

The Project Gutenberg eBook of Early English Meals and Manners

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this ebook or online at www.gutenberg.org. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this eBook.

Title: Early English Meals and Manners

Editor: Frederick James Furnivall

Release date: March 9, 2008 [eBook #24790]

Language: English

Credits: Produced by Louise Hope, Kathryn Lybarger and the Online Distributed Proofreading Team at <http://www.pgdp.net>

*** START OF THE PROJECT GUTENBERG EBOOK EARLY ENGLISH MEALS AND MANNERS

This e-text includes characters that will only display in UTF-8 (Unicode) file encoding:

ȝ (yogh)
œ (oe ligature)

There are also a few lines of Greek, and some rarer characters used only in one or two selections:

ſ (long s)
ł, đ (l, d with bar)
m̄ (m with overline)

If these characters do not display properly, or if the apostrophes and quotation marks in this paragraph appear as garbage, you may have an incompatible browser or unavailable fonts. First, make sure that the browser's "character set" or "file encoding" is set to Unicode (UTF-8). You may also need to change your browser's default font.

The text is intended to reproduce the layout of the original as closely as possible. If you see a horizontal scroll bar, it may help to make your browser window *narrower* (not wider).

Headnotes were printed at the top of alternate pages, like subsidiary chapter headings. They have been retained in the introductory section but were omitted from the main text to reduce visual clutter.

Text-Critical Notes and variant readings have been handled differently than in the printed book, where they appeared either as footnotes (numbered) or sidenotes (sometimes but not always marked). Here, the word they refer to is underlined if necessary, and the note itself will generally have this form:

leak] the *t* of the MS. has a *k* over it.

Contents (general)

All items except the Table of Contents, the Collations and Corrigenda, and the Sidenotes are in separate files.

[Preface](#), including Early English Text Society material

[Full Table of Contents](#)

[Collations](#) and **[Corrigenda](#)**

[Russell's *Boke of Nurture*](#), with Notes

[Shorter Selections](#)

[Index to all Readings](#)

[Collected Sidenotes](#) (*section added by transcriber*)

Early English Meals and Manners:

John Russell's Boke of Nurture,
Wynkyn de Worde's Boke of Keruyng,
The Boke of Curtasye,
R. Weste's Booke of Demeanor,
Seager's Schoole of Vertue,

The Yubers Book, Aristotle's 3 B C, Urbanitatis,
Stans Paer ad Mensam, The Fyftle Childrens Fyftil Boke,
For to seeke a Ford, Old Symon, The Pynched School-Boy,
&c. &c.

Forewords on Education in Early England.

EDITED BY
FREDERICK J. FURNIVALL, M.A.,
TRIN. HALL, CAMBRIDGE.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LIMITED,
DRYDEN HOUSE, 48, GERRARD STREET, SOHO, W.
1898.

[Reprinted 1894, 1904.]

The title page was printed again [before the General Preface](#). In the e-text it will there be shown as plain text.

Typography of the table of contents is as close as possible to the original. Titles shown in SMALL CAPITALS generally represent longer selections.

CONTENTS.

	PAGE
FOREWORDS, OR GENERAL PREFACE	i
Education in Early England	iv
Cleanliness, or Dirt, of Men, Houses, &c.	lxiii
Notice of the separate Poems up to <i>Russell</i>	lxviii
PREFACE TO RUSSELL'S BOKE OF NURTURE, and the Poems and Treatises following it (except those in the Postscript)	lxix
COLLATIONS AND CORRECTIONS	xcii
JOHN RUSSELL'S BOKE OF NURTURE	1
(Contents thereof, inserted after title; Notes thereon, p. 84. Lawrens Andrewe on Fish, p. 113.)	
Wilyam Bulleyn on Boxyng and Neckeweede	124
Andrew Borde on Sleep, Rising, and Dress	128
William Vaughan's Fifteen Directions to preserve Health	133
The Dyet for every Day (from Sir John Harington's Schoole of Salerne)	138
On Rising, Diet, and Going to Bed (from the same)	140
Recipes (for Fritters, Jussell, and Mawmeny)	145
Recipes (for Hares and Conies in Civeye, and for Doucettes)	146
WYNKYN DE WORDE'S BOKE OF KERUYNGE (ed. 1513)	147
(Contents thereof, p. 150; Notes thereon, p. 173. Note on the first edition of 1508, p. lxxxvii.)	
THE BOKE OF CURTASYE (from the Sloane MS. 1986, ab. 1460 A.D.)	175
Contents thereof, p. 176. Notes thereto, p. 283	
THE BOOKE OF DEMEANOR (from The Schoole of Vertue by Richard Weste)	207
Bp. Grossetest's Household Statutes (from the Sloane MS. 1986)	215
Stanzas and Couplets of Counsel (from the Rawlinson MS. C. 86)	219
THE SCHOOLE OF VERTUE BY F. SEAGER (A.D. 1557)	221
Whate-ever thow sey, avyse thee welle!	244
A Dogg Lardyner, & a Sowe Gardyner	246

Maxims in -ly	247
Roger Ascham's Advice to Lord Warwick's Servant	248
THE BABEES BOOK, (or a 'lytyl Reporte' of how Young People should behave)	250
Lerne or be Lewde	258
The A B C of Aristotle	260
<i>Vrbanitatis</i>	262
The Boris Hede furst	264*
The Lytylle Childrenes Lytil Boke, or Edyllys be (on left-hand pages to p. 273)	265
The Young Children's Book (on right-hand pages to p. 274)	266
Stans Puer ad Mensam (in English, from MS. Harl. 2251; on left-hand pages to p. 281)	275
The Book of Curteisie that is clepid <i>Stans Puer ad Mensam</i> (from Lambeth MS. 853; on right-hand pages to p. 282)	276
Notes to the Boke of Curtasye, &c.	283
Index to the Poems, &c. (before the Postscript)	286
✻ POSTSCRIPT (added after the Index was printed).	
FFOR TO SERVE A LORD (see Preface to Russell, p. lxxii.), with <i>A Feste for a Bryde</i> , p. 358	349
Suffer, and hold your tongue	361
The Houshold Stuff occupied at the Lord Mayor's Feast, A.D. 1505	362
The Ordre of goyng or sitting	365
Latin Graces	366
SYMON'S LESSON of Wyshedome for all maner Chyldryn	381
The Birched School-Boy of about 1500 A.D.	385
The Song of the School-Boy at Christmas	387
The Boar's Head	388

COLLATIONS.

These are given as a warning to other editors either to collate in foot-notes or not at all. The present plan takes up as much room as printing a fresh text would, and gives needless trouble to every one concerned.

This section is included for completeness. The collations have also been incorporated into their respective texts.

p. 260. *The A B C of Aristotle*, Harl. MS. 1706, fol. 94, collated by Mr Brock, omits the prologue, and begins after l. 14 with, "Here be-gynnethe Arystoles A B C. made be mayster Benett."

A, *for* argue not *read* Angre the

B, *omit* ne; *for* not to large *read* thou nat to brode

D, „ „ ; *for* not *read* thow nat

E, „ „ ; *for* to eernesful *read* ne curyons

F, *for* fers, famuler, freendli, *read* Ferde, familier, frenfulle

G, *omit* to; *for* & gelosie þou hate, *read* Ne to galaunt never

H, *for* in þine *read* off

I, *for* iettyng *read* locunde; *for* iape not to *read* Ioye thow nat

K, *omit* to *and* &; *for* knaue *read* knaves

L, *for* for to leene *read* ne to lovyng; *for* goodis *read* woordys

M, *for* medelus *read* Mellous; *for* but as mesure wole it meeue *read* ne to besynesse vnleffulle

N, *for* ne use no new iettis *read* ne noughte to neffangle

O, *for* ouerþwart *read* ouertwarthe; *for* & oopis þou hate *read* Ne othez to haunte

Q, *for* quarelose *read* querelous; *for* weel zoure souereyns *read* men alle abowte

R, *omit* the *second* to; *for* not to rudeli *read* thou nat but lyte

S, *for* ne straungeli to stare *read* Ne starte nat abowte

T, *for* for temperaunce is best *read* But temperate euere

V, *for* ne &c. *read* ne violent Ne waste nat to moche

W, *for* neiþer &c. *read* Ne to wyse deme the

¶ *for* is euere þe beste of *read* ys best for vs

Add **X Y Z** x y wyche esed & per se.

Tytelle Tytelle Tytelle thañ Esta Amen.

- p. 265.** *The Lytyle Childrenes Lytil Boke*, with part of the Advocates Library MS., fol. 84, back (collated by Mr David Laing).
 l. 1, *for* childreñ *read* childur
 l. 2, *dele* þat
 l. 3 *dele* For
 l. 6, *for* with mary, *read* oure Lady
 l. 7, *for* arñ *read* byn
 l. 9, *prefix* Forst *to* Loke
 and *for* wasshe *read* wasshyd
 l. 12, *for* tulle *read* to
 l. 13, *prefix* And *to* Loke
 l. 14, *is*, To he y^t reweleth y^e howse y^e bytt
 l. 16, *put the* that *between* loke *and* on
 l. 17, *for* without any faylys *read* withowtte fayle
 l. 18, *for* hungry aylys *read* empty ayle
 l. 20, *for* ete esely *read* etett eysely
p. 267, l. 25, *for* mosselle *read* morsselle
 l. 26, *for* in *read* owt of
 l. 30, *for* Into thy *read* nor in the
for thy salte *read* hit
 l. 31, *for* fayre on þi *read* on a
 l. 32, *for* The byfore *read* Byfore the
and dele þyne
 ll. 33-4, *are* Pyke not yⁱ tethe wyth yⁱ knyfe
 Whyles y^u etyst be yⁱ lyfe

The poem in the Advocates' MS. has 108 lines, and fills 5 pages of the MS. (Wynkyn de Worde's version ends with this, after l. 105, 'And in his laste ende wyth the swete Ihesus. Amen. Here endeth the boke of curtesye.')

- p. 265.** *The Lytyle Childrenes Lytil Boke* collated with the Cambridge University MS., by Mr Henry Bradshaw. *Hem* is always written for *him* in this MS., and so with other words.
 l. 2, *for* wrytyne *read* brekeyd
 l. 6, *for* Elizabeth *read* cortesey
 l. 7, *for* closide *read* clodyd
 l. 10, *for* on *read* yn
 l. 11, 12, *for* þou *read* ye
 l. 14, *for* hous the bydde *read* hall þe beyt
 l. 15, *for* þe *read* they
 l. 16, *for* on *read* no
 l. 17, *for* any faylys *read* fayle
 l. 18, *for* aylys *read* heydyt
 l. 19, *for* Ete ... hastely *read* yet ... hastey
 l. 20, *prefix* Bot *to* Abyde
for esely *read* all yesley
p. 267, l. 23, *for* Kerue not thy brede *read* Kot they bred not
 l. 24, *is* Ne to theke bat be-tweyn
 l. 25, *for* mosselle *read* mossels
for begynnysse *to* *read* dost
 l. 26, *for* in *read* owt of
 l. 27, *for* on *read* yn
 ll. 28-30, *are* Ne yn they met, feys, ne fleys.
 Put not thy mete yn þey salt seleyr
 l. 32, *is* Be-fore the, that ys worschep
 l. 33, *for* ne *read* nother
 l. 34, *for* If *read* And
for come *read* comest
 l. 35, *for* And *read* Seche
put the is before yn
 l. 37, *for* Ete ... by *read* Kot ... yn
 l. 38, *prefix* And *to* Fylle; *omit* done
 l. 40, *is* Weyles thou hetys, bey they leyffe
 l. 42, *for* þow put *read* take owt
 l. 43, *for* Ne *read* Nether
 l. 44, *is* For no cortesey het ys not habell
 l. 45, *for* Elbowe ... fyst *read* Elbowhes ... fystys
 l. 46, *for* whylis þat *read* wheyle
 l. 47, *is* Bolk not as a bolle yn the crofte
 l. 48, *for* karle þat *read* charle
for cote *read* cotte
 l. 50, *for* of hyt or þou art *read* the or ye be
 l. 51, *for* sterke *read* lowde
p. 269, l. 52, *is* all of curtesy loke ye carpe

- l. 53, *for* at *read* all
omit loke þou
- l. 54, *for* Loke þou rownde not *read* And loke ye
- l. 55, *omit* thy
for and *read* ne
- l. 56, *for* doo *read* make
- l. 57, *for* laughe not *read* noþer laughe
- l. 58, *for* with moche speche *read* thow meche speke; *for* mayst *read* may
- l. 59, *for* first ne *read* ner
and *for* *the* second ne *read* not
- l. 60, *for* fayre and stulle *read* stere het not
- l. 61, *for* thy *read* the
- l. 66, *omit* a
- l. 67, *for* I rede of *read* of j redde þe of
- l. 68, *for* neþer *read* neuer
omit yn þi *before* drynk
- l. 69, *for* þat *read* they
- l. 73, *for* þou see *read* be saye
- l. 76, *for* þou *read* yow
for thow art *read* yow ar
- l. 77, *for* forthe *read* before yow
- l. 78, *omit* þow not
- l. 79, *for* ynto *read* yn
- p. 271,** l. 83, *for* ende *read* hendyng
- l. 84, *for* wasshen *read* was
- l. 85, *for* worthy *read* wortheyor
- l. 86, *for* to- *read* be-
omit &
for þi prow *read* gentyll cortesey
- ll. 87, 88, 89, are omitted.
- l. 90, *for* nether *read* not
for ne *read* ne with
- l. 91, *omit* þi
for the hede *read* they lorde
- l. 92, *for* hyghly *read* mekeley
- l. 93, *for* togydre ynsame *read* yn the same manere
- l. 95, *for* thereafter *read* hereafter
- l. 96, *after* that *add* he ys
for was heere *read* þere aftyr
- l. 97, *omit* And
for dispiseth *read* dispise
- l. 99, *for* Nether *read* neuer
- l. 100, *for* Ner *read* ne
- l. 101, *after* for *add* sent
- l. 102, *for* Louyth this boke *read* Loren this lesen
- l. 103, *omit* and
for made *read* wret
- l. 106, is omitted.
- p. 273,** l. 107, *before* vs *put* hem and
- l. 108, *for* the first Amen *read* Sey all
for the Explicit &c. *read* Expleycyt the Boke of cortesey.

xcv

xcvi

CORRIGENDA, ADDITIONAL NOTES, &c.

