

north, 24 myles of length, and 16 of breadth. All the whole iland riseth in high and wild mountaynes: it is manured onely upon the sea side: where the ground is lowest, the sea runs in, and makes a well large creeke into it, the entries whereof are closed by the iland Molas; the hilles rising on all sides, and breaking the rage of the winds, in such sort, that within is a very sure haven for shippes; and in the waters, which are alwayes calme, such abundance of fish, that, if there be more taken then the countrey people thinke should serve them for a day, they cast them in agayne into the sea, as it were in a stanke. Not farre from Arrane, lyes the little ile Flada, fertill of conies. Farther in it, is situate the ile of Bute, within the firth of Clyde, eight myles of length, and foure in breadth: distant from Arrane, as is sayd, eight miles south-east, and from Argyle south-west; little more than halfe a myle from Cunnyngname, which lyes by east of it sixe myles. It is a low countrey, commodious enough for corne and store: in it is a towne of the same name; and therein is the olde castell of Rosa. There is another castell in the middest of it, named Cames, in their owne language; in Greeke, Kamcos; that is, very crooked. The ile Mernoca, a myle of length, and halfe a myle of bredth, lies lowe south-westward, well manured, and fertill for the quantity. Within the firth of Clyde, lyes Little Cambra and Great Cambra, not farre distant one from another. Great Cambra is fertill of corne, and Little Cambra of fallow deere. From the Mule of Kyntyre Littia, more then a myle, is *Porticosa avona*; getting that name from the creeke of Walter, that kept the Danes navy there, at what time they had the iles in their hands. From the same Mule north-west, over against the coast of Ireland, lyes Rachuda: and from Kyntyre foure myles, the little isle Caraia; and not far from thence, Gigaia, sixe myles of length, and a myle and a halfe of bredth. Twelve myles from Gigaia, lies Jura, foure and twenty miles of length. The shore side of Jura is well manured, and the inward part of the country is cled with wood; full of deere of sundry kinds. Some thinke that this isle was named of olde, Dera, which word, in the Gotthicke tongue, signifieth a deere. Two myles from Jura, lyes Scarba, in length, from the east to the west, foure miles, and a myle in bredth: in few places occupied. The tyde of the sea betwixt this ile and Jura is so violent, that it is not possible to passe it, eyther by sayle or ayre, except at certayne times. At the backe of this ile are many unworthy little islands scattered here and there: Ballach, or Genistaria, Gearastilla, Longaia, the 2. Fidlas, the 3. Barbais, distinguished by their owne proper names, Culbremna, Dunum, Coilp, Cuparia, Belvahua, Vikerana, Vitulina, Lumga, Seila, Scana. These three last iles are indifferent fertill of corne and store, and pertayne to the earles of Argyle. Next unto them is Sklata, so named from a sklait quarre that is in it. Then Naguisoga and Eisdalfa, and Skennia, and that which is named Thiana, from an herbe hurtfull to the cornes, called guld, not unlike to the herbe Lutea, but that it is somewhat more waterish colored. Uderga, and the kings iland; then Duffa, that is, blacke; and the iland of the church, and Triaracha; and then the iland Ardua, Hunilis, Viridis, and Ericea, item, Arboraria, Capraria, Cunicularia, and it that is named the iland of Idle-men; and Abridica, and Lismora, wherein sometime was the bishop's seate of Argyle; it is 8 myles of length, and two in breadth. In this iland, besides the commodities that it hath common with the rest, there are mynes of mettalles. Then Ovilia, the iland Trajecte, the iland Garna, (that is, sharpe,) the iland of the stane. Gressa, and the great iland, Ardiescara, Musadilla, and Bernera, sometime called the Holy Girth, notable by the tree taxus which growes in it. Molochasgia, Drinacha, full of thornes and bourtree, over-covered with the ruines of old houses. Wrichtoun, fertil of wood. Item, Ransa, Kerneria. The greatest iland, next unto Jura, westward, is Yla, 24 myles of length, and 16 of bredth, extended from the south to the north, abundant in store, cornes, deere, and lead. There is a fresh water in it, called Laia, and a creeke of salt water; and therein are many ilands: in it also is a fresh water loch, wherein stands the iland, named Fulnigania, sometime the chiefe

An ancient castle,

Jura,

Lutea.

Taxus, a tree not unlike to the fir-tree, but the fruit thereof is venomous.

seate of all the iles-men. There the governour of the iles, usurping the name of a king, was wont to dwell. Neere unto this island, and somewhat lesse then it, is the Round Iland, taking the name from counsell; for therein was the justice seat, and fourteene of the most worthy of the countrey did minister justice unto all the rest continually; and intreated of the waightie affaires of the realme, in counsell, whose great equitie and discretion kept peace both at home and abroad; and with peace was the companion of peace, abundance of all things. Betwixt Ila and Jura, lyes a little island, taking the name from a cairne of stones. At the south side of Ila, do lye these islands: Colurna, Muluoris, Ossuna, Brigidana, Corskera, the Lowe Iland, Imergsa, Beathia, Texa, Ovicularia, Noasiga, Viuarda, Cava, Tarsheria, the great iland Auchnarra, the island made like a man, the iland of John Slakbadis. At the west corner of Ila, lyes Oversa, where the sea is most tempestuous, and at certaine hours unnavigable. The Marchants Iland, and south-westward from it, Usabrasta, Tanasta, and Nefa. The Weavers Iland, eight myles from Ila: somewhat towards the north, lies Ornansa. Next unto it, the Swines iland: halfe a myle from Ornansa, Colnansa: north from Colnansa, lyes the Mule, 12 myles distant from Ila. This isle is 24 myles of length, and as much in bredth, unpleasant indeed, but not unfruitful of cornes: there are many woods in it, many hearde of deere, and a good haven for shippes: there are in it two waters, entring into the sea, over against the Dowe Iland; and there are two waters well spred of salmond fish, and some strypes not altogether emptie thereof. There are also two loches in it, and in every one of the loches an iland, and in every iland a towre. The sea running into this iland at foure sundrie partes, makes foure salt-water loches therein, all foure abounding in herring. To the north-west lyes Calumbaria, or the Dowe Hand; to the south-east, Era; both the one and the other profitable for bestiall, for cornes, and for fishings. From this iland, two myles, lies the iland of Sanct-colme, two myles of length, and more then a myle of bredth, fertill of all things that that part of the heaven useth to produce; renowned by the ancient monuments of that countrey; but most esteemed for the sincere holinesse and discipline of Sanct-colme. There were in this iland two abbies, one of monkes, another of gray fryars: a court, or, (as it is tearmed at this time,) a parish church, with many chappelles, builded of the liberalitie of the kings of Scotland, and governours of the iles. When, as the English men had taken Eubonia, and therein the auncient seate of the bishops of the iles, they placed their seate into the old cloister of Sanct-colme. There is as yet remayning amongst the olde ruines, a buriall place, or church-yard, common to all the noble families of the west iles, wherein there are three tombes, higher then the rest, distant every one from another a little space; and three little houses situated to the east, builded severally upon the three tombes; upon the west parts whereof, there are stonies graven, expressing whose tombes these were, which stand in the midst, bearing this title: "The tombs of the kings of Scotland." It is said there were 48 kings of Scotland buried there. The tombe upon the right side hath this inscription: "The tombes of the kings of Ireland." It is recorded, that there were foure kings of Ireland buried there.

Hand like a man.

Hand of Weavers.

Buriall places of the kings of Scotland.

Kings of Ireland.

"Loch Finlagan, about three miles in circumference, affords salmon trouts and eels; this lake lies in the centre of the isle. The isle Finlagan, from which this lake hath its name, is in it. It is famous for being once the court in which the great Macdonald King of the Isles had his residence. His guards *de corps*, called Lucht-Tach, kept guard on the lake side, nearest to the isle; the walls of their houses are still to be seen there. The high court of judicature, consisting of fourteen, always sat there, and there was an appeal to them from all the courts in the iles: the eleventh share of the same in debate was due to the principal judge. There was a big stone of seven feet square, in which there was a deep impression, made to receive the feet of Macdonald; for he was crowned King of the Isles, standing in this stone, and swore that he would continue his vassals in the possession of their lands, and do exact justice to all his subjects; and then his father's sword was put into his hands. The bishop of Argyle and seven priests anointed him king, in presence of all the heads of the tribes in the iles and continent, who were his vassals, at which time the orator rehearsed a catalogue of his ancestors, &c."—MARTIN'S *Description of the Western Isles*, p. 241.

Kings of Norway.

It that is upon the left side, hath this inscription: "The tombes of the kings of Norway." The report is, that there were eight kings of that nation buried there. The notable houses of the iles have their tombes in the rest of the church-yard, every one severally by themselves.¹ There are about this iland, and neere unto it, sixe little ilands, not unfruitfull, given by the auncient kings of Scotland, and governours of the iles, to the abbey of Sanct-colme. Soa is a very profitable ground for sheepe; albeit the chiefe commoditie of it consists in sea-fowles that build therein, specially of their eggges. Next unto it, is the ile of Wemen; then Rudana. Neere unto it, Bernira; and from that, Skennia, halfe a myle distant from the Mule: it hath a priest of their owne, but the most part of the parishioners dwell in Mule: the sea sides of it abound in connies. Five myles hence, lyeth Erosa: all these iles are subject to the monkes of Saint Colmes abbey. Two myles from Erosa, lyeth Vilua, five myles of length, fruitfull for the quantitie of corne and store. It hath a commodious haven for gallies or boates.

Upon the south side of it lyeth Tolvansa, the ground whereof is not unfruitfull. There is a wood of nut-trees in it. About 300 paces from this island, lyeth Gomatra, 2. myles long, and one myle broad, extended from the north to the south. From Gomatra, 4. myles southward, lies 2. Staffæ, the one and the other full of havening places. Foure miles south-east from Staffæ, lie 2. islands, named Kerimburgæ, the more and the lesse, environed with such shore, high and furious tide, that by their owne naturall defence, (supported somewhat by the industry of man,) they are altogether invincible. One mile from them, lies an island, whereof the whole earth almost is blacke, growne together of rotten wood and mosse. The people make peates of it for their fire; wherefrom it is called monadrum; for that kinde of earth, which in the English language is called mosse, in the Irish is called monadrum. Next unto this ile, lieth Longa, 2. miles of length, and Bacha, halfe as much. From Bacha 6. miles lies Tiria, 8 miles in length, and 3. in bredth; most fertill of all the ilandes, in all things necessarie for the sustentation of man. It aboundeth in store of cornes, fishings, and sea-fowles. In this iland there is a fresh-water loch, and therein an olde castle. It hath also a haven not incommodious for boates. From this iland two myles, lies Sunna; and from Sunna as far, lieth Colla, 12 myles of length, and 2. miles of bredth, a fertill iland. Not far from it, is Calfa, almost all full of wood. And then two ilands, named Meekle Viridis and Little Viridis. Item, other two of the same names. Over against the Mules head, and not farre from it, lie 2. ilandes, named Glassæ, and then Ardan-cidir, that is, the high iland of the

¹ When William Sacheverel, governor of the Isle of Man, visited I-Columb-kill, in 1688, few of the monuments remained; but he was told by the dean of the isles, Mr John Frazer, (an honest episcopal minister,) that his father, "who had been dean of the iles, left him a book, with above 300 inscriptions, which he had lent to the late earl of Argyle, (beheaded in James II.'s reign,) a man of incomparable sense and great curiosity; and he doubted they were all lost by that great man's afflictions."—*Account of the Isle of Man*, 1702, p. 132.—Mr. Sacheverel mentions, that, among the tomb-stones said to cover the graves of various monarchs, the natives pointed out to him that of no less a man than the "Great Teague King of Ireland," on which the visitor proceeded thus to moralize: "I had never heard of him, and could not but reflect of how little value is greatness that has barely left a name, scandalous to a nation, and a grave the meanest of mankind would never envy."—*Ibidem*.—The muse of Collins soared a pitch higher on the same subject:—

"Beneath the showery west,
The mighty kings of three fair realms are laid;
Once foes perhaps, together now they rest:
No slaves revere them, and no wars invade;
Yet frequent now, at midnight's solemn hour,
The rifled tombs their yawning cells unfold,
And forth the monarchs stalk with sovereign power,
In pageant robes, enwreath'd with shiny gold,
And on their twilight tombs aerial council hold."

Ode on Highland Superstition.

rider. Then Luparia, or the Wolfe Iland: and after it a great ile, lying north from the iland Colla, extended east and west. Then Ruma, 16. miles in length, and 6. in bredth, rising high in strait hilles, full of woods and scrogges, and, for that cause, it is inhabited in very fewe places; the sea-fowles laye their egges here and there in the ground thereof. In the midst of the spring time, when the egges are laid, any man that pleaseth may take of them. In the high rockes thereof, the sea-guse, whereof we spake before, are taken in aboundence. From this iland, foure miles north-eastward, lies the Horse Iland; and from it halfe a mile, the Swine Iland, for the quantitie fruitfull enough in all things necessary. The falcon buildeth in it. It hath also an haven. Not far from it, lies Canna and Egga, little ilands, fertill enough. In Egga are solan-geese. Soabrittella, more profitable for hunting, then for any other commodity necessary for man. From this iland, the ile of Skye, greatest of all the ilands that are about Scotland, lies north and south, 40. miles in length, and 8. miles broad, in some places, and in other places 12. miles, rising in hilles, in sundry places full of woods and pastorage. The ground thereof fertill in corne and store; and, besides all other kindes of beastiall, fruitfull of mares for breeding of horse. It hath five great rivers, rich of salmond, and many little waters, not altogether bare thereof. The sea running into the land on all sides, make many salt-waters, three principall, and 13. others, all rich in herring. There is in it a fresh-water loch, and five castles. The ile, in the old Scottish tongue, is called Scianacha, that is, winged; because the heads, betwixt the which the sea runneth into the land, spreadeth out like winges; but, by common custome of speech, it is called Skye, that is, a wing. About the Skye, lie little ilands, scattered here and there. Oronsa, fertil in corne and store. Cunicularia, full of bushes and connies. Pava, infamous for throat-cutting: For that, in the woods thereof, robbers lie in ambushments, to trap them that passe that way. 8. miles south-west from it, lies Scalpa, which, (besides sundry other commodities) hath woods full of troopes of deere. Betwixt the mouth of Lochcarron and Raorsa, lyes Crulinga, seven miles of length, and two of breadth; there is a sure haven in it for ships. There are in it also, woods of bucke and deere in them.

