## The Project Gutenberg eBook of A Merry Dialogue Declaringe the Properties of Shrowde Shrews and Honest Wives, by Desiderius Erasmus

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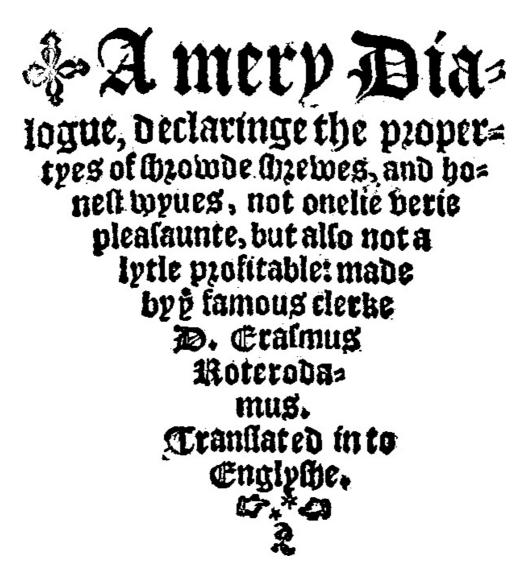
Title: A Merry Dialogue Declaringe the Properties of Shrowde Shrews and Honest Wives

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Release date: December 7, 2004 [EBook #14282] Most recently updated: March 28, 2021

Language: English

\*\*\* START OF THE PROJECT GUTENBERG EBOOK A MERRY DIALOGUE DECLARINGE THE PROPERTIES OF SHROWDE SHREWS AND HONEST WIVES \*\*\*



A mery Dialogue, declaringe the propertyes of shrowde shrewes, and honest wyues, not onelie verie pleasaunte, but also not a lytle profitable: made by ye famous clerke D. Erasmus.

Roterodamus.

Translated into

Englyshe.

### Anno. M.CCCCC. LVII.

[Transcriber's Note: With the exception of hyphenation at the end of lines, the text version preserves the line breaks of the original; the html version has been treated similar to drama and starts a new paragraph for each change of speaker. An illustration of the title page is included to give an impression of the original.]

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 $\pmb{Eulalia}.$  God spede, & a thousand mine old acqueintāce. xantippa.

xan. As many agayn, my dere hert. Eulalia. me semets ye ar warē much faire now of late.

**Eula**. Saye you so? gyue you me a mocke at the first dash.

xan. Nay veryly but I take you so.

Eula. Happely mi new gown maketh me to loke fayrer then I sholde doe.

xan. Sothe you saye, I have not sene a mynioner this many dayes, I reken it Englishe cloth.

**Eu**. It is english stuff and dyed in Venis.

xan. It is softer then sylke what an oriente purpel colore here is who gaue you so rich a gift.

Eu. How shoulde honeste women come by their gere? but by their husbandes.

 $x\bar{a}$ . Happy arte thou that hathe suche an husband, but I wolde to god for his passyon, that I had maryed an husband of clowts, when I had maried col my good mā.

Eula. Why say ye so. I pray you, are you at oddes now.

 $x\bar{a}$ . I shal neuer be at one  $w^t$  him ye se how beggerly I go. I haue not an hole smock to put on my backe, and he is wel contente with all: I praye god I neuer come in heuen & I be not ashamed oftimes to shewe my head, when I se other wives how net and trim they go that ar matched with farre porer me then he is.

**Eula**. The apparell of honest wives is not in the aray of the body, nor in the tirements of their head as saynte Peter the apostle teacheth vs (and that I learned a late at a sermon) but in good lyuynge and honest conversacion and in the ornamentes of the soule, the comon buenes ar painted up, to please manye mennes eies we ar trime ynough yf we please our husbands only.

**xan**. But yet my good man so euyll wylling to bestow ought vpon his wyfe, maketh good chere, and lassheth out the dowrye that hee hadde with mee no small pot of wine.

Eulaly, where vpon?

xantipha, wheron hym lykethe beste, at the tauerne, at the stewes and at the dyce.

Eulalia Peace saye not so.

**xan**. wel yet thus it is, then when he cometh home to me at midnight, longe watched for, he lyeth rowtyng lyke a sloyne all the leue longe nyght, yea and now and the he all bespeweth his bed, and worse then I will say at this tyme.

Eulali. Peace thou dyshonesteth thy self, when thou doest dishonesteth thy husbād.

**xantip**. The deuyl take me bodye and bones but I had leuer lye by a sow with pigges, then with suche a bedfelowe.

**Eulali**. Doest thou not then take him vp, wel favoredly for stūbling.

Xantip. As he deserueth I spare no tonge.

Eulalia. what doth he the.

**xantip**. At the first breake he toke me vp vengeably, trusting that he shoulde haue shakē me of and put me to scilence with his crabid wordes.

Eula Came neuer your hote wordes vnto hādstrokes.

**xantip**. On a tyme we fel so farre at wordes y<sup>t</sup> we wer almost by y<sup>e</sup> eares togither.

Eula what say you womā?

xan. He toke vp a staffe wandryng at me, as the deuill had bene on hym ready to laye me on the bones.

**Eula**. were thou not redye to ron in at the bech hole.

**xanti**. Nay mary I warrant the. I gat me a thre foted stole in hand, & he had but ones layd his littell finger on me, he shulde not have founde me lame. I woulde have holden his nose to the grindstōe

Eulalia. A newe found shelde, ye wanted but youre dystaffe to haue made you a speare.

**xantip**. And he shoulde not greatly a laughed at his parte.

Eulali. Ah my frynde. xantyppa. that way is neither good nor godly,

**xantippa** what is neither good nor godly. yf he wyll not vse me, as hys wyfe: I wil not take him for my husbande.

**Eulalya**. But Paule sayeth that wyues shoulde bee boner and buxome vnto their husbandes with all humylytye, and Peter also bryngethe vs an example of Sara, that called her husbande Abrahame, Lorde.

xantippa. I know that as well as you the  $y^e$  same paule say that men shoulde loue theyr wyues, as Christ loues his spouse the churche let him do his duete I wil do myne.

**Eula**. But for all that, when the matter is so farre that the one muste forber the other it is reason that the woman giue place vnto the man,

xan. Is he meete to be called my husbade that maketh me his vnderlynge and his dryuel?

Eula. But tel me dame xātip. Would he neuer offre the stripes after that

 $\mathbf{x\bar{a}tip}$ . Not a stripe, and therin he was the wyser man for & he had he should have repented every vayne in hys harte.

Eulali. But thou offered him foule wordes plentie,

xantip. And will do.

**Eula**. What doth he y<sup>e</sup> meane seasō.

**xantip**. What doth he sometyme cowcheth an hogeshed, somtime he doth nothing but stande and laughe at me, other whyle takethe hys Lute wheron is scarslie three strynges layenge on that as fast as he may dryue because he would not here me.

**Eula**. Doeth that greue thee?

xantippa. To beyonde home, manie a tyme I haue much a do to hold my handes.

Eula. Neighbour. xantip. wylt thou gyue me leaue to be playn with the.

xantippa Good leaue haue you.

**Eula**. Be as bolde on me agayne our olde acquayntaunce and amite, euen frō our chyldhode, would it should be so.

xantippa. Trueth you saie, there was neuer woman kinde that I fauoured more

**Elaly** Whatsoeuer thy husbād be, marke well this, chaunge thou canst not, In the olde lawe, where the deuill hadde cast aboone betwene the man and the wife, at the worste waye they myght be deuorsed, but now that remedie is past, euē till death depart you he must nedes be thy husbande, and thou hys wyfe,

xan. Il mote they thryue & thei that taken away that liberty from vs

Eulalia. Beware what thou sayest, it was christes act.

Xā. I can euil beleue that

**Eula**. It is none otherwyse, now it is beste that eyther of you one beyng with an other, ye laboure to liue at reste and peace.

xantyppa. Why? can I forgeue him a new,

**Eu**. It lieth great parte in the wome, for the orderinge of theyr husbandes.

xan. Leadest thou a mery life with thine.

Eula Now all is well.

**xan**. Ergo ther was somwhat to do at your fyrste metying

**Eula**. Neuer no greate busynes, but yet as it, happeneth now and than betwene man & womā, there was foule cloudes a loft, that might have made a storme but that they were over blowen with good humanitie and wyse handlynge. Every man hath hys maner and every mā hath his several aptite or mynde, and thinkes hys owne way best, & yf we list not to lie there liveth no mā without faulte, which yf anie were elles, ywis in wedlocke they ought to know and not vtterly hated

xan, you say well,

**Eulalya**. It happeneth many times that loue dayes breketh betwene man and wife, before  $y^e$  one be perfitly knowe vnto the other beware of that in any wife, for when malice is ones begon, loue is but barely redressed agayne, namely, yf the mater grow furthe unto bytter checkes, & shamfull raylinges such things as are fastened with glew, yf a manne wyll all to shake them strayght waye whyle the glew is warme, they soone fal in peces, but after  $y^e$  glew is ones dried vp they cleue togither so fast as anie thing, wherefore at the beginning a meanes must be made, that loue mai encrease and be made sure betwene  $y^e$  man & the wife, & that is best brought aboute by gentilnesse and fayre condycions, for the loue that beautie onelie causeth, is in a maner but a cheri faire

Xan. But I praye you hartely etell me, by what pollycy ye brought your good man to folow your daunce.

Eula. I wyll tell you on this condicyon, that ye will follow me.

xan. I can.

**Eula**, It is as easy as water if ye cā find in your hart to do it, nor yet no good time past for he is a yong mā, and you ar but agirle of age, and I trowe it is not a yere ful sins ye wer maried.

Xā All thys is true

Eulalia. I wyll shew you then. But you must kepe it secret

**xantip**. with a ryght good wyl.

**Eula**. This was my chyefe care, to kepe me alwayes in my housbandes fauoure, that there shulde nothyng angre him I obserued his appetite and pleasure I marked the tymes bothe whan he woulde be pleased and when he wold be all byshrwed, as they tameth the Elephantes and Lyons or suche beastes that can not be wonne by strēgth

xantyppa. Suche a beaste haue I at home.

**Eula**. Thei that goth vnto the Elephantes weare no white garmentes, nor they that tame wylde bulles, weare no blasynge reedes, for experience teacheth, that suche beastes bee madde with those colours, like as the Tygers by the sound of tumbrels be made so wode, that thei plucke theymself in peces. Also thei  $y^t$  breake horses haue their termes and theyr soundes theyr hadlynges, and other knackes to breake their wyldnes, wyth all. Howe much more then is it oure duetyes that  $y^e$  wyues to use suche craftes toward our husbandes with whō all our lyfe tyme wil we, nyl we is one house, and one bed.

xantip. furthwith your tale.

Eula, whe I had ones marked there thynges. I applied my selfe unto hym, well ware not to displease him.

**xantip**. How could thou do that.

**Eulalya**. Fyrste in the ouerseynge my householde, which is the very charge and cure of wyues, I wayted euer, not onely gyuynge hede that nothing shoulde be forgotten or undoone, but that althynges should be as he woulde haue it, wer it euer so small a trifle.

xā. wherin.

**Eulalia**. As thus. Yf mi good man had a fantasye to this thynge, or to that thyng, or if he would have his meate dressed on this fashion, or that fashion.

**xan**. But howe couldest thou fashyon thye selfe after hys wyll and mynde, that eyther woulde not be at home or elles be as freshe as a saulte heryng.

**Elali**. Abyde a while. I come not at that yet, yf my husband wer very sad at anye tyme, no time to speake to him. I laughed not nor tryfled him as many a woman doth but I looked rufully and heavyly, for as a glasse (if it

be a true stone) representeth euer y<sup>e</sup> physnamy of hym that loketh in it, so lykewyse it becommeth a wedded woman alway to agre vnto the appetite of her husbande, that she be not mery whē he murneth, nor dysposed to play whē he is sad. And if that at any time he be waiward shrewshaken, either I pacyfye hym with faire wordes, or I let hym alone, vntyll the wynd be ouerblowen gyuing him neuer a word at al, vntil the time come that I may eyther excuse my faute, or tell hym of hys. In lyke wyse when he commeth home wel whitled, I gyue hym gentyll and fayre woordes, so with fayre entreatynge I gette hym to bed.

**xantyppa**, O careful state of wyues, whē they muste be gladde and fayne to followe their husbandes mindes, be thei eluyshe, dronken, or doying what myschiefe they liste.

