wood to which the trace is fastened, and A.S. *beorgan*, to protect. Lit. 'hame-protectors.'

Honger, *s.* hunger, 30/14.

Hopper, *s.* a seed-basket, 10/22, 25; 34/10. M.E. *hoper* (P. Plowman).

Horne, *s.* horn, 142/3.

Horse, *s. gen.* horse's, 82/1, 91/1.

Horse-harowes, *s. pl.* harrows drawn by horses, 15/15.

Horse-leche, *s.* horse-doctor, 120/6.

Horse-mayster, s. horse-master, 120/1.

Houe, s. hoof, 78/6, 98/2.

Hoystynge, s. coughing, 59/3. '*Hoist*, a cough; East.'—Wright.

Hucbone, s. hip-bone, 57/3. More commonly *huckle*.

Hurdes, s. *pl.* hards, coarse flax, 146/39.

Hurdels, s. *pl.* hurdles, 18/35.

Husbandes, s. *pl.* husbandmen, 3/1.

Huske, s. husk, 14/12.

Huswife, s. housewife, 148/1.

Hyer, higher, *prol.* 33.

Hynder, *adj.* latter, 148/11.

Iagged, *adj.* jagged, 20/26.

James, St., 169/12.

Ielly, s. jelly, 58/23.

[157]leoperdy, s. jeopardy, peril, 5/13, 139/2.

Iherome, St. Jerome, 155/1, 161/20; Jerome, 168/7.

In lyke, alike, 25/6.

In regarde, *phr.* for his part, lit. according to his estimation, 153/6.

Inam, *applied to* wheat, *note to* 9/13. Cf. "*Innom barley*, barley sown the second crop after the ground is fallowed; *North*."—Ray, Gloss. B. 15, p. 50.

Infecte, infected, 164/29.

Infydeles, s. *pl.* infidels, 166/45.

Inke, s. ink, 142/4.

Intend, *pr. pl.* intend, 148/1.

Inuentorys, s. *pl.* inventories, 151/2.

Iob, Job, 156/7.

Iohan, John, 165/34.

Isodorus, St. Isidore, 164/18; 165/37, 49; 169/33; Isodore, 165/29.

Judas, 166/25.

ludges, *s. pl.* castles (in chess), *prol.* 20.

Kedlokes, *s. pl.* charlock, *Sinapis arvensis*, 10/13, 20/3, 9. Also called *cadlock*, *cadlick*, *chadlock*, *chedlock*, *carlock*, *charlock*, *callock*, etc.

Kelles, *s. pl.* cases of maggots, 18/10; gossamer-threads, 54/22. "Kells, cones of silkworms; *kell*, a film over the eyes;" Wright. The usual sense is 'caul.'

Kente, Kent, 2/15.

Kerchef, *s.* kerchief, handkerchief, 142/1.

Keys, *s. pl.* part of a cart, 5/22.

Knolles, *s. pl.* knolls, mounds, lumps, 128/29.

Knowen, *pp.* known, 8/2.

Knyfe, *s.* knife, 142/6.

Knytte, *pp.* joined together as a swarm of bees, 122/9, 22; *knytte*, *v.* to join, 122/10.

Kydde, *v.* to bind up faggots in bundles, 131/7, 132/7. See below.

Kyddes, s. *pl.* faggots, 5/29. "*Kydde*, a fagotte;" Palsgrave.

Kyd-wodde, s. faggot-wood, 134/20.

Kye, s. *pl.* cows, 56/7, 146/10. A. S. *cý*, *pl.* of *cú*.

Kylde, *pp.* killed, 103/6.

Kynde, s. nature, 128/23.

Kyrfe, s. incision, 136/10. "*Kerf*, an incision;" Wright. Derived from A.S. *ceorfan*, to carve, to cut. Spelt *kerfe* in Ray, Gloss. B. 16, p. 85.

Kyrtels, s. *pl.* kirtles, skirts, 151/16.

Lampas, s. an excrescence of flesh above the teeth in horses, which often prevents their eating, 81/1. "*Hava de bestias*, the *lampas*, a disease in the mouth of beasts, when such long barbles grow in their mouthes, that they cannot well feed;" Minsheu, Spanish Dict.

Landes, s. *pl.* 5/4. Evidently some part of the gear for ploughing, but I can find no such word. Perhaps an error for *bandes*, i.e. bands. Mr. Peacock, in his Glossary of Manley Words, has—"Lanes, Lains, an iron ring at the end of the beam of a plough to which the horses are yoked." Perhaps this is it.

Landes, s. *gen.* field's, 2/17; landes, s. *pl.* ridges, 13/7.

Lankesshyre, Lancashire, 2/26.

Lanses, *s. pl.* shoots, 138/1.

Lathe-legged, *pp.* slender-legged, 78/4.

Lathes, *s. pl.* laths, 15/9.

Laude, *s.* praise, 163/1, 167/17.

Lazare, Lazarus, 166/22.

Ledde, *pp.* carried, 28/12.

Ledder, *s.* leather, 10/23.

Lees, *s. pl.* leas, pastures, 148/18.

Leisshe, *s.* leash, 142/3.

Lene, *v.* to lean, 124/35.

Lenger, *adj. compar.* longer, 3/38, 3/55, 70/13; *adv.* 67/4, 128/32.

Lente-corne, *s.* Lent corn, spring corn, 148/7.

Let hym blode, bleed him, 48/7.

Let, *v.* hinder, 24/19: lette, *pr. pl.* 82/2, 164/1.

Lette, s. hindrance, 135/6.

Leue, v. leave off, 41/15.

Leue, s. leave, 143/7.

Leuse, v. to loosen, 126/16, 129/10.

Ley, v. to lay, lay eggs, 146/23.

Leycestershyre, 2/26.

Leye-hey, s. meadow hay, 25/34.

Leys, s. *pl.* pasture-grounds, 6/17, 8/5.

Leysshe, s. leash, 10/25.

Like, *pr. pl.* thrive, 53/9.

Linsede, s. linseed, 146/53.

Lockes, s. *pl.* pieces torn off a fleece, 146/79.

Lode, v. load, carry, 32/2.

Lodynge, s. loading, 22/11.

Loken, *pp.* locked or closed up, 146/53. See [note](#).

Lollers, *s. pl.* lollards, 166/45.

[158]Long-eare, *s.* long-ear, a kind of barley, 13/22.

Longe-rained, *pp.* long in the reins, 78/2.

Longe-soughte, *s.* lung disease, 59/2. A.S. *suht*, disease (Grein).

Loode, *v.* to carte, 146/87.

Loppe, *v.* to lop, 132/1.

Lose, *adj.* loose, 27/4.

Louyngely, *adv.* lovingly, kindly, 152/16.

Lowe-brawned, *pp.* strong in the lower muscles, 75/2.

Lower, *adj. compar.* lower, 125/5.

Lowsy, *adj.* full of lice, 117/1.

Luke-warme, *adj.* lukewarm, tepid, 44/12.