Halfe a mile from Crulinga, is Rona, full of wood and hadder. There is an haven in the innermost loch thereof, perillous for robbery, to them that passe that way, because it is a meete place to hide ambushments in. In the mouth of the same loch, is an iland of the same name, called for shortnesse, Ger-loch. From Rona, sixe miles north-ward, lies Flada; two miles from Flada, Evilmena. Upon the south side of Sky, lies Oronsa; and a mile from it Knia, Pabra, and great Bina; and then five little unworthy ilands. Next unto them is, Isa, fertill in cornes. Beside it, is Ovia, then Askerma and Lindella. 8. miles from Skye, southward, lies Linga, and Gigarmena, Benera, Megala, Pava, Flada, Scarpa Vervecum, Sandara, Vatersa; which, besides many other commodities, hath a haven, commodious for a number of great ships, whereinto fishermen of all countries about convene certaine times of the yeere ordinarily. These last nine ilandes, are subject to the bishop of the iles. 2 miles from Vatersa, is Barra, running from the north-west to the south-east, 7. miles in length, fruitfull of cornes, and profitable for fish. There runneth into it, a loch, with a narrow throat, growing round and wide within. In it there is an inch, and in the inch, a strong castle. Upon the north side of Barra, there riseth an hill, full of hearbes from the foote to the head, upon the top whereof, is a fresh water well. The spring that runneth from this well to the next sea, carries with it little things, like as they were quicke, but having the shape of no beast, which appeare (although obscurely) in some respect, to represent the fish that wee call commonly, cockles. The people that dwell there, call that part of the shore, whereunto these things are carried, the great sandes; because, that, when the sea ebbes, there appeareth nothing but drye sandes the space of a mile. Out of these sandes, the people dig out great cockles, which the

A strange kind
of fish.

neighbours about judge either to grow (as it were) of that seede, that the springs do bring from the well, or else, indeed, to grow in that sea. Betwixt Barra and Wist, lie these little ilands following; Oronsa, Onia, Hakerseta, Garnlanga, Flada, Great Buya, Little Buya, Haya, Hell Sæa, Gygaia, Lingaia, Foraia, Fudaia, Eriscaia. From these ilandes Vistus lies northward, 34 miles of length, and 6 miles of bredth. The tide of the sea, running into two places of this isle, causeth it appeare three ilandes; but when the tide is out, it becometh all one iland. In it are many fresh water loches, specially one, three miles long. The sea hath worne in upon the land, and made it selfe a passage to this loch, and can never be holden out, albeit the inhabitants have made a wall of 60 foot broad, to that effect. The water entereth in amongst the stones, that are builded up together, and leaves behind it, at the ebbe, many sea-fishes. There is a fish in it, like to the salmond in all things, except that, with the white womb, it hath a blacke backe, and wanteth skailes. Item, in this iland are innumerable fresh-water loches. There is in it caves covered over with hadder, that are very dennes for knaves. In it are five churches. 8 Miles west from it, lies Helsther Vetularum, so named, (as I beleeve) because it appertaineth to the nunnes of the ile of Jone. A little further north, riseth Haneskera; about this iland, at certaine times of the yeere, are many sealches; they are taken by the countrey-men. South-west, almost 60 miles from Haneskera, lies Hirta, fertill in corne and store, specially in sheepe, which are greater then the sheepe of any the other ilands; the inhabitants thereof are rude in all kinde of craft, and most rude in religion. After the summer solstice, which is about the 17 day of June, the lord of the iland sandeth his chamberlaine to gether his duties, and with him a priest, who baptizeth all the children that are borne the yeere preceeding; and if it chaunce the priest not to come, then every man baptizeth his owne childe. The tenants pay to their lordes, certaine number of sealches, of reisted wedders, and sea-fowles. The whole iland passeth not one mile in length, and as much in bredth. There is no part of it that can bee seene by any of the other ilands, except three hilles, which are upon the coast thereof, and may be seene from hie places of some other ilands. In these hilles are very faire sheepe, but scarcely may any man get to them for the violence of the tide. Now let us returne to Wistas. From the north point thereof, is the iland Velaia, one mile of bredth, and twice as long. Betwixt this point, and the iland Harea, lie these ilands following, little of quantity, but not unfruitfull: Soa, Stroma, Pabaia, Barneraia, Emsaia, Keligira, Little Saga, Great Saga, Harmodra, Scarva, Grialinga, Cillinsa, Hea, Hoia, Little Soa, Great Soa, Isa, Little Seuna, Great Seuna, Taransa, Slegana, Tuemen.

Above Horea, is Scarpa, and halfe a mile towards the west, equinoctiall from the Lewes, lie 7 little ilands, which some name Flananæ, some holy places of girth and refuge, rising up in hilles that are full of hearbes, but unlaboured of any man. There is never, almost, one foure-footed beast in them, except wilde sheepe, which are taken by hunters, but they serve of no purpose for eating, because, in stead of flesh, they have a kinde of fatnesse; and if there be any flesh upon them, it is so unpleasant, that no man, (unlesse he be very sore oppressed with extreme hunger,) will taste of it.

Further north, in the same ranke, lies Garn Ellan: that is, the hard ile. Lamba, Flada, Kellasa, little Barnera, Great Barnera, Kirta, little Bina, great Bina, Vexaia, Pabaia, Great Sigrama, Cunicularia, so named, from the plenty of conies that are there, Little Sigrama; the iland of the Pigmeis. In this iland is a church, wherein the Pigmeis were buried, (as they that are neighbours to the iland beleeve.) Sundrie stran-

A barbarous
people.

Island of Pig-
mies.

¹ This was one of the fictions which fired the imagination of Collins.

That hoar pile, which still its ruins shews,
In whose small vaults a pigmy-folk is found,
Whose bones the delver with his spade upthrows,
And culls them wondering from the hallowed ground.

gers, digging deeply in the ground, sometimes have found, and yet to this day do finde, very little round heads, and other little bones of mans body, which seemes to approve the truth, and apparance of the common brute. In the north-east side of the iland Leogus, there are two loches running forth of the sea, named the North and South Loches, wherein at all times of the yeere there is aboundance of fish for all men that list to take them. From the same side of the loch, somewhat more southerly, lies Fabilla, Adams iland, the Lamb iland, item Hulmetia, Viccoilla, Hanarera, Laxa, Era, the Dow iland, Tora, Iffurta, Sealpa, Flada, Senta; at the east side whereof, there is a passage under the earth, vaulted above a flight shoote of length, into the which little boates may either saile or rowe, for eschewing of the violent tide, raging with great noice and danger, of them that saile betwixt the iland and the head that is next unto it. Somewhat eastward, lies an iland, named Old Castle, a roome strong of nature, and sufficient enough to nurish the inhabitants in cornes, fish, and egges of sea fowles that build in it. At that side where Lochbrien enters, is situate the iland Eu, al ful of woods, onely meete to cover theeves, who lie in waite for passengers comming that way. More northerly, lies the iland Grumorta, and it is likewise full of woods, and haunted by throat-cutters. The iland, named the Priestes Iland, lies that same way, profitable for pastorage of sheepe, and full of sea-fowles. Next unto it is Afulla. Neighbour to Afulla, in great Habrera; then little Habrera, and neere unto it, the Horse Ile; and besides that againe, the iland Marta Ika.

Adams Island.

Horse Isle.

These last-mentioned ilands lye all before the entrie of Lochbrien, and from them northward, lye Haray and Lewis, sixteen myles of length and sixteen of bredth. These three make an iland, which is not divided by any haven or port of the sea, but by the severall lordships of the heritours thereof. The south part is commonly named Haray. In it sometime was the abby named Roadilla, builded by Maccleude Hareis; is a country fertill inough in cornes, but yet the increase commeth rather of digging and delving, then by earing with the plough. There is good pastorage for sheepe in it, chiefly a high hill over-covered with grasse to the very top. Master Donald Monro, a learned and godly man, sayth, that when he was there, he saw sheepe (as olde as that kind of bestial useth to be) feeding masterlesse, pertayning peculiarly to no man, the commodity whereof is the greater, for that there is neyther wolfe, foxe, or serpent seene there; albeit, that betwixt that part and Lewis, there be great woods full of deere, but they are of stature low and not great of body. In that part also of the iland is a water well stored with salmond fishes. Upon the north side of it, it is well manured upon the sea side. There are in it foure churches, one castle, seven great running waters, and twelve lesse, all for their quantities plentifull of salmond fish. The sea enter-within the land in divers parts of the iland, making sundry salt water loches, all plentifull of herring. There is in it great commoditie of sheepe, which feed at their pleasure upon the hadder, and among the bushes and craigs. The inhabitants gather them together every yere once, eyther within some narrow roome, or else within some flaik foldes, and there conforme to the ancient custome of the countrey, they plucke off the wooll of them.

The most part of the hie land hereof is moory ground, the superface whereof is black, congealed together by long progresse of time, of mosse and rotten wood, to the thicnesse of a foot, or thereabouts: the upper scruffe is cast in long thicke turffes, dried at the sunne, and so wonne to make fire of, and burnt instead of wood. The next yeere after, they mucke the bare ground, where the scruffe was taken away, with sea ware, and sowe barly upon it.

Martin says, "the discovery of these small bones was made at Bal-nin-Kallaich, or Nunstown; and that, while some contended they were the bones of birds, and others, of pigmies, Sir Norman Mac Leod, asserted they belonged to the children of the nuns, who had formerly dwelt there. This hypothesis was so disagreeable to the Roman Catholic inhabitants of the isle, that they shut up the vault, to prevent further propagation of the scandal."—MARTIN'S *Western Isles*, p. 82.

Whales.

In this iland is such abundance of whales taken, that, as aged men report, the priests will get of small and great together 27 whales for their tenth. There is also in this iland, a great cave, wherein the sea, at a low water, abides two faddom high, and at full sea, it is more than four faddome deepe. People of all sortes and ages sit upon the rockes thereof, with hooke and line, taking innumerable multitude of all kinde of fishes. South-east from Lewis, almost threescore myles, there is a little iland, lowe and playne, well manured, named Rona; the inhabitants thereof are rude men, and almost without religion. The lord of the ground limits certayne number of households to occupy it, appoynting for every household few or many sheepe, according to his pleasure, whereon they may easily live and pay him his rent. Whatsoever rests at the yeres end, more then their necessary sustentation, they send the same yeerely to Lewis to their master. The rent for the most part which they pay is barly meale, sewed up in sheep-skinnes, in great quantity, (amongst them growes no store of any other kind of grayne,) mutton, and so many sea fowles dried at the sunne, as they themselves leave uneaten at the yeres end, are sent to their master. And in case, at any time, the number of persons increase in their houses, they give all that exceed the ordinary number to their master; so that, in my opinion, they are the onely people in the world that want nothing, but hath all things for themselves in abundance, uncorrupted with lechery or avarice, and are indued with innocency and quietnesse of mind (which other people with great travel seeke out by the institutions and precepts of philosophie,) purchast to them by ignorance of vice; so that they appeare to want nothing of the highest felicity that may be, except only, that they are ignorant of the commodity of their owne condition'.

Happy people.

There is in this iland, a chappell, dedicated to Saint Ronan, wherein, as aged men report, there is alwayes a spade, wherewith, when as any is dead, they find the place of his grave marked. In it, besides divers kinds of fishings, there are many whales taken. Sixteene miles west from this iland, lies Suilkeraiia, a myle in length; but in it growes no kind of hearbe, no, not so much as a hadder. There is onely black craggy hilles in it, and some of them covered with blacke mosse. Sea fowles lay their egges in sundry places thereof, and doe hatch. When they are nere their flight, the inhabitants of Leogus, next neighbours unto it, sayle thither, and remayne there eight dayes or thereabout, to take and gather the fowles, drying them at the wind, and loaden their boates with the dried flesh and feathers thereof. In that iland is seene a rare kind of fowle, unknowne to other countries, named colca, little lesse in quantity then a goose. These fowles come there every yeere in the spring time, hatche and nourish their young ones, till they be able to live by themselves; about that same very time, they cast their feathers, and become starke naked of all their body, and then they get themselves to the sea, and are never seene againe till the next spring. This farther is notable in them, their feathers have no stalke as other fowles feathers have, but they are all covered with a light feather, like unto down, wherein is no kind of hardnesse.

A strange kind
of fowle haun-
ting in the ile of
Suilkeraiia.

The Iles of Orkenay, in the North of Scotland.

Now follow the iles of Orkenay, lying scattered, partly in the Deucalidon sea, partly in the Germane seas, towards the north parts of Scotland. The ancient writer and the

* The extinction of this ancient and simple people took place in the beginning of the 18th century. "A swarm of rats, but none knows how, came into Rona, and in a short time eat up all the corn in the island. In a few months after some seamen landed there, who robbed the poor people of their bull. These misfortunes, and the want of supply from Lewis for the space of a year, occasioned the death of all that ancient race of people." *MARTIN'S Description of the Western Isles.* It may be safely deduced, from this catastrophe, that, with all submission to our author, the circumstance of having no more provisions than barely sufficient for a year's consumption, is but a precarious ingredient in the happiness of a people, and may occasionally subject them to considerable inconvenience. Martin tells some singular stories concerning the simplicity of this primitive tribe.

late writers, both agree sufficiently upon their name; but yet, never man, so far as I know, hath given any reason of the same, neither yet is it sufficiently knowne who were the first possessors thereof. All men notwithstanding, alledge their originall to be from Germany, but of which countrie they are descended, none hath expressed. Unlesse we list to conjecture from their speach they sometime spake, and yet speake the ancient language of the Gothes. Some are of opinion that they were Pights, chiefly perswaded hereunto, through their devision by the sea named Perth, and the firth from Caithnes, who likewise suppose, that the Pights were of their original Saxons, moved hereunto by the verse of Claudian, taken out of his seven panegerick.

*Maduerunt Saxone foso
Orcades, incaluet Pictorum sanguine Thule
Scotorum cumulos fleuit glacialis lerne.*

But these mens errors may be easily confuted, partly by Beda, an English Saxon himselfe, who affimes, that God was prayed in seven sundry languages, amongst the Britaynes; and that the Pights language was one of them, may well appeare; for if that, at that time, the Pights had spoken Saxon, which was then the uncorrupted speach of the Englishmen, hee would then have made no division betwixt the Saxons and the Pights language; and partly also confuted by Claudian himselfe, who, in the very same verses, disertly noteth the Pights a severall people from the Saxons, affirming the countrey of the one nation to be Orknay, and the countrey of the other Thule; from which country soever they be descended, at this day, their language differs both from the Scottish and English tongues, but not much divers from the Gothes.