**Eula**. As whoe saieth this gentill dealynge serueth not for bothe partyes, for they spyte of theyr berdes muste suffre many thynges in our demeanor, yet a time ther is, whē in a weighty matter it is laufull that the wyfe tell the good mā his faute, if that it be matter of substaunce, for at lyght trifles, it is best to play byll under wynge.

xantyp. what tune is that

**Eula**. when he is ydle, neither angry, pensife, nor ouersen, then betwixt you two secretly he must be told his faute gētly, or rather intreated, that in this thynge or that he play the better husbande to loke better to his good name and fame and to his helth and this tellyng must be myxt with mery conceites and pleasaunt wordes many times I make a meane to tel my tale after this fashyon, that he shall promise me, he shal take no displeasure wyth my thynge, that I a foolyshe woman shall breake vnto hym, that pertayneth eyther to hys helthe worshyppe or welth. When I haue sayde that I woulde, I chop cleane from that communication and falle into some other pastime, for this is all our fautes, neyghbour Xantippa, that whē we begyn ones to chat our tounges neuer lie.

Xantip. So men say

**Eulalia**. Thus was I well ware on, that I neuer tell my husbād his fautes before companie, nor I neuer caried any coplaynte furthe a dores: the mendes is soner made whe none knoweth it but two, and there were anie suche faute that myght not be wel borne nor ameded by ye wyues tellige, it is more laudable that the wife make complaynte vnto the Parentes and kynsfolke of her husband, then vnto her own, and so to moderate her complaynte that she seme not to hate hym but hys vice nor let her play all the blabbe, that in some poynt vnutered, he may know & loue his wives curteysy.

**Xantip**. She had nede be aswellerned womā, that would do all this.

Eu. Mary through suche demeanoure, we shall sterre our husbādes vnto lyke gentylnesse.

Xan: There be some that cannot be amended with all the gentyll handlynge in the worlde.

**Eula**: In faith I thyncke nay, but case there be, marke this well the good man must be for borne, howe soeuer the game goeth, then is it better to have him alwayes at one point or ells more kinde and louing throw oure gentill handlinge, then to have him worse and worse throwe our cursednesse, what wyll you say and I tell you of husbādes that hath won theyr wives by suche curtesie, howe muche more are we boude to use the same towarde our husbandes.

**Xantip**. Than shall you tell of one farre vnlyke vnto thyne husband.

Eula. I am aguented with a certayne gentelman well lerned and a veri honest man, he maried a yonge wyfe, a mayden of, xvii, yeare olde brede and brought vp of a chylde in the countre vnder her fathers and mother wing (as gentilmen delite to dwel in the countre) to hunt & hawke This yong getilman would have one that were unbroke, because he might the soner breake her after hys owne mind, he bega to entre her in learning syngynge, and playinge, and by lytle and lytle to vse here to repete suche thynges as she harde at sermons, and to instruct her with other things that myght have doone her more good in time to come. This gere, because it was strauge vnto this young womā which at home was brought vp in all ydelnesse, and with the light communication of her fathers servantes, and other pastimes, bega to waxe greuouse & paynfull, vnto her. She withdrew her good mynde and dylygence and whē her husband called vpon her she put ye finger in the eye, and wepte and many times she would fal downe on the grounde, beatynge her head agaynst the floure, as one that woulde be out of thys worlde. When there was no healpe for this gere, the good man as though he hadde bene wel asked his wyfe yf she woulde ryde into the countre with him a sporting vnto her fathers house, so that she graunted anone. When they were come thyther, the gentilman left his wyfe with her mother & her sisters he wet furth an huntynge with his father in lawe, there betwene theym two, he shewed al together, how that he hadde hoped to have had a louynge companion to lead his lyfe withall, now he hath one that is alwaies blubberynge and pyninge her selfe awaye withoute anye remedie, he prayeth him to lay to hys hande in amendinge his doughters fautes her father answered y<sup>t</sup> he had ones given hym his doughter, and yf that she woulde not be rewled by wordes (a goddes name take Stafforde lawe) she was his owne. Then the getylman sayd agayne, I know that I may do but I had leuer haue her ameded eyther by youre good counsell or commaundement, then to come vnto that extreme waies, her father promised that he would fynde a remedye. After a dai or two, he espied time and place whe he might be alone with his doughter. Then he loked soureli vpō his doughter, as though he had bene horne woode with her, he began to reherse how foule a beaste she was, how he feared many tymes that she neuer haue bestowed her. And yet sayde he much a doe, vnto my great coste and charg, I haue gotte the one that moughte lye by any Ladyes syde, and she were a quene and yet thou not perceivying what I have done for the nor knowynge that thou hast suche a man whiche but of his goodnes myghte thynke thee to euill to be stoye in his kytchen, thou contrariest al his

mind to make a short tale he spake so sharpely to her, that she feared that he wold haue beaten her. It is a man of asubtyll and wylye wytte, whyche wythout a vysarde is ready to playe anye maner of parte. The this yonge wife what for feare, and for trouthe of the matter, cleane stryken oute of countenaunce, fell downe at her fathers fete desyryng hym that he wolde forgette and forgiue her all that was past and euer after she woulde doe her duetye Her father forgaue her, and promised that she shoulde finde him a kynd and a louynge father, yf so be that she perfourmed her promyse.

xantippa. How dyd she afterwarde?

**Eulalya**, whē she was departed frō her father she came backe into a chaumber, and there by chaunce found her husband alone she fel on her knees to hym and said. Mā in tymes paste, I neyther knewe you nor my selfe, from this daye froward ye shall se me cleane chaunged, onelye pardon that is past, with that her husbande toke her in his armes & kyssed her sayinge she should lacke nothyng yf she woulde holde her in that mind.

xantip. Why did she cotinue so.

**Eulalya**. Euen tyll her endynge daye, nor there was none so vyle a thynge but that she woulde laye handes on it redely with all her herte, if her husband wolde let her, so great loue was beg $\bar{o}$  and assured betwene them and many a daye after, shee thanked god  $y^t$  euer she met with such a m $\bar{a}$ . For yf she had not she sayd she had ben cleane caste awaye.

xan. We have as greate plentie of suche housbandes, as of white crowes.

Eulalya. Now, but for werieng you? I coulde tell you a thynge that chaunced a late in this same citye.

xantyppa. I haue litell to doe, and I lyke your communicacyon very well.

**Eulalia.** There was a certaine gentilmā he as suche sort of men do, ysed much huntyng in the cuntre, where he happened on a younge damoysell, a very pore womās child on who he doted a man well stryken in age, and for her sake he lay ofte out of his owne house his excuse was hutig. This mas wife an exceding honest woma, halfe deale suspecte the mater, tried out her husbandes falshed, on a tyme whe he had taken his journey fourth of the town vnto some other waies, she wente vnto that poore cotage and boulted out all the hoole matter, where he laye on nights, wheron he drake, what thyng thei had to welco him withall. There was neither one thyng nor other, but bare walles. This good womā returned home, and sone after came againe brynginge w<sup>t</sup> her a good soft bed, and al therto belongyng and certain plate besydes that she gaue them moneye, charqynge them that if the Gentilmā came agayne, they shold entreate him better not beyng knowē al this while that she was his wyfe, but fayued her to be her sister. Not long after her husband stale thether againe, he sawe the howse otherwyse decked, and better fare then he was wounte to haue. He asked, frome whence commeth al this goodly gere? They sayde that an honeste matrone, a kynsewoman of hys hadde broughte it thyther and commaunded thenm that he should be well cherished when so euer he came, by and by his hart gaue him that it was hys wiues dede, whan he came home he demauded of her yf she hadde bene there or nay, she sayd yea. Then he asked her for what purpose she sente all that housholde stuffe thyther. Man (said she) ye haue be tenderly brought vp. I perceived that ye were but corslie handled there, me thought that it was my part, seing it was your wyll and pleasure to be there ye shoulde be better loked to.

**Xantippa**. She was one of goddes fooles. I woulde rather for a bed haue layd vnder him a bundel of nettels: or a burden of thistels.

**Eula**. But here the end her husbande perceyuyng the honeste of her great pacience neuer after laye from her, but made good cheare at home with his owne. I am sure ye knowe Gilberte the holāder.

Xan. Very well.

 ${\bf Eu}$ . He (as it is not vnknowe maried an old wife in his florishig youth.

Xā. Per aduēture he maried the good and notthe woman.

**Eulalia**. There sayde ye well, setting lytell stoore by hys olde wife, hunted a callette, with whom he kept much companie abrode, he dined or supped litell at home. What wouldest thou haue sayd to y<sup>e</sup> gere.

**Xantip**. What woulde I a said? I wolde haue flowe to the hores toppe and I wolde haue crowned myne husbande at hys oute goinge to her with a pysbowle, that he so ebawlmed might haue gon vnto his souerayne ladie.

**Eula**. But how much wiselier dyd this woman? She desyred that yonge woman home vnto her, and made her good chere, so by that meanes she brought home also her husband without ani witchraft or sorserie, and yf that at anye season he supped abrode with her she would sende vnto them some good dayntie morsel, and byd him make good chere

**Xantippa**. I had leuer be slayne then I woulde be bawde vnto myne owne husbande.

**Eulalia**. Yea, but consyder all thynges well, was not that muche better, then she shoulde be her shrewyshnesse, haue putte her husbandes minde cleane of from her, and so haue ledde all her life in trouble and heuvnesse.

Xantippa. I graunte you well, that it was better so but I coulde not abyde it.

**Eulalya**. I wyll tell you a prety story more, and so make an ende One of oure neyghboures, a well disposed and a goddes man, but that he is some what testie, on a day pomeld his wife well and thriftely aboute the pate and so good a woman as euer was borne, she picked her into an inner parler, and there weepynge and sobbynge, eased her heuye harte, anone after, by chaunce her husbande came into the same place, and founde hys wyfe wepyng. What sitest thou heare sayth he seighing & sobbîg like a child Thē she like a wise woman sayde. Is it not more honesty for me to lamente my dolours here in a secret place, thē to make wondering and on oute crye in the strete, as other womē do. At so wyfely and womanly a saing his hart melted, promysynge her faythfullye and truelie that he woulde neuer laye stroke on her afterwarde, nor neuer did.

**Xantippa**. No more wil mine god thanke my selfe.

Eulalya. But then ye are alwaies one at a nother, agreinge lyke dogges and cattes.

Xan. What wouldest thou that I should do?

**Eu**. Fyrst & formest, whatsoeuer thy husbande doeth sayde thou nothinge, for his harte must be wonne by lytell and litel by fayre meanes, gentilnesse and forbearing at the last thou shalte eyther wynne him or at the least waie thou shalt leade a better life the thou doest now.

**Xantippa**. He his beyonde goddes forbode, he wil neuer amende.

**Eulalia**. Eye saye not so, there is no beest so wild but by fayre handling be tamed, neuer mistrust man thē. Assay a moneth or two, blame me and thou findest not that my counsell dooeth ease. There be some fautes wyth you thoughe thou se them, be wyse of this especyall that thou neuer gyue hym foule wordes in the chambre, or inbed but be sure that all thynges there bee full of pastyme and pleasure. For yf that place which is ordeined to make amēdes for all fautes and so to renew loue, be polluted, eyther with strife or grugynges, then fayre wel al hope of loue daies, or atonementes, yet there be some beastes so wayward and mischeuous, that when theyr husbandes hath them in their arms a bed, they scholde & chyde making y<sup>t</sup> same plesure their lewd condicions (that expelseth all displeasures oute of their husbandes mynde unpleasaunt and lytell set bi corrupting the medecine that shuld haue cured al deadly greifes, & odible offēces.

xantip. That is no newes to me.

**Eula**. Though the woman shulde be well ware and wyse that she shulde neuer be disobedient vnto her husbād yet she ought to be most circūspect that at meting she shew her selfe redy and pleasaunt unto him.

xantyppa. Yea vnto a man, holde well withall but I am combred with a beast.

**Eula**. No more of those wordes, most commonly our husbādes ar euyll through our owne faute, but to returne againe vnto our taile they that ar sene in the olde fables of Poetes sai that Venus whome they make chiefe lady of wedlocke (hath a girdle made by the handy worke of Vulcan her Lorde, and in that is thrust al that enforceth love and with that she girdeth her whan so ever she lyeth wyth her housbande

xantippa. A tale of a tubbe.

**Eulalya**. A tayle it is, but herke what the taile meaneth.

xantippa. Tell me.

**Eulalia** That techeth us that the wyfe ought to dyspose her selfe all the she maye that lieng by her husbād she shew him all the plesure that she  $c\bar{a}$ ; Wherby the honest love of matrimony may reuiue and be renewed, & that there with be clene dispatched all grudges & malice

xant. But how shall we come by the thys gyrdle?