This section is included for completeness. Where possible, the changes noted have been made in the original text, or added as footnotes numbered in the form "10a". The bracketed paragraph, following, is from the original text.

[A few corrections of letters and figures have been made in this Reprint.]

p. iv. l. 6. 'Your Bele Babees are very like the *Meninos* of the Court of Spain, & *Menins* of that of France, young nobles brought up with the young Princes.' H. Reeve.

p. v. last line. This is not intended to confine the definition of Music as taught at Oxford to its one division of *Harmonica*, to the exclusion of the others, *Rythmica*, *Metrica*, &c. The Arithmetic *said* to have been studied there in the time of Edmund the Confessor is defined in his Life (MS. about 1310 A.D.) in my *E. E. Poems & Lives of Saints*, 1862, thus,

Arsmetrike is a lore: þat of figours al is
& of drauztes as me draweþ in poudre: & in numbre iwis.

p. xviii. l. 16. The regular Cathedral school would have existed at St David's.

p. xix., note 4. "There are no French universities, though we find every now and then some humbug advertising himself in the *Times* as possessing a degree of the Paris University. The old Universities belong to the time before the Deluge—that means before the Revolution of 1789. The University of France is the organized whole of the higher and middle institutions of learning, in so far as they are directed by the State, not the clergy. It is an institution more governmental, according to the genius of the country, than our London University, to which, however, its organization bears some resemblance. To speak of it in one breath with Oxford or Aberdeen is to commit the ... error of confounding two things, or placing them on the same line, because they have the same name." —E. Oswald, in *The English Leader*, Aug. 10, 1867.

p. xxiv. l. 9, for 1574 read 1577.

Corrected in reprint.

p. xxv. l. 17, related apparently. "The first William de Valence married Joan de Monchensi, sister-in-law to one Dionysia, and aunt to another." *The Chronicle*, Sept. 21, 1867.

p. xxvi. One of the inquiries ordered by the Articles issued by Archbishop Cranmer, in A.D. 1548, is, "Whether Parsons, Vicars, Clerks, and other beneficed men, having yearly to dispend an hundred pound, do not find, competently, one scholar in the University of Cambridge or Oxford, or some grammar school; and for as many hundred pounds as every of them may dispend, so many scholars likewise to be found [supported] by them; and what be their names that they so find." Toulmin Smith, *The Parish*, p. 95. Compare also in Church-Wardens Accompts of St Margaret's, Westminster (ed. Jn. Nichols, p. 41).

1631. Item, to Richard Busby, a king's scholler of Westminster, towards £6. 13. 4.
enabling him to proceed master of arts at Oxon, by consent of the
vestrie

1628. Item, to Richard Busby, by consent of the vestry, towards enabling him to £5. 0. 0.
proceed bachelor of arts

xcvii

Nichols, p. 38. See too p. 37.

p. xxvii., last line. Roger Bacon died, perhaps, 11 June, 1292, or in 1294. *Book of Dates*.

p. xxvii., *dele* note 3. "The truth is that, in his account of Oxford and its early days, Mr Hallam quotes John of Salisbury, not as asserting that Vacarius taught there, but as making "no mention of Oxford at all"; while he gives for the statement about the law school no authority whatever beyond his general reference throughout to Anthony Wood. But the fact is as historical as a fact can well be, and the authority for it is a passage in one of the best of the contemporary authors, Gervaise of Canterbury. "Tunc leges et causidici in Angliam primo vocati sunt," he says in his account of Theobald in the Acts of the Archbishops, "quorum primus erat magister Vacarius. Hic in Oxonefordiâ legem docuit." E. A. F.

p. xxxiii. note, l. 1, for St Paul's read St Anthony's

Corrected in reprint.

p. xxxiv., for sister read brother

Corrected in reprint. The word "brother" appears twice on this page: "brother of Anne Bulleyn" and "Jane Seymour's brother".

p. xlv. l. 2, for poor read independent. 'Fitz-Stephen says on the parents of St Thomas, "Neque fœnerantibus neque officiose negotiantibus, sed de redditibus suis honorifice viventibus."' E. A. F.

p. liii. Thetford. See also p. xli.

Author's intention unclear. List on page liii shows Thetford grammar school, founded 1328. Page xli text has "between 1091 and 1119 ... schools at Thetford".

p. lxxix. last line. A Postscript of nine fresh pieces has been since added, on and after p. 349, with 'The Boris hede furst' at p. 264*.

Section rewritten for reprint.

p. 6, l. 77, for the note on plommys, damsons, see p. 91, note on l. 177.

Note corrected from "177" to "77" in reprint; note moved in e-text.

p. 7, l. 2 of notes, for Houeshold read Household

Corrected in reprint.

p. 27, l. 418, *Areyse*. Compare, "and the Geaunte pulled and drough, but he myght hym not a-race from the sadell." *Merlin*, Pt. II. p. 346 (E. E. T. Soc. 1866).

p. 35, note ³ (to l. 521), for end of this volume read p. 145

Corrected in reprint.

p. 36, l. 536. *Pepper*. "The third thing is Pepper, a sauce for vplandish folkes: for they mingle Pepper with Beanes and Peason. Likewise of toasted bread with Ale or Wine, and with Pepper, they make a blacke sauce, as if it were pap, that is called *pepper*, and that they cast vpon theyr meat, flesh and fish." *Reg. San. Salerni*, p. 67.

p. 58, l. 851; p. 168, l. 13, 14. Green sauce. There is a herb of an acid taste, the common name for which ... is *green-sauce* ... not a dozen miles from Stratford-on-Avon. *Notes & Queries*, June 14, 1851, vol. iii. p. 474. "of Persley leaues stamped withe veriuoyce, or white wine, is made a *greene sauce* to eate with roasted meat ... Sauce for Mutton, Veale and Kid, is *greene sauce*, made in Summer with Vineger or Verjuyce, with a few spices, and without Garlicke. Otherwise with Parsley, white Ginger, and tosted bread with Vineger. In Winter, the same sawces are made with many spices, and little quantity of Garlicke, and of the best Wine, and with a little Verjuyce, or with Mustard." *Reg. San. Salerni*, p. 67-8.

p. 62, l. 909, ? perhaps a comma should go after hed, and 'his cloak or cape' as a side-note. But

see cappe, p. 65, l. 964.

p. 66, l. 969. Dogs. The nuisance that the number of Dogs must have been may be judged of by the following payments in the Church-Wardens' Accounts of St Margaret's, Westminster, in *Nichols*, p. 34-5.

1625 Item paid to the dog-killer for killing of dogs	0. 9. 8.
1625 Item paid to the dog-killer more for killing 14 dozen and 10 dogs in time of visitacion	1. 9. 8.
1625 Item paid to the dog-killer for killing of 24 dozen of dogs	1. 8.

See the old French satire on the Lady and her Dogs, in *Rel. Ant.* i. 155.

xcviii

p. 67, last line of note, for Hoss read Hog's

Corrected in reprint.

p. 71, side-note 12, for King's read chief

Corrected in reprint.

p. 84, note to l. 51. Chipping or paring bread. "*Non comedas crustam, colorem quia gignit adustam* ... the Authour in this Text warneth vs, to beware of crusts eating, because they ingender a-dust cholor, or melancholly humours, by reason that they bee burned and dry. And therefore great estates the which be [*orig.* the] chollerick of nature, cause the crustes aboue and beneath to be chipped away; wherfore the pith or crumme should be chosen, the which is of a greater nourishment then the crust." *Regimen Sanitatis Salerni*, ed. 1634, p. 71. Fr. *chapplis*, bread-chippings. Cotgrave.

p. 85, note to l. 98, *Trencher*, should be to l. 52.

Line number corrected in reprint; note moved in e-text.

p. 91, last note, on l. 177, should be on l. 77.

See above under "p. 6".

p. 92, l. 6, *goddes good*. This, and *barme*, and *bargood* (= beer-good) are only equivalents for 'yeast.' *Goddes-good* was so called 'because it cometh of *the grete grace of God*': see the following extract, sent me by Mr Gillett, from the Book of the Corporate Assembly of Norwich, 8 Edw. IV.:

"The Maior of this Cite commaundeth on the Kynges bihalve, y^t alle maner of Brewers y^t shall brewe to sale w^tynne this Cite, kepe y^e assise accordyn to y^e Statute, & upon peyne ordeyned. And wheras berme, otherwise clepid goddis good, w^toute tyme of mynde hath frely be goven or delyvered for brede, whete, malte, egges, or other honest rewarde, to y^e valewe only of a ferthyng at y^e uttermost, & noon warned, bicause it cometh of y^e grete grace of God, Certeyn persons of this Cite, callyng themselves common Brewers, for their singler lucre & avayll have nowe newly bigonne to take money for their seid goddis good, for y^e leest parte thereof, be it never so litle and insufficient to serve the payer therefore, an halfpeny or a peny, & ferthermore exaltyn y^e price of y^e seid Goddis good at their proper will, ageyns the olde & laudable custome of alle Englande, & specially of this Cite, to grete hurte & slaunder of y^e same Cite. Wherefore it is ordeyned & provided, That no maner of brewer of this Cite shall from this time foorth take of eny person for lyvering, gevyng, or grauntyng of y^e s^d goddis good, in money nor other rewarde, above y^e valewe of a ferthyng. He shall, for no malice feyned ne sought, colour, warne, ne restregne y^e s^d goddis good to eny persone y^t will honestly & lefully aske it, & paye therefore y^e valewe of a ferthyng, &c."

p. 161, l. 4. Flawnes. 'Pro Caseo ad *flauns* qualibet die . panis j' (allowance of). *Register of Worcester Priory*, fol. 121 a. ed. Hale, 1865.

p. 296, col. 2, Clof. Can it be "cloth"?

The citation is the Index entry for a word occurring on p. 192.

p. 181, l. 144, Croscrist. *La Croix de par Dieu*. The Christs-crosse-row; or, the hornebooke wherein a child learns it. Cotgrave. The alphabet was called the *Christ-cross-row*, some say because a cross was prefixed to the alphabet in the old primers; but as probably from a superstitious custom of writing the alphabet in the form of a cross, by way of charm. This was even solemnly practised by the bishop in the consecration of a church. See Picart's Religious Ceremonies, vol. i. p. 131. *Nares*.

p. 185, l. 267, for be, falle, read be-falle (it befalls, becomes)

p. 189, l. 393, side-note, *Hall*, should be *Hall*. Fires in Hall lasted to *Cena Domini*, the Thursday before Easter: see l. 398. Squires' allowances of lights ended on Feb. 2, I suppose. These lights, or *candle* of l. 839, would be only part of the allowances. The rest would continue all the year. See *Household Ordinances & North. Hous. Book*. Dr Rock says that the *holyn* or holly and *erbere grene* refer to the change on Easter Sunday described in the *Liber Festivalis*:—"In die paschē. Good friends ye shall know well that this day is called in many places God's Sunday. Know well that it is the manner in every place of worship at this day to do the fire out of the hall; and the black winter brands, and all thing that is foul with smoke shall be done away, and there the fire was, shall be gaily arrayed with fair flowers, and strewed with green rushes all about, showing a great ensample to all Christian people, like as they make clean their houses to the sight of the people, in the same wise ye should cleanse your souls, doing away the foul brenning (burning) sin of lechery; put all these away, and cast out all thy smoke, dusts; and strew in your souls flowers of faith and charity, and thus make your souls able to receive your Lord God at the Feast of Easter." —Rock's *Church of the Future*, v. iii. pt. 2, p. 250. "The holly, being an evergreen, would be more fit for the purpose, and makes less litter, than the boughs of deciduous trees. I know some old folks in Herefordshire who yet follow the custom, and keep the grate filled with flowers and foliage till late in the autumn." —D. R. On Shere-Thursday, or *Cena Domini*, Dr Rock quotes

xcix

from the *Liber Festivalis*—“First if a man asked why Sherethursday is called so, ye may say that in Holy Church it is called ‘Cena Domini,’ our Lord’s Supper Day; for that day he supped with his disciples openly.... It is also in English called Sherethursday; for in old fathers’ days the people would that day sheer their heads and clip their beards, and poll their heads, and so make them honest against Easter-day.” —Rock, *ib.*, p. 235.

p. 192, l. 462-4, *cut out*. *after* hete; *put*; *after* sett, *and*, *after* let; l. 468-9, *for* sett, In syce, *read* sett In syce; l. 470, ? some omission after this line.

p. 200, l. 677, side-note, steel spoon *is more likely* spoon handle

p. 215, l. 14. *The T of T* the is used as a paragraph mark in the MS.

p. 274, l. 143-4, ? sense, reading corrupt.

p. 275, Lowndes calls the original of *Stans Puer ad Mensam* the *Carmen Juvenile* of Sulpitius.

p. 312, col. 2, Holyn. Bosworth gives A.S. *holen*, a rush; Wright’s Vocab., *holin*, Fr. *hous*; and that Cotgrave glosses ‘The Hollie, Holme, or Huluer tree.’ *Ancren Riwle*, 418 note *, and *Rel. Ant.*, ii. 280, have it too. See Stratmann’s Dict. In General Index.

p. 317, col. 2, *The extract for Lopster should have been under* creuis or crao. In General Index.

p. 318, col. 1, Lorely may be *lorel-ly*, like a *lorel*, a loose, worthless fellow, a rascal. In General Index.

p. 339, col. 1, Syles *is* strains. *SILE*, *v.*, to strain, to purify milk through a straining dish; Su.-Got. *sila*, colare.—*SILE*, *s.*, a fine sieve or milk strainer; Su.-Got. *sil*, colum. Brockett. See quotations in Halliwell’s Gloss., and Stratmann, who gives Swed. *sila*, colare. In General Index.