Lye, *s.* urine, [note to 44/8](#). Cf. 1 Hen. IV. ii. 1. 23. O.F. *lie*, lees.

Lyfte, *adj.* left, 28/4.

Lyke, v. to thrive, 57/10, 123/14, 140/8.

Lyncoln, 2/27.

Lyne, s. measuring line, 124/28.

Lyngel, s. a shoemaker's thread, 142/6. "*Lyngell*, that souters sowe with, *lignier*;" Palsgrave.

Lyn-pinnes, s. *pl.* linch-pins, 5/19. See *Linchpin* in my Etym. Dict.

Lytter, s. litter, straw for a horse's bed, 100/3.

Lyuer, s. liver, 55/15.

Malander, s. a sore place on the inside of the fore-leg of a horse, 94/1. "*Malandres*, the malanders, a horses disease;" Cotgrave. "*Malendre*," the same.

Male, s. bag, pack, portmanteau, 142/2.

Mall, s. a mallet or club, 126/14; malle, *pl.* 15/46.

Mallet, s. mallet, wooden hammer, 136/15.

Malte, s. malt, 146/14.

Mane, s. a piece of grass left unmown, 23/17.

Maple, s. maple, 126/3.

Marke, St. Mark, 170/3.

Marle, s. rich earth used as manure, 2/6; a blue marble-like earth, *note to 16/29–35*.

Marley, s. marl, 138/26. See above.

Marre, v. mar, spoil, 70/50.

Marreis, *adj.* marsh, 5/15; marreys, 124/20.

Marreys, s. marsh, 54/13.

Martok, Martock (Somersetshire), 27/17.

Martilmas, Martinmas, St. Martin's day, Nov. 11, 134/21.

Mathes, s. *pl.* maggots, 18/8, 45/1. "Cimex, *maðu*;" Wright's Vocab. i. 24.

Mathes, s. *pl.* stinking chamomile, corn chamomile, *Anthemis Cotula*, 20/4. Called *stynkyng* *maydweede* in Turner's Names of Herbes.

Matter, s. pus in a sore, 87/3.

Mattockes, s. *pl.* mattocks, tools to dig up roots and weeds, 8/20. See

Beate.

Mawe, *s.* the stomach, 102/2.

May, *pr. s.* can, is able, 66/20.

Mayn whyte, principally white, 68/70.

Meane, *adj.* middling, ordinary, 2/6, 124/19; neither very moist nor very dry, 70/27.

Meane, *s.* means, way, 166, *rubric*; 167, *rubric*.

Measure, *s.* measure, moderation, 147/10.

Meete, *imp. s.* measure, 146/16.

Medle, *v.* to mix, 17/16; medled, *pp.* 2/6, 34/21, 43/1.

Melch kye, *s. pl.* milch cows, 70/21.

Mete, *adj.* even, 138/23.

Metelye, *adv.* meetly, 12/7.

Middes, *s.* midst, 48/7.

Mo, *adj. compar.* more (in number), 58/34; 141/50. A.S. *má*. See Moo.

Moche, *adj.* large, 47/3, 15.

Moderate, *v.* lessen, 44/26.

Molde, *s.* mould, 9/6; *moldes, pl.* pieces of earth, 45/7.

Molten, *pp.* melted, 43/4, 45/7.

Moneth, *s.* month, 93/8.

Moo, *adj. compar.* more (in number), 40/8, 121/20. See Mo.

Moralytes, *s. pl.* moral principles, *prol.* 15.

More, *adj. compar.* greater, 127/4.

More harder, *adj. compar.* harder, 137/13.

More hyer, *adj. compar.* higher, 67/3.

Morfounde, *s.* a disease in a horse's feet, occasioned by its taking cold, 100/1. "Se *morfondre*, to take cold, catch cold;" Cotgrave.

Morteys, *s.* mortise, 3/13, 20, 39. (It is a hole in a piece of wood made to receive something that can be tightly wedged up in it.)

Mosse, *s.* moss, 131/3.

Mouldywarpe-hilles, *s. pl.* mole-hills, 23/20.

[159]Moutenance, s. amount, 58/31.

Mournyng, s. a disease appearing either in the tongue or back of a horse, apparently cancer, 83/1, 87/1, 119/4. See *mourruess*, *mourue* in Cotgrave.

Mowen, *adj.* mown, 70/32.

Mowes, s. *pl.* stacks, heaps, 32/3.

Mucke, s. manure, 17/2.

Mucke, *v.* to manure, 17/5.

Muck-wayne, s. manure-cart, 146/86.

Muldes, s. *pl.* pieces of mould or earth, 41/3, 45/8, 124/23.

Murren, s. murrain, 57/13.

Murtheryng, s. murdering, killing, 51/6.

Musell, s. muzzle, *note to* 39/9.

Myldewe-grass, s. mildew-grass, 54/17.

Myldewes, s. *pl.* mildews, 44/24.

Myllettes, *s. pl.* a disease behind the fetlocks of horses, 110/1.

Mynystratours, *s. pl.* ministers, 165/5.

Nache, *s.* the point of the rump, 57/3. See Old Country Words, ed. Britten, p. 105. "A big *nach*, round and knotty," said of an ox; G. Markham, Husbandry, Of Oxen.

Narowe, *adj.* narrow, close, difficult, 4/26.

Nathes, *s. pl.* naves of a wheel, 5/9.

Nauyll, *s.* navel, 57/6.

Nauylgall, *s.* navel-gall, described as a kind of sore on a horse's back, 105/1.

Necessaryest, *adj. superl.* most necessary, 1/4. (Used with *most* preceding).

Nede, *s.* need, necessity, 44/16.

Nedle, *s.* needle, 142/5.

Nether, *adj. compar.* lower, 5/22, 31/7.

Norfolke, 2/27.

Nose-thrilles, *s. pl.* nostrils, 84/2; noethrylles, 75/3; *sing.* noethryll, 85/3.

Nother, *for* other; an nother, another, 2/19.

Nourysse, *v.* nourish, 130/24.

Nowe-a-dayes, *adv.* nowadays, 153/5.

Nycked, *pp.* notched, 21/4.

Nyckes, *s. pl.* notches, 4/38, 122/41.

Occupy, *v.* use, 1/5; occupie, 148/10; occupied, *pp.* used, 15/36.

Of, *adv.* off, away from it, 136/12; off, 27/7, 139/19.

Of, *prep.* during, 6/13.

Oke, *s.* oak, 15/7, 24/10.

Oke-settes, *s. pl.* young plants or cuttings of oak, 124/8.

Oke-water, *s.* oak-water, apparently water in which oak-galls have been steeped, 87/2.

Olde, *adj.* old; the olde of the mone, at full moon, 12/37.

Ones, *adv.* once, 147/28.

Or, *adv.* ere, before, 5/1, 119/8.

Oratory, 165/47.

Orchyarde, *s.* orchard, 122/3.

Order, *v.* determine, 3/41.