**Eula**. We nede neyther wytchraft nor enchauntment, ther is non of them al, so sure as honest condicios accompayned with good feloshyp.

xan. I can not fauoure suche an husbande as myne is.

**Eula**, It is moste thy profyt that he be no longer suche. If thou couldest by thy Circes craft chaunge thin husband into an hogge, or a bore wouldest thou do it?

xantip. God knoweth.

Eu. Art thou in dout? haddest thou leauer marye an hogge than a mā.

**Xantip**. Mary I had leauer haue a manne.

**Eulalia**. wel, what and thou coudest by sorcery make him of a drōkarde a soober man, of a vnthrifte a good housbande of an ydell losell a towarde body, woldest thou not doe it?

xantip. yes, hardely, woulde I doe it. But where shoulde I learne the cunnyng?

**Eula**. For soth that coning hast thou in the if thou wouldest vtter it, thyn must he be, mauger thy head, the towarde ye makest him, the better it is for the, thou lokest on nothing but on his leude codicions, and thei make the half mad, thou wouldest amende hym and thou puttest hym farther oute of frame, loke rather on his good condicions, and so shalt thou make him better. It is to late calagayne yesterdaie before thou were maryed unto hym. It was tyme to cosyder what his fautes were for a women shold not only take her husbande by the eyes but by the eares. Now it is more tyme to redresse fautes the to fynd fautes.

xantt. What woman euer toke her gusband by the eares.

**Eulali**. She taketh her husbande by the eyes that loketh on nothyng, but on the beautye and pulcritude of the body. She taketh him by the eares, that harkeneth diligētly what the common voice sayth by him

**xantip**. Thy counsaile is good, but it commeth a day after the faire.

**Eula**. Yet it commeth time ynough to bringe thyne husbande to a greate furtheraunce to that shall bee yf God sende you anie frute togither.

xantippa. We are spede alredy of that.

Eulaly. How long ago.

Xantip. A good whyle ago

Eulalia. How many monethes old is it.

Xantip. It lacketh lytle of. vii.

**Eula** What a tale is this, ye reken the monethes by nightes and dayes double.

Xantippa. Not so.

**Eula**. It can not be none other wyse, yf ye reken from the mariage day.

xantippa. yea, but what the, I spake with him before we were maried.

**Eulalia**. Be children gotten by speakinge.

**xantip**. It befell so that he mette me alone and begon to ticke at me, and tickled me vnder the arme holes and sydes to make me laugh. I might not awaie with ticklynge, but fell downe backewarde vpon a bedde and he a lofte, neuer leuinge kyssynge on me, what he did els I can not saye, but by sayncte Marie within a while after my bely beganne to swell.

**Eula**. Go now and disprayse thine husbāde whiche yf he gette children by playe, what wyll he do whē he goeth to it in good ernest.

xantippa, I fere me I am payed agayin.

**Eula**. Good locke God hath sent a fruitfull grounde, a good tylmā.

**Xantip**. In that thing he might have lesse laboure and more thanke.

Eula. Few wyues finde at theyr husbandes in that behalf but were ye the sure togither.

xanti. yea that we were

Eula. The offence is the lesse. Is it a man chylde.

xantip. yea.

**Eula**. He shal make you at one so that ye wil bow & forbere. What saieth other mē by thin husband, they that be his cōpanions, they delite with him abrode

xã, They say that he is meruelous gentyl, redy to do euery man pleasure, liberal and sure to his frende.

Eula. And that putteth me in good cofort that he wyll be ruled after our counsayll.

**xantip**. But I fynde him not so.

**Eula**. Order thy selfe to him as I have tolde thee, and cal me no more true sayer but a lier, if he be not so good vnto the as to anie creature liuinge Again cosidre this he is yet but a childe, I thinke he passethe not. xxiiij. the blacke oxe neuer trode on hys fote, nowe it is but loste laboure to recken vpon anye deuorse.

xantippa. Yet manye a tyme and ofte I have troubled my braynes withal

**Eulalia**. As for that fantasye whensoeuer it commeth into your mynd first of all counte how naked a thynge woman is, deuorsed from man. It is the hyghest dignitie that longethe to the wyfe to obsequyous vnto her spouse. So hath natyre ordeined so god hath appointed, that the woman shoulde be ruled al by the man loke

onely vppon this whiche is trouth, thine husbande he is, other canste thou none haue. Againe forgette not that swete babe be gotten of both your bodies what thin beste thou to do with that, wilte thou take it awaye with thee? Thou shalte bereue thyne husband his ryght wylt thou leue it with hym? thou shalt spoile thy self of thy chefeste Jewell thou haste. Beside all this tell me trueth hast thou none euyll wyllers, Besyde all thys tell me trueth, hast thou none euyll wyllers.

**xan**. I haue a stepdame I warrant you, and myne husbandes mother euen such another.

**Eula**. Do they hate the so deadly.

xantip. They woulde se me hanged.

**Eula**. The forget not the what greater plesure couldest thou shew them to se the deuorsed from thine husband and to led a wydowes lyfe. Yea and worse the a wydow, for wydowes be at their choise.

**xantippa**. I holde well with youre cousell, but I can not awaye with the paynes.

**Eulalia**. yet recken what paines ye toke or ye colde teache your paret to speake.

xantippa. Exceadynge much.

**Eu**. And thinke you much to labour a lytel in reforming your husbād with whō you may liue merely all the dayes of your lyfe. What busines doe mē put thē self to be wel & easly horsed & shal we think our selues to good to take paines that we mai haue our husbādes gētil & curteise vnto vs.

xantip. What shal I do.

**Eu**. I haue told you al redy, se that al thing be clene & trim at home, that no sluttysh or vnclenlye syghtes dryue hym oute a dores. Be your selfe alwayes redy at a becke, berynge continuali in minde what reuerēce the wife oweth vnto her husbād. Be neyther in your dūpes, nor alwayes on your mery pinnes go nether to homely nor to nycely. Let your meat be cleane dressed, you know yourhusbādes diet. What he loueth best that dresse. Moreouer shewe your selfe louinge and fayre spokē vnto thē where he loueth, call them now and thē vnto your table. At meate, se that al thinges be well sauored, and make good there, And whē that he is toppe heuy playing on his lute, sytte thou by and singe to him so shalte thou make hym keepe home, and lessen hys expences This shall he thynke at length, in faythe I am a fonde felowe that maketh suche chere with a strumpet abroode with greate lossee bothe of substance and name, seyng that I haue a wyfe at home bothe muche fayrer, and one that loueth me ten times better, with whome I may be both clenlyer received and dayntelier cherisshed

**xantip**. Beleuest thou that it will take and I put it into a profe.

Eulali. Looke on me. I warrante it or ought longe I wyll in hande with thyne husbande, & I will tell hym his part.

**xantippa**. ye marie that is well sayde. But be wyse that he espie not our casle, he would plaie his fages, all the house should be to lytle for hym.

**Eulalia**. Take no thoughte. I shall so conuey my matters, that he shall dysclose all together hym selfe, what busynesse is betwene you, that done I wyll handell him pretelie as I thinke beste, and I truste to make him a new man for the and when I se my time I wyl make a lie for thee, how louinge thou hast spoken of him.

**xantippa**. Chryst spede vs and bringe our pupose well aboute.

Eulalia. He will not fayle the so thou do thy good wyll.

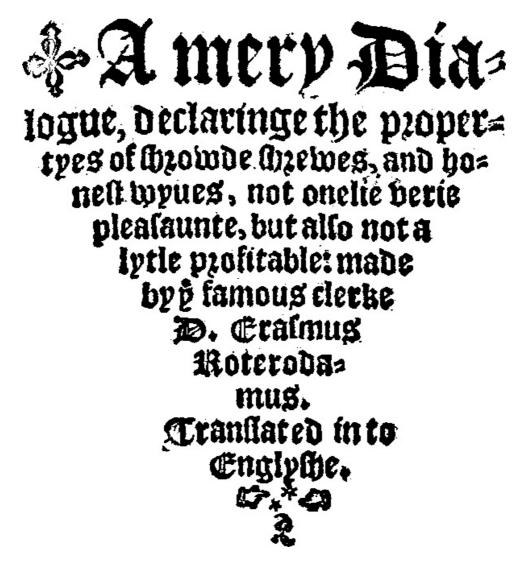
There was a man that maried a woman whiche hadde great riches and beawtye. Howe bee it she hadde suche an impedyment of nature that she was domme and coulde not speake, whiche thynge made him ryghte pensyfe, and sayd, wherfore vpon a daye as he walked alone ryght heuye in hearte thynkynge vpon his wyfe. There came one to hym and asked him what was the cause of his heuynesse whiche answered that it was onely bycause his wife was borne dome. To whome this other said I shal shewe the soone a remedy and a medicyne (therfore that is thus) go tak an aspen leafe and lay it vnder her toge this night shee beinge a sleape, and I warrant the that shee shall speake on the morowe whiche man beyng glad of thys medycyne prepared therfore and gathered aspen leaves, wherfore he layd thre of them vnder her tonge whan shee was a sleape. And on the morow when he him selfe awaked he Desyrous to know how hys medicine wrought being in bed with her, he demaunded of her how she did, and sodely she answered and sayd, I beshrewe thy harte for waking me so early, and so by the vertue of that medycyne she was restored to her speche. But in coclusion her spech encresed day by day and she was so curst of codycyon that euery daie she brauled and chyd with her husbande, so muche at the laste he was more weped, and had much more trouble and disease wyth her shrewed wordes then he hadde before whe she was dumme, wherfore as he walked another time alone he happened to mete agayne with the same personne that taught hym the sayde medycine and sayde to hym thys wyse. Syr ye taught me a medicin but late to make my domme wyfe to speake, byddynge me lay an aspen leafe vnder her toug when she sleapte, and I layde three Aspen leaves there. Wherfore nowe she speaketh. But yet she speaketh soo much & so shrewdlye that I am more werier of her now, then I was when she was dome: Wherfore I praie you teache me a medycine to modyfye her that she speake not so muche. This other answered and sayd thus. Sir I am a deuyl of hel but I am one of the that haue least power there. Al

be yet I haue power to make a womā to speake, but and yf a woman begin ones to speake, I nor al the deuyls in hel that haue the mooste power be not able to make a woman to be styll, nor to cause her to leue speakyng.

The end of this pleasant dialogue declaryng the seueral properties of  $y^e$  two contrary disposers of the wyues aforesayde.

Imprinted at London in Paules church yearde, at the sygne of the Sunne, by Antony Kytson.

[This section produced by David Widger]



A mery Dialogue, declaringe the propertyes of shrowde shrewes, and honest wyues, not onelie verie pleasaunte, but also not a lytle profitable: made by ye famous clerke D. Erasmus.

Roterodamus.

Translated into Englyshe.

Anno. M.CCCCC. LVII.

Tilalia. God spede, a a thou sand mine old acqueintace. cantippa. ran. As many a= capn. my dere bert. Gulalf.

me semets ve ar warê much faire nom offate. Bula. Sape you for apue you me a mocke at the first dall. ran. Aap berrly but I take you lo. Gula. Haps pely minew gown maketh me to loke fapzer then I holde doe. ran. Sothe you fave, I have not fenc a mynioner this many dayes, I reken it Englishe cloth. Eu. It is englich fluff and bred in Wenis, ran. It is fofter then fylke what an oziente purpel coloze here is who gave you so rich a gift. Eu. Dow woulde honeste women come by their gere-but by their hulbandes.ra. Bap py arte thou that hathe suche an husband, but Twoide to god for his pals fron, that I had marged an hulband of clowes, when I had maried col my good ma. Gula. Why lap pe fo. I pray vou are you at oddes now.ra. I hai neuer be at one b him re le how beg= acrip

**Eulalia**. God spede, & a thousand mine old acqueintāce. xantippa.

**xan**. As many agayn, my dere hert. Eulalia. me semets ye ar warē much faire now of late.

**Eula**. Saye you so? gyue you me a mocke at the first dash.

xan. Nay veryly but I take you so.

**Eula**. Happely mi new gown maketh me to loke fayrer then I sholde doe.

**xan**. Sothe you saye, I have not sene a mynioner this many dayes, I reken it Englishe cloth.

Eu. It is english stuff and dyed in Venis.

**xan**. It is softer then sylke what an oriente purpel colore here is who gaue you so rich a gift.

**Eu**. How shoulde honeste women come by their gere? but by their husbandes.

**xā**. Happy arte thou that hathe suche an husband, but I wolde to god for his passyon, that I had maryed an husband of clowts, when I had maried col my good mā.