On the general subject of diet in olden time consult “Regimen Sanitatis Salernitanum, with an Introduction by Sir Alex. Croke, Oxford, 1830.” H. B. Wheatley. On manners, consult *Liber Metricus Faceti Morosi*. J. E. Hodgkin.

Collected Sidenotes

This section was added by the transcriber. It contains the editor’s summaries as given in his sidenotes, and can be read as a condensed version of the full text.

John Russell’s Boke Of Nurture
Lawrens Andrewe on Fish
Wilyam Bulleyn on Boxyng and Neckeweede
Andrew Borde on Sleep, Rising, and Dress
William Vaughan’s Fifteen Directions to preserve Health
Harington: The Dyet for every Day
Harington: On Rising, Diet, and Going to Bed
Wynkyn de Worde’s Boke of Keruyng
The Boke of Curtasye
Bp. Grossetest’s Household Statutes
Stanzas and Couplets of Counsel
The Schoole of Vertue
Whate-ever thow sey, avyse thee welle!
A Dogg Lardyner, & a Sowe Gardyner
Roger Ascham’s Advice to Lord Warwick’s Servant
The Babees Book
Lerne or be Lewde
Vrbanitatis
The Lytyle Childrenes Lytil Boke, or Edyllys be
The Young Children’s Book
Stans Puer ad Mensam
Ffor to serve a Lord, with *A Feste for a Bryde*
Latin Graces
Symon’s Lesson of Wyседome for all maner Chyldryn
The Birched School-Boy

Russell’s *Boke of Nurture*

In the name of the Father, Son, and Holy Ghost, God keep me! I am an Usher to a Prince, and delight in teaching the inexperienced.

It is charitable to teach ignorant youths.

If any such won’t learn, give them a toy.

One May I went to a forest, and by the Forester’s leave walked in the woodland, where I saw three herds of deer in the sunshine.

A young man with a bow was going to stalk them, but I asked him to walk with me, and inquired whom he served.

‘No one but myself, and I wish I was out of this world.’

'Good son, despair is sin; tell me what the matter is. When the pain is greatest the cure is nearest!'

'Sir, I've tried everywhere for a master; but because I know nothing, no one will take me.'

'Will you learn if I'll teach you? What do you want to be?'

'A Butler, Sir, Panter, Chamberlain, and Carver. Teach me the duties of these.'

'I will, if you'll love God and be true to your master.'

A Panter or Butler must have three knives:

1 to chop loaves, 1 to pare them, 1 to smooth the trenchers.

Give your Sovereign new bread, others one-day-old bread; for the house, three-day bread; for trenchers four-day bread; Have your salt white, and your salt-planer of ivory, two inches broad, three long.

Have your table linen sweet and clean, your knives bright, spoons well washed, two wine-augers some box taps, a broaching gimlet, a pipe and bung.

To broach a pipe, pierce it with an auger or gimlet, four fingers- breadth over the lower rim, so that the dregs may not rise.

Serve Fruit according to the season, figs, dates, quince-marmalade, ginger, &c.

Before dinner, plums and grapes after, pears, nuts, and hard cheese.

After supper, roast apples, &c.

In the evening don't take cream, strawberries, or junket, unless you eat hard cheese with them.

Hard cheese keeps your bowels open.

Butter is wholesome in youth and old age, anti-poisonous, and aperient.

Milk, Junket, Posset, &c., are binding.

Eat hard cheese after them.

Beware of green meat; it weakens your belly.

For food that sets your teeth on edge, eat almonds and cheese, but not more than half an ounce.

If drinks have given you indigestion, eat a raw apple.

Moderation is best sometimes, at others abstinence.

Look every night that your wines don't ferment or leak Always carry a gimlet, adze, and linen cloths; and wash the heads of the pipes with cold water.

If the wine boil over, put to it the lees of red wine, and that will cure it.

Romney will bring round sick sweet wine.

The names of Sweet Wines.

Recipe for making Ypocras.

Take spices thus, Cinnamon, &c., long Pepper.

Have three basins and three straining-bags to them; hang 'em on a perch.

Let your ginger be well pared, hard, not worm-eaten, (Colombyne is better than Valadyne or Maydelyne); your sticks of Cinnamon thin, hot and sweet; Canel is not so good.

Cinnamon is hot and dry, Cardamons are hot and moist.

Take sugar or sugar candy, red wine, graines, ginger, pepper, cinnamon, spice, and turnesole, and put each powder in a bladder by itself.

Hang your straining-bags so that they mayn't touch,--first bag a gallon, others a pottle.

Put the powders in two or three gallons of red wine; then into the runner, the second bag, (tasting and trying it now and then), and the third vessel.

If it's not right, add cinnamon, ginger, or sugar, as wanted.

If it's not right, add cinnamon, ginger, or sugar, as wanted.

Mind you keep tasting it.

Strain it through bags of fine cloth, hooped at the mouth, the first holding a gallon, the others a pottle, and each with a basin under it.

The Ypocras is made.

Use the dregs in the kitchen.

Put the Ypocras in a tight clean vessel, and serve it with wafers.

The Buttery.

Keep all cups, &c., clean.

Don't serve ale till it's five days old.

Be civil and obliging, and give no one stale drink.

To lay the cloth, &c.

Wipe the table.

Put a cloth on it (a cowche); you take one end, your mate the other; lay the fold of the second cloth(?) on the outer edge of the table, that of the third cloth(?) on the inner.

Cover your cupboard with a diaper towel, put one round your neck, one side on your left arm with your sovereign's napkin; on that, eight loaves to eat, and three or four trencher loaves: in your left the salt-cellar.

In your right hand, spoons and knives.

Put the Salt on the right of your lord; on its left, a trencher or two; on their left, a knife, then white rolls, and beside them a spoon folded in a napkin.

Cover all up.

At the other end set a Salt and two trenchers.

How to wrap up your lord's bread in a stately way.

Cut your loaves all equal.

Take a towel two and a half yards long by the ends, fold up a handful from each end, and in the middle of the folds lay eight loaves or buns, bottom to bottom; put a wrapper on the top, twist the ends of the towel together, smooth your wrapper, and quickly open the end of it before your lord.

After your lord's lay the other tables.

Deck your cupboard with plate, your washing-table with basins, &c.

Have plenty of napkins, &c., and your pots clean.

Make the *Surnape* with a cloth under a double napkin.

Fold the two ends of your towel, and one of the cloth, a foot over, and lay it smooth for your lord to wash with.

The marshal must slip it along the table, and pull it smooth.

Then raise the upper part of the towel, and lay it even, so that the Sewer (arranger of dishes) may make a state.

When your lord has washed, take up the *Surnape* with your two arms, and carry it back to the Ewery.

Carry a towel round your neck.

Uncover your bread; see that all diners have knife, spoon, and napkin.

Bow when you leave your lord.

Take eight loaves from the bread-cloth, and put four at each end.

Lay for as many persons as the Sewer has set potages for, and have plenty of bread and drink.

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

Don't spit or put your fingers into cups.

Stop all blaming and backbiting, and prevent complaints.

General Directions for Behaviour.

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

See that your eyes are not blinking and watery.

Don't pick your nose, or let it drop, or blow it too loud, or twist your neck.

Don't claw your cods, rub your hands, pick your ears, retch, or spit too far.

Don't tell lies, or squirt with your mouth, gape, pout, or put your tongue in a dish to pick dust out.

Don't cough, hiccup, or belch, straddle your legs, or scrub your body.

Don't pick your teeth, cast stinking breath on your lord, fire your stern guns, or expose your codware before your master.

Many other improprieties a good servant will avoid.'

'Sir, pray teach me how to carve, handle a knife, and cut up birds, fish, and flesh.'

'Hold your knife tight, with two fingers and a thumb, in your midpalm.

Do your carving, lay your bread, and take off trenchers, with two fingers and thumb.

Never touch others' food with your right hand, but only with the left.

Don't dirty your table or wipe your knives on it.

Take a loaf of trenchers, and with the edge of your knife raise a trencher, and lay it before your lord; lay four trenchers four-square, and another on the top.

Take a loaf of light bread, pare the edges, cut the upper crust for your lord, and don't touch it after it's trimmed.

Keep your table clean.

Indigestibilities.

You must know what meat is indigestible, and what sauces are wholesome.

These things are indigestible: Fat and Fried, Raw and Resty, Salt and Sour, also sinews, skin, hair, feathers, crops, heads, pinions, &c., legs, outsides of thighs, skins; these destroy your lord's rest.'

'Thanks, father, I'll put your teaching into practice, and pray for you.

But please tell me how to carve fish and flesh.'

Carving of Meat.

Cut *brawn* on the dish, and lift slices off with your knife; serve it with mustard.

Venison with furmity.

Touch *Venison* only with your knife, pare it, cross it with 12 scores, cut a piece out, and put it in the furmity soup.

Touch with your left hand, pare it clean, put away the sinews, &c.

Partridges, &c.: take up by the pinion, and mince them small in the sirrup.

Larger roast birds, as the *Osprey*, &c., raise up [? cut off] the legs, then the wings, lay the body in the middle, with the wings and legs round it, in the same dish.

Capons: take off the wings and legs; pour on ale or wine, mince them into the flavoured sauce.

Give your lord the left wing, and if he want it, the right one too.

Pheasants, &c.: take off the wings, put them in the dish, then the legs.

Woodcocks, Heronshaws, Brew, &c.

break the pinions, neck, and beak.

Cut off the legs, then the wings, lay the body between them.

Crane: take off the wings, but not the trompe in his breast.

Peacocks, &c.: carve like you do the Crane, keeping their feet on.

Quails, larks, pigeons: give your lord the legs first.

Fawn: serve the kidney first, then a rib.

Pick the fyxfax out of the neck.

Pig:

1. shoulder,
2. rib.

Rabbit: lay him on his back; pare off his skin; break his haunch bone, cut him down each side of the back, lay him on his belly, separate the sides from the chine, put them together again, cutting out the nape of the neck; give your lord the sides.

Sucking rabbits: cut in two, then the hind part in two; pare the skin off, serve the daintiest bit from the side.

Such is the way of carving gross meats.

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

Of large birds' wings, put only three bits at once in the sauce.

Of small birds' wings, scrape the flesh to the end of the bone, and put it on your lord's trencher.

How to carve Baked Meats.

Open hot ones at the top of the crust, cold ones in the middle.

Take Teal, &c., out of their pie, and mince their wings, stir the gravy in; your lord may eat it with a spoon.

Cut Venison, &c., in the pasty.

Custard: cut in squares with a knife.

Dowcets: pare away the sides; serve in a sawcer.

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

Fried things are indigestible.

Poached-egg (?) fritters are best.

Tansey is good hot.

Don't eat Leessez.

Cooks are always inventing new dishes that tempt people and endanger their lives: Syrups Comedies, Jellies, that stop the bowels.

Some dishes are prepared with unclarified honey.

Cow-heels and Calves' feet are sometimes mixed with unsugared leches and Jellies.

Furmity with venison, mortrewes, jussell, &c., are good.

Other out-of-the-way soups set aside.

Such is a flesh feast in the English way.

Sauces.

Sauces provoke a fine appetite.

Have ready Mustard for brawn, &c.,

Verjuice for veal, &c.,

Chawdon for cygnet and swan, Garlic, &c., for beef and goose, Ginger for fawn, &c.,

Mustard and sugar for pheasant, &c.,

Gamelyn for heronsew, &c.,

Sugar and Salt for brew, &c.,

Gamelyn for bustard, &c.,

Salt and Cinnamon for woodcock, thrushes, &c., and quails, &c.

How to carve Fish.

With pea soup or furmity serve a Beaver's tail, salt Porpoise, &c.

Split up Herrings, take out the roe and bones, eat with mustard.

Take the skin off salt fish, Salmon, Ling, &c., and let the sauce be mustard, but for Mackarel, &c., butter of Claynes or Hackney (?) Of Pike, the belly is best, with plenty of sauce.

Salt Lampreys, cut in seven gobbets, pick out the backbones, serve with onions and galentine.

Plaice: cut off the fins, cross it with a knife, sauce with wine, &c.

Gurnard, Chub, Roach, Dace, Cod, &c., split up and spread on the dish.

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

Whale, porpoise, congur, turbot, Halybut, &c., cut in the dish, and also Tench in jelly.

On roast Lamprons cast vinegar, &c., and bone them.

Crabs are hard to carve: break every claw, put all the meat in the body-shell, and then season it with *vinegar or verjuice* and powder.

(?) Heat it, and give it to your lord.

Put the claws, broken, in a dish.

The sea Crayfish: cut it asunder, slit the belly of the back part, take out the fish, clean out the *gowt* in the middle of the sea Crayfish's back; pick it out, tear it off the fish, and put vinegar to it; break the claws and set them on the table.