The common people, to this day, are very carefull to keepe the ancient frugality of their predecessors, and in that respect they continue in good health for the most part, both in minde and body, so that few dye of sicknesse, but all for age. The ignorance of delicacie is more profitable to them for preservation of their health, then the art of medicine, and diligence of mediciners is to others. The same their frugality is a great help to their beauty and quantity of stature. There is small increase of cornes amongst them, except of oats and barley, whereof they make both bread and drinke. They have sufficient store of quicke goods, neat, sheepe, and goats, and thereby great plenty of milk, cheese, and butter. They have innumerable sea fowles, whereof, and of fish, for the most part, they make their common food. There is no venemous beast in Orknay, nor none that is evil favoured to looke upon. They have little nagges, little worth in appearance, but more able and mettelled for any turne then men can beleieve. There is no kind of tree, no, not so much as a sprig, in Orknay, except hadder: the cause hereof is not so much in the ayre and ground, as in the sloth of the inhabitants. This may be easily proved by roots of trees that are taken out of the ground, in sundry parts of the ile. When wine comes there in their ships forth of strange countries, they greedily swallow it, till they be drunken.

They have an old cup amongst them, which (to the effect their drunkennesse may have the greater authority) they say did appertayne to Saint Magnus, the first man that brought the Christian religion into that countrey. This cup exceeds far the common quantity of other cups, so as it appears to have been kept since the banquet of the Lapiths. By it they trye their bishop, first when he comes among them. Hee that drinckes out the whole cuppe at one draught, which is seldome scene, is by them extolled to the skyes; for hereof, as from a blyth presage, they conceive with themselves, increase in their goods the yeere following. Hereupon, wee may easily conjecture, that the frugality whereof I speake, proceeded not so much from reason and care to bee frugall, as from poverty and scarcity. And the same necessity, that was mother of this frugalitie at the beginning, kept her daughter long after amongst the offspring of that ile, till

A healthful
countrey.

No venemous
beast in Ork-
nay. Their
horses.

S. Magnus
bicker.

such time as the countries lying neere unto it (luxurie increasing) being corrupted, by the auncient discipline by little and little deformed, they likewise gave themselves to deceitful pleasures. Their traffique also with pirates was a great spur to the decay of their temperancie. The pirates fearing to frequent the company of them that dwelt in the continent land, got fresh water forth of the iles, made exchange with the inhabitants thereof, giving them wines and other sleight marchandise for fresh rivers, or taking the same upon slight prices from the people, who being a small number without arms, and lying so wide one from another, in a tempestuous sea, staying and impeding their incurrence for mutuall defence, and finding themselves unable to withstand those pyrats, considering also their owne security, joined with advantage and pleasure, were contented, not altogether against their willes, to receive them, at least they opposed not themselves directly unto them.

Dangerous sens. The contagion of maners began, not in the simple people, but it did both begin and continued in the wealthy men and priestes. For the common sort, at this day, keepe some remembrance of their accustomed moderation. The Orkenay sea is so tempestuous and raging, not onely in respect of the violent winds, and aspect of the heavens, but also in consideration of the contrarious tydes, running head-long together from the west ocean, that the vessels, comming in any strait betwixt two landes, can neither, by sayle nor oare, once releeve themselves of raging tydes and whirling waves of the seas. If any dare approach the strait, they are either violently brought backe into the sea, by the rage thereof, broken upon rocks, or driven upon skares, or else, by the sworle of the seas, sunk in the waves thereof. These straits may be passed at two times of the tyde, when the weather is calme, either at a deep neep or at a full sea. At these times, the great ocean, offended with contentious tydes, whose force rayased huge contrary waves, sounds, as it were, the retreat in such sort, that the surges of the seas of before raging returne againe to their owne camps. Writers agree not upon the number of these iles of Orkenay. Plinius sayes there be forty iles of them. Others thinke there is but thirty, or thereabouts. Paulus Orosius, accounting them to be thirty-three in number, judgeth the neerest the truth. Of these there be thirteen inhabited, the remanent are reserved for nourishing of cattel.

There are also some little ilands amongst them, of so narrow bounds, that scarcely (albeit they were laboured) are able to sustain one or two labourers. Others are but either hard crags bare, or else crags covered with rotten mosse. The greatest of the Orkenay ilands is named by many of the ancients, Pomona; at this day it is called "The firme land," for that it is of greater quantity then any of the rest: it is thirty miles of length, sufficiently inhabited. It hath twelve countrey parish churches, and one towne, named by the Danes, (to whose jurisdiction these ilands were sometime subject) Cracomaca, but now the name being corrupt, it is called in Scottish, Kirkwaa.

The ancient
and name new
of the chiefest
towne in Orke-
nay.

Mynes of lead
and tynne.

In this towne there are two little towers builded, not far the one from the other: one of them appertaines to the king, the other to the bishop. Betwixt these two towers stands one church, very magnifike for such a countrey. Betwixt this church and the towers, on eyther side, are sundry buildings, which the inhabitants name the Kings Towne and the Bishops Towne. The whole iland runes out in promontories or heads, betwixt which the sea runnes in, and makes sure havens for ships and harbours for boats. In six sundry places of this ile, there are mines of as good lead and tynne as is to be found in any part of Britayne. This iland is distant from the Caithnes twenty-four miles, or thereabouts, devided from thence by the Pight sea, of whose nature wee have already spoken. In this sea are divers ilands scattered here and there, of whom Stroma for the quantity, lying four miles from Caithnes, is one, and that not unfruitfull; but, because it lies so neere to the continent land of Britayne, and that the Earles of Caithnes have alwayes bene masters and lords thereof, it is not accounted amongst the iles of Orkney. From this land northward, lies South Ranalsay, which is distant from Duncan-bey, (or rather Du-

nachis-bey,) sixteene miles, and may be sayled without tyde, although there bee no winde in the space of two houres, the course of that sea is so vehement. *Ranalsay* is five miles long, and hath a commodious haven, named after Saint Margaret. From it, somewhat eastward, there lye two little unoccupied ilands, meete for pastouring of cattell, called by the *Orkenay* men, in their original language, *Holmes*, that is, playne grassy ground upon water sides. Towards the north lyes *Burra*. Westward lye three ilands, every one of them besides another, *Suna*, *Flata*, and *Fara*; and beyond them, *Hoja* and *Walles*, which some men think but one iland, and others esteeme it two; for that, at the time of the equinoctials, the spring tides are very great and high, and at the dead neap the sands are bare, joining them together at one straight throate, making one iland of both; yet, when the tyde turnes and filles the straight agayne, they appeare to bee two ilands.

In these iles are the highest hilles that are in all *Orkenay*. *Hoja* and *Walles* are ten myles of length, distant from *Ranalsay* eyght myles, and more than twenty myles from *Dunkirk*, in *Caithnes*. By north of it, is the ile *Granisa*, situated in a narrow firth betwixt *Caithnes* and *Pomona*. The west side of *Pomona* lookes to the west sea directly, into the which, so farre as men may see, there is neyther iland nor craig. From the east poynt of *Pomona* lyes *Cobesa*; and upon the north side it is almost invironed by the iles adjacent thereunto. *Siapinsa*, turning somewhat east, lies two myles from *Kirkwaá*, even over against it, six miles in length. Right west from *Siapinsa* are the two little ilands, *Garsa* and *Eglisa*, four miles of length. In this iland they say Saint Magnus is buried. Next unto it, and somewhat neerer the continent land, is *Rusa*, four miles of length and three miles of breadth in some places, well peopled. A little west-ward lies the little iland *Broca*. Besides all these iles, there is another band of iles lying to north the eastmost whereof is *Stronza*, and next it *Linga*, five myles of length and two of breadth; then sundry ilands named *Holmes*; then *Haa*, five miles of length and two of breadth. By east of it lies *Fara*, and north from *Fara*, *Wastra*, running out into the sea in many heads and promontories. Above *Stronza*, at the east end of *Etha*, lies *Sanda*, north-ward, ten miles of length and foure of bredth, where it is broadest. *Sanda* is most fertill of corne of all the ilands of *Orknay*; but it hath no kind of fire within itselfe, so the indwellers are compelled to make exchange of their victuals for peits, (a kind of black mosse, whereof almost all the north parts of Scotland make their fire) with their neighbours the *Ethanis*. Beyond *Sanda*, lyes North *Ranalsaa*, two myles of length and two of breadth. No man may passe it but in the middest of summer, and that what time the sea is very calme. Upon the south side of *Pomona* lies *Rusa*, sixe myles of length; and from it eastward, *Eglisa*, wherein, as is reported, Saint Magnus is buried. From *Eglisa*, south, *Veragersa*; and not farre from it, *Westraa*, from which *Hethlandi* is distant eighty myles, and *Papastronza* lyes eighty myles from *Hethland*. In the midway betwixt, lies *Fara*, that is, the faire iland, standing in the sight of *Orknay* and *Hethland* both; it rises in three high promontories or heads, and shore craig round about, without any kind of entrance, except at the south-east, where it growes a little lower, making a sure harbour for small boats. The indwellers thereof are very poore; for the fishers that come out of England, Holland, and other countries, neere unto the great ocean, yerely to fish in these seas, in their passing by this iland, they spoyle, reife, and take away at their pleasures whatsoever they find in it. Next unto this iland, is the greatest ile of all *Hethland*, which, in respect of the quantity the indwellers, name the *Maneland*, sixteen miles of length; there are sundry promontaries or heads in it, amongst which there are only two to make account of: the one long and small runnes north, the other broader, as in some parts sixteen miles, runnes north-east. It is inhabited for the most part upon the sea coast. Within the country there is no kind of quick beast, except the fowle flying. Of late the labourers attempted to manure farther within the country then their predecessors were accustomed to doe, but they reported small advantage for their paynes. There is very good fishing round about the whole country,

and so their commodity stands by the sea. From this land, ten miles north-ward, lies Zeal, twenty miles of length and eight miles of bredth, so wild a ground of nature, that no kind of beast will live in it, except they that are bred in the same. They say that the Bremes merchants come thither, and bring to them all forrayne wares they need in abundance. Betwixt this iland and the mayne land, lie these little ilands: Linga, Orna, Bigga, Sanctferri; two miles north-ward from these lies Unsta, more than twenty miles of length and sixe in breadth, a playne country, pleasant to the eye, but it is compassed by a very tempestuous sea. Via and Ura are cast in betwixt Unsta and Zeall. Two ilands, Skenna and Burna, lie westward from Unsta, Balta, Hunega, Fotlara, seven miles long, and seven miles eastward from Unsta, eight miles from Zeall; over against the sea that devides Zeal from Usnta, lies Fotlara, more than seven miles of length. There are divers unworthy ilands lying upon the east side of the mayne land: Mecla, the three ilands of East Skennia, Chualsa, Nostvada, Brasa, and Musa. Upon the west side lye West Shemniæ, Rotra, Little Papa, Venneda, Great Papa, Valla, Trondra, Burra, Great Havra, Little Havra, and so many holmes lying scattered amongst them. The Hethlandish men use the same kind of food that the Orknay men use, but that they are somewhat more scarce in house-keeping. They are appareled after the Almayne fashion, and, according to their substance, not unseemly. Their commodity consisteth in course cloth, which they sell to Norway men in fish, oyle, in butter. They fish in little cock-boats, bought from the Norway men that make them. They salt some of the fish that they take, and some of them they dry at the wind. They sell those wares, and pay their masters with the silver thereof.

An iland
wherein no
kind of she
beast will live
24 houres to-
gether, except
ky, ewes,
conies, and
such beasts as
may be eaten.

A Memoriall of the most rare and wonderfull Things in Scotland.

Among many commodities that Scotland hath with other nations, it is not needful to rehearse in this place, in respect of their particulars declared at length before. It is beautified with some rare gifts in itselfe wonderful to consider, which I have thought good not to obscure, from the good reader, as, for example:

In Orknay, besides the great store of sheepe that feede upon the maine land thereof, the ewes are of such fecundity, that at every lambing time they produce at least two, and ordinarily three. There be neither venemous or ravenous beasts bred there, nor do live there, although they be transported thither.

In Schetland, the iles called Thulæ, at the time when the sunne enters the signe of cancer, for the space of twenty dayes there appeares no light at all. And among the rockes thereof growes the delectable lambre, called succinum. Where is also great resort of the beast called the mertrik, the skinnies whereof are costly furrings.

In Rosse, there be great mountaines of marble and alabaster.

In the south of Scotland, specially in the countries adjacent to England, there is a dog of marveilous nature, called the suth-hound, because when, as he is certified by wordes of arte spoken by his master, what goods are stolne, whether horse, sheepe, or neat, immediately he addresseth him suthly to the sent, and followeth with great impetuositie through all kind of ground and water, by as many ambages as the theeves have used, till he attaine to their place of residence. By the benefit of the which dog the goods are recovered. But now of late, he is called a new popular name, the slouth-hound; because, when, as the people do live in slouth and idlenesse, and neither by themselves, or by the office of a good herd, or by the strength of a good house, they doe preserve their goods from the incursion of theeves and robbers; then have they recourse to the dog for reparation of their slouth^{*}.

^{*} This derivation may well be quoted as a burlesque upon etymology. The slouth-hound derived his name from tracking the *slot*, or footsteps of deer, or other objects of pursuit.

In the west and north-west of Scotland, there is great repairing of a fowle called the erne,¹ of a marveilous nature, and the people are very curious and solist to catch him, whom thereafter they punze off his wings, that he shall not be able to flie againe. This fowle is of a huge quantity; and although he be of a ravenous nature, like to the kind of haulks, and be of the same qualitie, gluttonous, nevertheless the people doe give him such sort of meat as they thinke convenient; and such a great quantity at a time, that hee lives contented with that portion for the space of fourteene, sixteene, or twenty dayes, and some of them for the space of a moneth. The people that do so feed him, doe use him for this intent, that they may be furnished with the feathers of his wings when hee doth cast them, for the garnishing of their arrowes, either when they are at warres or at hunting; for these feathers onely doe never receive rayne or water, as others doe, but remayne alwayes of a durable estate and uncorruptible.

In all the moore-land and mosse-land of Scotland doth resort the blacke cocke, a fowle of a marveilous beauty and marveilous bounty; for he is more delectable to eate then a capon, and of a greater quantity, cled with three sorts of flesh, of divers colours and divers tastes, but all delectable to the use and nouriture of man.

In the two rivers of Dec and Done, besides the marveilous plenty of salmon fishes gotten there, there is also a marveilous kinde of shel-fish, called the horse-mussell, of a great quantitie, wherein are ingendred innumerable faire, beautiful, and delectable pearles, convenient for the pleasure of man, and profitable for the use of physike; and some of them so fayre and polished, that they be equall to any mirrour of the world.

And generally, by the providence of the Almighty God, when dearth and scarcity of victuals doe abound in the land, then the fishes are most plentifully taken for support of the people.

In Galloway, the loch called Loch-myrton, although it be common to all fresh water to freeze in winter, yet the one half of this loch doth never freeze at any time.