**Eula**. Why say ye so. I pray you, are you at oddes now.

 $\mathbf{x}\tilde{\mathbf{a}}$ . I shal neuer be at one  $w^t$  him ye se how beggerly I go. I haue not an hole smock to put on my backe, and he is wel contente with all: I praye god I neuer come in heuen & I be not ashamed oftimes to shewe my head, when I se other wiues how net and trim they go that ar matched with farre porer me then he is.

**Eula**. The apparell of honest wives is not in the aray of the body, nor in the tirements of their head as saynte Peter the apostle teacheth vs (and that I learned a late at a sermon) but in good lyuynge and honest conversacion and in the ornamentes of the soule, the comon buenes ar painted up, to please manye mennes eies we ar trime ynough yf we please our husbands only.

**xan**. But yet my good man so euyll wylling to bestow ought vpon his wyfe, maketh good chere, and lassheth out the dowrye that hee hadde with mee no small pot of wine.

Eulaly, where vpon?

xantipha, wheron hym lykethe beste, at the tauerne, at

the stewes and at the dyce.

gerly I go. I have not an hole fmock to put on my backe, and he is wel con tente with all: I prave god I neuer come in heuen & 3 be not all amed oftimes to hewe my head, when I fe o: ther wines how net and trim they go that ar marched with farre pozer me then heis. Gula. The apparell of honell wincs is not in the aray of the bo Dy,noz in the tirementes of their head as faynte Beter the apostle teacheth os(and that I learned a late at a letmon)but in good lyuynge and honell convertacion and in the ornamentes of the loule, the comon buenes ar pain ted bp, to please manye mennes eies wear trime prough pf we please our hultands only ran. But pet my good man fo eupli wylling to bestow ought bpon his wyfe, maketh good chere, and lassheth out the downye that hee habbe with mee no fmall pot of wine. Culaly, where boon-rantipha, wher: on hym lykethe befte, at the tauerne, at the flewes, and at the dyce. Gulalia Deases

Acace laye not fo. ran. wel vet thug it is, then when he cometh home to me at midnight, longe watched foz, he ip = eth rowing lyke a Corne all the leue longenyght, yea and now and the be all bespeweth his bed, and worse then I will fay at this tyme. Eulah. Peace thou dy Wonesteth thy self. when thou does disonesteth thy husbad rantip. The deupl take me bodye and bones but I had lever lye by a fow with pia= ges, then with suche a bedfelowe. Eus lali. Doeft thou not then take him by, wel fauozedly for flubling.rantip. as be deferueth I spare no tonge. Culait a.what doth he the rantip. At the fir a breake he toke me by bengeably trus Ring that he Boulde have Gake me of and put me to scilence with his crabid worder. Bula Came never your hote wordes buto hadurokes. rantip. On a tyme we fel so farre at wordes & we wer almost by feares togither. Gula what say rou womā-san. He toke bp a Raffe wandzyng at me.as the deuill hadde

**Eulalia** Peace saye not so.

**xan**. wel yet thus it is, then when he cometh home to me at midnight, longe watched for, he lyeth rowtyng lyke a sloyne all the leue longe nyght, yea and now and the he all bespeweth his bed, and worse then I will say at this tyme.

**Eulali**. Peace thou dyshonesteth thy self, when thou doest dishonesteth thy husbād.

**xantip**. The deuyl take me bodye and bones but I had leuer lye by a sow with pigges, then with suche a bedfelowe.

**Eulali**. Doest thou not then take him vp, wel favoredly for stūbling.

Xantip. As he deserueth I spare no tonge.

Eulalia. what doth he the.

**xantip**. At the first breake he toke me vp vengeably, trusting that he shoulde haue shake me of and put me to scilence with his crabid wordes.

Eula Came neuer your hote wordes vnto hadstrokes.

**xantip**. On a tyme we fel so farre at wordes  $y^t$  we wer almost by  $y^e$  eares togither.

Eula what say you womā?

**xan**. He toke vp a staffe wandryng at me, as the deuill had bene on hym ready to laye me on the bones.

had bene on hym ready to laye me on the bones. Bula. were thou not redve to roum at the bech hole. ranti. Ray mary I warrant the. I gat me a thre foted fiele in hand, a he had but ones land his littell finger on meshe wulde not have founde me lame. I woulde baue holden his note to the arindfie Gulalia. A newe found helde, pe wan ted but youre dystasse to have made you aspeare, rantip. And he Goulde not greative a laughed at his parte. Culali. 3h my frynde, rantyppa.that way is neither good not godli, rantip pawhat is neither good not godly. yf he well not ble meas has wate: I wil not take him foz my hufbande. Eulas lpa. But Paule layeth that woues Coulde bechoner and burume buto their hulbandes with all humylytye. and Deter also by naethe by an example of Sara, that called her buls bande Zbiahame, Lorde, rantippa. I know that as well as you the frame paule far that men Goulde love there wpueg

Eula. were thou not redye to ron in at the bech hole.

**xanti**. Nay mary I warrant the. I gat me a thre foted stole in hand, & he had but ones layd his littell finger on me, he shulde not haue founde me lame. I woulde haue holden his nose to the grindstōe

**Eulalia**. A newe found shelde, ye wanted but youre dystaffe to haue made you a speare.

**xantip**. And he shoulde not greatly a laughed at his parte.

**Eulali**. Ah my frynde. xantyppa. that way is neither good nor godly,

**xantippa** what is neither good nor godly. yf he wyll not vse me, as hys wyfe: I wil not take him for my husbande.

**Eulalya**. But Paule sayeth that wyues shoulde bee boner and buxome vnto their husbandes with all humylytye, and Peter also bryngethe vs an example of Sara, that called her husbande Abrahame, Lorde.

myves, as Chili loved his fooule the churche let him do his duete I wil do myne. Cula. But for all that, when the matter is so farre that the one muste forber the other it is reason that the woman give place buto the man, ran. Is he meete to be called my husbade that maketh me his bnderlynge and his dapuel- Cula. But tel me dame ra tip. Would be never offre the fripes after that ratio. Aot a Gripe, and ther in he was the wyler man for a be bad he Mould have repented every bapne in hys harte Eulali. But thou offered him foule wordes plentie, rantip. And will do. Eula. What doth he & meane feafo. rantip. What doth he fometyme he cowcheth an hogewed, fomtime he both nothing but flande and laughe atme, other whyle takethe hys Lute wheron is Carllie three Arynges lap= enge on that as fall as he may dipue because he would not here me. Eula. Doeth that arene thee-rantippa. To beyonde home, manic a tyme I have ALLIE much

**xantippa**. I know that as well as you the ye same paule say that men shoulde loue theyr wyues, as Christ loues his spouse the churche let him do his duete I wil do myne.

**Eula**. But for all that, when the matter is so farre that the one muste forber the other it is reason that the woman giue place vnto the man,

**xan**. Is he meete to be called my husbāde that maketh me his vnderlynge and his dryuel?

 $\boldsymbol{Eula}.$  But tel me dame xātip. Would he neuer offre the stripes after that

**xātip**. Not a stripe, and therin he was the wyser man for & he had he should haue repented euery vayne in hys harte.

**Eulali**. But thou offered him foule wordes plentie,

xantip. And will do.

**Eula**. What doth he y<sup>e</sup> meane seasō.

**xantip**. What doth he sometyme cowcheth an hogeshed, somtime he doth nothing but stande and laughe at me, other whyle takethe hys Lute wheron is scarslie three strynges layenge on that as fast as he may dryue because he would not here me.

Eula. Doeth that greue thee?

**xantippa**. To beyonde home, manie a tyme I haue much a do to hold my handes.

much a do to hold my handes. Gula. Beighbour. rantip. wylt thou apue me leave to be playn with the ranting pa Good leave have you. Eula. Be as bolde on meagayne our olde acquayn taunce and amite euen fro our chyld= hode would it Gould be fo. rantippa. Trueth you late, there was never wo man kinde that I fauoured moze Cla ly Whatsoener thy husbad be, marke well this chaunge thou canft not, In the olde lawe, where the deuill hadde cast abcone betwene the man and the wife, at the worste wave they myghe be denoxied but now that remedie is palt.eue till death depart you be mult nedes be thy bulbande, and thou bys wyfe, ran. Il mote they they ue & thet that taken away that liberty from bs Culalia. Beware what thou fareft, it was chistes act. Xã. I can enil beleue that Eula. It is none other wyle, now it is beste that eyther of you one be= yng with an other, ye laboure to line at reste and peace. rantpopa. Whycan

ean I forgeue him a new. Eu. It lieth great parte in the wome, for the ords ringe of they hulbandes. ran. Leas Deft thou a mery life with thine. Gula Rowall is well.ran. Ergo ther was somwhat to do at your fracte metrna Cula. Deuer no areate bulynes, but pet as it happeneth now and than be ewene man a woma, there was foule cloudes a loft, that might have made a storme but that they were over blos wen with good humanitie and wrie handlynge. Euery man bath bys maner and eucry ma hath his feueral ap tite or mynde, and thinkes by sowne way belt, a pf we lift not to lie there lia ueth no mā without faulte, which pf a nie were elles, ywis in wedlocke thep ought to know and not betterly hated ran, you say well, Eulalya. It happes neth many times that love dayes bee keth betwene man and wife, before & one be perfitly knowe buto the other beware of that in any wife, for when maliczis ones becom loue is but ba-RRID

**Eula**. Neighbour. xantip. wylt thou gyue me leaue to be playn with the.

xantippa Good leaue haue you.

**Eula**. Be as bolde on me agayne our olde acquayntaunce and amite, euen frō our chyldhode, would it should be so.

**xantippa**. Trueth you saie, there was neuer woman kinde that I fauoured more

**Elaly** Whatsoeuer thy husbād be, marke well this, chaunge thou canst not, In the olde lawe, where the deuill hadde cast aboone betwene the man and the wife, at the worste waye they myght be deuorsed, but now that remedie is past, euē till death depart you he must nedes be thy husbande, and thou hys wyfe,

 $\mathbf{xan}$ . Il mote they thryue & thei that taken away that liberty from vs

Eulalia. Beware what thou sayest, it was christes act.

Xā. I can euil beleue that

**Eula**. It is none otherwyse, now it is beste that eyther of you one beyng with an other, ye laboure to liue at reste and peace.

xantyppa. Why? can I forgeue him a new,

**Eu**. It lieth great parte in the womē, for the orderinge of theyr husbandes.

**xan**. Leadest thou a mery life with thine.

Eula Now all is well.

xan. Ergo ther was somwhat to do at your fyrste metying

**Eula**. Neuer no greate busynes, but yet as it, happeneth now and than betwene man & womā, there was foule cloudes a loft, that might haue made a storme but that they were ouer blowen with good humanitie and wyse handlynge. Euery man hath hys maner and euery mā hath his seueral aptite or mynde, and thinkes hys owne way best, & yf we list not to lie there liueth no mā without faulte, which yf anie were elles, ywis in wedlocke they ought to know and not vtterly hated

xan, you say well,

**Eulalya**. It happeneth many times that loue dayes breketh betwene man and wife, before  $y^e$  one be perfitly knowe vnto the other beware of that in any wife, for when malice is ones begon, loue is but barely redressed agayne,

rely redressed agayne, namely e, yf the mater grow furthe buto brtter checa bes, a Chamfull raylinges fuch things as are fallened with glew, pfamanne wylialito wake them Grayaht wave while the glew is warme, they foone fal in peces, but after p glewe is ones dried by they cleue together fo fall as anie thing wherfore at the beginning a meanes mult be made, that love mat encreale and be made lure betwene & man a the wife, a that is belt brought aboute by gentilnesse and sapre condy cions, for the love that beautie onelie caufeth, is in a maner but a cherifaire Zan. But I praye pouhartelye tell me, by what pollycy pe brought your good man to folow pour daunce. Cus la. I wyll tell you on this condicyon, that pe will folowe me.ran. I can. Eu la. It is as ealy as water of ye calind in your hart to do it not yet no good time past for he is a yong ma, and you ar but agirle of age, and I trowe it is not a pereful fing ye wer maried. Lal

All thysis true Culalia. I wyll hew you then. But you must bepe it fecret rantip. with a ryght good wyl. Eula. This was my chyefe care, to kepe me alwayes in my houlbandes fauoure. that there Gulde nothing angrehim I observed his appetite and pleasure marked the tymes bothe whan he woulde be pleased and when he toold be all byllizwed, as they tameth the Elephantes and Lyons or luche beat Ges that can not be wonne by Areath rantyppa. Suche a beate haue Jat home. Eula. Thei that goth buto the Clephantes weare no white garmen tes, not they that tame wylde bulles, weare no blasvinge reedes, for experience teacheth, that suche beatles bee madde with those colours, like as the Trgers by the founde of tumbrels be made so wode, that thei plucke theym felf in peces. Also theig breake horses have their termes and there foundes they hadiynges, and other knackes to breake their wyldnes, with all.

namely, yf the mater grow furthe unto bytter checkes, & shamfull raylinges such things as are fastened with glew, yf a manne wyll all to shake them strayght waye whyle the glew is warme, they soone fal in peces, but after y<sup>e</sup> glew is ones dried vp they cleue togither so fast as anie thing, wherefore at the beginning a meanes must be made, that loue mai encrease and be made sure betwene y<sup>e</sup> man & the wife, & that is best brought aboute by gentilnesse and fayre condycions, for the loue that beautie onelie causeth, is in a maner but a cheri faire.