Treat the back like the crab, stopping both ends with bread.

The fresh-water Crayfish: serve with vinegar and powder.

Salt Sturgeon: slit its joll, or head, thin.

Whelk: cut off its head and tail, throw away its operculum, mantle, &c., cut it in two, and put it on the sturgeon, adding vinegar.

Carve Baked Lampreys thus: take off the piecrust, put thin slices of bread on a Dish, pour galentyne

over the bread, add cinnamon and red wine.

Mince the lampreys, lay them on the sauce, &c., on a hot plate, serve up to your lord.

White herrings fresh; the roe must be white and tender serve with salt and wine.

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

"Thanks, father, I know about Carving now, but I hardly dare ask you about a Sewer's duties, how he is to serve."

The Duties of a Sewer.

"Son, since you wish to learn, I will gladly teach you.

Let the Sewer, as soon as the Master begins to say grace, hie to the kitchen.

I. Ask the Panter for fruits (as butter, grapes, &c.), if they are to be served.

II. Ask the cook and Surveyor what dishes are prepared.

III. Let the Cook serve up the dishes, the Surveyor deliver them and you, the Sewer, have skilful officers to prevent any dish being stolen.

IV. Have proper servants, Marshals, &c., to bring the dishes from the kitchen.

V. You set them on the table yourself.

A Meat Dinner.

First Course.

1. Mustard and brawn.
2. Potage.
3. Stewed Pheasant and Swan, &c.
4. Baked Venison.
5. A Device of Gabriel greeting Mary.

Second Course.

1. Blanc Mange (of Meat).
2. Roast Venison, &c.
3. Peacocks, heronsew, egrets, sucking rabbits, larks, bream, &c.
4. Dowcets, amber Leche, poached fritters.
5. A Device of an Angel appearing to three Shepherds on a hill.

Third Course.

1. Almond cream.
2. Curlews, Snipes, &c.
3. Fresh-water crayfish, &c.
4. Baked Quinces, Sage fritters, &c.
5. Devices: The Mother of Christ, presented by the Kings of Cologne.

Dessert.

White apples, caraways, wafers and Ypocras.

Clear the Table.

A Fish Dinner.

First Course.

1. Minnows, &c.
2. Porpoise and peas.
3. Fresh Millwell.
4. Roast Pike.
5. A Dvice: A young man piping on a cloud, and called *Sanguineus*, or Spring.

Second Course.

1. Dates and Jelly,
2. Doree in Syrup,
3. Turbot, &c.
4. Eels, Fritters,
5. A Device: A Man of War, red and angry called *Estas*, or Summer.

Third Course.

1. Almond Cream, &c.,
2. Sturgeon, Whelks, Minnows,
3. Shrimps, &c.,
4. Fritters.
5. A Device: A Man with a Sickle, tired, called Harvest.

Fourth Course.

Hot apples, Ginger, Wafers, Ypocras.

The last Device, *Yemps* or Winter, with grey locks, sitting on a stone.

These Devices represent the Ages of Man:

Sanguineus, the 1st age, of pleasure.

Colericus, the 2nd, of quarrelling.

Autumpnus the 3rd, of melancholy.

Winter, the 4th, of aches and troubles.

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

Inscriptions for the Devices.

Spring. Loving, laughing, singing, benign.
Summer. Prickly, angry, crafty, lean.
Autumn. Sleepy, dull, sluggish, fat, white-faced.
Winter. Envious, sad, timid, yellow-coloured.

A Franklin's Feast.

Brawn, bacon and pease, beef and boiled chickens, roast goose, capon, and custade.

Second Course.

Mortrewes, veal, rabbit, chicken, dowcettes, fritters, or leche, spiced pears, bread and cheese, spiced cakes, bragot and mead.

Dinners on Fish-days.

Gudgeons, minnows, venprides (?) musclade (?) of almonds, oysters dressed, porpoise or seal, pike cullis, jelly, dates, quinces, pears, houndfish, rice, mameny.

If you don't like these potages, taste them only.

Fish Sauces.

Mustard for salt herring, conger, mackerel, &c.

Vinegar for salt porpoise, swordfish, &c.

Sour wine for whale, with powder.

Wine for plaice.

Galantine for lamprey.

Verjuice for mullet.

Cinnamon for base, carp, and chub.

Garlic, verjuice, and pepper, for houndfish, stockfish, &c.

Vinegar, cinnamon, and ginger, for fresh-water crayfish, fresh porpoise, sturgeon, &c.

Green Sauce for green fish (fresh ling): Mustard is best for every dish.

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

"Fair fall you, father! You have taught me lovesomely; but please tell me, too, the duties of a Chamberlain."

The Chamberlain's Duties.

He must be diligent, neatly dressed, clean-washed, careful of fire and candle, attentive to his master, light of ear, looking out for things that will please.

The Chamberlain must prepare for his lord a clean shirt, under and upper coat and doublet, breeches, socks, and slippers as brown as a water-leech.

In the morning, must have clean linen ready, warmed by a clear fire.

When his lord rises, he gets ready the foot-sheet; puts a cushioned chair before the fire, a cushion for the feet, and over all spreads the foot-sheet: has a comb and kerchief ready, and then asks his lord to come to the fire and dress while he waits by.

1. Give your master his under coat,
2. His doublet,
3. Stomacher well warmed,
4. Vampeys and socks,
5. Draw on his socks, breeches, and shoes,
6. Pull up his breeches,
7. Tie 'em up,
8. Lace his doublet,
9. Put a kerchief round his neck,
10. Comb his head with an ivory comb,
11. Give him warm water to wash with,
12. Kneel down and ask him what gown he'll wear:
13. Get the gown,
14. Hold it out to him;
15. Get his girdle,
16. His Robe.
17. His hood or hat.
18. Before he goes brush him carefully.

Before your lord goes to church, see that his pew is made ready, cushion, curtain, &c.

Return to his bedroom, throw off the clothes, beat the featherbed, see that the fustian and sheets are clean.

Cover the bed with a coverlet, spread out the bench covers and cushions, set up the headsheet and pillow, remove the urinal and basin, lay carpets round the bed, and with others dress the windows and cupboard, have a fire laid.

Keep the Privy sweet and clean, cover the boards with green cloth, so that no wood shows at the hole; put a cushion there, and have some blanket, cotton, or linen to wipe on; have a basin, jug, and towel, ready for your lord to wash when he leaves the privy.

In the Wardrobe take care to keep the clothes well, and brush 'em with a soft brush at least once a week, for fear of moths.

Look after your Drapery and Skinnery.

If your lord will take a nap after his meal, have ready kerchief, comb, pillow and headsheet (don't let him sleep too long), water and towel.

When he goes to bed,

1. Spread out the footsheet,
2. Take off your lord's Robe and put it away.
3. Put a cloak on his back,
4. Set him on his footsheet,
5. Pull off his shoes, socks, and breeches,
6. Throw the breeches over your arm,
7. Comb his head,
8. Put on his kerchief and nightcap,
9. Have the bed, and headsheet, &c., ready,
10. Draw the curtains,
11. Set the night-light,
12. Drive out dogs and cats,
13. Bow to your lord,
14. Keep the night-stool and urinal ready for whenever he calls, and take it back when done with.

How to prepare a Bath.

Hang round the roof, sheets full of sweet herbs, have five or six sponges to sit or lean on, and one great sponge to sit on with a sheet over and a sponge under his feet.

Mind the door's shut.

With a basinful of hot herbs, wash him with a soft sponge, throw rose-water on him; let him go to bed. Put his socks and slippers on, stand him on his footsheet, wipe him dry, take him to bed to cure his troubles.

To make a Medicinal Bath.

Boil together hollyhock centaury, herb-benet, scabious, withy leaves; throw them hot into a vessel, set your lord on it; let him bear it as hot as he can, and whatever disease he has will certainly be cured, as men say.

The Duties of an Usher and Marshal.

He must know the rank and precedence of all people.

I.

1. The Pope.
2. Emperor.
3. King.
4. Cardinal.
5. Prince.
6. Archbishop.
7. Royal Duke.

II. Bishop, &c.

III.

1. Viscount.
2. Mitred abbot.
3. Three Chief Justices.
4. Mayor of London.

IV. (The Knight's rank.)

1. Cathedral Prior, Knight Bachelor.
2. Dean, Archdeacon.
3. Master of the Rolls.
4. Puisné Judge.
5. Clerk of the Crown.
6. Mayor of Calais.
7. Doctor of Divinity.
8. Prothonotary.
9. Pope's Legate.

V. (The Squire's rank.)

1. Doctor of Laws.
2. Ex-Mayor of London.
3. Serjeant of Law.
4. Masters of Chancery.
5. Preacher.
6. Masters of Arts.
7. Other Religious.
8. Parsons and Vicars.
9. Parish Priests.
10. City Bailiffs.
11. Serjeant at Arms.
12. Heralds (the chief Herald has first place),
13. Merchants,
14. Gentlemen,
15. Gentlewomen may all eat with squires.

I have now told you the rank of every class, and now I'll tell you how they may be grouped at table.

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

II. Bishop, Marquis, Viscount, Earl.

III. The Mayor of London, Baron, Mitred Abbot, three Chief Justices, Speaker, may sit together, two or three at a mess.

IV. The other ranks (three or four to a mess) equal to a Knight, unmitred Abbot, Dean, Master of the

Rolls, under Judges, Doctor of Divinity, Prothonotary, Mayor of Calais.

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

Serjeants of Law, ex-Mayor of London, Masters of Chancery, Preachers and Parsons, Apprentices of Law, Merchants and Franklins.

Each estate or rank shall sit at meat by itself, not seeing another.

The Bishop of Canterbury shall be served apart from the Archbishop of York, and the Metropolitan alone.

The Bishop of York must not eat before the Primate of England.

Sometimes a Marshal is puzzled by Lords of royal blood being poor, and others not royal being rich; also by a Lady of royal blood marrying a knight, and *vice versâ*.

The Lady of royal blood shall keep her rank; the Lady of low blood shall take her husband's rank.

Property is not so worthy as royal blood, so the latter prevails over the former, for royal blood may become King.

The parents of a Pope or Cardinal must not presume to equality with their son, and must not want to sit by him, but in a separate room.

A Marshal must look to the rank of every estate, and do honour to *foreign visitors* and residents.

A well-trained Marshal should think beforehand where to place strangers at the table.

If the King sends any messenger to your Lord receive him one degree higher than his rank.

The King's groom may dine with a Knight or Marshal, A Marshal must also understand the rank of County and Borough officers, and that a Knight of blood and property is above a poor Knight, the Mayor of London above the Mayor of Queenborough, the Abbot of Westminster above the poor Abbot of Tintern, the Prior of Canterbury above the Prior of Dudley, the Prior who is Prelate of a Cathedral Church above any Abbot or Prior of his diocese, a Doctor of 12 years' standing above one of 9 (though the latter be the richer), the old Aldermen above the young ones, and

1. the Master of a craft,
2. the ex-warden.

Before every feast, then, think what people are coming, and settle what their order of precedence is to be.

If in doubt, ask your lord or the chief officer, and then you'll do wrong to no one, but set all according to their birth and dignity.

Now I have told you of Court Manners, how to manage in Pantry, Buttery, Carving, and as Sewer, and Marshal, as I learnt with a Royal Prince whose Usher and Marshal I was.

All other officers have to obey me.

Our office is the chief, whether the Cook likes it or not.

All these offices may be filled by one man, but a Prince's dignity requires each office to have its officer, and a servant under him, (all knowing their duties perfectly) to wait on their Lord and please his guests.

Don't fear to serve a prince; take good heed to your duties, watch, and you need not fear.

Tasting is done only for those of royal blood, as a Pope, King, Duke, and Earl: not below.

Tasting is done for fear of poison; therefore keep your room secure, and close your safe, for fear of tricks.

A Prince's Steward and Chamberlain have the oversight of all offices and of tasting, and they must tell the Marshal, Sewer, and Carver how to do it.

I don't propose to write more on this matter.

I tried this treatise myself, in my youth, and enjoyed these matters, but now age compels me to leave the court; so try yourself."

"Blessing on you, Father, for this your teaching of me! Now I shall dare to serve where before I was afraid. I will try, and shall learn by practice. May God reward you for teaching me!"

"Good son, and all readers of this *Boke of Nurture*, pray for the soul of me, John Russell, (servant of Humphrey, Duke of Gloucester;) also for the Duke, my wife, father, and mother, that we may all go to bliss when we die."

Little book, commend me to all learners, and to the experienced, whom I pray to correct its faults.

Any such, put to my copying, which I have done as I best could.

The transcriber is not to blame; he copied what was before him, and neither of us wrote it, I only corrected the rhyme.

God! grant us grace to rule in Heaven with Thine elect!

Andrewe, *Extracts on Fish*

Eel. Is of no sex; is best roasted.

Herring. Is delicious when fresh, or salted. Dies when it feels the air.

Whale? Shipmen cast anchor on him, and make a fire on him. He swims away, and drowns them.

Ahuna. When the Ahuna is in danger, he puts his head in his belly, and eats a bit of himself.

Balena. (The woodcut is a big Merman. ? Whale.) Are seen most in winter; breed in summer. In rough weather Balena puts her young in her mouth.

Crevice (Sea and Fresh Water Crayfish). How they engender, and hybernate. How the Crayfish manages to eat Oysters.

Fresh-Water Crayfish is hard to digest.

Carp. Is difficult to net.

Whale. Likes Harmony. Gets harpooned, rubs the harpoon into himself, and slays himself.