Ordeyne, *v.* to order, send, 146/14.

Osyerde, *s.* osier, 130/12.

Otemele, *s.* oatmeal, 14/10.

Otes, *s. pl.* oats, 13/26, 14/1.

Other while, *adv.* sometimes, occasionally, 4/16, 48/4, 60/5.

Ouer, *adj.* upper, 5/22, 91/2, 133/14.

Ouerlay, *v.* cover by laying over, 127/41.

Ouermoste, *adj. superl.* uppermost, 131/16.

Ouerplus, *s.* overplus, surplus, 148/8.

Ouer-rechyng, *s.* overstepping, 113/1.

Ouerthwarte, *adv.* across, sideways, 7/21, 112/3, 131/14.

Oughte, *pt. s.* owed, 146/106.

Outragious, *adj.* extravagant, 150/6.

Oxe-bowes, *s. pl.* bent pieces of wood passing round the necks of oxen, and fastened to the yoke, 5/44.

Oygrane wheate, white wheat, *note to* 34/23.

Oyse, *v.* to ooze, 111/2.

Pale, *s.* paling, 40/3.

Paper, *s.* paper, 142/4.

Parcels, *s. pl.* parts, divisions, 68/63.

Parchment, *s.* parchment, 142/4.

Pare, *v.* to pare, cut, 124/30, 136/16; pared, *pp.* 136/21.

Partener, *s.* partner, 134/27, 30.

Paryng, *s.* paring, 100/12.

Paste, *adv.* past, over, 13/15.

Pasturnes, *s. pl.* pasterns, 112/3.

Pastyme, *s.* pastime, something to pass or fill up leisure time, 146/47.

Pater-noster, 166/12.

Paule, St. Paul, 153/28, 158/6, 161/8, 169/29.

Payle, *s.* pail, 56/7.

Payre, *v.* to impair, make worse, 97/3; payreth, *pr. s.* spoils, 4/26.

Pease, peas, 10/3, 8. Properly a singular form.

[160]Peeke countreye, country round the Peak, in Derbyshire, 39/16.

Peeke-wheate, *s.* peek-wheat, a kind of poor wheat, 34/41. Cf. *peeked*, thin.

Pees, *s.* pease, 10/14. See Pease.

Pees-stubble, *s.* pea-stubble, 34/5.

Pelte-rotte, *s.* rot in the fleece, 54/33.

Penknyfe, *s.* penknife, 142/5.

Penne, s. pen, 142/4.

Pens, s. *pl.* pence, 54/10.

Peny, s. penny, 36/11.

Peny-grasse, s. a kind of grasse that never bears a flower, 54/8. It must therefore be distinct from *Rhinanthus Crista-galli*, also called *penny-grass* by some; see *Old Country Words*, ed. Britten, p. 37.

Perche, s. perch, 30¼ sq. yards, 12/5.

Perfyte, *adj.* perfect, 141/5.

Perseth, *pr.* s. pierceth, 141/8.

Peruse, *v.* to go through with, continue, 131/15; *imp.* s. 124/35; examine, 40/23; survey, 30/7.

Perysshynge, s. piercing, 62/17. See [the note](#).

Peter, St., 155/13.

Peyhenne, s. peahen, 146/28.

Peynes, s. pains; a disease in a horse's fetlocks, 111/1.

Pikstaues, s. *pl.* pikestaves (but here used, apparently, of a part of a cart, possibly the supports of the shafts), 5/23.

Pill, v. to peel, [note to 55/16](#).

Plasshed, *pp.* plashed, [127/19](#). See below.

Plasshyng, s. plashing, [124/2](#). To plash is to lower and close up a broad-spread hedge, by partially cutting off the branches, and entwining them with those left upright.

Playster, s. plaister, [164/22](#).

Pleched, *pp.* pleached, plashed, [127/22](#). See Plasshyng.

Pleytes, s. *pl.* plaits, folds, [151/17](#).

Ploughe-beame, s. plough-beam, [3/2](#), 9. See [note to 3/1](#).

Ploughe-eare, s. plough-ear, [3/5](#), 42; [4/34](#). See [note to 3/1](#).

Ploughe-fote, s. plough-foot, [3/5](#), 38. See [note to 3/1](#).

Plough-geare, s. instruments requisite for ploughing, [5/45](#).

Ploughehedde, s. the same as the share-beam, [2/10](#). See Sharbeame.

Ploughe-mal, s. plough-hammer or mallet, [3/6](#). See [note to 3/1](#).

Ploughe-shethe, s. plough-sheath, [2/3](#). See [note to 3/1](#).

Plough-stylte, s. the right-hand handle of a plough, 3/21. See [note to 3/1](#).

Ploughetayle, s. the left-hand and longer handle of the plough, 2/23; 3/15, 19.

Ploughe-yren, s. plough-iron, iron part of a plough (share and coulter), 5/2; ploughe-yrons, *pl.* 2/19.

Plowe, v. plough, 6/14.

Plowes, s. *pl.* ploughs, 2/1.

Plummes, s. *pl.* plums, 136/4, 140/1.

Plyenge, *pres. pt.* bending, 24/14.

Pockes, s. *pl.* pocks, pustules, a disease in sheep, 49/1.

Pole, 12/5. See Perche.

Polerd wheat, s. coarse wheat, pollard wheat, 34/23. So called because it has *no awns*: to *poll* is to clip, etc. See Pollard.

Poleyn, s. *pl.* poultry, fowls, 146/21.

Pollard, short-horned, said of a ram, [note to 37/6](#). See Polerd.

Pommes, pumice, 142/4; pomis, 100/6.

Ponch, s. punch, 139/9.

Pondre, v. to ponder, consider, 153/28.

Poores, s. *pl.* pores, 70/26.

Popeler, s. poplar, 130/5.

Potte, s. pot; good for the potte, good for boiling, 146/35.

Pottell, s. a pottle, two quarts, 44/8.

Potycarye, s. an apothecary, 120/8.

Pouertee, s. poverty, 147/15.

Pourpose, v. purpose, intend, 27/19.

Poynte, s. a tagged lace, 142/5.

Practyue, s. practice, 4/29; practiue, 141/21.

Predication, s. preaching, 154/19.

Prefixe, v. to fix beforehand, 157/7.

Processe, s. relation, story, tale, 2/29, 120/13; in processe, in course of time, 127/8.

Profe, s. proof, 161/24.

Proferre, v. to put into, insert, 138/13.

Profytablest, *adj. superl.* most profitable, 37/5.

Promesse, s. promise, 157/16, 21.

Propertie, s. method, 12/17.

Prouander, s. provender, 23/11.

Proued, *pp.* tried, 141/22, 23.

Prycke-eared, *pp.* with sharply pointed erect ears, 77/1. Cf. the phr. 'to prick up one's ears.'

Pulled, *pp.* gathered, 146/41.

Pursy, s. short-windedness (in a horse), 84/1. See *Pursy* in my Etym. Dict.