**Xan.** But I praye you hartely tell me, by what pollycy ye brought your good man to folow your daunce.

**Eula**. I wyll tell you on this condicyon, that ye will followe me.

xan. I can.

**Eula**, It is as easy as water if ye cā find in your hart to do it, nor yet no good time past for he is a yong mā, and you ar but agirle of age, and I trowe it is not a yere ful sins ye wer maried.

Xā All thys is true

**Eulalia**. I wyll shew you then. But you must kepe it secret **xantip**. with a ryght good wyl.

**Eula**. This was my chyefe care, to kepe me alwayes in my housbandes fauoure, that there shulde nothyng angre him I obserued his appetite and pleasure I marked the tymes bothe whan he woulde be pleased and when he wold be all byshrwed, as they tameth the Elephantes and Lyons or suche beastes that can not be wonne by strēgth

**xan**typpa. Suche a beaste haue I at home.

**Eula**. Thei that goth vnto the Elephantes weare no white garmentes, nor they that tame wylde bulles, weare no blasynge reedes, for experience teacheth, that suche beastes bee madde with those colours, like as the Tygers by the sound of tumbrels be made so wode, that thei plucke theymself in peces. Also thei y<sup>t</sup> breake horses haue their termes and theyr soundes theyr hadlynges, and other knackes to breake their wyldnes, wyth all.

Mow

Dowe much moze then is it oure due eyes that pe wyues to ble luche ctaltes toward our busbandes with who all our lyfe tyme wil we, nyl we is one house, and one bed . rantip. furthwith pour tale. Eula, whe I had ones mar sed there thynges. I applied my felfe buto hom, well ware not to displease hym.rantip. How could thou do that. Gulaipa. Apalte in the overlepinge my householde, which is the very charge and cure of wyues, I wayted euer, not onely ayurnae hede that nothing Moulde be forgotten or budoone, but that althringes houlde as he woulde haueit, wer it euer so small a trifle.ra wherin. Gulalia. Us thus. Pf mi good man had a fantaly e to this thynge, of to that thyng, or if he would have his meate dreffed on this fabion, or that fassion.ran. But howe couldest thou fassiopon thre felfeafter bys wyll and mende, that eyther woulde not be at home of elles be as freshe as a faulte heryng.Clali. Ubyde a while. I come

not at that yet, yf my bulband wer be gp (ad at anye tyme, no time to fpeake to him. I laughed not not tryfled him as many a woman doth but I looked sufully and beauply, for as a classe (if it be a true frome) represente theuer & phylnamy of hym that leketh in it, fo lykemple it becommeth a wedded wo man alway to agre buto the appetite of her bulbande, that the be not mery whehe murneth nor dylpoled to play whehe is lad. And if that at any time he be waiward hew waken, either I pacripe hym with faire wordes, or 3 let hym alone, bucyll the wynde be os uerblowen ayuing him never a word at al, butyl the time come that I map epther excuse mp faute, or tell hym of hys. In lyke wyle when he commeth home wel whitled, I ague hym gen. tyliand favre woordes, so with favre entreatynge I gette hym to bed.rans typpa, D carefull flate of wrues, whe they muke be gladde and fayne to followe their bulbandes mindes, be thei elupwe

Howe much more then is it oure duetyes that  $y^e$  wyues to use suche craftes toward our husbandes with whō all our lyfe tyme wil we, nyl we is one house, and one bed.

xantip. furthwith your tale.

**Eula**, whē I had ones marked there thynges. I applied my selfe unto hym, well ware not to displease him.

xantip. How could thou do that.

**Eulalya**. Fyrste in the ouerseynge my householde, which is the very charge and cure of wyues, I wayted euer, not onely gyuynge hede that nothing shoulde be forgotten or undoone, but that althynges should be as he woulde haue it, wer it euer so small a trifle.

xā. wherin.

**Eulalia**. As thus. Yf mi good man had a fantasye to this thynge, or to that thyng, or if he would have his meate dressed on this fashion, or that fashion.

**xan**. But howe couldest thou fashyon thye selfe after hys wyll and mynde, that eyther woulde not be at home or elles be as freshe as a saulte heryng.

**Elali**. Abyde a while. I come not at that yet, yf my husband wer very sad at anye tyme, no time to speake to him. I laughed not nor tryfled him as many a woman doth but I looked rufully and heauyly, for as a glasse (if it be a true stone) representeth euer y<sup>e</sup> physnamy of hym that loketh in it, so lykewyse it becommeth a wedded woman alway to agre vnto the appetite of her husbande, that she be not mery whē he murneth, nor dysposed to play whē he is sad. And if that at any time he be waiward shrewshaken, either I pacyfye hym with faire wordes, or I let hym alone, vntyll the wynd be ouerblowen gyuing him neuer a word at al, vntil the time come that I may eyther excuse my faute, or tell hym of hys. In lyke wyse when he commeth home wel whitled, I gyue hym gentyll and fayre woordes, so with fayre entreatynge I gette hym to bed.

**xantyppa**, O careful state of wyues, whē they muste be gladde and fayne to followe their husbandes mindes, be thei eluyshe, dronken, or doying what myschiefe they liste.

eluplie-dronken, or doping what mplchiefethep life. Gula. Us whoe lateth this gentill dealynge ferneth not for bothe partnes, for they byte of they? berdes mufte fuffre many thynges in our demeanoz, ret a time ther is, whe in a weighty matter it is laufull that the wyfe tell the good ma his faute, if that it be matter of lubstaunce, for at lyabt trifles, it is belt to play byll buder wynge, rantyp, what time is that Cula. when be is vole neither angry. penlife-noz ouerlen, then betwirt pou two fecretly he mult be told his faute actly.oz racher intreated that in this thonge or that he play the better hulbande, to loke better to his good name and fame and to his helth and this telliping must be myst with mery conccites and pleasaunt wordes many ti meg I make a meane to tel my tale af ter this fallyon, that he thall promife me, hee Galtake no displeasure with my thynge, that Jafoolphe woman Wall breaks buto hym, that pertays

**Eula**. As whoe saieth this gentill dealynge serueth not for bothe partyes, for they spyte of theyr berdes muste suffre many thynges in our demeanor, yet a time ther is, whē in a weighty matter it is laufull that the wyfe tell the good mā his faute, if that it be matter of substaunce, for at lyght trifles, it is best to play byll under wynge.

#### xantyp. what tune is that

neib

Eula. when he is ydle, neither angry, pensife, nor ouersen, then betwixt you two secretly he must be told his faute gētly, or rather intreated, that in this thynge or that he play the better husbande to loke better to his good name and fame and to his helth and this tellyng must be myxt with mery conceites and pleasaunt wordes many times I make a meane to tel my tale after this fashyon, that he shall promise me, he shal take no displeasure wyth my thynge, that I a foolyshe woman shall breake vnto hym, that pertayneth eyther to hys helthe worshyppe or welth.

meth erther to hys helthe worth youe o, welth. When I have layde that I moulde, I chop cleane from that communication and falle into fome other mastime, for this is all oure fautes, neyabbour Xantippa, that whe we be ayn ones to chat our tounges neucr lie. Fantip. So men lay Culalia. Thus was I well ware on, that I ne wer tell my husbad his fautes before companie, nor I neuer caried any coplaynte furthe a dozes: the mendes is Coner made whe none knoweth it but two, and there were ante suche faute that myght not be wel borns nor ame ded by g wrues tellige, it is more laudable that the wife make complaynte onto the Baxentes and kynifolke of ber hulband, then buto her own, and To to moderate her complayate that De seme not to bate hom but hos vice nozlet her play all the blabbe, that in Tome poont burtered, he may know & loue his wines curreply. Kantip. She pad nede be aswellerned woma, that Would

mould do all this. Eu. Mary through fuche demeanoure, we wall sterre our hulbādes buto lyke gentylnelle. Kan: There be some that cannot be amen. ded with all the gentyll handlynge in the worlde. Gula. In faith I thyncke nap, but case there be, marke this wel the good man mult be for borne, howe foeuer the game goeth, then is it beta ter to have him alwayes at one point ozells mozekinde and louing throw oure gentill handlinge, then to have him worse and worse throws our curs fednelle, what wyll you fay and I tell you of hulbades that hath won thepa wives by fuche curteste, howe muche moze are we boude to ble the lame to warde our hulbandes. Zantip. Than wall you tell of one farre buly be buto thrue hulband. Eula. Jam aquented with a certagne gentelman well lers ned and a veri hones man, he maried a ponge wyfe, a mapden of. sbii. peace alde brede and brought up of a chylde in the countre bnder her fathers and mothers

When I have sayde that I woulde, I chop cleane from that communication and falle into some other pastime, for this is all our fautes, neyghbour Xantippa, that whe we begyn ones to chat our tounges neuer lie.

Xantip. So men say

**Eulalia**. Thus was I well ware on, that I neuer tell my husbād his fautes before companie, nor I neuer caried any cōplaynte furthe a dores: the mendes is soner made whē none knoweth it but two, and there were anie suche faute that myght not be wel borne nor amēded by ye wyues tellige, it is more laudable that the wife make complaynte vnto the Parentes and kynsfolke of her husband, then vnto her own, and so to moderate her complaynte that she seme not to hate hym but hys vice nor let her play all the blabbe, that in some poynt vnutered, he may know & loue his wiues curteysy.

**Xantip**. She had nede be aswellerned womā, that would do all this.

**Eu**. Mary through suche demeanoure, we shall sterre our husbādes vnto lyke gentylnesse.

**Xan**: There be some that cannot be amended with all the gentyll handlynge in the worlde.

**Eula**: In faith I thyncke nay, but case there be, marke this wel the good man must be for borne, howe soeuer the game goeth, then is it better to have him alwayes at one point or ells more kinde and louing throw oure gentill handlinge, then to have him worse and worse throwe our cursednesse, what wyll you say and I tell you of husbādes that hath won theyr wives by suche curtesie, howe muche more are we boūde to use the same towarde our husbandes.

**Xantip**. Than shall you tell of one farre vnlyke vnto thyne husband.

**Eula**. I am aquented with a certayne gentelman well lerned and a veri honest man, he maried a yonge wyfe, a mayden of. xvii. yeare olde brede and brought vp of a chylde in the countre vnder her fathers and mother wing

mother wing (as gentilmen delite to awel in the countre) to hunt a hawke This youg actilman would have one that were unbroke because he might the soner breakeher after hys owne mind be begā to entre ber in learning syngynge, and playinge, and by lytle and lytle to ble here to repete fuche thrnges as the barde at fermons, and to incruct her with other things that noght have doone her more good in time to come. This gere, because it was arauge buto this young woma which at home was brought by in all ydelnesse, and with the light commus nication of her Jathers fernauntes, and other passimes, bega to ware gre nouse a papufull buto her. She with drew her good mynde and dylygence and whe her hulband called byon her we put finger in the eye, and wepte and many times he would fal downe on the grounde, beat ynge her head a= ge, not the floure, as one that woulde be out of thes worlde. When there mag

(as gentilmen delite to dwel in the countre) to hunt & hawke This yong getilman would have one that were unbroke, because he might the soner breake her after hys owne mind, he begā to entre her in learning syngynge, and playinge, and by lytle and lytle to vse here to repete suche thynges as she harde at sermons, and to instruct her with other things that myght haue doone her more good in time to come. This gere, because it was strauge vnto this young womā which at home was brought vp in all ydelnesse, and with the light communication of her fathers seruantes, and other pastimes, begā to waxe greuouse & paynfull, vnto her. She withdrew her good mynde and dylygence and whē her husband called vpon her she put  $y^e$  finger in the eye, and wepte and many times she would fal downe on the grounde, beatynge her head agaynst the floure, as one that woulde be out of thys worlde.