Phocas. Kills his wife and gets another.
Halata. Takes her young out of her womb to look at 'em.
Pike: eats venomous beasts; is begotten by a West Wind.
Sea-Mouse Musculus is the cock of Balena.
Lamprey. Must be boiled in wine.
Mulus: has 2 beards.
Orchun. Is Balene's deadly enemy.
Pecten: winks.
Pinna. How he catches small fishes.
Serra. Cuts through ships with his fins.
Siren. Siren is like an eagle below, sings sweet songs to mariners, and tears them to pieces.
Sturgeon. Eats no food, has no mouth, grows fat on east wind. Has no bones in his body.

Wilyam Bulleyn on *Boxyng & Neckeweede*

For saucy louts, the best cure is Boxing.
The names of Hemp.
Neckweed (a halter) is good for thievish apprentices, for swashbucklers past grace, and all scamps.
Also for young spendthrifts who after their parents' death waste their all with harlots and in gambling which makes men beggars, or thieves.
A life of reckless debauchery and robbery ends with Hemp.
The use of Hemp to the Sailor, Plowman, Fisher and Archer.

Andrew Borde on *Sleep, Rising, and Dress*

After Dinner, sleep standing against a cupboard.
Before bedtime be merry.
Have a fire in your bedroom, but stand a good way off it.
Shut your windows.
Lie first on your left side.
To sleep groveling on the belly, is bad; on the back upright, is worse.
Wear a scarlet nightcap.
Have a flock bed over your featherbed.
On rising, remember God, brush your breeches, put on your hose, stretch, go to stool.
Truss your points, comb your head, wash your hands and face, take a stroll, pray to God.
Play at tennis, or wield weights.
At meals, eat only of 2 or 3 dishes; let supper-dishes be light.
Wear a scarlet petycote.
Line a jacket with white and black lambskin sewn diamond-wise.
Keep your neck warm.
Wear goatskin gloves.
Don't stand long on grass or stones.
Don't sleep in ratty rooms.
Don't take cold in your feet.

William Vaughan's *Fifteen Directions to preserve Health*

1. Stretch yourself.
2. Rub yourself.
3. Go to stool.
4. Put on your clothes.
5. Comb your head.
6. Clean your teeth.
(How to keep the teeth sound and the breath sweet. Use Vaughan's Water made after this recipe. It's better than 1000 Dentrifices.)
7. Wash. The best remedy for dim sight.
8. Say your Prayers.
9. Set to work. Be honest.
10. Eat only three meals a day. Eat light food before heavy. Drink hinders digestion. Use silver cups.
11. Don't work directly after meals, but talk, wash, and clean your teeth.
12. Undress by the fire in winter.
13. Before bed, chew Mastic, and
14. Pray to God. Look at your water in a Urinal. Have a hole in your nightcap.
15. Against rheums, eat white pepper.

Harington, *The Dyet for every Day.*

Stretch your limbs, rub your body and head; protect yourself from cold; dress, washing in Summer, warming yourself in Winter.

In Summer wear deer's and calves' skins, in Winter, wolf and fox skins.

Comb your head 40 times, wash your face, clean your eyelids, rub your neck well.

Harington, *On Rising, Diet, and Going to Bed.*

On rising, empty your bladder and belly, nose and lungs.

Cleanse your whole body.

Say your Prayers.

Walk gently, go to stool.

Work in the forenoon.

Always wear a precious stone in a ring; hold a crystal in your mouth; for the virtue of precious stones is great.

Eat only twice a day.

Don't drink between dinner and supper.

Don't have one fixed hour for your meals.

In Winter eat in hot well-aired places.

Fast for a day now and then.

Eat more at supper than dinner.

After meals, wash your face, and clean your teeth, chat and walk soberly.

Don't sit up late.

Before bed, rub your body gently.

Undress by a fire in Winter, and warm your garments well Put off your cares with your clothes, and take them up again in the morning.

The Boke of Keruyng

The Book of Carving and Arranging; and the Dishes for all the Feasts in the year.

Terms of a Carver:

Slice brawn, spoil a hen, unbrace a mallard, untache a curlew, border a pasty, thigh small birds, splat a pike, fin a chub, barb a lobster.

The Butler has 3 knives:

1. a squarer, 2. a chipper, 3. a smoother.

Trencher-bread must be 4 days old; the Salt-Planer of ivory; table cloths kept in a chest, or hung on a perch.

To broach a Pipe, have 2 augers, funnels, and tubes, and pierce the Pipe 4 inches from the bottom.

Always have ready fruits and hard cheese.

Beware of cow cream.

Hard cheese is aperient, and keeps off poison.

Milk and Junket close the Maw.

For food that sets your teeth on edge, eat an almond and hard cheese.

A raw apple will cure indigestion.

See every night that your wines don't boil over or leak.

You'll know their fermenting by their hissing.

Names of Wines

Campolet, Rhenish, &c

To make Ypocras.

Take spices; put 6 bags on a perch, 6 pewter basins under, ginger and cinnamon.

(Of the qualities of spices.) Pound each spice separately, put 'em in bladders, and hang 'em in your bags, add a gallon of red wine to 'em, stir it well, run it through two bags, taste it, pass it through 6 runners, and put it in a close vessel.

Keep the dregs for cooking.

Have your Compost clean, and your ale 5 days old, but not dead.

To lay the Cloth.

Put on a *couch*, then a second cloth, the fold on the outer edge; a third, the fold on the inner edge.

Cover your cupboard, put a towel round your neck, one side lying on your left arm; on that, 7 loaves of eating bread and 4 trencher loaves.

In your left hand a saltcellar, in your right the towel.

Set the saltcellar on your lord's right, and trenchers on the left of it.

Lay knives, bread, spoons, napkins, and cover 'em up.

To wrap your Lord's bread stately.

Square the loaves; take a Reynes towel 2½ yards long by the ends; put it on the table, pinch up a

handful of one end, and lay it between 2 towels, and on it lay your 6 or 7 loaves bottom to bottom.
Put salt, cups, &c., on the other tables.
See that your *Ewery* is properly supplied, and your ale-pots kept clean.

To arrange the Surnape.

Put a cloth under a double towel, hold 3 ends together, fold them in a foot-broad pleat, and lay it smooth.

After washing, the Marshal must carry the surnape out.

Leave out half a yard to make estate.

When your lord has washed, remove the Surnape.

When he is seated, salute him, uncover your bread, kneel on your knee till 8 loaves are served out (?)
Provide as many cups as dishes.

The *Sewer* or arranger of dishes must ascertain what dishes and fruits are prepared daily for dinner; and he must have people ready to carry up the dishes.

The Succession of Dishes.

1. Brawn, &c.
2. Pheasant, &c.
3. Meat Fritters, &c
4. For a standard, a peacock with his tail.
5. Doucettes, Paynpuff, Brew, Snipe, Petyperuys and Fayge, Caraways, &c.

Clear the table

Keruyng of Flesshe.

Your hands must be clean; only two fingers and a thumb should be put on your knife, or on fish, flesh, or fowl.

Wipe your knife on your napkin.

Lay 4 trenchers for your lord, with 2 or 4 on them and the upper crust of a fine loaf.

Give heed to what is indigestible, as resty, fat things, feathers, heads, legs, &c.

Keruyng of Flesshe.

How to carve Brawn, Venison, (cut it in 12 bits and slice it into the furmity,) Pheasant, Stockdoves, (mince the wings into the syrup,) Goose, Teal, &c., (take off the legs and wings,) Capon, (mince the wing with wine or ale,) Plover, Lapwing, Bittern, Egret.

How to carve a Crane, (mind the trump in his breast,) Shoveler, Quail, Martins, Swallow, Fawn, Kid, Roast Venison, Cony, (lay him on his belly with his two cut-off sides, on each side of him.) Cut 4 strips to each bit of meat, for your lord to pick it up by.

Open hot Meat-Pies at the top; cold in the middle.

Cut Custards in inch blocks.

Doucettes, pare off sides and bottom.

Fritters hot are good, cold bad.

Tansey is good.

Jelly, Blanche Manger, Charlet, &c., are good, and no other potages.

Sauces for all maner of Fowles.

Mustard for beef; Verjuice for boiled chickens; Cawdrons for swans; Garlick, &c., for beef.

Ginger for lamb; Gamelyne for heronsewe, &c.; Salt, Sugar and Water of Tame for brew, &c.

White salt for lapwings, &c.

Cinnamon and salt for thrushes &c.

The Dinner Courses from Easter to Whitsunday.

From Easter to Pentecost, set bread, trenchers and spoons:

6 or 8 trenchers for a great lord, 3 for one of low degree.

Then cut bread for eating.

For Easter-day Feast: First Course: A Calf, boiled and blessed; boiled Eggs and green sauce; Potage, with beef, saffron-stained Capons.

Second Course: Mameny, Pigeons, Chewets, Flawnes.

Supper: Chickens, Veal, roast Kid, Pigs'-Feet, a Tansey fried.

Green Sauces of sorrel or vines, for the first course.

Keruyng of all maner of Fowles.

How to carve a Capon. Sauce: green sauce or verjuice.

Swan. Chawdron is the sauce for him.

Pheasant. No sauce but Salt.

Partridge. Sauce for Partridges.

How to carve a Quail. Sauce: salt.

Crane. Sauce: ginger, mustard, vinegar, and salt.

Heron. Sauce as before.

Rittern. Salt, the sauce.

Egret. Salt, the sauce.

Curllew. Salt, as sauce.

Brew. Salt, as sauce.

Cony (or Rabbit.) Sauce: vinegar and ginger.

Sarcel or Teal.
Plover.
Snipe.
Woodcock.

Sauces for the Second Course.

First Course: Beef and Capons.

How to sauce and carve a Roast capon: lay him out as if ready to fly.

Second Course: Potage, Charlet, young Geese, Payne Puff, &c.

How to carve a Goose.

Goose must be eaten with green garlic or verjuice.

Dinner Courses from the Nativity of St John the Baptist, (June 24,) to Michaelmas.

First Course: soups, vegetables, legs of Pork, &c.

Second Course: roast Mutton, glazed Pigeons, Fritters, &c.

Serve a Pheasant dry, with salt and ginger: a Heronsewe with salt and powder (blanche?) Treat open-clawed birds like capons.

Dinner Courses from Michaelmas to Christmas.

First Course: legs of Pork, &c.

Second Course: Widgeon, Fieldfares, Chewets, Beef, with sauces Gelopere and Pegyll.

Cut the skin off boiled meats.

Carve carefully for Ladies; they soon get angry.

Carve Goose and Swan like other birds.

The skin of cloven-footed birds is unwholesome; of whole-footed birds wholesome, because the water washes all corruption out of 'em.

Chicken's skin is not so pure, because their nature is not to enter into the river.

River birds cleanse their foul stink in the river.

Take off the heads of all field birds, for they eat worms, toads, and the like.

Sewynge of Fyssh.

First Course: Musculade. Salens, &c., baked Gurnet.

Second Course: Jelly, dates, &c. For a standard, Mullet, Chub, Seal, &c.

Third Course: Bream, Perch, Whelks; and pears in sugar candy. Figs, dates capped with minced ginger, &c.

All over! Clear the table.

Carving and Dressing of Fish

Put tails and livers in the pea broth and furmity.

How to carve Seal Turrentyne, baked Herring, white Herring, Green Fish, Merling, Hake, Pike, salt Lamprey, Plaice.

Gurnard, Bream, Roach, Whiting, Codling.

Carp, Trout, Conger, Thornback, Halibut, Tench, and Crab.

How to dress and serve up a Crab.

How to dress and carve a Crayfish, a Joll of Sturgeon, a fresh Lamprey, pasty. (sauce, Galentyne with red wine and powdered cinnamon.) Fresh Herring, &c.

Sprats, Musculade in worts, Oysters.

Dates, pears, Mortrewes of Dogfish.

Sauces for Fish.

Mustard for Salmon, &c.; Vinegar for salt Whale, &c.; Galentyne for Lamprey; Verjuice for Roach, &c.; Cinnamon for Chub, &c.; Green Sauce for Halibut, &c.

The Duties of a Chamberlain.

He must be cleanly, and comb his hair; see to his Lord's clothes, and brush his hose; in the morning warm his shirt, and prepare his footsheet; warm his petycote, &c.; put on his shoes, tie up his hose, comb his head, wash his hands, put on the robe he orders.

Make ready his Closet in the Church or Chapel, then come home to his Bed-chamber, take off the bed-clothes.

Make his lord's bed again with clean sheets, and lay hangings round the bed, and windows, &c.

Keep the privy clean, and the board covered with green cloth, and provide down or cotton for wiping.

When he goes to bed, let him wash; put him on a mantle, take off his shoes, &c.

Comb his head, put on his night-cap, draw the curtains round him, drive out the dogs and cats, set the urinal near, and then take leave.

Of the Marshal and Usher.

He must know the orders of precedence of all ranks.

A Cardinal before a Prince.

The Mayor of London ranks with the 3 Chief Justices.

The Knight's equals.

The ex-Mayor of London.

The Esquire's equals. Who must dine alone, who 2 together, who 2 or 3, who 3 or 4. The Marshall must know who are of royal blood, for that has the reverence. He must take heed of the King's officers, do

honour to strangers, and receive a Messenger from the King as if one degree higher than he is, for a King's groom may sit at a Knight's table.

The Boke of Curtasye

In this book you may learn Courtesy. Every one needs it.

On reaching a Lord's gate, give the Porter your weapon, and ask leave to go in.

If the master is of low degree, he will come to you: if of high, the Porter will take you to him.

At the Hall-door, take off your hood and gloves, greet the Steward, &c., at the dais, bow to the Gentlemen on each side of the hall both right and left; notice the yeomen, then stand before the screen till the Marshal or Usher leads you to the table.