In the shire of Innernes, the loch called Loch-nes, and the river flowing from thence into the sea, doth never freeze; but, by the contrary, in the coldest dayes of winter, the loch and river are both seene to smoake and reeke, signifying unto us that there is a myne of brimstone under it of a hote qualitie.

In Carrik are kyne and oxen delicious to eate, but their fatnes is of a wonderfull temperature, that although the fatnes of all other comestable beasts, for the ordinary use of man doe congeale with the cold ayre, by the contrary, the fatnesse of these beasts is perpetually liqued like oyle.

The wood and parke of Commernauld is replenished with kyne and oxen, and those at all times to this day, have been wilde, and all of them of such a perfect wonderfull whitenesse, that there was never among all the huge number there so much as the smallest blacke spot found to be upon one of their skinnes, horne, or cloove.²

In the parke of Halyrud-house are foxes and hares of a wonderfull whitenes in great number.

In Coyle, now called Kyle, is a rock of the height of twelve foot, and as much of bredth, called the Deafe Craig; for although a man should crie never so lowd to his fellow from the one side to the other, he is not heard, although he would make the noise of a gunne.

In the countrey of Stratherne, a little above the old towne of the Pights, called Abernethie, there is a marveilous rock, called the Rockand stone, of a reasonable bignes, that if a man will push it with the least motion of his finger, it will move very lightly,

¹ The Scottish eagle. The Highland chiefs were distinguished by wearing the plumes of the Erne in their bonnets.

² These are supposed to be the remains of the indigenous cattle of Britain. They were preserved till of late in Lord Elphinstone's park, at Cumbernauld, in that of the Duke of Hamilton, at Hamilton, and in that of the Duke of Queensberry, at Drumlanrig. The remains of the race are still kept at Chillingham Castle, in Northumberland, the seat of the Earl of Tankerville.

but if he addresse his whole force, hee profites nothing, which moves many people to be wonderfully merry, when they consider such contrariety.

In Lennox is a great loch, called Loch-lowmond, being of length twenty-four myles, in bredth eight myles, containing the number of thirty iles. In this loche are observed three wonderfull thinges; one is fishes very delectable to eate, that have no fynnes to move themselves withall, as other fishes doe. The second, tempestuous waves and surges of the water perpetually raging without windes, and that in time of greatest calmes in the faire pleasant time of summer, when the ayre is quiet. The third is one of these iles that is not corroborate nor united to the ground, but hath been perpetually loose; and although it be fertill of good grasse, and replenished with neate, yet it moves by the waves of the water, and is transported sometimes toward one point, and other whiles toward another.

In Argyle is a stone found in divers parts, the which, layd under straw or stubble, doth consume them to fire, by the great heate it collects there.

In Buquhan, at the castle of Slains is a cave, from the top whereof distilles water, which within short time doth congele to hard stones, white in colour. In this countrey are no rottens seene at any time, although the land bee wonderfull fertill.

In Lothien, within two myles of Edinburgh, southward, is a well-spring, called Saint Katherins wel, which flowes perpetually with a kind of blacke fatnesse above the water, whereof Dioscorides makes mention. The fatnes is called *bitumen aquis supernatus*. It is thought to proceed of a fat myne of coale, which is frequent in all Lothien, and especially of a sorte of coale, called vulgarly the parret coale; for as soone as it is laide in the fire, it is so fat and gummy, that it renders an exceeding great light, dropping, frying, hissing, and making a great noise, with shedding and dividing itselfe in the fire, and of that marveyulous nature, that as soone as it is laide in a quicke fire, immediately it conceyves a great flame, which is not common to any other sort of coale. This fatnes is of a marvelous vertue: that as the coale, whereof it proceeds, is sudden to conceive fire and flame, so is this oyle of a sudden operation to heale all salt scabs and humours that trouble the outward skin of man, wheresoever it be, from the middle up, as commonly those of experience have observed. All scabbes in the head and hands are quickly healed by the benefit of this oyle, and renders it a marveilous sweet smell.

At Abirdene is a well of marveyulous good quality to dissolve the stone, to expell sand from the reines and bladder, and good for the collicke, being drunke in the moneth of July and a few dayes of August, little inferiour in vertue to the renowned water of the Spaw, in Almanie.

In the north seas of Scotland are great clogges of timber, in the which are marveyulously ingendered a sort of geese, called clayk-geese, and do hang by the beake till they be of perfection, oft times found, and kept in admiration for their rare forme of generation¹.

At Dumbarton, directly under the castle, at the mouth of the river of Clyde, as it enters into the sea, there are a number of claik-geese, blacke of colour, which in the night time doe gather great quantitie of the crops of the grasse, growing upon the land, and carry the same to the sea: then they assemble in a round, and with a wondrous curiositie, do offer every one his owne portion to the sea-floud, and there attend upon the flowing of the tyde, til the grasse be purified from the fresh taste and turned to the salt;

¹ This absurd fable, founded upon the appearance of the horse muscle, whose beard and filaments look somewhat like feathers, has been echoed and re-echoed by all the ancient chronicles of Scotland. Boys pretends to have been an eye-witness of the transformation; and Martin more modestly professes only to have seen the shells sticking to the tree. "I never," he cautiously adds, "saw any of them with life in them upon the tree, but the natives told me they had observed them to move with the heat of the sun." P. 357.—Cleveland's jest is well known, that

"A Scotsman from the gallows-tree got loose,
"Falls into Styx, and turns a solan-geese."

and, lest any part thereof should escape, they labour to hold it in with labour of their nebbes. Thereafter, orderly every fowle eates his portion; and this custome they observe perpetually. They are very fat, and very delicious to bee eaten.

FINIS.

1599.—*Five Hundred Pointes of good Husbandrie, as well for the Champion or open Countrie, as also for the Woodland or Severall, mixed in every Month with Huswiferie, over and besides the Booke of Huswifery. Corrected, better ordered, and newlie augmented to a fourth Part more with divers other Lessons, as a Diet for the Farmer, of the Properties of Winds, Planets, Hops, Herbs, Bees, and approved Remedies for Sheepe and Cattell, with manie other Matters, both profitable and not unpleasant for the Reader. Also a Table of Husbandrie at the Beginning of this Booke, and another of Huswiferie at the End, for the better and easier finding of any Matter contained in the same. Newlie set foorth by Thomas Tusser, Gentleman.*

At London printed by Peter Short, dwelling on Bredstreete-hill, at the Signe of the Starre.

Thomas Tusser, the author of this excellent and curious work, has given us a short abridgment of the principal events of his life. He was born about 1523, according to Ellis, "of lineage good, of gentle blood," at a village called Rivenhall, in Essex, and having apparently a fine voice, was sent to study music at the collegiate chapel of Wallingford. The superintendants of choirs had at that time a sort of impress warrants, by which the boys educated to music were transferred to their different establishments. Our author had the good fortune to be sent to St Paul's, where he attained considerable proficiency in music, under the tuition of John Redford. The next stage of his education was Eton school, where the discipline of Nicholas Udal seems to have made a more lasting impression on his mind than the classical lessons which accompanied it. A few scraps of Latin, and his version of St Bernard's verses, with the classical allusions scattered through his poems, do however shew, that the fifty-three stripes, all bestowed upon him at one time, were not entirely thrown away. Tusser then entered Trinity Hall at Cambridge, where his studies being interrupted by sickness, he became induced to engage in the service of Lord Paget, to which he was probably preferred by his knowledge of music. With this generous patron he remained in easy servitude for ten years. The discord among the nobility, which began to arise in the reign of Edward VI. drove Tusser, a man of quiet and pacific habits, from attendance upon Lord Paget, afraid peradventure his services might be required in a military capacity. He then addicted himself to husbandry, married and settled in Suffolk, upon the sea coast, but the air disagreeing with his wife's infirm constitution, he removed to Ipswich, where she died. We next find Tusser at Ratwood, in Suffolk, where he first devised the plan of the following work. About the same time he was again married to Mistris Amy Moone, and soon afterwards removed his residence to Dixam, where he held a farm under Sir Richard Southwell. The death of this gentleman, whose estate fell to seven executors, exposed Tusser to new difficulties. The quarrels betwixt these joint proprietors, whom he likens, not unaptly, to ravens, drove him from his farm to reside in the town of Norwich, where he became known to Salisburie, Dean of Norwich, was a singing man in the cathedral there, and, probably through the dean's influence, obtained a lease of tithes near Fairsted, in Essex. The lease however being only for the parson's life, and the occupation subject to much loss and vexation, our author again renounced his situation and went to London. From London he was driven by the plague to Cambridge, where he obtained some situation in his college, and moved, doubtless by the classic air which he breathed, revised and published his Georgics, or, as he unostentatiously calls them, "Five Hundred Points of good Husbandry." Apparently, however, he afterwards quitted his haven at Cambridge, to adventure forth again into a

world which he had found so unstable, for he died very aged, in London 1580, and was buried in St Mildred's church, in the Poultry, where his grave bears the following inscription, composed by himself, or an equally homely muse.---

Here Thomas Tusser,
Clad in earth, doth lie,
That sometime made
The Points of good Husbandrie.
By him then learn thou mayest,
Here learn thou must,
When all is done we sleep,
And turn to dust.
And yet, through Christ,
To heaven we hope to go :
Who reads his bookes,
Shall find his faith was so.

It is obvious, from the incidents of his life, that, notwithstanding his excellent maxims of frugality, he did not himself profit by his agriculture or economy. His ill success occasioned the following epigram :—

Tusser, they tell me, when thou wert alive,
Thou teaching thrift, thyself could never thrive,
So like the whetstone, many men are wont,
To sharpen others, when themselves are blunt.

Wit's Recreations, 1641.

"He was successively," says Fuller, "a musician, schoolmaster, serving-man, husband-man, grazier, poet, more skilful in all than thriving in any profession. He traded at large in oxen, sheep, dairies, grain of all kinds, to no profit. Whether he bought, or sold, he lost, and, when a renter, impoverished himself, and never enriched his landlord. Yet hath he laid down excellent rules in his book of husbandry and houswifry, (so that the observer thereof must be rich) in his own defence. He spread his bread with all sorts of butter, yet none would stick thereon. Yet I hear no man to charge him with any vicious extravagancy, or visible carelessness, imputing his ill success to some occult cause in God's counsel. Thus our English Columella might say with the poet,

Monitis sum minor ipse meis,

none being better at the theory, or worse at the practice, of husbandry. I match him with Thomas Churchyard, they being marked alike in their poetical parts, living at the same time, and statured alike in their estates, being low enough, I assure you."—FULLER'S *Worthies*, *Essex*, p. 334.

But however Tusser may have failed in setting an example, the excellence of his precepts has never been disputed. There is no where to be found, excepting, perhaps, in Swift's *Directions to Servants*, evidence of such rigid and minute attention to every department of domestic economy; and if Tusser's observations are less entertaining, than those of the Dean of St Patrick's, it must be remembered they are compiled for use, not for satire. If indeed his genius had been that way directed, his sad remembrance could not but have stocked him with numerous examples of the sloth, fraud, and waste of domestics. For although he was able to lay down the strictest rules of economy, for feeding every living thing within his gates, from the master's hall to the ban-dog's kennel, the extravagance of his servants was the principal cause which disgusted him with the life of a husbandman.

Loiterers I kept so many,
Both Philip, Hob, and Cheanie,
That, that way nothing geanie,
Was thought to make me thrive.

Tusser's practical rules of husbandry have been thought excellent by unquestionable judges. Lord Molesworth proposed, that, to increase the number of husbandmen, and prevent the growth of the idle poor, the book of husbandry should be taught at parish schools, as a sort of manual both of knowledge and moral precept. In the former point of view, many of the lessons may have become obsolete. Yet these remain interesting to the agricultural antiquary, and not to

him alone, but to all who are curious to know the simple, orderly, and strictly economical mode of life of the English farmers in the 16th century. Many old customs may be traced in Tusser's rude poetry, and some curious inferences drawn respecting the state of the peasantry. The English farm-servants lived better even in 1557, than the farmers themselves in Scotland, or on the continent do at this day. They looked, "of custom and right," to have roast meat on Sundays and Thursdays, and had besides various days of festival, to be regularly kept at the farmers' expence. Yet the patriarchal government under which they lived authorised occasionally a good drubbing. The maids in particular were subjected to this domestic discipline, as we learn from numerous hints throughout the work. As, for example,

Let Holly-wand threat,
Let Fizzigg be beat.¹

Warton enumerates the following particulars of information concerning the farmer's domestic life, extracted from Tusser, to which many more might be added: "For the farmer's general diet he assigns, in Lent, red herrings and salt fish, which may remain in store when Lent is past: at Easter, veal and bacon: at Martinmes, salted beef, when dainties are not to be had in the country: at Midsommer, when mackrel are no longer in season, grasse, or sallads, fresh beef, and pease: at the Michaelmas, fresh herrings, with fatted crones, or sheep: at All-Saints, pork and pease, sprats and spurlings: at Christmas, good cheere and plaie. The farmer's weekly fish-days, are Wednesday, Friday, and Saturday; and he is charged to be careful in keeping embrings and fast days.

"Among the husbandlie furniture, are recited most of the instruments now in use, with several obsolete and unintelligible names of farming utensils. Horses, I know not from what superstition, are to be annually blooded on Saint Stephen's day. Among the Christmas husbandlie fare, our author recommends good drinke, a good fire in the hall, brawne, pudding and souse, and mustard withail, beef, mutton, and pork, shred, or minced pies of the best, pig, veal, goose, capon, and turkey, cheese, apples, and nuts, with jolie carols. A Christmas carol is then introduced, to the tune of King Solomon.

"In a comparison between champion and several, that is, open and inclosed land, the disputes about inclosures appear to have been as violent as at present. Among huswifelie admonitions, which are not particularly addressed to the farmer, he advises three dishes at dinner, which being well dressed, will be sufficient to please your friend, and will become your hall. The prudent housewife is directed to make her own tallow candles. Servants of both sexes are ordered to go to bed at ten in the summer, and nine in the winter: to rise at five in the winter and four in the summer. The ploughmen's feasting days, or holydays, are Plough-Monday, or the first Monday after twelfth-day, when ploughing begins in Leicestershire. Shrof-tide, or Shrove-Tuesday, in Essex and Suffolk, when, after shroving or confession, he is permitted to go thresh the fat hen, and if blindfold (you) can kill her, then give it thy men, and to dine on fritters and pancakes. Sheepshearing, which is celebrated in Northamptonshire with fritters and cakes. The wake-day, or the vigil of the church saint, when everie wanton maie danse at her will, as in Leicestershire, and the oven is to be filled with flawnes. Harvest-home, when the harvest-home goose is to be killed. Seed-cake, or a festival so called at the end of wheat sowing in Essex and Suffolk, when the village is to be treated with seed-cakes, pasties, and the frumentie-pot. But twice a week, according to ancient right and custom, the farmer is to give roast-meat, that is, on Sundays and on Thursday-nights."—*Hist. of E. Poetry*, iii. 306. *et seq.*

The few notes scattered through the tract will point out other circumstances worthy of the antiquary's notice, although the present editor's experience does not enable him to throw any light upon the agricultural precepts or practice.