When there was no healpe for this gere, the good man as though he hadde bene wel asked his wyfe yf she woulde ryde into the countre with him a sporting vnto her fathers house, so that she graunted anone. When they were cōmē thyther, the gentilman left his wyfe with her mother & her sisters he wēt furth an huntynge with his father in lawe, there betwene theym two, he shewed al together, how that he hadde hoped to haue had a louynge companion to lead his lyfe withall, now he hath one that is alwaies blubberynge and pyninge her selfe awaye withoute anye remedie, he prayeth him to lay to hys hande in amendinge his doughters fautes her father answered ythe had ones giuen hym his doughter, and yf that she woulde not be

was no healpe for this gere, the good man as though he hadde bene wel al= ked his wyfe yf the woulde ryde into the countre with him a sporting buto her fathers house, so that the graunted anone. When they were come thy ther, the gentilman left his wyfe with her mother a her lifters be wet furth an huntynge with his father in lawc, there betwene theym two, he shewed al together, how that he hadde hoped to have had a lournge companion to lead his lyfe withall, now he hath one that is alwaies blubberringe and preninge her felfe awaye withoute ange remedie, he prayeth him to lay to hys hande in amendinge his doughters fautes her father answered & hehad ones given hym his doughter, and yf that the woulde not be rewied by woz des a goddes name take Stafforde lawe) the was his owne. Then the ge triman fard agarne, I knowe that I may do but I had leuer hane her ame ded erther by poure good countell of commaun

commaundensent, then to come buto that extreme wates, her father promi fed that he woulde fynde a remedye. After a dai or two he espied time and place whe be might be alone with his poughter. Then he loked fourelt bpo his doughter, as though he had bene home woode with her he began to re herle how foule a beatte the was how he feared many tymes that the neuer have bellowed her. And pet lande he muche a doe, buto my great coffe and thara. I have gotte the one that mou ante lee by any Ladres fyde, and me were a quene and pet thou not perfet upnge what I have done for the nor knowpinge that thou hall fuche a man whiche but of his goodnes myghte thyncke thee to entil to be store in his hytchen, thou contracted al his mind to make a Gost tale he spake so Garps ly to her, that the feared that he wold have beaten her, It is a man of aluba fell and wrive wette, whyche wethout a byfache is read pe to playe anye manes

rewled by wordes (a goddes name take Stafforde lawe) she was his owne. Then the gētylman sayd agayne, I know that I may do but I had leuer haue her amēded eyther by youre good counsell or commaundement,

then to come vnto that extreme waies, her father promised that he would fynde a remedye. After a dai or two, he espied time and place whe he might be alone with his doughter. Then he loked soureli vpō his doughter, as though he had bene horne woode with her, he began to reherse how foule a beaste she was, how he feared many tymes that she neuer haue bestowed her. And yet sayde he much a doe, vnto my great coste and charg, I haue gotte the one that moughte lye by any Ladyes syde, and she were a quene and yet thou not perceiuying what I haue done for the nor knowynge that thou hast suche a man whiche but of his goodnes myghte thynke thee to euill to be stoye in his kytchen, thou contrariest al his mind to make a short tale he spake so sharpely to her, that she feared that he wold haue beaten her. It is a man of asubtyll and wylye wytte, whyche wythout a vysarde is ready to playe anye maner of parte.

maner of parte. The this yonge wife what for feare, and for trouthe of the matter, cleane ftryken oute of counte naunce, fell downe at her fathers fete Delpaying hym that he wolde forgette and forgive ber all that was paft and euer after the woulde doe her duetpe Ber father forgaue ber, and promiled that the thoulde finde him a kynd and a louynge father, pf fo be that the perfourmed her promple. rantippa. Dow dyd we afterwarde. Eulalya, whe we was departed fro her father the came backe into a chaumber, and there by chaunce found her hulband alone be fel on her knees to hym and faid. Må in tymes pafte, Ineyther knewe you not my felfe, from this daye froward re hall fe me cleane chaunged, onelye pardon that is past, with that her hus bande toke her in his armes a kylled her fayinge the Mould lacke nothing of the woulde holde her in that mind. rantip. Why did the cotinue fo. Gulas lpa. Euen tyll ber endynge Daye, not there

there was none to byle a thynge but that the woulde lave handes on it ites Delp with all her herte if her husband wolde let her lo great love was bego and affured between them and many a daye after, wee thanked god peuer We met with such a ma. For pf the had not the land the had ben cleane cafte a wape.ran. We have as greate plentie of luche houlbandes, as of white cros wes. Eulalya. Row, but for werieng rou . I toulde tell you a thonge that chaunsed a late in this same citye. ran tpppa. I have litell to doe, and I lyke your communicacyon very well. Eulalia. There was a certaine gentilma he as suche fort of men do, bled much huntpna in the cuntre, where he happened on a younge damoviell, a bery poze womás child on who he doted a manwell Expken in age, and for her lake he lay ofte out of his owne houle his excule was hūtia. This mas wife an exceding hones woma, halfe deale suspecte the mater, tried out her hul-28 tti bandes The this yonge wife what for feare, and for trouthe of the matter, cleane stryken oute of countenaunce, fell downe at her fathers fete desyryng hym that he wolde forgette and forgiue her all that was past and euer after she woulde doe her duetye Her father forgaue her, and promised that she shoulde finde him a kynd and a louynge father, yf so be that she perfourmed her promyse.

xantippa. How dyd she afterwarde?

**Eulalya**, whē she was departed frō her father she came backe into a chaumber, and there by chaunce found her husband alone she fel on her knees to hym and said. Mā in tymes paste, I neyther knewe you nor my selfe, from this daye froward ye shall se me cleane chaunged, onelye pardon that is past, with that her husbande toke her in his armes & kyssed her sayinge she should lacke nothyng yf she woulde holde her in that mind.

xantip. Why did she cotinue so.

**Eulalya**. Euen tyll her endynge daye, nor there was none so vyle a thynge but that she woulde laye handes on it redely with all her herte, if her husband wolde let her, so great loue was beg $\bar{o}$  and assured betwene them and many a daye after, shee thanked god  $y^t$  euer she met with such a m $\bar{a}$ . For yf she had not she sayd she had ben cleane caste awaye.

**xan**. We have as greate plentie of suche housbandes, as of white crowes.

**Eulalya**. Now, but for werieng you? I coulde tell you a thynge that chaunced a late in this same citye.

**xantyppa**. I haue litell to doe, and I lyke your communicacyon very well.

**Eulalia**. There was a certaine gentilmā he as suche sort of men do, vsed much huntyng in the cuntre, where he happened on a younge damoysell, a very pore womās child on whō he doted a man well stryken in age, and for her sake he lay oftē out of his owne house his excuse was hūtîg. This mās wife an exceding honest womā, halfe deale suspecte the mater, tried out her husbandes falshed,

bandes fallbed, on a tyme whe be bad taken his fourney fourth of the town buto fome other waies, the wente bu to that poore cotage and boulted out all the hoole matter, where he lave on nights, wheron he drake, what theng thei had to welco him withall. There was neither one thyng not other, but bare walles. This good wom a retur ned home and lone after came againe bignaince is her a good folt bed, and al therto belongyng and certain plate bely des that the gave them monepe. chargynge them that if the Gentilma came agapne, they Gold entreate him better not beying knowe al this while that the was his wrfe, but farued her tove her lifter. Not long after her hul band fiale thether agame, be fawe the howse otherwyse decked, and better fare then he was wounte to have. He alked. frome whence commethal this goodly acre- They layde that an hos neste matrone, a kynschoman of hys hadde broughte it thyther and commaunded

on a tyme whe he had taken his journey fourth of the town vnto some other waies, she wente vnto that poore cotage and boulted out all the hoole matter, where he laye on nights, wheron he drāke, what thyng thei had to welcō him withall. There was neither one thyng nor other, but bare walles. This good womā returned home, and sone after came againe brynginge w<sup>t</sup> her a good soft bed, and al therto belongyng and certain plate besydes that she gaue them moneye, chargynge them that if the Gentilmā came agayne, they shold entreate him better not beyng knowē al this while that she was his wyfe, but fayued her to be her sister. Not long after her husband stale thether againe, he sawe the howse otherwyse decked, and better fare then he was wounte to haue. He asked, frome whence commeth al this goodly gere? They sayde that an honeste matrone, a kynsewoman of hys hadde broughte it thyther and commaunded

thenm that he should be well cherished when so euer he came, by and by his hart gaue him that it was hys wiues dede, whan he came home he demaūded of her yf she hadde bene there or nay, she sayd yea. Then he asked her for what purpose she sente all that housholde stuffe thyther. Man (said she) ye haue bē tenderly brought vp. I perceiued that ye were but corslie handled there, me thought that it was my part, seing it was your wyll and pleasure to be there ye shoulde be better loked to.

**Xantippa**. She was one of goddes fooles. I woulde rather for a bed haue layd vnder him a bundel of nettels: or a burden of thistels.

**Eula**. But here the end her husbande perceyuyng the honeste of her great pacience neuer after laye from her, but made good cheare at home with his owne. I am sure ye knowe Gilberte the holāder.

Xan. Very well.

maunded them that he would be well cherished when so ever be came, by and by his hart gave him that it was hys wives dede, whan he came home he demanded of her pf the hadde bene there or nay, the layd yea. Then he als ked her for what purpole the lente ail that houdsolde fluffe thyther. Man (faid the) ye have be tenderly brought by I perceined that pe were but coxl. he handled there, me thought that it was mypart, feing it was your wyll and pleasure to be there re shoulde be better loked to. Kantippa. She was one of goddes fooles. I woulde rather for a bed have land buder him a bundel of nettels:02 a burden of thi fiels. Gula. But here the end her bul= bande percepupng the honeste of her great pacience neuer after lape from her, but made good cheare at home with his owne. I am fure ye knowe Gilberte the holader.ran. Clery well. Eu.He(asitis not buknowe maried an old wife in his floriding youth. Zā. 28 iuis 19er

aducture he maried the good and not the woman. Culalia. There fapde ve well, fetting lytell ftooze by hys olde wife, hunted a callette, with whom he kept much companie abrode he dined og fupped litell at home. What woul-Deft thou have fayd to g'gere. Kantip. What woulde Jafaid. I wolde haue flowe to the hores toppe and I wolde have crowned mone hulbaude at hys oute goinge to her with a pylbowle, that he to ebawlmed might haue gon buto his fonerapne ladie. Gula. But how much wifelier dyd this woman. me delyzed that ronge woman home bnto ber, and made her good chere, fo by that meanes the brought home als to her hulband without ant witchraft or forferie, and of that at anye feafon he supped abrode with her the would sende buto them some good dayntie morfel and byd him make gord chere Xantippa. I had leuer be flarne then I woulde be bawde buto myne owne hulbande. Eulalia. Des, but confydet all **Eu**. He (as it is not vnknowē maried an old wife in his florishîg youth.

 $X\bar{a}$ . Per aduēture he maried the good and notthe woman.

**Eulalia**. There sayde ye well, setting lytell stoore by hys olde wife, hunted a callette, with whom he kept much companie abrode, he dined or supped litell at home. What wouldest thou have sayd to v<sup>e</sup> gere.

**Xantip**. What woulde I a said? I wolde haue flowē to the hores toppe and I wolde haue crowned myne husbande at hys oute goinge to her with a pysbowle, that he so ēbawlmed might haue gon vnto his souerayne ladie.

**Eula**. But how much wiselier dyd this woman? She desyred that yonge woman home vnto her, and made her good chere, so by that meanes she brought home also her husband without ani witchraft or sorserie, and yf that at anye season he supped abrode with her she would sende vnto them some good dayntie morsel, and byd him make good chere

**Xantippa**. I had leuer be slayne then I woulde be bawde vnto myne owne husbande.

all thyraces well, was not that muche better, then We Woulde be her Me= wellness, have putte ber busbandes minde cleane of from her and to have ledde all her life in trouble and heaps neffe. Kantippa. Igraunte pou well, that it was better fo but I coulde not abydeit. Eulalya. I wyll tell you a prety flory more, and so make an ende One of oure nevabboures, a well dil. poled and a goddes man, but that he is some what tellie, on a day pomeld his wife well and thriftely aboute the pate and so good a woman as cuer was borne, the vicked her into a inner varier, and there weeppinge and fobbynge, eased her beupe barte, anone after, by chaunce her bulbande came into the same place, and founde bys wyfe wepping. What fixelf thou heare fapth he feighing a fobbig like a child The the like a wife woman layde. Is it not more honely for me to lamente my dolours here in a fecret place, the to make wondering and on oute crye

**Eulalia**. Yea, but consyder all thynges well, was not that muche better, then she shoulde be her shrewyshnesse, haue putte her husbandes minde cleane of from her, and so haue ledde all her life in trouble and heuynesse.