Be sedate and courteous if you are set with the gentlemen.

Cut your loaf in two, the top from the bottom; cut the top crust in 4, and the bottom in 3. cut the top crust in 4, and the bottom in 3.

Put your trencher before you, and don't eat or drink till your Mess is brought from the kitchen, lest you be thought starved or a glutton.

Have your nails clean.

Don't bite your bread, but break it.

Don't quarrel at table, or make grimaces.

Don't cram your cheeks out with food like an ape, for if any one should speak to you, you can't answer, but must wait.

Don't eat on both sides of your mouth.

Don't laugh with your mouth full, or sup up your potage noisily.

Don't leave your spoon in the dish or on its side, but clean your spoon.

Let no dirt off your fingers soil the cloth.

Don't put into the dish bread that you have once bitten.

Dry your mouth before you drink.

Don't call for a dish once removed, or spit on the table: that's rude.

Don't scratch your dog.

If you blow your nose, clean your hand; wipe it with your skirt or put it through your tippet.

Don't pick your teeth at meals, or drink with food in your mouth, as you may get choked, or killed, by its stopping your wind.

Tell no tale to harm or shame your companions.

Don't stroke the cat or dog.

Don't dirty the table cloth with your knife.

Don't blow on your food, or put your knife in your mouth, or wipe your teeth or eyes with the table cloth.

If you sit by a good man, don't put your knee under his thigh.

Don't hand your cup to any one with your back towards him.

Don't lean on your elbow, or dip your thumb into your drink, or your food into the salt cellar: That is a vice.

Don't spit in the basin you wash in or loosely (?) before a man of God.

If you go to school you shall learn:

1. Cross of Christ,
2. Pater Noster,
3. Hail Mary and the Creed,
4. In the name of the Trinity,
5. of the Apostles,
6. the Confession.

Seek the kingdom of God, and worship Him.

At church, take holy water; pray for all Christian companions; kneel to God on both knees, to man only on one.

At the Altar, serve the priest with both hands.

Speak gently to your father and mother, and honour them.

Do to others as you would they should do to you.

Don't be foolishly meek.

The seed of the righteous shall never beg or be shamed.

Be ready forgive, and fond of peace.

If you cannot give an asker goods, give him good words.

Be willing to help every one.

Give your partner his fair share.

Go on the pilgrimages (?) you vow to saints, lest God take vengeance on you.

Don't believe all who speak fair: the Serpent spoke fair words (to Eve).

Be cautious with your words, except when angry.

Don't lie, but keep your word.

Don't laugh too often, or you'll be called a shrew or a fool.

Man's 3 enemies are: the Devil, the Flesh, and the World.

Destroy these, and be sure of heaven.

Don't strive with your lord, or bet or play with him.
In a strange place don't be too inquisitive or fussy.
If a man falls, don't laugh, but help him up: your own head may fall to your feet.
At the Mass, if the priest doesn't please you, don't blame him.
Don't tell your secrets to a shrew.
Don't beckon, point, or whisper.
When you meet a man, greet him, or answer him cheerily if he greets you: don't be dumb, lest men say you have no mouth.
Never speak improperly of women, for we and our fathers were all born of women.
A wife should honour and obey her husband, and serve him.
Try to reconcile brothers if they quarrel.
At a gate, let your equal precede you; go behind your superior and your master unless he bids you go beside him.
On a pilgrimage don't be third man: 3 oxen can't draw a plough.
Don't drink all that's in a cup offered you; take a little.
If you sleep with any man, ask what part of the bed he likes, and lie far from him.
If you journey with any man, find out his name, who he is, where he is going.
With friars on a pilgrimage, do as they do.
Don't put up at a red (haired and faced) man or woman's house.
Answer opponents meekly, but don't tell lies.
Before your lord at table, keep your hands, feet, and fingers still.
Don't stare about, or at the wall, or lean against the post.
Don't pick your nose, scratch your arm, or stoop your head.
Listen when you're spoken to.
Never harm child or beast with evil eye (?) Don't blush when you're chaffed, or you'll be accused of mischief.
Don't make faces.
Wash before eating.
Sit where the host tells you; avoid the highest place unless you're told to take it.

Of the Officers in Lords' Courts.

Four bear rods; three wands:

1. Porter, the longest,
2. Marshal,
3. Usher, the shortest,
4. Steward, a staff, a finger thick, half a yard long.

Of the Porter.

He keeps the Gate and Stocks, takes charge of misdoers till judged, also of clothes, and warns strangers.

He is found in meat and drink.

On his lord's removing, he hires horses at 4d. a piece, the statute price.

Of the Marshal of the Hall

How long Squires shall have allowances, and Fire shall burn in the Hall.

He shall arrest rebels, when the steward is away.

Yeoman-Usher and Groom are under him.

The Groom gets fuel for the fire, and makes one in Hall for every meal; looks after tables, trestles, forms, the cup-board, and hangings of the Hall.

Fires last from Allsaints' Day to Candlemas Eve, (Nov. 1 to Feb. 2.) and thus long, Squires receive their daily candle?

The Marshal shall seat men in the Hall.

Of the Butler, Panter, and Cooks serving him.

They are the Marshal's servants.

He shall score up all messes served, and order bread and ale for men, but wine for gentlemen.

Each mess shall be reckoned at 6d. and be scored up to prevent the cook's cheating.

If bread runs short, the Marshal orders more, 'a reward.'

Of the Butler's duties.

He shall put a pot and loaf to each mess.

He is the panter's mate.

The Marshal shall see to men's lodging.

The Lord's Chamber and Wardrobe are under the Usher of the Chamber.

Of the Usher and Grooms of the Chamber.

1. Usher,
2. Yeoman-usher,
3. Two grooms and a Page.

The Duties of the Grooms of the Chamber. They shall make palets of litter 9 ft. long, 7 broad, watered, twisted, trodden, with wisps at foot and side, twisted and turned back; from the floor-level to the waist.

For lords, 2 beds, outer and inner, hung with hangings, hooks and eyes set on the binding; the valance hanging on a rod (?), four curtains reaching to the ground; these he takes up with a forked rod.

The counterpane is laid at the foot, cushions on the sides, tapestry on the floor and sides of the room.

The Groom gets fuel, and screens.

The Groom keeps the table, trestles, and forms for dinner; and water in a heater.

He puts 3 wax-lights over the chimney, all in different syces.

The Usher of the Chamber walks about and sees that all is served right, orders the table to be set and removed, takes charge of the Wardrobe and Bedchamber, bids the *Wardroper* get all ready before the fire, nightgown, carpet, 2 cushions, a form with a footsheet over it; on which the lord changes his gown.

The Usher orders what's wanted from the Buttery: a link from the Chandler, and ale and wine.

(No meat shall be assayed except for King, Prince, Duke or Heirs-apparent.)

From the Pantry the Usher takes fine and coarse bread, and a wax-light that burns all night in a basin.

(The Yeoman-Usher removes the torches.)

The Usher puts lights on the Bedroom door, brings bread and wine, (the lord washing first,) offers the drink kneeling; puts his lord to bed, and then goes home himself.

The Yeoman-Usher sleeps at the Lord's door.

Of the Steward.

Few are true, but many false.

He, the clerk, cook and surveyor consult over their Lord's dinner.

Any dainty that can be had, the Steward buys.

Before dishes are put on, the Steward enters first, then the Server.

The Steward shall post into books all accounts written on tablets, and add them up.

Of the Controller.

He puts down the receipt and consumption of every day.

Of the Surveyor.

He, the steward, and controller, receive nothing, but see that all goes straight.

The Controller checks daily the Clerk of the kitchen's account.

Of the Clerk of the Kitchen.

He shall keep account of all purchases, and payments, and wages, shall preside at the Dresser, and keep the spices, stores, &c., and the clothes of the officers.

Of the Chancellor.

He looks after the servants' clothes, and horses, seals patents, and grants of land, &c., for life, or during the lord's pleasure.

He oversees the land too, and is a great man.

Of the Treasurer.

He takes from the Receiver what is collected from bailiff and grieve, courts and forfeits.

He gives the Kitchen clerk money to buy provisions with, and the clerk gives some to the baker and butler.

The Treasurer pays all wages.

He, the Receiver, Chancellor, Grieves, &c., account once a year to the Auditor, from whom they can appeal to a Baron of the Exchequer.

Of the Receiver of Rents.

He gives receipts, and gets a fee of 6d.

He pays fees to park-keepers, and looks after castles and manor-houses.

Of the Avenor.

He shall give the horses in the stable two armsful of hay and a peck of oats, daily.

A Squire is Master of the Horse; under him are Avenor and Farrier, (the Farrier has a halfpenny a day for every horse he shoes,) and grooms and pages hired at 2d. a day, or 3 halfpence, and footmen who run by ladies' bridles.

Of the Baker.

Out of a London bushel he shall bake 20 loaves, fine and coarse.

Of the Huntsman and his Hounds.

He gets a halfpenny a day for every hound.

The Feuterer 2 lots of bread if he has 2 leash of Greyhounds, and a bone for each, besides perquisites of skins, &c.

Of the Ewerer or Water-bringer.

He has all the candles and cloths and gives water to every one.

Who may wash his hands, and where.

The bringer of Water shall kneel down.

The Ewerer shall cover the lord's table with a double cloth, the lower with the selvage to the lord's side; the upper cloth shall be laid double, the upper selvage turned back as if for a towel.

He shall put on cleaners for every one.

Of the Panter.

He carries 3 loaves cut square for trenchers, and the covered Saltcellar, 2 Carving-knives, and sets the 3rd, and a spoon to his lord.

Of the Lord's Knives, (Bread, and Washing.)

The hafts of 2 are laid outwards, that of the 3rd inwards, and the spoon handle by it.

More trencher loaves are set, and wine served to the Duchess.

2 Trencher-loaves, and salt, to the lord's son; and 1 loaf and saltcellar set at the end of the table.

Then 3 loaves of white bread are brought, and 1 coarse loaf is put in the Alms-dish.

To assay bread, the Panter kneels, the Carver cuts him a slice, and he eats it.

The Ewerer strains water into his basins, on the upper one of which is a towel folded dodgily.

Then the water is assayed in a cup of white wood.

The Carver takes up the basins; a knight takes down the towel, and wipes the cup, into which the Carver pours water; the knight hands it to him; he assays it, and empties the cup.

Two knights hold the towel before the lord's sleeves, and hold the upper basin while the Carver pours water into the lower; then he puts the lower into the upper, and empties both, takes them to the Ewerer, returns to the lord's table, lays 4 trenchers for him, with 1 above.

The Carver takes 3 to cut the lord's messes on, and has a cloth round his neck to wipe his knives on.

Of the Almoner.

He says grace, sets down the Alms-dish, and the Carver puts the first loaf in it.

The other loaves he pares round, cuts one in two, and gives the upper half in halves to him.

The Almoner has a staff in his hand.

He keeps the broken food and wine left, for poor men at the gate, and is sworn to give it all to them.

He distributes silver as he rides.

Of the Sewer (or setter-on of Dishes).

The Cook assays the meat before it's dished.

The Sewer puts the cover on it, and the cover must never be raised for fear of treason.

(A Dodge: If the silver dish burns you, put bits of bread under it.)

The Sewer assays all the food: potage with a piece of bread; fish or flesh, he eats a piece; baked meats hot, he lifts up the crust, and dips bread in the gravy; baked meats cold, he eats a bit.

The meat-bearer stands or kneels as the Sewer does.

When bread is wanted, the Butler puts one loaf on the table, the other on the cupboard.

The Butler assays all the wine.

What is left in the lord's cup goes to the Alms-dish.

The Carver fills the empty cup, assays it, and gives it the lord or puts it down.

He carves the lord's meat, and lays it on his trencher, putting a piece of every thing in the Alms-dish, except any favourite piece or potage sent to a stranger.

(To say more about the Carver would require another section, so I pass it over.)

After dinner the Sewer brings the Surnape, a broad towel and a narrow, and slides it down.

The Usher takes one end of the broad one, the Almoner the other, and when it is laid, he folds the narrow towel double before his lord and lady.

After grace removes them, lays the table on the floor, and takes away the trestles.

Of the Chandler.

He can make all kinds of candles, little and big, and mortars of wax.

He snuffs them with short scissors.

In bed-chambers wax lights only shall be burnt; in hall, Candles of Paris, each mess having one from Nov. 1 to Feb. 2 (see l. 393), and squires one too.

The Butler shall give Squires their daily bread and ale all the year, and Knights their wine.

May Christ bring us to His dwelling-place. Amen!

Bp. Grossetest's Household Statutes.

All servants should serve truly God and their Master; doing fully all that their Master orders, without answering.

The upper servants must be honest and diligent, and engage no untrusty or unfit man.

iv. Dishonest, quarrelsome, and drunken servants must be turned out.

v. All must be of one accord, vi. obedient to those above them, vii. dress in livery, and not wear old shoes.

viii. Order your Alms to be given to the poor and sick.

ix. Make all the household dine together in the Hall.

x. Let no woman dine with you.

Let the Master show himself to all.

Don't allow grumbling.

xi. Let your servants go to their homes.

xii. Tell your Panter and Butler to come to the table before grace.

Tell off three yeomen to wait at table.

xiii. Tell the Steward to keep good order in the Hall, and serve every one fairly.

- xiv. Have your dish well filled that you may help others to it.
- xv. Always admit your special friends, and show them you are glad to see them.
- xvi. Talk familiarly to your Bailiffs, ask how your tenants and store do.
- xvii. Allow no private meals; only those in Hall.