To insist as many favours of Tusser as possible, the merry hunter may be pleased with the moderation of the following precept:—

To hunters and hawkers, take heed what you say,
Mild answer with courtesy drives them away;
So where a man's better will open a gap,
Resist not with rudeness for feare of mishap.

The poetry of Tusser is obviously the least recommendation of his work. Yet, even here, there is

¹ A cant word for a serving wench.

something worthy of observation; for the stanza of the following apology forms the first example of that employed by Shenstone in his pastoral ballad :---

What lookest thou herein to have,
Fine verses thy fancy to please,
Of many my betters that crave,
Look nothing but rudeness in these.

What look ye, I pray ye shew what,
Termes painted with rhetoric fine,
Good husbandry seeketh not that,
Nor ist any meaning of mine.

Although neither beauty of description, nor elegance of diction, were Tusser's objects, he has frequently attained, what better indeed suited his purpose, a sort of homely, pointed, and quaint expression, like that of the old English proverb, which the rhyme and the alliteration tended to fix in the memory of the reader. To attain this concise and magisterial brevity of expression, he almost always discards articles, conjunctions, and even auxiliary verbs, where the sense can be attained without their assistance, and these frequent elisions constitute the peculiarity of his versification. The moral reflections of Tusser assume the quaint old-fashioned appearance of his agricultural instructions; and though just and lively, have no claim to elegance or sublimity.

The miscellaneous plan of these rude Georgics was, perhaps, suggested by the popular work, entitled "*The Shepherd's Calender*," translated from the French, and first printed by Richard Pynson. This ancient almanack, for such it may be properly termed, contained not only the computation of eclipses, holidays, fasts, and so forth, but many marvellous good monitions for doing of good and eschewing of evil. It also presented a list of the genealogical trees, or pedigrees of the deadly sins, and of the virtues, with the subordinate ramifications of each, a dreadful portrait of hell's tortures, a great deal of poetry, more remarkable for its moral and religious tendency, than any other excellence, lessons of anatomy, and rules for phlebotomy, a long treatise of astrology, &c. &c.¹ But it would do Tusser great injustice to suppose he borrowed much from this rambling and desultory performance.

The various editions of the *Five Hundred Points of Good Husbandry*, are thus enumerated in the "*Censura Literaria*."

"*Five Hundred Points of Good Husbandry*, by Thomas Tusser. Printed by R. Tottell, 1557, 4to. Again 1573, by the same, 4to, under the title of "*Five Hundreth Points of Good Husbandry*, united to as many of good huswiferie, first devised and now lately augmented with divers approved lessons concerning hopps and gardening, and other nedeful matters, together with an abstract before every moneth, contelling the whole effect of the sayd moneth, for the better understanding of the booke. Set forth by Thomas Tusser, gentleman, servant to the honorable Lord Paget of Beudesert. Imprinted anno 1573." In a compartment with the *Midas* on one side and *Venus* on the other.

Again, by Henry Denham, 1577, 4to. Again 1580.

Again, 1586, by the same, 4to, 164 pages.

Again, 1593, by Richard Yardley, 4to.

Again, 1597, by R. Waldegrave, 4to.

¹ The most singular of its contents, is the following account of a thunder-storm that fell in the duchy of Austria:—"Howbeit that the impressions before sum things marvellous to people that have not seen them, so that they say it is in purly impossible. Know they and other, that, in the year of our Lord 1492, the 7th day of November, a marvel hapned in the erledom of Ferrare, in the duchy of Ausbuch, near a town named Enzheim, where that day was great thunder and orage. In the plain fields, nigh the said town, fell a stone of thunder, which weyed two hundred and fifty pounds and more, which stone, to this present time, is kept in the said town, and every man and woman may see it that will." A barbarous Latin epigraph, as it is called, is subjoined, too long to be quoted entire, but the following passage, describing the fall of the stone, may be interesting to such naturalists as have been lately engaged in investigating phenomena of this singular nature:---

Ad medium cursum tenderat illa dies,
Cum tonat horridem crepuitque per aera fulmen
Multisonum, hic ingens condidit atque lapis
Cui species de lite est aciesque triangula, obustus
Est color, et terræ format metalligere,
Missus ab aliquo fertur visusque sub auris
Saturni qualem mittere sydus habet.

Again, by Peter Short, 1599. Again, 1604, and 1610, 4to.

Tusser's work was abridged and re-published in numbers in 1710, by one Daniel Hillman a surveyor, under the title of "Tussers Redivivus," with notes and observations by the editor.

In transferring this first specimen of English didactic poetry to this collection, the editor has followed the edition of Short in 1599. The following apt motto may be adopted on Warton's suggestion:—

*Possum multu tibi veterum praecepta referre,
Ni refugis, tenuesque piget cognoscere curas.*

Georgic, I. 176.

*A Lesson how to confer everie Abstract with his Month, and how to find out Huswiferie Verses by the Pilcrow, and Champion from Woodland,**

IN everie month, yer in aught be begun,
Read over that month, what avails to be dun:
So neither this travell shall seeme to be lost,
Nor thou to repent of this trifling cost.

The figure of abstract, and month do agree,
Which one to another, relations bee:
These verses so short, without figure that stand,
Be points of themselves to be taken in hand.

In husbandry matters, where pilcrow ye find,
That verse appertaineth to huswifery kind:
So have ye mo lessons (if there ye looke well)
Than huswifery booke doth utter or tell.

Of champion husbandry, now do I write,
Which heretofore never this booke did recite:
With lessons approved, by practise and skil,
To profit the ignorant, buie it that will.

The champion differs from severall much,
For want of partition, closure and such:
One name to them both do I give now and than,
For champion country, and champion man.

* *Champion*, is open common ground. *Several*, that which is inclosed and divided. The *Pilcrow* above mentioned, is the *pica* type in which the letters, &c. of the early editions are printed, the rest being in black letter.

The Authors Epistle to the late Lorde William Paget, wherein he doth discourse of his owne bringing up, and of the goodnes of the said Lord his Maister unto him, and the occasion of this his booke thus set forth of his owne long practise.

CHAP. I.

TIME tries the troth in every thing,
Herewith let men content their minde,
Of works which best may profit bring,
Most rash to judge, most often blinde,
As therefore troth in time shall crave,
So let this booke just favour have.

THOMAS
Take you my Lord and Maister than,
Unlesse mischance mischanceth me,
Such homely gift of me your man,
Since more in court I may not be,
And let your praise woon heretofore,
Remaine abroad for evermore.

TUSSAR
My serving you (this understand)
And God his helpe and yours withall,
Did cause good lucke to take mine hand,
Erecting one most like to fall,

MADE
My serving you, I know it was,
Enforced this to come to passe.

ME
Since being once at Cambridge taught,
Of court ten yeares I made assaie,
No musick then was left unsought,
Such care I had to serve that waie:
When joy gan slake, then made I change,
Expelled mirth for musicke strange.
My musicke since hath beene the plough,
Intangled with some care among;
The gaine not great, the paine inough,
Hath made me sing an other song:
Which song if well I may avow,
I crave it judged be by you.

Your servant, THOMAS TUSSE.

*The Right Honorable and my speciall good Lord and Maister, the Lord Thomas Paget
of Beaudesert, Sonne and Heire to his late Father deceased.*

CHAP. II.

My lord, your father loved me,
And you, my lord, have proved me,
And both your loves have moved me,
To write as I have donne:
Since God hath hence your father,
Such flowers as I gather,
I dedicate now rather,
To you, my lord, his sonne.

Your father was my founder,
Till death became his wounder,
No subject ever sounder,
Whom prince advancement gave:
As God did here defend him,
And honor here did send him,
So now I will commend him,
As long as life I have.

His neighbors then did blisse him,
His servants now do misse him,
The poore would gladly kisse him,
Alive againe to be:
But God hath wrought his pleasure,
And blest him out of measure,
With heaven and earthly treasure,
So good a God is he.

His counsell had I used,
And Ceres art refused,
I need not thus have mused,
Nor droope as now I do:
But I must play the farmer,
And yet no whit the warmer,
Although I had his armor,
And other comfort too.

The fox doth make me mind him,
Whose glory so did blind him,
Till tayle cut off behind him,
No feare could him content:
Even so must I be proving,
Such glory I had in loving,

Aesops fable.

* Thomas Lord Paget was involved in Throgmorton's conspiracy, in favour of Queen Mary, and on discovery thereof, fled to France, where he died in exile.

Of things to plow behooving,
That makes me now repent.

Loiterers I kept so meany,
Both Philip, Hob, and Cheany,
That, that way nothing geanie,^{*}
Was thought to make me thrive :
Like Jugurth, prince of Numid,
My gold away consumid,
With losses so perfumid,
Was never none alive.

Salust.

Great fines so neere did pare me,
Great rent so much did skare me,
Great charge so long did dare me,
That made me at length cry creke :
Much more of all such fleeses,
As oft I lost by pecces,
Among such wilie geeses,
I list no longer speake.

Though country health long staid me,
Yet lease expiring fraid me,
And (*ictus sapit*) praid me,
To seeke more steadie staie
New lessons then I noted,
And some of them I quoted,
Least some should think I doted,
By bringing nought away.

Pallas, goddess
of wisdom and
cunning.

Though Pallas hath denide me,
Hir learned pen to guide me,
For that she daily spide me,
With countrey how I stood
Yet Ceres so did bold me,
With hir good lessons told me,
That rudenes cannot hold me,
From doing countrey good.

By practise and ill speeding,
These lessons had their breeding,
And not by heeresay or reeding,
As some abroad have blown :
Who will not thus beleeve me,
So much the more they grieve me,
Because they grudge to give me,
That is of right mine owne.

At first for want of teachin,
At first for trifles breaching.

^{*} Gainful.

At first for over-reaching,
And lacke of taking hid:
Was cause that tosse so tost me,
That practise so much cost me,
That rashness so much lost me,
Or hindred as it did.

Yet will I not despaier,
Through God's good gift so faier,
Through friendship, gold, and praier,
In countrey againe to dwell:
Where rent so shall not paine me,
But paines shall helpe to gaine me,
And gaines shall helpe maintaine me,
New lessons mo to tell.

For citie seemes a wringer,
The peny for to finger,
From such as there do linger,
Or for their pleasure lie:
Though countrey be more painefull
And not so greedy gainefull,
Yet is it not so vainefull,
In following fansies eie.

I have no labour wanted,
To prune this tree thus planted,
Whose fruit to none is scanted,
In house nor yet in field:
Which fruit, the more ye tast of,
The more to eat ye haste of,
The lesse this fruit ye wast of,
Such fruit this tree dooth yeeld.

My tree or booke thus framed,
With title already named:
I trust goes forth unblamed,
In your good lorships name:
As my good lord I take you,
And never will forsake you,
So now I crave to make you,
Defender of the same.

Your servant, THOMAS TUSSEK.

To the Reader.

CHAP. III.

I HAVE been praid,
 To shew mine aid,
 In taking paine,
 Not for the gaine,
 But for good will,
 To shew such skill,
 As shew I could;
 That husbandry,
 With huswifery,
 As cocke and hen,
 To countrey men,
 As strangers gone,
 Might joyn in one,
 As lovers should.

I trust both this,
 Performed is,
 And how that here,
 It shall appeare,
 With judgment right
 To thy delight,
 Is brought to passe:
 That such as wive,
 And faine would thrive;
 Be plainly taught,
 How good from naught,
 May trim be tride,
 And lively spide,
 As in a glasse.

What should I win,
 By writing in,
 My losses past,
 That ran as fast,
 As running streame,
 From reame to reame,
 That flowes so swift?
 For that I cold,
 Not get for gold,
 To teach me how,
 As this doth you,
 Through dailie gaine,
 The way so plaine,
 To come by thrift.

What is a grote,
 Or twaine to note,
 Once in the life,
 For man and wife,
 To save a pound,
 In house or ground,
 Each other weeke?
 What more for health,
 What more for wealth,
 What needeth lesse,
 Run Jacke, helpe Besse,
 To stay amis,
 Not having this,
 Far off to seeke?

I doo not crave,
 Mo thanks to have,
 Than given to me,
 Already be,
 But this is all,
 To such as shall,
 Peruse this booke:
 That for my sake,
 They gently take,
 Where ere they find,
 Against their mind,
 When he or she,
 Shall minded be,
 Therein to looke.

And grant me now,
 Good reader thou,
 Such termes to use,
 Such choise to chuse,
 As may delight,
 The countrey wight,
 And knowledge bring:
 For such doo praise,
 The countrey phrase,
 The countrey acts,
 The countrey facts,
 The countrey toies,
 Before the joyes,
 Of any thing.

Nor looke thou here,
That every shere,
Of every verse,
I thus reherse,
May profit take,
Or vantage make,
By lessons such:
For here we see,
Things several be,
And there no dike,
But champion like,
And sandie soile,
And claiey toile,
Do suffer much.

This being waide,
Be not afraide,
To buy to proove,
To read with love,
To follow some,
And so to come,
By practise true:
My paine is past,
Thou warning hast,
Th' experience mine,
The vantage thine,
May give thee choise,
To crie, to rejoise.
And thus adue.

T. TUSSER.

FINIS.

An Introduction to the Booke of Husbandrie.

CHAP. IV.

Good husbandmen, must moile and toile,
To laie to live, by labored teeld:
Their wives at home must keep such coile,
As their like acts, may profit yeeld.

For well they know,
As shaft from bow,
Or chalke from snow,

A good round rent their lords they give,
And must keepe tutch, in all their paie:
With credit crackt, else for to live,
Or trust to legs, and run away.

Though fense wel kept, is one good point,
And tilth wel done, in season due:
Yet needing salve, in time t' annoint,
Is all in all, and needfull true,

As for the rest,
Thus thinke I best,
As friend doth ghest,

With hand in hand, to lead thee forth,
To Ceres campe, there to behold,
A thousand things as richly worth,
As anie pearle is worthy gold.

Ceres, goddess
of husbandry.

A Preface to the Buier of this Booke.

CHAP. V.

WHAT lookest thou herein to have?
 Fine verses thy fansie to please?
 Of many my betters that crave,
 Looke nothing but rudenes in thease.

What other thing lookest thou then?
 Grave sentences many to find?
 Such poets have twenty and ten,
 Yea thousands contenting the mind.

What looke ye, I pray you shew what?
 Termes painted with rhetorike fine?
 Good husbandry seeketh not that,
 Nor ist any meaning of mine.