Pursynes, s. short-windedness, 87/4.

[161]Put, v. push, 70/42.

Pygges, s. *pl.* pigs, 146/89.

Pyke, v. pick, 35/3.

Pykforke, s. pitchfork, 5/6, 25/4.

Pyl, v. to peel, 134/23; *imp.* s. 134/11. See Pill.

Pylate, Pilate, 166/26.

Pyllynge, s. strip of bark, 136/22.

Pymples, s. *pl.* pimples, 49/2, 93/3.

Pyn-awgur, s. a boring-tool for making holes for pins or pegs, probably a gimlet as distinguished from a *rest-awgur*, 5/32.

Pynder, s. the petty officer of a manor, whose duty it was to impound all strange cattle straying on the common, 148/25, 39.

Pynfolde, s. pound, 148/26.

Pynte, s. pint, 58/31.

Pypes, s. *pl.* hollow stalks, 70/9.

Pyrre-stocke, s. a pear-stock, 137/10.

Pysell, s. pizzle, 56/7.

Pytchers, s. *pl.* pitchers, 141/68.

Quicke, *adj.* alive; waxe quicke, become alive, 91/5.

Quikens, *s. pl.* live things, 55/16.

Quiteth, *pr. s.* requites, repays, 14/13.

Quyche, *s.* couch-grass, 14/17.

Quyche-hey, *s.* hay of couch-grass, 25/21.

Quycke, *adj.* alive, 102/4.

Quycke, *s.* quicke, sensitive part, 115/2.

Quycke-sande, *s.* quicksand, 128/24.

Quyckeset, *v.* make quickset hedges, 123/8.

Quycksettes, *s. pl.* quickset hedges, 124/3.

Rache, *s.* a streak or mark on a horse's forehead (misprinted *rathe* in ed. 1534), 68/64. See the spelling *ratch* in the [note to the line](#). '*Raitch*, a white line in a horse's face; *Yorksh.*'—Wright. See Rase.

Radel-marke, *s.* a mark made on sheep with ruddle, or red ochre, 52/5.

Raine, *s.* gutter, water-course, furrow between ridges, 13/7; rayne, 7/20.

See *Rean* in Wright, and below.

Ranke, *adj.* rank, strong, 10/10, 12/20; fertile, 17/29.

Ranknes, *s.* abundance, repletion, 101/1.

Rapes, *s. pl.* turnips, 20/9. O. F. *rabe*, *rave*, 'a rape or turnep'; Cotgrave.

Rase, *s.* streak, mark, 73/1. See Rache.

Ratch. See Rache.

Rate, *s.* rate, 121/12.

Rathe, *s.* an error, (in ed. 1534) for *rache*, 68/64. See Rache.

Rather, *adv. compar.* sooner, quicker, easier, 46/3, 66/22, 133/5.

Rathes, *s. pl.* frames of wood placed on a cart to make it broader, for carrying hay, 5/22. (Also called *raves*.)

Raunsome, *s.* ransom, 148/28.

Raye, *pr. s. subj.* have diarrhoea, 41/1. "I *beray*, I fyle ones clothes with spottes of myer, properly aboute the skyrtes, *ie crotte*;" Palsgrave.

Rayment, *s.* raiment, apparel, 151/9.

Rayne, furrow, 7/20. See Raine.

Reane, s. gutter; furrow between the ridges of ploughed land to take off the water, 21/15; 33/6, 8, 10. See Raine.

Recheles, *adj.* reckless, 7/8.

Red wheate, a kind of wheat, 34/35.

Rede, s. reed, 27/21.

Reduce, *v.* bring back, turn, 7/15.

Redy, *adj.* dressed, 146/8. See *note*.

Reed, *pp.* shaken in a sieve, so that the chaff collects to one place, 36/3. "Ree, to pass corn through a sieve for the purpose of cleaning it from chaff;" Wright. See E.D.S. Gloss. B. 16, p. 89.

Reed, *adj.* red, 49/1, 55/2, 102/3.

Reedwaxe, s. red wax, sealing-wax, 142/4.

Regum primo, in the first Book of Kings (Samuel), 165/52.

Reke, s. rick, 29/13, 32/5. A.S. *hreác*.

Relent, *v.* to melt, 44/16.

Remytte, *v.* to leave, 7/14; *pr.* s. 1 p. I pass over, *prol.* 27. See *note*.

Ren ryot, *phr.* to run riot, 148/38.

Renne, *v.* to run, 138/20; renneth, *pr. s.* runs, 54/11; rennynge, *pres. pt.* running, 44/6.

Rennyng, *s.* running, 85/2.

Reparation, *s.* repair, 5/8.

Repes, *s. pl.* handfuls (of corn, also of beans, etc.), 29/4, 7. "*Repe*, a handful of corn;" Wright. Allied to E. *reap*.

Repeyled, *pp.* rippled, 146/41.

Reproued, *pp.* reprobate, 144/8.

Rere, *v.* rear, rise, 16/6.

Reson, *s.* reason; of reson, of course, 12/33.

[162]Rest, *s.* a plough-rest, 3/4, 22. See note to 3/1.

Rest-awgur, *s.* perhaps a boring-tool, the head of which *rests* against a support (?), 5/33. Or, more likely, for *wrest-augur*, one which resembles a centre-bit, and is *wrested* round (?).

Rest-balke, *pr. s. subj.* 2 *p.* make a rest-balk, 16/31. See below.

Reste-balkes, *s. pl.* ridges of land between furrows, 4/4.

Retayle, *imp. s.* sell by retail, 134/1.

Rideled, *pp.* sifted, 146/51.

Ridge-bone, *s.* back-bone, 60/12.

Ripeled, *pp.* rippled, stripped, 146/51.

Role, *v.* roll, 15/50.

Ronges, *s. pl.* steps of ladders, rungs, 134/10.

Ronne, *v.* to run, 41/14. (Perhaps a misprint for *renne*, *q.v.*)

Rote, *s.* root, 127/7; rotes, *pl.* 91/5, 129/10.

Rounde, *adj.* in a rounded form, 33/16.

Rowme, *s.* room, 26/8, 131/10.

Ruddiest, *a better reading for* rudeste; see *note to* 34/38. See Rudeste.

Ruddyer, *adj. compar.* redder, 48/11.

Rudeste, *adj. sup.* ruddiest, reddest, 34/38. See Ruddiest.

Rut, *s.* rutting, 37/17.

Ry, s. rye, 8/14.

Rychesse, s. riches, 156/1.

Rydge, s. ridge, 7/20. See Rygge.

Rygge, s. ridge; holowe rygge, the hollow between two ridges, 17/11.

Rygge, v. ridge, 9/7; rygged, *pp.* ridged, in ridges, 13/2.

Ryggynge, s. edging, 13/3.

Ryghtuousenes, s. justice, 157/36.

Ryghtwysly, *adv.* righteously, 156/32.

Ryngbone, s. a disease on a horse's foot, above the hoof, 98/1.