Stanzas and Couplets of Counsel

Never mistrust or fail your friend.
Don't talk too much.
Spare your master's goods as your own.
A lawless youth, a despised old age.
A Gentleman says the best he can of every one.

The schoole of Vertue

First, say this prayer: "O God! enable us to follow virtue. Defend us this day. Let us abound with virtues, flee from vice, and go forward in good doing to our live's end."

Repeat the Lord's Prayer night and morning.

How to wash and dress yourself.

Don't sleep too long.
Rise early; cast up your bed, and don't let it lie.
Go down, salute your parents, wash your hands, comb your head, brush your cap and put it on.
Tie on your shirt-collar, fasten your girdle, rub your breeches, clean your shoes, wipe your nose on a napkin, pare your nails, clean your ears, wash your teeth.
Have your torn clothes mended, or new ones obtained.
Get your satchell and books, and haste to School, taking too pen, paper, and ink, which are necessary for use at school.
Then start off.

How to behave going to, and at, School.

Take off your cap to those you meet; give way to passers by.
Call your playmates on your road.
At School salute your master, and the scholars.
Go straight to your place, undo your satchell, take out your books and learn your lesson; stick well to your books.
If you don't work, you'll repent it when you grow up.
Who could now speak of famous deeds of old, had not Letters preserved them?
Work hard then, and you'll be thought worthy to serve the state.
Men of low birth win honour by Learning, and then are doubly happy.
When you doubt, ask to be told.
Wish well to those who warn you.
On your way home walk two and two orderly (for which men will praise you); don't run in heaps like a swarm of bees like boys do now.
Don't whoop or hallow as in fox-hunting don't chatter, or stare at every new fangle, but walk soberly, taking your cap off to all, and being gentle.
Do no man harm; speak fair words.
On reaching home salute your parents reverently.

How to wait at table.

Look your parents in the face, hold up your hands, and say Grace before meate.
Grace before Meat.
Make a low curtesy; wish your parents' food may do 'em good.
If you are big enough, bring the food to table.
Don't fill dishes so full as to spill them on your parents' dress, or they'll be angry.
Have spare trenchers ready for guests.
See there's plenty of everything wanted.
Empty the Voiders often.
Be at hand if any one calls.
When the meat is over, clear the table:

1. cover the salt,
2. have a tray by you to carry things off on,
3. put the trenchers, &c., in one Voider,
4. sweep the crumbs into another,
5. set a clean trencher before every one,
6. put on Cheese, Fruit, Biscuits, and
7. serve Wine, Ale or Beer.

When these are finished, clear the table, and fold up the cloth.

Then spread a clean towel, bring bason and jug, and when your parents are ready to wash, and when

your parents are ready to wash, pour out the water.

Clear the table; make a low curtsey.

How to behave at your own dinner.

Let your betters sit above you.

See others served first, then wait a while before eating.

Take salt with your knife, cut your bread, don't fill your spoon too full, or sup your pottage.

Have your knife sharp.

Don't smack your lips or gnaw your bones: avoid such beastliness.

Keep your fingers clean, wipe your mouth before drinking.

Don't jabber or stuff.

Silence hurts no one, and is fitted for a child at table.

Don't pick your teeth, or spit too much.

Behave properly.

Don't laugh too much.

Learn all the good manners you can.

They are better than playing the fiddle, though that's no harm, but necessary; yet manners are more important.

How to behave at Church.

Pray kneeling or standing.

Confess your sins to God.

He knows your disease.

Ask in faith, and what you ask you shall have; He is more merciful than pen can tell.

Behave nicely in church, and don't talk or chatter.

Behave reverently; the House of Prayer is not to be made a fair.

Avoid dicing and carding.

Delight in Knowledge, Virtue, and Learning.

Happy is he who cultivates Virtue.

Cursed is he who forsakes it.

Let reason rule you, and subdue your lusts.

These ills come from gambling: strife, murder, theft, cursing and swearing.

How to behave when conversing.

Understand a question before you answer it; let a man tell all his tale.

Then bow to him, look him in the face, and answer sensibly, not staring about or laughing, but audibly and distinctly, your words in due order, or you'll straggle off, or stutter, or stammer, which is a foul crime.

Always keep your head uncovered.

Better unfed than untaught.

How to take a Message.

Listen to it well; don't go away not knowing it.

Then hurry away, give the message; get the answer, return home, and tell it to your master exactly as it was told to you.

Against Anger, &c.

The slave of Anger must fall.

Anger's deeds are strange to wise men.

A hasty man is always in trouble.

Take no revenge, but forgive.

Envy no one.

An ill body breeds debate.

The Fruits of Charity, &c.

Charity seeketh not her own, but bears patiently.

Charity seeketh not her own, but bears patiently.

Love incites to Mercy.

Patience teaches forbearance.

Pray God to give thee Charity and Patience, to lead thee to Virtue's School, and thence to Eternal Bliss.

Against Swearing.

Take not God's name in vain, or He will plague thee.

Beware of His wrath, and live well in thy vocation.

What is the good of swearing?

It kindles God's wrath against thee.

God's law forbids swearing, and so does the counsel of Philosophers.

Against filthy talking.

Never talk dirt.

For every word we shall give account at the Day of Doom, and be judged according to our deeds.

Let lewd livers then fear.
Keep your tongue from vain talking.

Against Lying.

To speak the truth needs no study, therefore always practise it and speak it.
Shame is the reward of lying.
Always speak the truth.
Who can trust a liar?
If a lie saves you once, it deceives you thrice.

A bedward Prayer.

God of mercy, take us into Thy care.
Forgive us our sins.
Deliver us from evil, and our enemy the Devil.
Assist us to conquer him and ascribe all honour to Thee.

Each one's Duty.

The Duty of Princes, Judges, Prelates, Parents, Children, Masters, Servants, Husbands.
The Duty of Wives, Parsons and Vicars, Men of Law, Craftsmen, Landlords, Merchants, Subjects, Rich Men, Poor Men, Magistrates, Officers, The Duty of all Men.
God grant us all to live and die well!

Whate-ever thow sey, avyse thee welle!

A man must mind what he says; hearts are fickle and fell.
Take care what you say. A false friend may hear it, and after a year or two will repeat it.
Hasty speech hurts hearer and speaker. In the beginning, think on the end.
You tell a man a secret, and he'll betray it for a drink of wine. Mind what you say.
Avoid backbiting and flattering; refrain from malice, and bragging.
A venomous tongue causes sorrow. When words are said, regret is too late.
Mind what you say.
Had men thought of this, many things done in England would never have been begun.
To speak aright observe six things:
1. what; 2. of whom; 3. where; 4. to whom; 5. why; 6. when.
In every place mind what you say.
Almighty God, grant me grace to serve Thee!
Mary, mother, send me grace night and day!

A Dogg Lardyner, & a Sowe Gardyner

A dog in a larder, a sow in a garden, a fool with wise men, are ill matcht.

Roger Ascham's Advice to Lord Warwick's Servant

Fear God, serve your lord faithfully, be courteous to your fellows.
Despise no poor man.
Carry no tales.
Tell no lies.
Don't play at dice or cards.
Take to your lord's favourite sport.
Beware of idleness.
Always be at hand when you're wanted.
Diligence will get you praise.
God be with you!

The Babees Book

My God, support me while I translate this treatise from Latin. It shall teach those of tender age.
To know and practise virtues is the most profitable thing in the world.
Young Babies, adorned with grace, I call on you to know this book (for Nurture should accompany beauty), and not on aged men expert therein.
Why add pain to hell, water to the sea, or heat to fire?
Babies, my book is for you only, and so I hope no one will find fault with it, but only amend it.
The only reward I seek is that my book may please all and improve you.
If you don't know any word in it, ask till you do, and then keep hold of it.
And do not wonder at this being in metre.

I must first describe how you Babies who dwell in households should behave at meals, and be ready with lovely and benign words when you are spoken to.

Lady Facetia, help me! Thou art the Mother of all Virtue.

Help the ignorance of me untaught!

Fair Babies, when you enter your lord's place, say "God speed," and salute all there.

Kneel on one knee to your lord.

If any speak to you, look straight at them, and listen well till they have finished; do not chatter or let your eyes wander about the house.

Answer sensibly, shortly, and easily.

Many words are a bore to a wise man.

Stand till you are told to sit: keep your head, hands, and feet quiet: don't scratch yourself, or lean against a post, or handle anything near.

Bow to your lord when you answer.

If any one better than yourself comes in, retire and give place to him.

Turn your back on no man.

Be silent while your lord drinks, not laughing, whispering, or joking.

If he tells you to sit down, do so at once.

Then don't talk dirt, or scorn any one, but be meek and cheerful.

If your better praises you, rise up and thank him heartily.

When your lord or lady is speaking about the household, don't you interfere, but be always ready to serve at the proper time, to bring drink, hold lights, or anything else, and so get a good name.

The best prayer you can make to God is to be well mannered.

If your lord offers you his cup, rise up, take it with both hands, offer it to no one else, but give it back to him that brought it.

At Noon, when your lord is ready for dinner, some pour water on him, some hold the towel for him till he has finished, and don't leave till grace is said.

Stand by your lord till he tells you to sit, then keep your knife clean and sharp to cut your food.

Be silent, and tell no nasty stories.

Cut your bread, don't break it.

Lay a clean trencher before you, and eat your broth with a spoon, don't sup it up.

Don't leave your spoon in your dish.

Don't lean on the table, or dirty the cloth.

Don't hang your head over your dish, or eat with a full mouth, or pick your nose, teeth, and nails, or stuff your mouth so that you can't speak.

Wipe your mouth when you drink, and don't dirty the cup with your hands.

Don't dip your meat in the salt-cellar, or put your knife in your mouth.

Taste every dish that's brought to you, and when once your plate is taken away, don't ask for it again.

If strangers dine with you, share all good food sent to you with them.

It's not polite to keep it all to yourself.

Don't cut your meat like field labourers, who have such an appetite they don't care how they hack their food.

Sweet children, let your delight be courtesy, and eschew rudeness.

Have a clean trencher and knife for your cheese, and eat properly.

Don't chatter either, and you shall get a good repute for gentleness.

When the meal is over, clean your knives, and put them in their places; keep your seats till you've washed; then rise up without laughing or joking, and go to your lord's table.

Stand there till grace is said.

Then some of you go for water, some hold the towel, some pour water over his hands.

Other things I shall not put in this little Report, but skip over, praying that no one will abuse me for this work.

Let readers add or take away: I address it to every one who likes to correct it.

Sweet children, I beseech you know this book, and may God make you so expert therein that you may attain endless bliss.

Lerne or be Lewde

Don't be too loving or angry, bold or busy, courteous or cruel or cowardly, and don't drink too often, or be too lofty or anxious, but friendly of cheer.

Hate jealousy, be not too hasty or daring; joke not too oft; ware knaves' tricks.

Don't be too grudging or too liberal, too meddling, too particular, new-fangled, or too daring.

Hate oaths and flattery.

Please well thy master.

Don't be too rackety, or go out too much.

Don't be too revengeful or wrathful, and wade not too deep.

The middle path is the best for us all.

Urbanitatis

When you come before a lord take off your cap or hood, and fall on your right knee twice or thrice.
Keep your cap off till you're told to put it on; hold up your chin; look in the lord's face; keep hand and foot still; don't spit or snot; get rid of it quietly; behave well.
When you go into the hall, don't press up too high.
Don't be shamefaced.
Wherever you go, good manners make the man.
Reverence your betters, but treat all equally whom you don't know.
See that your hands are clean, and your knife sharp.
Let worthier men help themselves before you eat.
Don't clutch at the best bit.
Keep your hands from dirtying the cloth, and don't wipe your nose on it, or dip too deep in your cup.
Have no meat in your mouth when you drink or speak; and stop talking when your neighbour is drinking.
Scorn and reprove no man.
Keep your fingers from what would bring you to grief.
Among ladies, look, don't talk.
Don't laugh loud, or riot with ribalds.
Don't repeat what you hear.
Words make or mar you.
If you follow a worthier man, let your right shoulder follow his back, and don't speak till he has done.
Be austere (?) in speech; don't stop any man's tale.
Christ gives us all wit to know this, and heaven as our reward.
Amen!

The Lytyle Childrenes Lytil Boke or Edyllys be

Clerks say that courtesy came from heaven when Gabriel greeted our Lady.
All virtues are included in it.
See that your hands and nails are clean.
Don't eat till grace is said, or sit down till you're told.
First, think on the poor; the full belly wots not what the hungry feels.
Don't eat too quickly.
Touch nothing till you are fully helped.
Don't break your bread in two, or put your pieces in your pocket, your fingers in the dish, or your meat in the salt-cellar.
Don't pick your ears or nose, or drink with your mouth full, or cram it full.
Don't pick your teeth with your knife.
Take your spoon out when you've finished soup.
Don't spit over or on the table, that's not proper.
Don't put your elbows on the table, or belch as if you had a bean in your throat.
Be careful of good food; and be courteous and cheerful.
Don't whisper in any man's ear.
Take your food with your fingers, and don't waste it.
Don't grin, or talk too much, or spill your food.
Keep your cloth before you.
Cut your meat, don't bite it.
Don't open your mouth too wide when you eat, or blow in your food.
If your lord drinks, always wait till he has done.
Keep your trencher clean.
Drink behind no man's back.
Don't rush at the cheese, or throw your bones on the floor.
Sit still till grace is said and you've washed your hands, and don't spit in the basin.
Rise quietly, don't jabber, but thank your host and all the company, and then men will say, 'A gentleman was here!'
He who despises this teaching isn't fit to sit at a good man's table.
Children, love this little book, and pray that Jesus may help its author to die among his friends, and not be troubled with devils, but be in joy for ever.
Amen!