What lookest thou, speake at the last?
 Good lessons for thee and thy wife?
 Then keepe them in memory fast,
 To helpe as a comfort to life.

What looke ye for more in my booke?
 Points needful and meet to be knowne?
 Then daily be suer to looke,
 To save to be suer thine owne.

The Commodities of Husbandry.

CHAP. VI.

LET house have to fill her,
 Let land have to till her.

No dwellers, what profiteth house for to stand?
 What goodness, unoccupied bringeth the land?

No labour, no bread,
 No host we be dead.

No husbandry used, how soone shall we sterve?
 Housekeeping neglected, what comfort to serve?

Ill father no gift,
 No knowledge no thrift.

The father an unthrift, what hope to the sonne?
 The ruler unskilful, how quicklie undone?

CHAP. VII.

*As true as thy faith,
This riddle thus saith:*

I SEEME but a drudge, yet I passe anie king;
To such as can use me, great wealth I do bring.
Since Adam first lived, I never did die,
When Noe was a shipman, there also was I.
The earth to sustaine me, the sea for my fish,
Be ready to pleasure me as I would wish.
What hath any life, but I helpe to preserve,
What wight without me but is ready to sterve?
In woodland, in champion, citie, or towne,
If long I be absent, what falleth not down?
If long I be present, what goodness can want?
Though things at my comming were never so scant.
So many as love me, and use me aright,
With treasure and pleasure I richly acquight.
Great kings I do succour, else wrong it would go,
The king of all kings hath appointed it so.

The praise of
husbandry.

The Description of Husbandry.

CHAP. VIII.

OF husband, doth husbandry challenge that name,
Of husbandry, husband doth likewise the same:
Where huswife and huswifery, joineth with thease,
There wealth in abundance is gotten with ease.

The name of a husband what is it to say?
Of wife and the houshold, the band and the staie?
Some husbandly thriveth, that never had wife,
Yet scarce a good husband, in goodnes of life.

The husband is he, that to labour doth fall,
The labour of him, I do husbandry call:
If thrift by that labour, be any way caught,
Then is it good husbandry, else it is naught.

So houshold and housholdry, I do define,
For folke and the goods, that in house be of thine
House keeping to them, as a refuge is set,
Which like as it is, so report it doth get.

Be house, or the furniture, never so rude,
Of husband and husbandry, (thus I conclude:)
That huswife and huswifery, if it be good,
Must pleasure together, as cousins in blood.

The Ladder to Thrift.

CHAP. IX.

- | | |
|--|---|
| 1 To take thy calling thankfullie,
And shun the path to beggerie. | 17 To walke thy pastures usuallie,
To spie ill neighbors subtletie. |
| 2 To grudge in youth no drudgerie,
To come by knowledge perfectlie. | 18 To hate revengement hastelie,
For losing love and amitie. |
| 3 To count no travell slaverie,
That brings in peny saverie. | 19 To love thy neighbor neighborlie,
And shew him no discourtesie. |
| 4 To follow profit earnestlie,
But meddle not with pilferie. | 20 To answer strangers civilie,
But shew him not thy secresie. |
| 5 To get by honest practisie,
And keepe thy gettings covertlie. | 21 To use no friend deceitfullie,
To offer no man villanie. |
| 6 To lash not out too lashinglie,
For feare of pinching penurie. | 22 To learne how foe to pacifie,
But trust him not too trustilie. |
| 7 To get good plot to occupie,
And store and use it husbandlie. | 23 To keep thy touch substantiallie,
And in thy word use constancie. |
| 8 To shew to landlord curtesie,
And keepe thy covenants orderlie. | 24 To make thy bonds advisedlie,
And come not bound through suertie. |
| 9 To hold that thine is lawfullie,
For stoutnes or for flatterie. | 25 To meddle not with usurie,
Nor lend thy money foolishlie. |
| 10 To wed good wife for company,
And live in wedlocke honestly. | 26 To hate to live in infamie,
Through craft and living shiftingly. |
| 11 To furnish house with housholdry,
And make provision skilfullie. | 27 To shun all kind of trecherie,
For treason endeth horriblie. |
| 12 To joine to wife good familie,
And none to keepe for braverie. | 28 To learne to eschew ill companie,
And such as live dishonestlie. |
| 13 To suffer none live idelie,
For fear of idle knaverie. | 29 To banish house of blasphemie,
Least crosses crosse unluckilie. |
| 14 To courage wife in huswiferie,
And use well doers gentlie. | 30 To stop mischance through policy,
For chancing too unhappilie. |
| 15 To keepe no more but needfullie,
And count excesse unsaverie. | 31 To beare thy crosses patientlie,
For worldlie things are slipperie. |
| 16 To raise betimes the lubberlie,
Both snorting Hob and Margerie. | 32 To laie to keepe from miserie,
Age comming on so creepinglie. |

- | | |
|---|---|
| <p>33 To praie to God continuallie,
For aide against thine enemie.</p> <p>34 To spend the Sabbath holilie,
And helpe the needie povertie.</p> <p>35 To live in conscience quietlie,
And keepe thy selfe from maladie.</p> | <p>36 To ease thy sicknes speedilie,
Yer helpe be past recoverie.</p> <p>37 To seeke to God for remedie,
For witches prove unluckilie.</p> <p>These be the steps unfeinedly,
To clime to thrift by husbandry.</p> |
|---|---|

These steps both reach, and teach thee shall,
To come by thrift to shift withall.

*Good Husbandry Lessons worthy to be followed of such as will thrive.*¹

CHAP. X.

- 1 God sendeth and giveth, both mouth and the meat,
And blesseth us all with his benefits great:
Then serve we the God, that so richly doth give;
Shew love to our neighbors, and lay for to live.

¹ The Shepherds Calendar, mentioned in the introduction, has the following scantlings of proverbial morality, which perhaps suggested those of Tusser, though the latter are more pointedly adapted to the use of the farmer.

These proverbes be good to mark,
The which followeth in this book:
Be thou never so great a clerk,
Disdain not on them to look.

The first is, man be content,
As God has sent thee in degree:
Each man may not have land and rent;
It were not convenient so to be.

If thou have not worldly goods at will,
Therefor care nothing by the read of me:
Do well, and God's commandement fulfill,
For every man may not a goldsmith be.

He that hath not a pennie in his purse,
If he the right way of God's law hold,
He shall come to heaven as soon i wusse,
As a king that weareth a gowne of gold.

Also there is of men ful many a score,
And each of them doth keep wel his wife,
Which never had a noble in store,
And yet they live a full merrie life.

And also another, forget it not:
Keep your own home as doth a mouse;
For I tell you the divel is a wiley cat,
He will spye you in another man's house.

And in especial God to please,
Desire thou never none other man's thing;

- 2 As bud by appearing betokeneth the spring,
And leafe by her falling the contrary thing:
So youth bids us labour, to get what we can,
For age is a burthen to laboring man.
- 3 A competent living, and honestly had,
Makes such as are godly, both thankful and glad:
Life never contented with honest estate,
Lamented is oft, and repenteth too late.
- 4 Count never well gotten, that naughtly is got,
Nor wel to account of, which honest is not:
Looke long not to prosper, that weighest not this,
Least prospering faileth, and all go amis.
- 5 True wedlocke is best, for avoiding of sinne,
The bed undefiled, much honor doth win:
Though love be in chocsing, far better then gold,
Let love come with somewhat, the better to hold.
- 6 Where couples agree not, is rancor and strife,
Where such be together, is seldome good life:
Where couples in wedlocke, do lovely agree,
There foizon remaineth, if wisdom there be.
- 7 Who looketh to marrie, must laie to keepe house,
For love may not alway be playing with douse,
If children increase, and no staie of thine owne,
What afterwards followes, is soone to be knowne.
- 8 Once charged with children, or likely to be,
Give over to sojourne, that thinkest to thee:

Remember that many fingers is wel at ease,
That never weare on no gold ring.

And this I tell you for good and all,
Remember it that you be wise,
That man or woman hath a great fall,
The which slide down and never rise.

And one also forget not behind,
That man or woman is likely good to be;
That banishes malice out of their mind,
And sleepeth every night in charity.

I read you work by good counsell,
For that man is worthy to have care
That hath twice fallen into a well,
And yet the third time cannot be ware.

Say that a friar told you this:
He is wise that doth forsake sinne.
Then may we come to heavens blesse,
God give us grace that place to winne.

Least grudging of hostis, and craving of nurse,
Be costly and noisome, to thee and thy purse.

9 Good husbands that loveth good houses to keepe,
Are oftentimes carefull, when others do sleepe.
To spend as they may, or to stop at the furst,
For running in danger, for fear of the wurst:

10 Go count with thy cofers, when harvest is in,
Which waie for thy profit, to save or to win:
Of tone of them both, if a saver we smel,
Housekeeping is godly, where ever we dwel.

By harvest is
meant all thy
stocke.

11 Sonne, thinke not thy mony pursse bottom to burne,
But keepe it for profit, to serve thine owne turne:
A foole and his money be soone at debate,
Which after with sorrow repents him too late.

12 Good bargaine a dooing, make privy but fewe,
In selling, refraine not abroad it to shew:
In making make haste, and away to thy pouch,
In selling no haste, if ye dare it avouch.

13 Good landlord who findeth, is blessed of God,
A cumbersome landlord, is husbandmans rod:
He noieth, destroieth, and all to this drift,
To strip his poore tenant of farme and of thrift.

Evil landlord.

14 Rent corne who so paieth, as worldlings would have
So much for an acre, must live like a slave:
Rent corne to be paide, for reasonable rent,
At reasonable prices, is not to lament.

15 Once placed for profit, looke never for ease,
Except ye beware of such misers as these:
Unthriftinesse, slothfulnesse, carelesse, and rash,
That thrusteth thee headlong to run in the lash.

Four beggers.

16 Make money thy drudge, for to follow thy warke,
Make wisdom controller, good order thy clarke:
Provision cater, and skill to thy cooke,
Make steward of all, pen, inke, and thy booke.

Thrifs officers.

17 Make hunger thy sauce, as a medicine for health,
Make thirst to be butler, as phisicke for wealth:
Make eie to be usher, good usage to have,
Make bolt to be porter, to keepe out a knave.

Thrifs phy-
sicke.

18 Make husbandrie bailie, abroad to provide,
Make huswiferie dailie, at home for to guide:
Make cofer fast locked, thy treasure to keepe,
Make house to be sure, the safer to sleepe.

Thrifs bailie.

Husbandlie ar-
mour.

- 19 Make bandog thy scoutwatch, to barke at a theefe,
Make courage for life, to be capitain-chiefe:
Make trapdore thy bulworke, make bel to begin,
Make gunstone and arrow show who is within.

Theeges to
thrift.

- 20 The credit of maister, to Brothel his man,
And also of mistris, to minikin Nan:
Be causers of opening a number of gaps,
That letteth in mischief, and many mishaps.

Friend to thrift.

- 21 Good husbände he trudgeth to bring in the gaines,
Good huswife she drudgeth, refusing no paines:
Though husband at home, be to count ye wot what,
Yet huswife within, is as needfull as that.

Enemie to
thrift.

- 22 What helpeth in store to have never so much,
Halfe lost by ill usage, ill huswives and such?
So, twenty lode bushes, cut down at a clap,
Such heed may be taken, shal stop up a gap.

Six noiances
to thrift.

- 23 A retchlesse servant, a mistrisse that scowles,
A ravening mastiffe, and hogs that eat fowles:
A giddy braine maister, and stroiall¹ his knave,
Brings ruling to ruine, and thrift to her grave.

Enough is a
praise.

- 24 With some upon Sundaies, their table do reeke,
And halfe the weeke after their dinners do seeke:
Not often exceeding, but alway inough,
Is husbandlie fare, and the guise of the plough.

Thrifts ad-
vices.

- 25 Each day to be feasted, what husbandry worse,
Each day for to feast, is as ill for the purse:
Yet measurely feasting, with neighbours among,
Shall make thee beloved, and live the more long.

Spoilers to
thrift.

- 26 Things husbandly handsome, let workmen contrive,
But build not for glory, that thinkest to thrive:
Who fondly in doing, consumeth his stocke,
In the end for his follie shal get but a mocke.

- 27 Spend none but your owne, howsoever ye spend,
For bribing and shifting have seldome good end:
In substance although you have never so much,
Delight not in parasites, harlots, and such.

- 28 Be suerty seldome, (but never for much,)
For feare of pursse pennillesse, hanging by such:
Or Skarborow warning, as ill I believe,
When, sir, (I arrest ye,) gets hold of your sleeve.

¹ Destroy all.

- 29 Use (*legem pone,*) to paie at thy daie,
But use not (*oremus,*) for often delaie :
Yet (*praesta quesumus,*) out of a grate,
Of all other collects, the lender dooth hate.
- 30 Be pinched for lending, for kiffe nor for kin,
Nor also by spending, by such as come in :
Nor put to thy hand, betwixt barke and the tree,
Least through thy owne follie, so pinched thou be.
- 31 As lending to neighbour, in time of his need,
Wins love of thy neighbour, and credit dooth breed ;
So never to crave, but to live of thine owne,
Brings comforts a thousand, to many unknowne.
- 32 Who living but lends? and be lent to they must,
Else buieng and selling might lie in the dust :
But shamelesse and craftie that desperate are,
Make many ful honest, the worsen to fare.
- 33 At sometime to borrow, account it no shame,
If justlie thou keepest thy touch for the same :
Who quicke be to borrow, and slow be to pay,
Their credit is naught, go they never so gay.
- 34 By shifting and borrowing, who so as lives,
Not well to be thought on occasion gives :
Then lay to live warilie, and wiselie to spend,
For prodigal livers have sildome good end.
- 35 Some spareth too late, and a number with him,
The foole at the bottome, the wise at the brim :
Who careth nor spareth, till spent he have all,
Of bobbing, not robbing, be fearfull he shall.
- 36 Where welthines floweth, no friendship can lacke,
Whom povertie pincheth, hath friendship as slacke :
Then happie is he, by example that can,
Take heed by the fall of a mischieved man.
- 37 Who breaketh his credit, or cracketh it twise,
Trust such with a suertie, if ye be wise :
Or if he be angrie, for asking thy due,
Once even, to him afterward, lend not anew.
- 38 Account it well sold, that is justlie well paid,
And count it well bought, that is never denaid :
But yet here is tone, here is tother doth best,
For buier and seller, for quiet and rest.
- 39 Leave princes affaires, undeskanted on,
And tend to such dooings as standes thee upon :

Feare God, and offend not the prince and his laws,
And keepe thyselfe out of the magistrates clawes.