**Xantippa**. I graunte you well, that it was better so but I coulde not abyde it.

Eulalya. I wyll tell you a prety story more, and so make an ende One of oure neyghboures, a well disposed and a goddes man, but that he is some what testie, on a day pomeld his wife well and thriftely aboute the pate and so good a woman as euer was borne, she picked her into an inner parler, and there weepynge and sobbynge, eased her heuye harte, anone after, by chaunce her husbande came into the same place, and founde hys wyfe wepyng. What sitest thou heare sayth he seighing & sobbîg like a child Thē she like a wise woman sayde. Is it not more honesty for me to lamente my dolours here in a secret place, thē to make wondering and on oute crye in the strete,

as other womē do. At so wyfely and womanly a saing his hart melted, promysynge her faythfullye and truelie that he woulde neuer laye stroke on her afterwarde, nor neuer did.

**Xantippa**. No more wil mine god thanke my selfe.

**Eulalya**. But then ye are alwaies one at a nother, agreinge lyke dogges and cattes.

**Xan**. What wouldest thou that I should do?

**Eu**. Fyrst & formest, whatsoeuer thy husbande doeth sayde thou nothinge, for his harte must be wonne by lytell and litel by fayre meanes, gentilnesse and forbearing at the last thou shalte eyther wynne him or at the least waie thou shalt leade a better life the thou doest now.

**Xantippa**. He his beyonde goddes forbode, he wil neuer amende.

**Eulalia**. Eye saye not so, there is no beest so wild but by fayre handling be tamed, neuer mistrust man thē. Assay a moneth or two, blame me and thou findest not that my counsell dooeth ease. There be some fautes wyth you thoughe

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in the livete as other womedo. It fo wyfely and womanly a faing his bart melted, prompfynge ber faythfullye and truelie that he woulde never lape Aroke on her afterwarde, noz neuer did. Xantivpa. Do more wil mine god thanke my felfe. Eulalya. But then pe are alwates one at a nother, agreinge lyke donges and cattes. Kan. What wouldeft thou that I would do. Eu. Fyill a formell, what focuer thy bulbande doeth larde thou nothinge, for his harte must be wonne by irtell and ktel by fayze meanes, gentilnelle and forbearing at the last thou shalte eye ther wynne him or at the leaste wate thou walt leade a better life the thou doed now. Kantippa. He his beyonde goddes forbode, he wil neuer amende Culalia. Ere fare not fo, there is no beeft fo wild but by fapze handling be tamed neuer militult man the. Allay a moneth or two, blame me and thou findelt not that my counfell doneth cale. There be some fautes worth you though

thoughe thou fe them, be wrfe of this especyall that thou never goue byny foule wordes in the chambre, or inbed but be fure that all thrnges there bee full of palipme and pleasure. Hozpk that place which is ordeined to make amides for all fautes and fo to renew loue, be polluted, eyther with firife oz arugynges, then farze wel al hope of loue dates, or atonementes, pet there be some beattes to wayward and miseheuous, that when they? hufbandes hath them in their armes a bed, thep scholde & chyde making & same plefur their lewd condicions (that expelleth all displeasures oute of their husbans des mynde bupleafaunt and lytell'fet bi corrupting the medecine that Muld have cured al deadly greifes. a odible offices, rantip. That is no newes to me. Gula. Jough the woman Gulde be well ware and wole that the buide neuer be disobedient buto her hulbad ret Ge ought tobe mon circufpect fat that

thou se them, be wyse of this especyall that thou neuer gyue hym foule wordes in the chambre, or inbed but be sure that all thynges there bee full of pastyme and pleasure. For yf that place which is ordeined to make amēdes for all fautes and so to renew loue, be polluted, eyther with strife or grugynges, then fayre wel al hope of loue daies, or atonementes, yet there be some beastes so wayward and mischeuous, that when theyr husbandes hath them in their arms a bed, they scholde & chyde making  $y^t$  same plesure their lewd condicions (that expelseth all displeasures oute of their husbandes mynde unpleasaunt and lytell set bi corrupting the medecine that shuld haue cured al deadly greifes, & odible offēces.

**xantip**. That is no newes to me.

**Eula**. Though the woman shulde be well ware and wyse that she shulde neuer be disobedient vnto her husbād yet she ought to be most circūspect

that at meting the few her felle redp and pleasaunt buto him. rantyppa. Dea buto a man, holde well withall but I am combred with a beaft. Guia. Ao more of those wordes, most com monly our hulbades ar eupli through our owne faute, but to returne againe buto our taile they that ar fene in the olde fables of Poetes lai that Wenus whome they make chiefe lady of wed locke (bath a girdle made by the ban-Dy worke of Bulcan ber Lorde, and in that is thrust al that enforceth loue and with that the girderh her whan to ever the lyeth with her houlbande rantippa. I tale of a tubbe. Eulalya. I tayle it is, but herke what the taile meaneth. rantippa. Tellme. Enlalia That techeth be that the wrfe ought to dyspose her selfe all that the maye that lieng by her bulbad the thew him al the plefure that the ca. Wherby the bonest love of matrimony may reuwe and be renewed, a that there with be clene dispatched al geudges & malice

that at meting she shew her selfe redy and pleasaunt unto him.

**xantyppa**. Yea vnto a man, holde well withall but I am combred with a beast.

**Eula**. No more of those wordes, most commonly our husbādes ar euyll through our owne faute, but to returne againe vnto our taile they that ar sene in the olde fables of Poetes sai that Venus whome they make chiefe lady of wedlocke (hath a girdle made by the handy worke of Vulcan her Lorde, and in that is thrust al that enforceth love and with that she girdeth her whan so ever she lyeth wyth her housbande

xantippa. A tale of a tubbe.

**Eulalya**. A tayle it is, but herke what the taile meaneth.

xantippa. Tell me.

rane

**Eulalia** That techeth us that the wyfe ought to dyspose her selfe all the she maye that lieng by her husbād she shew him al the plesure that she cā; Wherby the honest love of matrimony may reuiue and be renewed, & that there with be clene dispatched al grudges & malice

gant. But how hall we come by thys apidle-Eula. Wenede nepther wptchraft nor enthauntment, ther is non of them also fure as honell condicios accompanned with good feloshyp.ran 3 can not fauoure suche an husbande as mone is. Gula, It is moste tho pro fpt that he be no longer suche. If thou couldest by thy Circes craft chaunge thin bulband into an boace, or a bore wouldest thou do it-rantip. God kno weth. Eu. Art thou in dout- haddeft thou leaver marre an hogge than a mā. rantip. Marp I had leaver have a manne. Eulalia. wel, what and thou couldest by sozcery make him of a dzo kardea foober man, of a butbrifte a good houfbande of an ydell lofell a towarde body, woldest thou not doe itrantip.pcs.hardely.woulde I doe it. But where houlde I learne the cunnyng-Eula. for foth that coning half thou in theif thou wouldest btter it, thyn must be be, mauger thy bead, the towarde b makelt him, the better it is 101

for the thou lokell on nothing but on his lende codictons, and thei make the half mad, thou woulded amende hom and thou putteft hym farther oute of frame.loke rather on his good condiciong, and fo halt thou make him bet. ter. It is to late calagayne yelterdaie before thou were marped buto hym. It was tyme to colyder what his fau tes were for a woman hold not only take her bulbande by the eyes but by the cares. Aowit is more tyme to re dreffe fautes the to fynd fautes. rantt. Mat woman cuer tobe her gulband by the eares. Gulait. She taketh her husbende by the eyes that toketh on nothing, but on the beautyc and pulcritude of the body. She taketh him by the eares, that harkeneth diligetly what the common boice fayth by hun pantip. Thy countaile is good, but it commeth a day after the faire. Eula. Det it commeth time prough to but ge thene hulbande to a greate furthe caunce to that hall bee pf God fende **xant**. But how shall we come by the thys gyrdle?

**Eula**. We nede neyther wytchraft nor enchauntment, ther is non of them al, so sure as honest condicios accompayned with good feloshyp.

xan. I can not fauoure suche an husbande as myne is.

**Eula**, It is moste thy profyt that he be no longer suche. If thou couldest by thy Circes craft chaunge thin husband into an hogge, or a bore wouldest thou do it?

**xantip**. God knoweth.

**Eu**. Art thou in dout? haddest thou leauer marye an hogge than a mā.

Xantip. Mary I had leauer haue a manne.

Eulalia. wel, what and thou coudest by sorcery make him of a drokarde a soober man, of a vnthrifte a good housbande of an ydell losell a towarde body, woldest thou not doe it?

xantip. yes, hardely, woulde I doe it. But where shoulde I learne the cunnyng?

**Eula**. For soth that coning hast thou in the if thou wouldest vtter it, thyn must he be, mauger thy head, the towarde v<sup>e</sup> makest him, the better it is for the,

thou lokest on nothing but on his leude codicions, and thei make the half mad, thou wouldest amende hym and thou puttest hym farther oute of frame, loke rather on his good condicions, and so shalt thou make him better. It is to late calagayne yesterdaie before thou were maryed unto hym. It was tyme to cosyder what his fautes were for a women shold not only take her husbande by the eyes but by the eares. Now it is more tyme to redresse fautes the to fynd

xantt. What woman euer toke her gusband by the eares.

Eulali. She taketh her husbande by the eyes that loketh on nothyng, but on the beautye and pulcritude of the body. She taketh him by the eares, that harkeneth diligetly what the common voice sayth by him

xantip. Thy counsaile is good, but it commeth a day after the faire.

**Eula**. Yet it commeth time ynough to bringe thyne husbande to a greate furtheraunce to that shall bee yf God sende you anie frute togither.

pou

contante frutetogither.rantippa.We are fpede alredy of that. Bulaly. Doto longe ago. Zantip. I good whyle ago Gulalia. Dow many monethes old is it. Fantip. It lacketh lptle of. bit. Cula what a tele is this, pe teken the mas nethes by nightes and dapes double. rantippa. Pot lo. Cula. It can not be none other wyle, pf pe reben from the mariage day, rantippa, yea, but what the, I fpake with him before we were marted. Gulalia. Be childzen gotten by fpeakinge, rantip. It befell fo that he mette me alone and becon to ticke at me and tickled me bnder the arme boles and lydes to make me laugh. 3 might not aware with ticklynge, but fell downe backewarde byon a bedde and he a lofte, never learninge kyllynge on me, what he did els I can not fave, but by saynere Marie within a while after my bely beganne to [well. Gula. To now and displayee three bulbade whiche of he gette children by playe, What well he do whehe goeth to it in doop

xantippa. We are spede alredy of that.

**Eulaly**. How long ago.

Xantip. A good whyle ago

Eulalia. How many monethes old is it.

Xantip. It lacketh lytle of. vii.

**Eula** What a tale is this, ye reken the monethes by nightes and dayes double.

Xantippa. Not so.

**Eula**. It can not be none other wyse, yf ye reken from the mariage day.

**xantippa**. yea, but what the, I spake with him before we were maried.

Eulalia. Be children gotten by speakinge.

**xantip**. It befell so that he mette me alone and begon to ticke at me, and tickled me vnder the arme holes and sydes to make me laugh. I might not awaie with ticklynge, but fell downe backewarde vpon a bedde and he a lofte, neuer leuinge kyssynge on me, what he did els I can not saye, but by sayncte Marie within a while after my bely beganne to swell.

**Eula**. Go now and disprayse thine husbāde whiche yf he gette children by playe, what wyll he do whē he goeth to it in good ernest.

mood erned .rantippa, I fere me Jam paped agapin. Gula. Goodlocke God bath fent a fruitfull grounde, a good tylmä. rantip. In that thing he might haue leffe laboure and moze thanke. Cula. few wrues finde at thepr hufbandes in that behalf but were ye the fure togither. ranti. pea that we were Gula. The offence is the leffe. Is it a man chylde, rantip. pea. Cula. De Bal make you at one to that ye wil bow & logbere. What faieth other me by thin hulband, they that be his copanions, they delite with him abrode ra. They fay that he is meruelous gentylitedy to do enery man pleafure, liberal and fure to his frende. Gula. Ind that put teth me in good cofort that he wyll be tuled after our countaril. rantip. But Ifynde him not fo. Gula. Dider thy felfe to him as I have tolde thee, and cal me no more true fayer but a lier, if he be not so good but others to ance creature liumge Agapne colidze this he is yet but a childe. I thinke he palfetb

xantippa, I fere me I am payed agayin.