The Young Children's Book

Whoever will thrive, must be courteous, and begin in his youth.
Courtesy came from heaven, and contains all virtues, as rudeness does all vices.
Get up betimes; cross yourself; wash your hands and face; comb your hair; say your prayers; go to

church and hear Mass.
Say 'Good Morning' to every one you meet.
Then have breakfast, first crossing your mouth.
Say grace, thank Jesus for your food, and say an Ave for the souls in pain.
Then set to work, and don't be idle.
Scripture tells you, if you work, you must eat what you get with your hands.
Be true in word and deed; truth keeps a man from blame.
Mercy and Truth are the two ways to heaven, fail not to go by them.
Make only proper promises, and keep them without falsehood.
Love God and your neighbours, and so fulfil all the Law.
Meddle only with what belongs to you.
Scorn not the poor; flatter no one; oppress (?) not servants.
Be meek, and wait till your better has spoken.
When you speak to a man, keep still, and look him in the face.
Don't be a tale-bearer.
Thank all who speak well of you.
Use few words; don't swear or lie in your dealings.
Earn money honestly, and keep out of debt.
Try to please; seek peace; mind whom you speak to and what you say.
Wherever you enter, say "God be here;" and speak courteously to master and man.
Stand till you are told to sit at meat, and don't leave your seat before others.
Sit upright; be sociable, and share with your neighbours.
Take salt with a clean knife; talk no scandal, but speak well of all.
Hear and see; don't talk.
Be satisfied with what's set before you.
Wipe your mouth before you drink; keep your fingers and lips clean.
Don't speak with your mouth full.
Praise your food for whether it's good or bad, it must be taken in good part.
Mind where you spit, and put your hand before your mouth.
Keep your knife clean, and don't wipe it on the cloth.
Don't put your spoon in the dish, or make a noise, like boys, when you sup.
Don't put meat off your plate into the dish, but into a voider.
If your superior hands you a cup, drink, but take the cup with two hands.
When he speaks to you, doff your cap and bend your knee.
Don't scratch yourself at table, wipe your nose, or play with your spoon, &c.
This book is for young children who don't stay long at school.
God grant them grace to be virtuous!

Stans Puer ad Mensam (both versions).

When you stand before your sovereign, speak not recklessly, and keep your hands still.
Don't stare about, lean against a post, look at the wall, pick your nose, or scratch yourself.
When spoken to, don't lumpishly look at the ground.
Walk demurely in the streets, and don't laugh before your lord.
Clean your nails and wash your hands.
Sit where you're told to, and don't be too hasty to begin eating.
Don't grin, shout, or stuff your jaws with food, or drink too quickly.
Keep your lips clean, and wipe your spoon.
Don't make sops of bread, or drink with a dirty mouth.
Don't dirty the table linen, or pick your teeth with your knife.
Don't swear or talk ribaldry, or take the best bits; share with your fellows.
Eat up your pieces, and keep your nails clean.
It's bad manners to bring up old complaints.
Don't play with your knife, or shuffle your feet about.
Don't spill your broth on your chest, or use dirty knives, or fill your spoon too full. Be quick to do whatever your lord orders.
Take salt with your knife; don't blow in your cup, or begin quarrels.
Interrupt no man in his story.
Drink wine and ale in moderation.
Don't talk too much, but keep a middle course.
Be gentle and tractable, but not too soft.
Children must not be revengeful; their anger is appeased with a bit of apple.
Children's quarrels are first play, then crying; don't believe their complaints; give 'em the rod.
Spare that, and you'll spoil all.
Young children, pray take heed to my little ballad, which shall lead you into all virtues.

My mistakes I submit to correction.

Ffor to serve a lord.

1. Have your table-cloths and napkins ready, also trenchers, salts, &c.
2. Bring your cloths folded, lay them on the table, then cover the cupboard, the side-table, and the chief table.
3. Bring out the chief salt-cellar, and pared loaves, and hold the carving-knives in your right hand.
4. Put your chief salt-cellar before the chief person's seat, his bread by it, and his trenchers before it.
5. Put the second salt-cellar at the lower end. If wooden trenchers are used, bring them on.
6. Put salt-cellars on the side-tables.
7. Bring out your basins, &c., and set all your plate on the cupboard.
8. Let the chief servants have basins, &c., ready, and after Grace, hold the best basin to the chief lord, with the towel under; and then let his messmates wash.
9. The chief lord takes his seat, then his messmates theirs; then the lower-mess people theirs. (When Grace begins, the bread cover is to be taken away.)
10. The Carver takes 4 trenchers on his knife-point, and lays them before the chief lord, (one to put his salt on,) and 3 or 2 before the less people.
11. The Butler gives each man a spoon and a napkin.
12. The Carver pares 2 loaves, lays 2 before his lord, and 2 or 1 to the rest.
13. Serve brawn, beef, swan, pheasant, fritters. As a change for beef, have legs or chines of pork, or tongue of ox or hart.
14. Clear away the 1st course, crumbs, bones, and used trenchers.
15. Serve the Second Course: Small birds, lamb, kid, venison, rabbits, meat pie, teal, woodcock. Great birds.
16. Fill men's cups and remove their trenchers.
17. Collect the spoons.
18. Take up the lowest dishes at the side-tables, and then clear the high table.
19. Sweep all the bits of bread, trenchers, &c., into a voyder.
20. Take away the cups, &c., from all the messes, putting the trenchers, &c., in a voyder, and scraping the crumbs off with a carving-knife.
21. Serve wafers in towels laid on the table, and sweet wine. In holiday time serve cheese, or fruit; in winter, roast apples.
22. Clear away all except the chief salt-cellar, whole bread, and carving-knives; take these to the pantry.
23. Lay a fresh cloth all along the chief table.
24. Have ready basons and jugs with hot or cold water; and after Grace, hand basins and water to the first mess, then the second.
25. Take off and fold up the towels and cloth, and give 'em to the Panter.
26. Clear away tables, trestles, forms; and put cushions on other seats.
27. Butler, put the cups, &c., back into your office.
28. Serve knights and ladies with bread and wine, kneeling.
29. Conduct strangers to the Chamber.
30. Serve them with dainties: junket, pippins, or green ginger; and sweet wines. How to carve a Swan, Goose, Wild-fowl, Crane, Heronsew, Bittern, Egret, Partridge, Quail, Pheasant.

A Bridal Feast.

First Course. Boar's head, and a Device of Welcome. Venison and Custard, with a Device of Meekness.

Second Course.

Venison, Crane, &c., and a Device of Gladness and Loyalty.

Third Course.

Sweets, &c., Game, with a Device of Thankfulness.

Fourth Course.

Cheese and a cake with a Device of Child-bearing and a promise of babies.

Latin Graces.

A general Grace.

The eyes of all wait upon thee, O Lord. Glory be to the Father, &c. Lord, have mercy upon us. Lord, bless us. Make us partakers of the heavenly table.

Grace after Dinner.

May the God of peace be with us! We thank thee, O Lord, for thy benefits. Lord, have mercy upon us! Christ, have mercy upon us! I will bless the Lord alway. May the name of the Lord be blessed for ever! Hail, Queen of Heaven, flower of virgins! pray thy Son to save the faithful!

Grace on Fish-Days.

The poor shall eat and be satisfied. Glory be to the Father, &c. The grace of our Lord Jesus Christ be with us all.

In Lent.

Break thy bread to the hungry, and take the wanderer to thy home.

Grace after Dinner.

Four Short Graces.

1. *Before Dinner.*

2. *After Meals.*

Bless the Lord for this meal. Mary, pray for us!

3. *Before Supper.*

Giver of all, sanctify this supper.

4. *After Supper.*

The Lord is holy in all his works. Blessed be the name of the Lord.

On Easter-Eve.

Christ, have mercy upon us! Seek those things that are above.

Grace after Dinner.

God of Peace, We give thee thanks, O Lord. Pour into us thy Spirit, through Jesus Christ our Lord.

On Easter-Day.

This is the day which the Lord hath made: Let us rejoice and be glad in it. Bless us, O Lord! Our passover is slain, even Christ.

After Dinner.

Of thy resurrection, Christ, the heavens and the earth are glad. Thanks be to God!

Before Supper.

After Supper.

This is the day, &c. Hallelujah. Let us bless the Lord!

Symon's Lesson of Wysedome for all Maner Chyldryn.

Children, attend.

You'd be better unborn than untaught.

You mustn't have your own way always.

Tell the truth, don't be froward, hold up your head, take off your hood when you're spoken to.

Wash your hands and face.

Be courteous.

Don't throw stones at dogs and hogs.

Mock at no one.

Don't swear.

Eat what's given you, and don't ask for this and that.

Honour your father and mother: kneel and ask their blessing.

Keep your clothes clean.

Don't go bird's-nesting, or steal fruit, or throw stones at men's windows, or play in church.

Don't chatter.

Get home by daylight.

Keep clear of fire and water, and the edges of wells and brooks.

Take care of your book, cap, and gloves, or you'll be birched on your bare bottom.

Don't be a liar or thief, or make faces at any man.

When you meet any one, lower your hood and wish 'em "god speed." Be meek to clerks.

Rise early, go to school, and learn fast if you want to be our bishop.

Attend to all these things, for a good child needs learning, and he who hates the child spares the rod.

As a spur makes a horse go, so a rod makes a child learn and be mild.

So, children, do well, and you'll not get a sound beating.

May God keep you good!

The Birched School-Boy

Learning is strange work; the birch twigs are so sharp.

I'd sooner go 20 miles than go to school on Mondays.

My master asks where I've been.

'Milking ducks,' I tell him, and he gives me pepper for it.

I only wish he was a hare, and my book a wild cat, and all his books dogs.

Wouldn't I blow my horn!

Don't I wish he was dead!

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from print editions not protected by U.S. copyright law means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg™ electronic works to protect the PROJECT GUTENBERG™ concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for an eBook, except by following the terms of the trademark license, including paying royalties for use of the Project Gutenberg trademark. If you do not charge anything for copies of this eBook, complying with the trademark license is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. Project Gutenberg eBooks may be modified and printed and given away—you may do practically ANYTHING in the United States with eBooks not protected by U.S. copyright law. Redistribution is subject to the trademark license, especially commercial redistribution.

START: FULL LICENSE
THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg™ mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase “Project Gutenberg”), you agree to comply with all the terms of the Full Project Gutenberg™ License available with this file or online at www.gutenberg.org/license.

Section 1. General Terms of Use and Redistributing Project Gutenberg™ electronic works

1.A. By reading or using any part of this Project Gutenberg™ electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg™ electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg™ electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. “Project Gutenberg” is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg™ electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg™ electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg™ electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation (“the Foundation” or PGLAF), owns a compilation copyright in the collection of Project Gutenberg™ electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is unprotected by copyright law in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg™ mission of promoting free access to electronic works by freely sharing Project Gutenberg™ works in compliance with the terms of this agreement for keeping the Project Gutenberg™ name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg™ License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg™ work. The Foundation makes no representations concerning the copyright status of any work in any country other than the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg™ License must appear prominently whenever any copy of a Project

Gutenberg™ work (any work on which the phrase “Project Gutenberg” appears, or with which the phrase “Project Gutenberg” is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org. If you are not located in the United States, you will have to check the laws of the country where you are located before using this eBook.

1.E.2. If an individual Project Gutenberg™ electronic work is derived from texts not protected by U.S. copyright law (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase “Project Gutenberg” associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg™ trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg™ electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg™ License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg™ License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg™.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg™ License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg™ work in a format other than “Plain Vanilla ASCII” or other format used in the official version posted on the official Project Gutenberg™ website (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original “Plain Vanilla ASCII” or other form. Any alternate format must include the full Project Gutenberg™ License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg™ works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg™ electronic works provided that:

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg™ works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg™ trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, “Information about donations to the Project Gutenberg Literary Archive Foundation.”
- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg™ License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg™ works.
- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.
- You comply with all other terms of this agreement for free distribution of Project Gutenberg™ works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg™ electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from the Project Gutenberg Literary Archive Foundation, the manager

of the Project Gutenberg™ trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread works not protected by U.S. copyright law in creating the Project Gutenberg™ collection. Despite these efforts, Project Gutenberg™ electronic works, and the medium on which they may be stored, may contain “Defects,” such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the “Right of Replacement or Refund” described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg™ trademark, and any other party distributing a Project Gutenberg™ electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH 1.F.3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you ‘AS-IS’, WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg™ electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg™ electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg™ work, (b) alteration, modification, or additions or deletions to any Project Gutenberg™ work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg™

Project Gutenberg™ is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need are critical to reaching Project Gutenberg™’s goals and ensuring that the Project Gutenberg™ collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg™ and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation information page at www.gutenberg.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non-profit 501(c)(3) educational

corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887. Email contact links and up to date contact information can be found at the Foundation's website and official page at www.gutenberg.org/contact

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg™ depends upon and cannot survive without widespread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine-readable form accessible by the widest array of equipment including outdated equipment. Many small donations (\$1 to \$5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit www.gutenberg.org/donate.

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: www.gutenberg.org/donate

Section 5. General Information About Project Gutenberg™ electronic works

Professor Michael S. Hart was the originator of the Project Gutenberg™ concept of a library of electronic works that could be freely shared with anyone. For forty years, he produced and distributed Project Gutenberg™ eBooks with only a loose network of volunteer support.

Project Gutenberg™ eBooks are often created from several printed editions, all of which are confirmed as not protected by copyright in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our website which has the main PG search facility: www.gutenberg.org.

This website includes information about Project Gutenberg™, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.