- 40 As interest or usurie, plaieth the divell,
So hilbacke ¹ and filbellie biteth as evill:
But dicing among them, and docking the dell,²
And by and by after, of beggerie swell.
- 41 Once weekelie remember, thy charges to cast;
Once monthlie see how thy expences may last:
If quarter declareth too much to be spent,
For feare of ill yeare, take advise of thy rent.
- 42 Who orderly entereth his paiment in booke,
Shall orderly find them againe (if ye looke :)
And he that intendeth but once for to paie,
Shall find this in dooing, the quietest waie.
- 43 In dealing uprightly, this counsell I teach,
First reckon, then write, yer to purse ye doo reach:
Then paie and dispatch him, as soone as ye can,
For lingring is hindrance to many a man.
- 44 Have waight, I advise thee, for silver and gold,
For some be in knaverie now adaies bold:
And for to be sure good money to paie,
Receive that is current as neere as ye may.
- 45 Delight not for pleasure, two houses to keepe,
Least charge without measure upon thee doo creepe;
And Jankin and Jenikin, coosen thee so,
To make the repent it, yer the yeere about go.
- 46 The stone that is rolling, can gather no mosse,³
Who often removeth, is sure of a losse;
The rich it compelleth to paie for his pride,
The poor it undooeth on every side.
- 47 The eie of the maister inricheth the hutch,
The eie of the mistresse availeth as much;
Which eie, if it governe with reason and skill,
Hath servant and service at pleasure and will.
- 48 Who seeked revengment of every wrong,
In quiet nor safetie continueth long;
So he that of wilfulnes trieth the lawe,
Shall strive for a coxcombe and thrive as a dawe.
- 49 To hunters and hawkers, take heed what ye say,
Mild answer, with courtesie, drives them away,

¹ Hil-back, or Hele-back, cover-back, i. e. extravagance in dress.

² Incontinence. *Dell*, in the gipsey language, signifies a strumpet.

³ Fuller, who quotes this proverb against Tusser himself, declares his rolling stone was that of Sisyphus.

So where a man's better, will open a gap,
Resist not with rudnes, for feare of mishap.

- 50 A man in this world, for a churle that is knowne,
Shall hardly in quiet keepe that is his owne;
Where lowlie and such as of curtesie smells,
Finds favour and friendship where ever he dwels.
- 51 Keepe trustie thy Saboth, the better to speed,
Keepe servant from gadding, but when it is need;
Keepe fish day and fasting day, as they doo fall,
What custome thou keepest, let others keepe all.
- 52 Though some in their tithing be slack or too bold,
Be thou unto godward, not that waie too cold;
Evill conscience grudgeth, and yet we doo see,
Ill tithers, ill thrivers, most commonly bee.
- 53 Pay weekelie thy workmen, his houshold to feed,
Pay quarterly servants, to buy as they need;
Give garment to such, as deserve and no mo,
Least thou and thy wife, without garment do go.
- 54 Be ware raskabilia, slothful to worke,
Purloiners and filchers, that loveth to lurk;
Awaie with such lubbers, so loth to take paine,
That rowles in expenses, but never no gain.
- 55 Good wife, and good children, are worthy to eat;
Good servant, good labourer, earneth their meat;
Good friend, and good neighbor, that fellowlie ghest,
With hartlie welcome, should have of the best.
- 56 Depart not with all that thou hast to thy child,
Much lesse unto other, for being beguild;
Least if thou wouldst gladlie, possesse it agen,
Looke for to come by it, thou wottest not when.
- 57 The greatest preferment, that child we can give,
Is learning and nurture, to teach him to live,
Which, whoso it wanteth, though left as a squier,
Consumeth to nothing, as blocke in the fier.
- 58 When God hath so blest thee, as able to live,
And thou has to rest thee, and able to give;
Lament thy offenses, serve God for amends,
Make soule to be ready, when God for it sends.
- 59 Send fruits of thy faith, to heaven aforehand,
For mercy here dooing, God blesseth thy land;
He maketh thy store, with his blessing to swim,
And after, thy soule to be blessed with him.

- 60 Some lay to get riches, by sea and by land,
And ventreth his life in his enemies hand;
And setteth his soule, upon sixe or on seaven,
Not fearing nor caring, for hell nor for heaven.
- 61 Some pincheth and spareth, and pineth his life,
To cofer up bagges, for to leave to his wife;
And she, when he dieth, sets open the chest,
For such as can sooth hir, and all awaie wrest.
- 62 Good husband preventing, the frailnes of some,
Takes part of Gods benefits, as they do come;
And leaveth to wife, and his children the rest,
Each one his owne part, as he thinketh it best.
- 63 These lessons approued, if wiselie ye note,
May save and advantage you many a groat;
Which, if you can follow occasion found,
Then every lesson may save you a pound.

*An Habitation inforced, better late than never, upon these Words,
Sit downe, Robin, and rest thee.*

CHAP. XI.

My friend, if cause doth wrest thee,
Yer follie hath much opprest thee;
Farre from acquaintance kest thee,
Where countrey may digest thee,
Let wood and water request thee,
In good come soil to nest thee,
Where pasture and meade may breast thee,
And healthsome aire invest thee,
Though envie shall deteste thee,
Let that no whit molest thee,
Thank God, that so hath blest thee,
And sit downe, Robin, and rest thee.

The Farmers Daily Diet.

CHAP. XII.

A PLOT set down for farmers quiet,
As time requires to frame his diet;
With sometime fish, and sometime fast,
That houshold store may longer last.

Let Lent wel kept, offend not thee,
For March and Aprill breeders be;
Spend herring first, save saltfish last,
For saltfish is good, when Lent is past.

When Easter comes, who knowes not than,
That veale and bacon is the man ;
And Martinmas beefe, doth beare good tacke,
When countrey folke doo dainties lacke.

Easter.

When mackrell ceaseth from the seas,
John Baptist brings grasse, beefe, and pease,
Fresh herring plenty, Michell brings,
With fatted crones, and such old things.

Midsummer.

Michellmas.

All saints doo lay for porke and souse,
For sprats and spurlins, for their house.
At Christmas play, and make good cheere,
For Christmas comes but once a yeere.

Hallowmas.

Christmas.

Though some then doo, as doo they would,
Let thriftie doo, as doo they should.
For causes good, so many waies,
Keepe Embrings well, and fasting daies.

A caveat.

Fasting.

What law commands, we ought to obey
For Friday, Saturne, and Wednesday,
The land dooth will, the sea dooth wish,
Spare sometime flesh, and feed of fish.

Fish-daies.

A thing need-
ful.

Where fish is scant and fruit of trees,
Supply that want with butter and cheese,

Quoth TUSSEER.

A Description of the Properties of Winds all the Times of the Yeere.

CHAP. XIII.

NORTH winds send haile, south winds bring raine,
East winds we bewail, when west winds blow amaine ;
North east is too cold, south east not too warm,
North west is too bold, south west doth no harme.

In winter.

The north is a noier to grasse of all suits,
The east a destroyer to herbs and all fruits ;
The south with his showers refresheth the corne,
The west to all flowers may not be forborne.

At the spring.

Summer.

The west is a father, all goodnes doth bring,
The east a forbearer, no maner of thing ;
The south as unkind, draweth seeknesse too neere,
The north, as a friend, maketh all againe cleare.

Autumn.

With temperate wind we be blessed of God,
With tempest we find, we are beat with his rod ;

All power, we know, to remain in his hand,
However wind blow, by sea or by land.

Though winds do rage, as winds were wood,
And cause spring tides, to raise great flood,
And lofty ships, leave anker in mud,
Bereaving many of life and of blood ;

Yet true it is, as cow chews cud,
And trees at spring, doo yeeld forth bud,
Except wind stands, as never it stood ;
It is an ill wind turnes none to good.

Of the Planets.

CHAP. XIV.

As huswives are teached, instead of a clocke,
How winter night passeth, by crowing of cocke
So, here by the planets, as farre as I dare,
Some lessons I leave, for the husbandmans share.

If day starre appeareth, day comfort is nie ;
If sunne be at south, it is noone by and by ;
If sunne be at westward, it setteth a noon ;
If sunne be at setting, the day is soon gon.

*Of the moone
changing.*

Moone changed, keepes closet, three daies like a queene,
Yet she in hir prime, will of any be seene ;
If great she appeareth, it showreth out ;
If small she appeareth, it signifieth drou.

At change or at full, come it late or else soone,
Maine sea is at highest, at midnight and noone ;
But yet in the creekes, it is later high flood,
Through farnesse of running, by reason as good.

Tide flowing is feared, for many a thing,
Great danger to such as be sicke it doth bring ;
Sea eb, by long ebbing, some respite doth give,
And sendeth good comfort, to such as shall live.

Septembers Abstract.

CHAP. XIV.

1 Now, enter John,
Old farmer is gon.

2 What champion useth,
That woodland refuseth.

3 Good farmer, now take,
Keepe still or forsake.

4 What helps revive,
The thriving to thrive.

- 5 Plough fence and store,
Nought else before,
- 6 By tits and such,
Some getteth much.
- 7 Horse strong and light,
Soone charges quite,
Light head and purse,
What lightnes worse.
- 8 Who goeth a borrowing,
Goeth a sorrowing,
Few lends but fooles,
Their working tooles.
- 9 Greene rie have some,
Yer Michelmas come.
- 10 Grant soile hir lust,
Sowe rie in the dust.
- 11 Cleane rie that sowes,
The better crop mowes.
- 12 Mix rie aright,
With wheat that is white.
- 13 See corne sowne in,
Too thicke nor too thin.
For want of seed,
Land yeeldeth weed.
- 14 With sling and bow,
Keepe corne from crow.
- 15 Trench hedge and forrowe,
That water may thorow,
Deepe dike saves much,
From drovers and such.
- *16 Amend marsh wall,
Crap holes and all.
- 17 Geld buls and rams,
Sew ponds, amend dams,
Sell webster thy wull,
Fruit gether, grapes pull.
For feare of drabs,
Go gather thy crabs.
- 18 Pluck fruit to last,
When Michell is past.
- 19 Forget it not,
Fruits brused will rot.
Light ladder and long,
Dooth tree least wrong.
Go gather with skill,
And gather that will.
- 20 Drive hive good conie,
For war or for honie.
No driving of hive,
Till yeares past five.
- 21 Good dwelling give bee,
Or hence goes she.
- 22 Put bore in stie,
For Hallontide nie.
- 23 With bore (good Cisse)
Let naught be amisse.
- 24 Barle hempe left greene,
Now plucke up cleane.
Drowne hempe as ye need,
Once had out his seed.
I praie thee, good Kit,
Browne hempe in a pit.
- 25 Of all the rest,
White hempe is best.
Let skilful be gotten,
Least hempe prove rotten.
- 26 Set strawberries, wife,
I love them for life.
- 27 Plant respe and rose,
And such as those.
- 28 Go gather up mast,
Yer time be past.
Mast fats up swine,
Mast kils up kine.
- 29 Let hogs be roong,
Both old and yong.

30 No mast upon oke,
No longer unyoke.
If hog do crie,
Give eare and eie.

31 Hogs haunting corne,
Maie not be borne.

32 Good neighbor thow,
Good custome allow.
No scaring with dog,
Whilst mast is for hog.

33 Get home with the brake,
To brew with and bake,
To cover the shed,
Drie over the hed,
To lie under cow,
To rot under mow,
To serve to burne,
For many a turne.

34 To sawpit draw,
Boord log to saw,
Let timber be haile,
Least profit do quaile.
Such bord and pale
Is readie sale.

35 Sawne slab let lie,
For stable and stie ;
Saw dust spread thicke,
Makes allie tricke.

36 Keepe safe thy fence,
Scarse breake hedge thence.
A drab and a knave,
Will prowle to have.

37 Marke wind and moone,
At midnight and noone.
Some rigs thy plow,
Some milks thy cow.

38 Red cur or blacke,
Few prowlers lacke.

39 Some steale, some pilch,
Some alwaies filch.
Marke losses with greefe,
Through prowling thiefe.

Thus endeth Septembers abstract,
agreeing with Septem. husbandry.

Other Short Remembrances.

Now, friend, as ye wish,
Go sever thy fish,
When friend shall come,
To be sure of some.

Thy ponds renew,
Put eeles in stew,
To live till Lent,
And then to be spent.

Set privy or prim,
Set bore like him.
Set gilflowers all,
That growes on the wall.

Set hearbs some more,
For winter store.
Sow seeds for pot,
For flowers sow not.

Thus ends Septembers short Remembrances.

Septembers Husbandry.

CHAP. XVII.

September blow soft,
Till fruit be in loft.

Forgotten month past,
Doo now at the last.

1 At Michelmas lightly, new farmer comes in,
New husbandry forced him new to begin ;
Old farmer stil taking the time to him given,
Makes August to last unto Michelmas even.

- 2 New farmer may enter (as champions say)
On all that is fallow, at Lent, Lady day;
In woodland old farmer, to that will not yeeld,
For loosing of pasture, and feed of his field.
- 3 Provide against Michelmas, bargaine to make,
For farne to give over, to keepe or to take;
In doing of either, let wit beare a stroke,
For buying or selling of a pig in a poke.
- 4 Good farne and wel stored, good housing and drie,
Good corne and good dairy, good market and nie,
Good shepherd, good tilman, good Jacke and good Gill,
Makes husband and huswife, their coffers to fill.
- 5 Let pasture be stored, and fensed about,
And tillage set forward, as needeth without;
Before ye do open your purse to begin,
With any thing doing, for fansie within.
- 6 No storing of pasture, with baggagely tit,
With ragged, and aged, and evill at hit;
Let carren and barren, be shifted away,
For best is the best, whatsoever ye pay.
- 7 Horse, oxen, plough, tumbrel, cart, waggon, and waine,
The lighter and stronger, the greater thy gaine;
The soile and the seed, with the sheafe and the purse,
The lighter in substance, for profit the wurse.
- 8 To borrow to day, and to-morrow to mis,
For lender or borrower, noiance it is;
Then have of thine owne, without lending unspilt,
What followeth needful, here learn if thou wilt.

Farne take or
give over.

Twelve good
properties.

Strong and
light.

A Digression to Husbandly Furniture.

- 1 BARNE locked, gofe ladder, short pitchforke and long,
Flaile, strawforke, and rake, with a fan that is strong;
Wing, cartnave, and bushel, pecke, strike, ready hand,
Get casting shovel, broome, and a sacke with a band.
- 2 A stable well planked, with a key and a locke,
Wals strongly well lined to beare off a knocke;
A racke and a manger, good litter and haie,
Sweet chaff and some provender every day.
- 3 A pitchforke, a dungforke, seeve, skip, and a bin;
A broome and a paile, to put water therein;
A handbarrow, wheelebarrow, shovel, and spade,
A currie combe, maine combe, and whipe for a jade.

Barne furni-
ture.