Rysen-vppon, s. a disease; lit. 'risen upon,' swollen up, 61/1.

Ryppon, Ripon, 17/22, 79/11.

Sacke, s. sack, 10/26.

Sadelclothe, s. saddlecloth, 142/2.

Sacrament, s. sacrament, 145/7.

Salesman, s. seller, 134/29.

Salomon, Solomon, 157/8, 169/14, 31.

Salve, v. salve, anoint, 18/35.

Sandiuer, s. scoria of glass, *note to 46/3*. "*Suin de verre*, sandever, the fatty substance floating on glasse when it is red-hot in the furnace, and which being cold is as hard as stone, yet brittle and easily broken;" Cotgrave.

Sandy, *adj.* sandy (said of colour), 68/74.

Sappe-tyme, s. sap-time, 133/22.

Sauegarde, s. safeguard, 18/32, 123/37; saue-garde, 35/8.

Scab, s. sore place, sore, 42/5; scabbe (in horses), 116/2.

Scabbed, afflicted with scab, 18/8, 42/1.

Scaffolde, s. support of a rick, to keep it off the ground, 32/6.

Scape, 2 *pr.* s. *subj.* escape, 148/43.

Scarce, *adj.* sparing, stingy, 150/2.

Scaresdale, Scardale, a hundred of Derbyshire, 17/21.

Sclatte, s. slate, 122/38.

Scote, s. privy part of a colt, 101/2. See *colt-evil*, explained in Markham's Husbandry, b. i. c. 32. Cf. *sheath* in Wright.

Scyences, s. *pl.* scions, suckers, 140/2. "*Sciens* of cherry-trees;" W. Lawson, Orchard and Garden, 1648, p. 122. See [note](#).

Seame, *used as equivalent* to a quarter (of beans), [note to 12/13](#).

Sede-forowe, s. seed-furrow, 4/37.

Selander, s. a disease in the bend of a horse's leg, 95/1.

Selden, *adv.* seldom, 54/29.

Semeth, *v. impers.* appears; me semeth, it appears to me, 34/12.

Seneca, 161/9.

Senewes, s. *pl.* sinews, 75/3.

Sere, *imp.* s. sear, 63/7.

Serewe, s. a disease in a horse's leg, on the inner side, 96/1.

Serue, *v.* to feed animals, 146/20.

Sethe, *v.* boil, 44/5; *imp. s.* 55/18.

Sette, *v.* to plant, 129/1; *pp.* set, 129/20.

Settes, *pl.* slips set in the ground to grow, cuttings, 124/10.

Seuer, *v.* sever, separate, 53/2.

Seueral, *adj.* several, separate, 6/6.

Seueraltye, *in, phr.* separately, 123/28.

Shaken, *adj.* full of cracks in the wood, 132/11.

Shakyll, *s.* shackle, 15/13.

Shap, *s.* privy part of a mare, 68/22.

Sharbeame, *s.* the wooden frame to which the share of a plough is fixed, 2/10; sharebeame, 3/3.

Share, *s.* ploughshare, 3/6.

Share-hogges, *s. pl.* yearling sheep that have been once shorn, 53/4.

[163]Shede, *imp. s.* part, 42/4; sheede, *v.* to part, 110/2.

Shedyngge, *s.* spilling, 35/9, 70/46.

Shefe, s. sheaf, 28/6.

Sheldbrede, s. shield-board, 2/23; 3/4, 25. See note to 3/1. And see below.

Sheldbredth, s. the same as *sheldbrede*, 2/17, 23. The form *bredth* is corrupt, by confusion of *brede* (= breadth) with *brede* (= board).

Sheparde, s. shepherd, 18/24.

Shepe-flekes, s. *pl.* hurdles for sheep, 10/35.

Shepehoke, s. sheep-hook, 41/12.

Sherde, s. a breach, 141/36.

Shere, v. to reap, 26/2, 146/85; shorne, *pp.* 26/3.

Sherers, s. *pl.* reapers, 27/3; sheep-shearers, 52/1.

Sheres, s. *pl.* shears, 41/12.

Shertes, s. *pl.* shirts, 146/45.

Sheryffe, s. sheriff, 148/40.

Shete, s. a sheet, 122/15.

Shethe, s. plough-sheath, 2/23, 3/29. See note to 3/1, and see Ploughe-

shethe.

Sheydes, *s. pl.* partings, 44/17. See Shede.

Shifted, *pp.* moved, 141/43.

Shoke, *v.* to place sheaves together in rows, to shock, 31/2.

Sholynges, *s. pl.* shovellings, i.e. road-scrapings, 17/30. See *note to* 16/29–35.

Shorte-pasturned, *pp.* having a short pastern, 75/2.

Shote, *s.* shot, 151/20.

Shotes, *s. pl.* (put for *Slotes*), 15/8. See Slote.

Shotte, *pp.* shot up, grown, 21/19.

Shouell, *s.* shovel, 5/33, 17/14.

Shough, *s.* shock, rough hair on a horse's foot, 114/3.

Showed, *pp.* shoed, 142/6.

Showynge, *s.* shoeing, 109/4.

Shoyng-horne, *s.* shoe-horn, 142/1.

Shrede, *v.* to cut off the smaller branches of a tree, 132/1; shred, *pp.* having the smaller branches cut off, 133/2.

Shuld, *pt. s.* would, 128/34.

Sicle, *s.* sickle, 27/14; syckle, 28/4.

Sith, *s.* scythe, 23/15.

Skal, *s.* a scall or scab, 94/4.

Skeyggs, *s. pl.* rough oats, *note to* 14/15. Doubtless so called from the long awns; cf. Icel. *skegg*, a beard, Dan. *skjæg*, a beard, barb, awn. Cf. E. *shaggy*.

Skorfe, *s.* scurf, 116/2.

Skyppes, *s. pl.* baskets, 166/21. Usually *sleps*.

Slake, *v.* to extinguish, 169/14.

Slaue, *v.* to bend down, 133/15 (where it seems to mean tear by breaking down); to bend, 133/6; to slant, 127/15, 32. Cf. "I *slyue* downe, I fall downe sodaynly;" Palsgrave. See below.

Slauynges, *s. pl.* slips, scions, 130/5. Cf. *slive*, a slip, *slive*, to slice, *slift*, a scion of a plant for propagation, not cut, but pulled off at a joint; Wright. "I *slyue* a floure from his braunche or stalke;" Palsgrave.

Slecketh, *pr. s.* extinguishes, 169/13. See Slake.

Sleues, *s. pl.* sleeves (but in what sense is uncertain), 5/6.

Slote, *s.* rod, thin piece of wood, cross-piece of a harrow, 15/11. A *slot* or *slote* is, properly, a thin flat bar. See Ray, Gloss. B. 15. See below.

Slote, *s.* slit? (apparently the same as *s/yt* in 3/17), 4/15. The usual sense of *slot* is 'bar.' See above.

Sloted, *pp.* furnished with *slot*es or bars, 15/24.