**Eula**. Good locke God hath sent a fruitfull grounde, a good tylmā.

**Xantip.** In that thing he might haue lesse laboure and more thanke.

**Eula**. Few wyues finde at theyr husbandes in that behalf but were ye the sure togither.

xanti. yea that we were

Eula. The offence is the lesse. Is it a man chylde.

xantip. yea.

**Eula**. He shal make you at one so that ye wil bow & forbere. What saieth other mē by thin husband, they that be his cōpanions, they delite with him abrode

 $x\bar{a}$ , They say that he is meruelous gentyl, redy to do euery man pleasure, liberal and sure to his frende.

**Eula**. And that putteth me in good cofort that he wyll be ruled after our counsayll.

xantip. But I fynde him not so.

**Eula**. Order thy selfe to him as I haue tolde thee, and cal me no more true sayer but a lier, if he be not so good vnto the as to anie creature liuinge Again cosidre this he is yet but a childe, I thinke he passethe not.

seehe not. rruif, the blacke ore neuer reade on hys fate, nowett is but lofte laboure to recken boon anye devoice. rantippa. Vet manye a tyme and ofte Thane troubled my braynes with al Gulalia. Is for that fantalpe whenfo ever it commeth into your mynd first of all counte how naked a thrnge wo man is, devozfed from man. It is the Syghest Dignitie that longethe to the wrfe to obleguyous buto her spoule. Do bath natureozdeined to god bath apornted, that the woman foulde be tuled al by the man loke onely bypon this whiche is trouth, thine bulbande he is, other canke thou none have. 2= gaine forgette not that Iwete babe be gotten of both your bodies what thin beste thou to do with that, wilte thou falle it awaye with thee. Thou ha te becene thene bulband his trabtwelt shou leve it with hom, thou halt foot le thy felf of thy chefelte Tewell thou valle. Belide all this tell mee trueth Vall thou none suplibuliers. Befode

all thes tell me trueth, han thou none eupil wpliers.ran. I haue a Repdame Zwarrant you, and myne hulbandes mother even luch another. Eula. Do they hate the so deadly. rantip. They woulde se me hanged. Eula. The for= get not the what greater plefure coul Dest thou hew them then to se the de uorled from thine hulband and to led awydowes lyfe. Yea and worle thea wydow, for wydowes be at their choi fe. rantippa. I holde well with youre cousell, but I can not awaye with the papnes, Eulalia. pet recken what pak nes petoke or pecolde teache pour pa retto fpeake. rantippa. Erceadynge much. Gu. And thinke you much to la bour alytel in reforming your hulbad with boho you may live merely all the dayes of pourlyfe. What bulines doe maput the felf tobe wel a eafly horsed & hal we think our felues to good to take paines that we mai have our hul bades getil a curteile buto be.ranti? What hal I do. Eu. I have told pou all xxiiij. the blacke oxe neuer trode on hys fote, nowe it is but loste laboure to recken vpon anye deuorse.

**xantippa**. Yet manye a tyme and ofte I haue troubled my braynes withal

**Eulalia**. As for that fantasye whensoeuer it commeth into your mynd first of all counte how naked a thynge woman is, deuorsed from man. It is the hyghest dignitie that longethe to the wyfe to obsequyous vnto her spouse. So hath natyre ordeined so god hath appoynted, that the woman shoulde be ruled al by the man loke onely vppon this whiche is trouth, thine husbande he is, other canste thou none haue. Againe forgette not that swete babe be gotten of both your bodies what thin beste thou to do with that, wilte thou take it awaye with thee? Thou shalte bereue thyne husband his ryght wylt thou leue it with hym? thou shalt spoile thy self of thy chefeste Jewell thou haste. Beside all this tell me trueth hast thou none euyll wyllers.

**xan**. I haue a stepdame I warrant you, and myne husbandes mother euen such another.

Eula. Do they hate the so deadly.

xantip. They woulde se me hanged.

**Eula**. The forget not the what greater plesure couldest thou shew them then to se the deuorsed from thine husband and to led a wydowes lyfe. Yea and worse the a wydow, for wydowes be at their choise.

**xantippa**. I holde well with youre coūsell, but I can not awaye with the paynes.

**Eulalia**. yet recken what paines ye toke or ye colde teache your paret to speake.

xantippa. Exceadynge much.

**Eu**. And thinke you much to labour a lytel in reforming your husbād with whō you may liue merely all the dayes of your lyfe. What busines doe mē put thē self to be wel & easly horsed & shal we think our selues to good to take paines that we mai haue our husbādes gētil & curteise vnto vs.

**xantip**. What shal I do.

al redy, le that al thing be clene a trim at home, that no fluttyf or buclenive fpghtes dryne hym oute a dores. Be your felle alwayes redy at a becke, be renge continuall in minde what reve rece the wife oweth buto her hulbad. Be neyther in your dupes, not alway es on your mery pinnes go nether to homely not to nycely. Let your meat be cleane dressed, pou know pour husbades diet. What he loueth best that drelle. Dozeouer hewe your leife los uinge and fayre spoke buto the where he loueth, call them now and the bn= to your table. At meate, le that al thin ges be well fauozed, and make good chere. And whe that he is toppe heup playing on his lute, (ptte thou by and linge to him to halte thou make hym keepe home, and lesten by sexpences This Gall be thynke at length, in faythe I am a fonde felowe that maketh suche chere with a Axumpet abroode with greate loffee bothe of substance and name, ferngthat I have a wyfe

at home bothe muche fayzer, and one that loueth me ten times better, with whome I may be both cleniver receined and dayntelier cherished rantin. Belevelt thou that it will take and I put it into a profe. Gulali. Looke on ine. I warrante it or ought longe I wyll in hande with thyne bufbande, a I will tell hymihis parte rantippa. re marie that is well larde. But be wolc that he espie not our case, he would place his faces, all the house would be to lytlefoz hym. Gulalia. thoughte. I hall so convey my mats ters, that he wall dysclose all toge. ther hym felfe, what busynessess bes twene you, that done I will handell him preceite as I thinke beffe, and I trufte to make him a new man for the and when I fe my time I wyl make a lie for thee, how louinge thou has spo ken of him. rantippa. Chapft spede bs and bringe our pupose well aboute. Culalia. He will not favle the fothou do thy good wyll

**Eu**. I have told you al redy, se that al thing be clene & trim at home, that no sluttysh or vnclenlye syghtes dryue hym oute a dores. Be your selfe alwayes redy at a becke, berynge continuali in minde what reuerece the wife oweth vnto her husbād. Be neyther in your dūpes, nor alwayes on your mery pinnes go nether to homely nor to nycely. Let your meat be cleane dressed, you know yourhusbades diet. What he loueth best that dresse. Moreouer shewe your selfe louinge and fayre spokē vnto the where he loueth, call them now and the vnto your table. At meate, se that al thinges be well sauored, and make good there, And whe that he is toppe heuy playing on his lute, sytte thou by and singe to him so shalte thou make hym keepe home, and lessen hys expences This shall he thynke at length, in faythe I am a fonde felowe that maketh suche chere with a strumpet abroode with greate lossee bothe of substance and name, seyng that I have a wyfe

at home bothe muche fayrer, and one that loueth me ten times better, with whome I may be both clenlyer receiued and dayntelier cherisshed

**xantip.** Beleuest thou that it will take and I put it into a profe.

**Eulali**. Looke on me. I warrante it or ought longe I wyll in hande with thyne husbande, & I will tell hym his part.

**xantippa**. ye marie that is well sayde. But be wyse that he espie not our casle, he would plaie his fages, all the house should be to lytle for hym.

**Eulalia**. Take no thoughte. I shall so conuey my matters, that he shall dysclose all together hym selfe, what busynesse is betwene you, that done I wyll handell him pretelie as I thinke beste, and I truste to make him a new man for the and when I se my time I wyl make a lie for thee, how louinge thou hast spoken of him.

**xantippa**. Chryst spede vs and bringe our pupose well aboute.

Eulalia. He will not fayle the so thou do thy good wyll.

There

I Here was a manthat maricd a \_ woman whiche hadde great ris Ches and beawtre. Howe beett fie hadde fuche an impedyment of na ture that he was domme and coulde not freake, whiche thrnge made him roubte peniple, and land, wherfore be pon a daye as he walked alone rocht heuve in hearte thynkynge byon his wofe. There came ene to hym and af hed him what was the cause of his he upnelle whiche answered that it mas onely bycause his wife wer borne do me. To whome this other laid I hal webe the foone a remedy and a medi tyne (ther lose that is thus) go tak an aspendease and lay it buder her tone this night wer beinge a Geore, and I warrant the that wee wall weake on the motowe whiche man beyong alab of thes medeenie prevared theriore and gathered afpen leaues, wherfore Octapo obse of them buder her tonge Whan wee was a Ceope. Ind on the mozobo

There was a man that maried a woman whiche hadde great riches and beawtye. Howe bee it she hadde suche an impedyment of nature that she was domme and coulde not speake, whiche thynge made him ryghte pensyfe, and sayd, wherfore vpon a daye as he walked alone ryght heuye in hearte thynkynge vpon his wyfe. There came one to hym and asked him what was the cause of his heuynesse whiche answered that it was onely bycause his wife was borne dome. To whome this other said I shal shewe the soone a remedy and a medicyne (therfore that is thus) go tak an aspen leafe and lay it vnder her toge this night shee beinge a sleape, and I warrant the that shee shall speake on the morowe whiche man beyng glad of thys medycyne prepared therfore and gathered aspen leaues, wherfore he layd thre of them vnder her tonge whan shee was a sleape.

And on the morow when he him selfe awaked he Desyrous to know how hys medicine wrought being in bed with her, he demaunded of her how she did, and sodely she answered and sayd, I beshrewe thy harte for waking me so early, and so by the vertue of that medycyne she was restored to her speche. But in coclusion her spech encresed day by day and she was so curst of codycyon that every daie she brauled and chyd with her husbande, so muche at the laste he was more weped, and had much more trouble and disease wyth her shrewed wordes then he hadde before whe she was dumme, wherfore as he walked another time alone he happened to mete agayne with the same personne that taught hym the sayde medycine and sayde to hym thys wyse. Syr ve taught me a medicin but late to make my domme wyfe to speake, byddynge me lay an aspen leafe vnder her toug when she sleapte, and I layde three Aspen leaves there.

snorow when he him felle awaked, he deforous to know how hys medicine was and being in bed with ber he de. maunded of her how the did, and fone ly the antwered and tapo, I better the thy hacte for waking me fo carly, and to by the bertue of that medperne che was reflored to her speche. But in ca clusion her spech encresed day by day and we was to cutft of codycyon that every deseased and chyd with her husbende, so muche at the laste he was more received, and had much more trouble and difeate with her Mewed wordes then he hadde before whe he was dumme, wherfore as he walked another time alone he hapmened to thete agains with the lame versome that eaught hym the layde medycing and lapde to hom thys wyle. Dyr re taught me a medicin but late to make my bomme wate to fpeake, bydd ango me lay an Ulyen leafe under her toug when he deapte, and I lapde thee finenleaues there. Pherfore nowe O)6

much & fo the wolve that Jam more wereer of her now, then J was when the was dome: Wherfore J praise you tracke me a medy time to mody fre her that the speake not so muche. This or ther answered and sayd thus. Sir J am a deurl of hel but J am one of the that have least power there. Also pet J have power to make a woma to speake, I nor al the deurls in hel that have the moose power be not able to make a woman to be spell, nor to cause her to leve her speakyng.

The end of this pleasant dialogue declarying the seweral properties of & two contrary disposers of the wrues aforelayde.

Improvince at London in Paules churche yearde, at the lygne of the Sunne, by Intony Aytlon.

Wherfore nowe she speaketh. But yet she speaketh soo much & so shrewdlye that I am more werier of her now, then I was when she was dome: Wherfore I praie you teache me a medycine to modyfye her that she speake not so muche. This other answered and sayd thus. Sir I am a deuyl of hel but I am one of the that haue least power there. Al be yet I haue power to make a woma to speake, but and yf a woman begin ones to speake, I nor al the deuyls in hel that haue the mooste power be not able to make a woman to be styll, nor to cause her to leue speakyng.

The end of this pleasant dialogue declaryng the seueral properties of  $y^e$  two contrary disposers of the wyues aforesayde.

Imprinted at London in Paules church yearde, at the sygne of the Sunne, by Antony Kytson.

### \*\*\* END OF THE PROJECT GUTENBERG EBOOK A MERRY DIALOGUE DECLARINGE THE PROPERTIES OF SHROWDE SHREWS AND HONEST WIVES \*\*\*

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