Slote-wedges, *s. pl.* wedges fixed in the *slote*, 4/14. See **Slote (= slit?)**.

Small, *s.* small part, calf of the leg, 15/8.

Smockes, *s. pl.* women's shifts, 146/45.

Socle, *imp. s.* suckle, cause to suckle, 38/4; give suck, 146/10.

Socket, *s.* socket, fitted end, 3/47; means of fastening on, 21/8.

Sodeinly, *adv.* suddenly, 2/24.

Soke, *v.* suck, 2/13.

Somer, *s.* rail or support, 5/22. Cf. *Bressomer*; also "*somers*, the rails of a cart;" Wright. See *sumpter* in my Etym. Dict.

Sommersetshyre, Somersetshire, 2/9.

Sonne, s. sun, 9/5; *spelt* son, 146/54.

Soo, *conj.* so, provided that, 43/4.

Sophystycallye, *adv.* sophisticatedly, ambiguously, 68/46.

Sorance, s. sore, injury, disease, 6/29, 89/1; soraunce, 80/1, 119/1.

Sought, s. 57/13. See Longe soughte.

Souketh, *pr.* s. sucks, 39/11.

Souper, s. supper, 146/12.

Souse, s. pickle, brine, 121/15.

Sowen, *pp.* sown, 12/33, 35; 141/42.

[164]Sowes, s. *pl.* sows, 121/9.

Spade-graffe, s. the depth to which a spade will dig, about a foot, 124/33.

Spauen, s. spavin, a kind of lameness, 106/1. Also, the place where spavin appears, 107/4.

Spauen-place, s. place where a horse is subject to spavin, 118/3.

Spere, s. spear, 142/2.

Sperewort, s. spear-wort, a grass, 54/3. "*Flamula* is the herbe whiche we cal in englishe *Sperewurte* or *Spergrasse*;" Turner's Names of Herbes. It is the lesser spear-wort, *Ranunculus Flammula*, as the greater spear-wort, or *Ranunculus Lingua*, is of larger growth. See *Speerworty* in Pegge, Gloss. B. 6.

Spinner, s. a spider, note to 54/22. (In Shakespeare.)

Splent, s. disease in a horse's leg, 96/1; 97/1.

Splente, *imp.* s. furnish with splents or laths, 122/9. See below.

Splentes, s. *pl.* laths, 122/10.

Spokes, s. *pl.* spokes of a wheel, 5/9.

Spon, *pp.* spun, 146/42.

Spores, s. *pl.* spurs, 142/2.

Sporte, s. sport, 153/18.

Sprede, *v.* spread, 10/38.

Sprot-barley, s. sprout-barley, a kind of barley, 13/19.

Sprutteth, *v.* sprouteth, 13/38.

Sprynge, *s.* young wood, shoots, 126/11; 135/4, 7, 27.

Spyndel, *s.* spindle, 103/5.

Spyres, *s. pl.* shoots, sprigs, 20/12. See note to P. Plowman, C. xiii. 180.

Squecke, *s.* a disease of turkeys, note to 144.

Stacke, *s.* stack, 131/11.

Staffe, *s.* a staff, stick, 41/9; handle, 21/8.

Staffe-hokes, *s. pl.* staff-hooks; sharp hooks fastened to long handles to cut peas and beans, and trim hedges, 29/3.

Stare, *v.* to stand on end, bristle up, 56/11, 98/4, 111/3.

Starkely, *adv.* stiffly, with difficulty, 65/3.

Staues, *s. pl.* staves, bars, rails, 70/45, 141/48; 'rough staves,' 3/5, 35. See note to 3/1.

Staunche, *v.* to staunch, stop, 58/32.

Staye, *s.* support, 3/41.

Steeled, *pp.* steeled, 21/9.

Steke, *imp.* s. shut, fasten, 40/14, 165/48; v. 167/34.

Stele, s. handle, 24/18. A. S. *stel*.

Stere, v. stir, 16/24.

Sterte, s. stalk, 20/23. Cf. *start* = tail.

Steryngtyme, s. time for stirring, 16/26.

Stilt, s. the right-hand handle of a plough, 3/4. See *note to 3/1*.

Stocke, s. stock, stem, 136/19.

Stocke-heed, s. head or top of the stock, 138/26.

Stole, s. stool, 122/17.

Stooles, s. *pl.* stools; but, apparently, part of the gear of a plough, 5/44.

Stoupe, v. to stoop, 21/26; to obey, 41/18.

Stranguellyon, s. strangury, retention of urine, 88/1. "Stranguyllyon, a sicknesse, *chauldepisse*;" Palsgrave. And see Markham, Husbandry, b. i. c. 30.

Streyte, *adv.* close, 56/17.

Stringe, s. string, 142/3.

Strykes, s. *pl.* strikes, London bushels, 12/8. (The measure varied.)

Stryndes, s. *pl.* streaks, 55/2.

Stryng-halte, s. string-halt, a twitching lameness in horses, 108/1.

Stubbes, s. *pl.* old roots, or stumps, 127/27.

Sturdy, s. 'the turn,' *i.e.* giddiness, *note to 62* (rubric).

Sturred, *pp.* stirred, 17/8, 141/42.

Sturrynge, s. stirring, 4/40.

Styffe-docked, *pp.* having a stiff stumpy part of the tail, 74/2.

Styffe-eared, *pp.* having stiff ears, 76/1.

Stylkynges, s. *pl.* some part of harness for oxen, 5/4.

Styred, *pp.* stirred, 146/108.

Subleuate, lifted up, 165/43.

Suet, s. suet, 44/7.

Swarth, *adj.* grassy, *note to sect. 8* (ch. 8, l. 30).

Swathe, *s.* a row of cut grass, 23/16.

Sweate, *v.* give out moisture, as cut grass, 23/13.

Swyneherde, *s.* swineherd, 123/16.

Swyngetre, the bar that swings at the heels of the horse when drawing a harrow, 15/42; swyngetre-trees, *pl.* swinging bars to which traces are fixed, 5/25.

Syde, *adj.* long, trailing, 151/14. A.S. *síd*, long.

Syde-longe all, close beside, 38/7.

Syde-tailed, *pp.* longtailed, 77/3. See Syde.

[165]Syde-wedges, *s. pl.* side-wedges (at the side of the coulter), 4/22.

Sye, *imp. s.* strain (milk), 146/10. "I sye mylke, or clense, *ie coulle du laict*. This term is to muche northerne;" Palsgrave.

Symbalo, *for* symbolo, *abl. s.* in the creed, 161/3.

Symlytude, *s.* likeness, 160/9.

Synagoges, *s. pl.* synagogues, 165/21.

Synge, *v.* sing (as land), 10/19.

Syre, *s.* sire (said of a horse), 68/75.

Sythe, *conj.* since, 157/41.

Syues, *s. pl.* sieves, 36/3.

Syhte, *adj. num.* sixth, 75/3.

Tables, *s. pl.* tablets, 141/31.

Take, *pr. s. subj.* lay firm hold of, 126/12.

Tancardes, *s. pl.* tankards, 141/68.

Tarre, *s.* tar, 47/16. See Terre.

Tawed, *pp.* dressed, 146/42.

Tayle, *s.* plough-tail, 3/18.

Tedde, *v.* to spread or turn hay, 25, rubric; tedded, *pp.* 25/2. "I teede hey, I tourne it afore it is made in cockes;" Palsgrave.

Teddered, *pp.* tethered, fastened, 6/17.

Teddyngge, *s.* spreading, 25/4.

Tedure, s. tether, 147/31.

Tedure, v. to tether, 148/14.

Tell, v. count, 30/5.

Temper, s. adjustment, 4/46; tempre, 4/56.

Tempered, *pp.* adjusted, set, 2/30, 4/3; worked together (as clay), 122/26.

Temporal, *adj.* worldly, 154/17.

Tenaunte, s. tenant, 123/31.

Tenaunte, s. tenon, 139/6.

Tennes-balles, s. *pl.* tennis balls, 91/4.

Terre, s. tar, 41/4.

Terre, s. tare, tares, 20/36; ter, 20/4.

Terre-boxe, s. tar-box, 41/10.

Thacke, s. thatch, 27/20. "*Thacke* of a house, *chaume*;" Palsgrave.

Thacke, v. thatch, 27/10.

Thacking, s. thatching, 27/24.

Thanke, s. thanks, 169/23.

There-as, *conj.* where, 33/13, 45/9, 58/9.

Theyues, s. *pl.* ewes of the first year, 53/4. "*Theave*, a ewe of a year old (Essex); a sheep of three years old (North);" Wright. See *thaive*, *theave*, in *Index to Old Country Words*, ed. J. Britten (E.D.S.).

Thimble, s. thimble, 142/5.

Thistyls, s. *pl.* thistles, 20/3; thistyll, s. 20/6.

Thopinion, the opinion, 12/37.

Thorowe, *adv.* through, 23/16, 44/10, 128/19.

Threde, s. thread, 142/5.

Thresshe, *pr. s. subj. 2. p.* thresh, 35/2; thresshen, *pp.* 13/40; thresshed, *pp.* 10/9.

Throughe, *adj.* passing through, continuous, 96/3.

Thryfte, s. thrift, thriving, 129/8.

Thyn-cressed, *pp.* thin in the crest, 78/2. The *crest* is 'the rising part of a horse's neck;' Wright.

Tinded, *pp.* furnished with tines, 15/24. See Tyndes.

To, *adv.* too, 2/24, 2/29, 43/5, 148/34, 150/2.

To, *prep.* in going to, 146/16.

To, frequently inserted in imperative clauses; thus, to fel, i.e. remember to fell, 134/15; to sell, be sure to sell, 134/18; &c.

Togwith, or Togewith, *s.* part of the draught apparatus of a plough or harrow, to which the swingle-tree was attached, 5/25, 15/43. Lit. "tug-withe;" cf. "*tug-iron*, an iron on the shafts of a waggon to hitch the traces to;" Wright.

Tolle, *s.* toll, 146/17.

Tomblynge, *s.* tumbling, 102/5.

Toppes, *s.* tops, 31/12.

Tothe, *v.* furnish with teeth, 24/7.

Toure, *s.* tower, 146/104.

Towels, *s. pl.* towels, 146/45.

Towne-syde. *s.* farm-yard side, 10/11.

Traile, *v.* to drag on the ground, 141/49.

Tree, *s.* piece of wood, 3/9; tre, 3/11.

Trenche, *s.* trench, 124/30.

Tresses, *s. pl.* traces (for drawing a plough), 5/25, 15/42.

Trouse, *s.* the trimmings of a hedge, 38/3, 126/9. "*Trouse*, to trim hedgings"; Wright.

Tryanglewise, *adj.* in the form of a triangle, 4/34.

Tucke, *v.* to tuck up short, 151/14.

Tuell, *s.* fundament (of a horse), 85/4.

Tuftes, *s. pl.* tufts, 70/3.

Turne, *s.* a disease of cattle, giddiness, 62/28.

Twon, *pp.* twined, 25/32.

Twyche, *v.* to twitch, 108/2.

[166]Twyrle, *v.* turn round; twyrle upon, i.e. turn round by pressing upon, 55/1.

Twyse, *adv.* twice, 147/28.

Twytches, *s. pl.* jerks, 15/21.

Tyckes, *s. pl.* ticks, small insects, 135/19.

Tyndes, *s. pl.* tines, teeth, 15/26.

Tyne, *v.* to shut, 141/49. A.S. *týnan*.

Tythes, *s. pl.* tithes, 30/13.

Vaine, *s.* vein, 50/11; vaines, *pl.* 70/26.

Valentynes daye, Feb. 14, 137/4.

Vermynne, *s.* vermin (said of noxious beasts), 146/32.

Viues, *s. pl.* "Certaine kirkels growing under the horsse eare;" (Topsell, 1607, p. 360), 91/1. "Vyves, a disease that an horse hath, *auives*;" Palsgrave. See *Avives* in Cotgrave.

Vncomely, *adj.* unsuitable, *prol.* 13.

Vnconuenient, *adj.* unsuitable, unbecoming, unfit, 151/16, 154/16.

Vnderstande, *pp.* understood, 156/27.

Vnder-wodde, *s.* underwood, 131/2.

Vndouted, *adv.* doubtless, 146/48.

Vngiue, *v.* to give out the damp, 25/16.

Vnhappy, *adj.* unhappy, unfortunate, 144/20.

Vpholdyng, *s.* maintaining in repair, 5/38.

Vppe, *adj.* up, risen, 149/8.

Vppe, *adv.* up, 13/8.

Vpwarde, *adv.* upward, 16/17.

Vse, *pr. pl.* are accustomed, 21/29.

Vtter, *adj. compar.* outer, 138/12.

Vttermoste, *adj. superl.* most outward, 4/41.

Waincloutes, *s. pl.* pieces of iron for strengthening the axle-tree of a waggon, 5/19. On *clouts*, see J. E. T. Rogers, *Hist. of Agriculture*, i. 546.

Wained, *pp.* weaned, 135/14.

Waked, *pp.* awake, 146/1.

Wallettes, *s. pl.* wallets, 141/69.

Walnutshell, *s.* walnut-shell, 94/4.

Walnuttes, *s. pl.* walnuts, 136/4, 140/4.

Want, *v.* to lack, 79/12; wante, *pr. s. subj.* be lacking, 164/27.

Warde, *s.* management; harde of warde, harde to manage, 79/4.

Wardens, *s. pl.* large baking pears, 136/2.

Warden-tree, *s.* a pear-tree, bearing large baking pears, 137/3.

Wardropes, *s. pl.* wardrobes, 151/2.

Ware, *s.* ware, merchandise, bargain, 118/4.

Ware, *v.* to spend, 123/23. See Gloss. B. 15 (E. D. S.), p. 72; Gloss. B. 2, p. 42.

Warke, *s.* work, 6/9, 21/26; warkes, *pl. prol.* 22, 143/11.

Warrybredes, *s. pl.* worms just under the skin, 63/1. "Wary-breeds, or Warnel-worms, worms on the backs of cattle within their skin;" Bailey's Dict. vol. i. ed. 1735. Cf. "Warbot, a worme, escarbot;" Palsgrave.

Wartes, *s. pl.* warts, 118/2.

Washen, *pp.* washed, 122/15; wasshen, 51/2.

Waspes, *s. pl.* wasps, 122/47.

Water-bowes, *s. pl.* smaller boughs or shoots of a tree (probably from their containing much sap), 129/17.

Water-forowed, *pp.* drained by making furrows, 13/6, 33/5.

Wauerynge, *pres. part.* wavering, 165/42.

Waxen, *pp.* grown, 156/36.

Wayne, *s.* a wain, waggon, 5/6.

Wayne, *v.* wean, 39/5.

Wayne-rope, *s.* a cart-rope, 5/6.

Wayters, *s. pl.* waiters, 152/11.

Weare, *v.* exhaust, 14/16.

Weate, *s.* wet, moisture, 124/22.

Wedders, *s. pl.* wether-sheep, 53/5.

Wede, *v.* weed, 21/2.

Wedes, *s. pl.* weeds, 146/37.

Wedynge-hoke, *s.* weeding-hook, 21/7.

Weike, *adj.* weak, 53/9. Icel. *veikr*.

Were, *pt. s. subj.* would be, 121/2.

Weter, *adj. compar.* wetter, 14/3.

Wether, weather, 18/29.

Wethy, *s.* a willow, 126/3, 130/5, 138/31.

Wethy-wode, *s.* withy-wood, willow-wood, 24/8. [Not osier.]

Weyke, *adv.* weak, 66/10. See Weike.

What-someuer, whatsoever, 168/10.

Whelpe, *s.* a young dog, 41/17.

Whereas, *adv.* where that, where, 6/15.

Whether, *adj.* which of the two, 40/20, 144/19.

Whyted, *pp.* (= thwited), cut, whittled down into shape, 5/25. Cf. *whittle* = *thwittle*, a knife; from *thwite*, to cut.

Whyte-thorne, s. whitethorn, 124/4, 126/4, 137/12.

Whyte wheate, s. a kind of wheat, 34/23.

Wiedes, s. *pl.* weeds, 16/25.

[167]Winowed, *pp.* winnowed, 146/56.

Winter-corne, s. winter-corn (such as wheat or rye), 8/13.

Withall, with it, 146/15.

Withe, s. withy, 15/13; withee, a twig of willow, 24/15. See Togwith and Wethy.

Withed, *pp.* bound, wound, 15/41.

Wodde, wood, 3/39; woddes, *pl.* trees, 131/1.

Wode euyll, s. wood-evil; a disease in sheep, 50/2.

Wolde, *pt. s. and pl.* ought to (lit. would), 3/31; should, ought, 15/35; must, 15/45; should, 21/20, 122/36, 140/6.

Woll, s. wool, 42/3, 146/77.

Woll-wynder, s. wool-winder, 52/7.

Wonders, *adv.* wondrously, *prol.* 24. (This afterwards became an *adj.*,

and was turned into the Mod. E. *wondrous*.) See below.

Wonders, *adj.* wonderful, 11/11.

Wormes, *s. pl.* worms, 103/1.

Wouen, *pp.* woven, 146/43.

Wounden, *pp.* wound, 146/43.

Wowed, *pp.* wooed, 146/109.

Wrapped, *pp.* (probably) warped, drawn out into a warp, 146/43. Spelt *warped* in ed. 1598.

Wrethynges-temes, *s. pl.* part of the harness for oxen, 5/4. To *wrethe* is to twist; a *team* is 'an ox-chain, passing from yoke to yoke;' E. D. S. Gloss. B. 2, p. 40.

Wrynckles, *s. pl.* wrinkles, 100/7.

Wrynge, *v.* to wring, 146/85.

Wrynkeled, *pp.* wrinkled, 34/43.

Wrythen, *pp.* wreathed, twisted, 31/15, 64/6.

Wyddre, *v.* wither, 21/17, 31/17; wyddred, *pp.* 25/6.

Wyddrynge, s. withering, 23/8.

Wydes, s. *pl.* the name of a kind of apple, 130/4.

Wyght, *adj.* active, swift, 76/4.

Wymble, s. an auger, 24/8.

Wyndgalles, s. *pl.* wind-galls, swellings or blisters above a horse's fetlock, 99/1. "*Windgalls* are little blebs or soft swellings on each side of the fetlock;" G. Markham, *Husbandry*, b. i. c. 57.

Wyndrowes, s. *pl.* rows of grass in hay-making, 25/11.

Yeane, v. produce (as a ewe), 37/26.

Yelde, v. yield, 10/9.

Yere, s. *pl.* years, 67/9.

Ylle, *adj.* ill, bad, 54/11.

Yokes, s. *pl.* frames of wood to couple oxen for drawing, 5/3.

Yomen, s. *pl.* keepers, 151/1; yomenne, yeomen, 152/11; yomenne or yomen, pawns (in chess), *prol.* 20, *prol.* 30.

Yorke, York, 17/22.

Yorkeшыre, Yorkshire, [2/26](#).

Yren, s. iron, [2/2](#), [3/49](#); yrens, pl. [3/54](#).

Yren-gray, adj. iron-gray, [68/75](#).

Ysaye, Isaiah, [164/3](#).

Yues, s. pl. ivies, [132/4](#).

Zelcester = 3elcester, i.e. Ilchester, [2/9](#), [27/17](#).

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TRANSCRIBER'S NOTE

All changes noted in the [ERRATA](#) (pg xxxi, after the Introduction) have been applied to the etext, except for the page header (Headline) change which is not applicable for this ebook.

[Footnote \[28\]](#) is referenced twice from [page 55](#).

Numerical values in the original (1534) text are in roman format, usually inside periods as '.xxiv.', but this is not consistent. Some numbers of the form 'xxiv.' and '.xxiv' and 'xxiv' have been left unchanged.

Pg 3: page number '16' for entry '7.' moved from the first line of its text to the last line to be consistent with other entries.

Pg 4: 'fol. 32.' replaced by 'fol. xxxii.' in entry '**50.**'

Pg 33: 'M e-hills' (in Sidenote) replaced by 'Mole-hills'.

Pg 76: 'she wyl not not labour' replaced by 'she wyl not labour'.

Pg 101: Pilcrow symbol ¶ inserted after '149.'

Pg 110: 'Nichil retinet' has not been changed, but perhaps should be 'Nihil retinet'.

Pg 120: 'Ecclus.' (in Sidenote) replaced by 'Eccles.'

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