Stable furni-
ture.

4 A buttrice and pincers, a hammer and naile,
An apron and sizsers, for head and for taile;
Whole bridle and saddle, whitlether and nall,¹
With collars and barneis, for thiller and all.²

5 A pannel and wanty, packsaddle and ped,
With line to fetch litter, and helters for hed;
With crotches and pins, to hang trinkets thereon,
And stable fast chained, that nothing be gon.

Cart furniture:

6 Strong exle treed cart, that is clouted and shod,
Cart ladder and wimble, with perser and pod;
Wheele ladder for harvest, light pitchforke and tough,
Have whiplash wel knotted, and cartrope inough.

A coom is half
a quarter.

7 Then sacks, whereof every one holdeth a coome,
A pulling hooke handsome, for bushes and broome;
Light tumbrell, and doong crone, for easing sir wag,
Ovel, pikax, and mattocke, with bottle and bag.

Husbandry
towles.

8 A grindstone, a whetstone, a hatchet and bill,
With hammer and English naile, sorted with skill;
A frower of iron for cleaving of lath,
With rol for a sawpit, good husbandry hath.

9 A short saw, and long saw, to cut a two logs,
An axe and an ads, to make troffe for thy hogs;
A dovercourt beetle, and wedges with steele,
Strong lever to raise up the block from the wheele.

Plough furni-
ture.

10 Two ploughs and a plough chaine, two culters, three shares,
With ground clouts, and side clouts, for soile that so tares;
With oxbowes, and oxyokes, and other things mo,
For oxe teeme, and horse teeme, in plough for to go.

11 A plough beetle, plough staffe, to further the plough,
Great clod to asunder, that breaketh so rough;
A sled for a plough, and another for blocks,
For chimney in winterto burn up their docks.

12 Sedge collars for plough horse, for lightnes of necke,
Good seed, and good sower, and also seed pecke;
Strong oxen and horses, wel shod and wel clad,
Well meated and used for making thee sad.

Harvest tooles.

13 A barlie rake toothed with iron and steele,
Like pair of harrowes, and roller doth weele;
A sling for a mother, a bow for a boy,
A whip for a carter, is hoigh de la roy³.

¹ *Nal*, an awl.

² *Thiller*, the shaft horse.

³ *Hoigh de la Roy*. I do not know the derivation of this corrupted expression, which obviously refers to com-

- 14 A brush sith, and grasse sith, with rifle to stand,
A cradle for barlie, with rubstone and sand;
Sharpe sickle and weeding hooke, hay, forke, and rake,
Ameake for the pease, and to swing up the brake.
- 15 Short rakes for to gather up, barlie to bind,
And greater to rake up, such leavings behind:
A rake for to rake up, the fitches that lie,
A pike for to pike them up, handsome to drie.
- 16 A skuttle or skreine, to rid soile fro the corne,
And shearing sheeres readie, for sheepe to be shorne:
A forke and a hooke to be tampring in claie,
A lath hammer, a trowel, a hod or a traie.
- 17 Strong yoke for a hog, with a twitcher and rings,
With tar in a tarpot, for dangerous things:
A sheepe marke, a tar kettle, little or mitch,
Two pottles of farre, to a pottle of pitch.
- 18 Long ladder to hang, all along by the wall,
To reach for a need to the top of a hall:
Beame, scales, with the weights that be sealed and true,
Sharpe moulspare with barbs, that the moules do so rue.
- 19 Sharpe cutting spade, for the deviding of mow,
With skuppat and sckavell, the marshmen allow:
A sickle to cut with, a didall and crome,
For draining of ditches, that noies thee at home.
- 20 A clavestocke, a rabbet stocke, carpenters crave,
And seasoned timber, for pinwood to have.
A Jacke for to saw upon, fewel for fire,
For sparing of firewood, and sticks fro the mire.
- 21 Soles, fetters, and shackles, with horselocke and pad,
A cow house for winter, so meet to be had:
A stie for a bore, and a hogscote for hog,
A roost for thy hens, and a couch for thy dog.

Here endeth husbandlie furniture.

plete or royal equipment. The boy's bow and his mother's sling were to assail the crows in seed time, as we learn a little farther down. "In my time," says Bishop Latimer, "my poor father was diligent to teach me to shoote, as to learn me any other thing, and so I thinke other men did their children. He taught me how to draw, how to lay my body in my bow, and not to draw with strength of armes, as other nations doe, but with strength of the bodye. I had my bowes bought me, according to my age and strength. As I encreased in them, so my bowes were made bigger and bigger; for men never shoote well, except they be brought up in it."—*Fruitful Sermons*, 1584, fol. 69.

Sowing of rie.

9 Thresh seed, and to fanning, September doth crie,
Get plough to the field, and be sowing of rie:
Go harrow the ridges, yer ever ye strike,
Is one peece of husbandry, Suffolke doth like.

10 Sowe timely thy white wheat, sow rie in the dust,
Let seed have hir longing, let soile have hir lust:
Let rie be partaker of Michelmas spring,
To beare out the hardnes, that winter doth bring.

11 Some mixeth to miller, the rie with the wheat,
Tems lofe on his table, to have for to eate:
But sowe it not mixed, to grow so on land,
Least rie tarrie wheat, till it shed as it stand.

12 If soile do desire, to have rie with the wheat,
By growing together, for safety more great:
Let white wheate be tone, be it deere, be it cheape,
The sooner to ripe, for the sickle to reape.

13 Though beanes be in sowing, but scattered in,
Yet wheat, rie, and peason, I love not too thin:
Some barlie and dredge, with a plentiful hand,
Least weed stead of seed, overgroweth thy land.

14 No sooner a sowing, but out by and by,
With mother or boy, that alarum can cry:
And let them be armed, with sling or with bow,
To scare away pigeon, the rooke and the crow.

15 Seed sowne, draw a furrow, the water to draine,
And dike up such ends, as in harms do remaine:
For driving of cattell, or roving that way,
Which being prevented, ye hinder the pray.

Amend marsh
wales.

16 Saint Michel doth bid thee, amend the marsh wall,
The brecke and the crabhole, the foreland and all:
One noble in season, bestowed thereon,
May save thee a hundred, yer winter be gon.

Gelding of
rams.
Gathering of
fruit.

17 Now geld with the gelder, the ram and the bull,
Sew ponds, amend dams, and sell webster thy wull:
But fruit go and gather, but not in the deaw,
With crab and the walnut, for feare of a shrew.

18 The moone in the wane, gather fruit for to last,
But winter fruit gather, when Michel is past:
Though michers that love not, to buy nor to crave,
Make some gather sooner, else few for to have.

19 Fruit gathered too timely, wil tast of the wood,
Wil shrink and be bitter, and sildome prove good :
So fruit that is shaken, or beat off a tree,
With brusing in falling, soone faulty wil bee.

20 Now burne up the bees, that thou mindest to drive,
At Midsummer drive them, and save them alive :
Place hive in good ayre, set southly and warme,
And take in due season, wax, hony, and swarme.

Driving of
Bees.

21 Set hive on a planke, (not too low by the ground)
Where herbe with the flower, may compasse it round :
And boords to defend it, from north and northeast,
From showers and rubbish, from vermin and beast.

22 At Michelmas safely, go stie up thy bore,
Least straieng abroad, ye do see him no more :
The sooner the better, for Hollantide nie,
And better he brawneth, if hard he do lie.

23 Shift bore for ill aire as best ye do thinke,
And twice a day give him, fresh water and drinke :
And diligent Cisle, my dairy good wench,
Make clenly his cabin, for measling and stench.

24 Now plucke up thy hempe, and go beat out the seed,
And afterward water it, as ye have need :
But not in the river, where cattel should drinke,
For poisoning of them, and the people with stinke.

25 Hempe huswifely used, looks cleerelie and bright,
And selleth itselke, by the colour so white :
Some useth to water it but some do it not,
Be skilful in dooing, for feare it do rot.

Whitest hemp
best sold.

26 Wife into thy garden, and set me a plot,
With strawberie roots, of the best to be got :
Such growing abroad, among thorns in the wood,
Well chosen and picked, prove excellent good.

27 The barbery, respis, and goosebery too,
Looke now to be planted, as other things doo :
The goosebery, respis, and roses, all three,
With strawberries under them, trimly agree.

Gooseberries
and respis.

28 To gather some mast, it shall stand thee upon,
With servant and children, yer mast be all gon :
Some left among bushes, shall pleasure thy swine,
For feare of a mischief keepe acorns fro kine.

Gathering of
mast.

Yoking of
hogs.

39 For rooting of pasture, ring hog ye had need,
Which being well ringled, the better doth feed:
Though yoong with their elders, wil lightly keepe best
Yet spare not to ringle, both great and the rest.

Ringling of
hogs.

30 Yoke seldome thy swine, while shacktime doth last
For divers misfortunes, that happen too fast:
Or if ye do fansie, whole eare of the hog,
Give eare to ill neighbor, and eare to his dog.

31 Keepe hog I advise thee, from medow and corne,
For out alowd crying, that ere he was borne:
Such lawles so haunting, both often and long,
If dog set him chaunting, he doth thee no wrong.

32 Where love among neighbours, doth beare any stroke,
While shackle time indureth, men use not to yoke:
Yet surely ringling, is needfull and good,
Til frost do invite them, to brakes in the wood.

33 Get home with thy brakes, yer summer be gon,
For teddered cattel, to sit thereupon:
To cover thy hovell, to brew and to bake,
To lie in the bottome, where hovell ye make.

34 Now saw out thy timber, for boord and for pale,
To have it unshaken, and ready to sale:
Bestowe it and sticke it, and laie it aright,
To find it in March, to be ready in plight.

35 Save slab of thy timber for stable and stie,
For horsse and for hog, the more cleanlie to lie:
Save sawdust, and brickdust, and ashes so fine,
For alley to walke in, with neighbour of thine.

Hedge break-
ers.

36 Keepe safely and warely, thine uttermost fense,
With ope gap and break hedge, do seldome dispense.
Such runabout prowlers, by night and by day,
See punished justly, for prowling away.

Learne to
know Hew
prowler.

37 At noone if it bloweth, at night if it shine,
Out trudgeth Hew Makeshift, with hook and with line
Whiles Gillet his blouse, is a milking thy cow,
Sir Hew is arigging thy gate or thy plow.*

38 Such walke with a blacke, or a red little cur,
That open will quickly, if any thing stur:
When squatteth the master, or trudgeth awaie,
And after dog runneth, as fast as he maie.

* Stripping them of the iron.

- 39 Some prowleth for fewel, and some awaie rig,
Fat goose and the capon, ducke, hen, and the pig :
Some prowleth for acorns, to fat up their swine,
For corn and for apples, and all that is thine.

Thus ends Septembers husbandrie.

Octobers Abstract.

CHAP XVI.

- | | |
|---|--|
| 1 Lay drie up and round,
For barlie thy ground. | 10 One crop, and awaie,
Some contrie may saie. |
| 2 Too late doth kill,
Too soone is as ill. | 11 All gravell and sand,
Is not the best land.
A rottenlie mould,
Is land worth gold. |
| 3 Maids little and great,
Picke clean seed wheat.
Good ground dooth crave,
Choise seed to have.
Flailes lustlie thwack
Least plough seed lack. | 12 Why wheat is smitten,
Good lesson is written. |
| 4 Seed first go fetch,
For edish or etch,
Soile perfectlie know,
Yer edish ye sowe. | 13 The judgement of some,
How thistles do come. |
| 5 White wheat if ye please,
Sow now upon pease,
Sow first the best,
And then the rest. | 14 A judgement right,
Of land in plight.
Land all forlorne,
Not good for corne. |
| 6 Who soweth in raine,
Hath weed to his paine.
But worse shall be speede,
That soweth ill seed. | 15 Land barren doth beare,
Small straw, short eare. |
| 7 Now better than later,
Draw furrow for water.
Keepe crowes, good sonne,
See fencing be donne. | 16 Here maist thou reed,
For soile what seed. |
| 8 Ech soile no vaine,
For everie graine.
Though soile be but bad,
Some corne maie be had. | 17 Tis tride erie hower,
Best graine, most flower. |
| 9 Naught prove, naught crave,
Naught venter, naught have. | 18 Crosse corne much bran,
The baker doth ban. |
| | 19 What croppers be,
Here learne to see. |
| | 20 Few after crop much,
But noddies and such. |
| | 21 Some woodland may crake,
Three crops he maie take. |

22 First barlie, then pease,
Then wheat if ye please.

23 Two crops and awaie,
Must champion saie.

24 Where barlie did growe,
Laie wheat to sowe.
Yet better I thinke,
Sowe pease after drinke.
And then if ye please,
Sowe wheat after pease.

25 What champion knowes,
That custome showes.

26 First barlie yer rie,
Then pease by and by,
Then fallow for wheat,
Is husbandrie great.

27 A remedie sent,
Where pease lacke vent.
Fat pease fed swine,
For drover is fine.

28 Ech divers soile,
Hath divers toile.

29 Some countries use,
That some refuse.

30 For wheat ill land,
Where water doth stande,
Sowe pease or dredge,
Belowe in that redge.

31 Sowe acorns to prove,
That timber do love.

32 Sowe hastings now,
If land it allow.

33 Learne soone to get,
A good quick set.

34 For feare of the wurst,
Make fat awaie furst.

35 Fat that no more,
Ye keepe for store.

36 Hide carren in grave,
Lesse noiance to have.

37 Hog measled kill,
For Fleming that will:

38 With peasebolt and brake,
Some brew and bake.

39 Old corne worth gold,
So kept as it should.

40 Much profit is reapt,
By sloes well kept.

41 Keepe sloes upon bow,
For flix of thy cow.

42 Of verges be sure,
Poore cattell to cure.

Thus endeth Octobers abstract, agreeing
with Octobers husbandry.

Other short Remembrances.

Crs have an eie,
To bore in stie.
By malt ill kept,
Small profit is rept.

Friend ringle thy hog,
For feare of a dog.
Rie straw up stacke,
Least thacker ' do lacke.

Wheat straw drie save,
For cattell to have.
Wheat chaffe laie up drie,
In safetie to lie.

Make handsome a bin,
For chaffe to lie in.
(Seed thresht) thou shalt,
Thresh barlie to malt.

Cut bushes to hedge,
Fence meddow and redge.

Stampe crabs that maie,
For rotting awaie.
Make vergis and perrie,
Sowe kernell and berrie.

Now gather up fruit,
Of everie suit,
Marsh wall too slight,
Strength now, or good night.

Mend wals of mud,
For now it is good.

Where soile is of sand,
Quicke set out of hand.

To plots not full,
Ad bremble and hull,
For set no bar,
Whilst month hath an R.

Like note thou shalt,
For making of malt;
Brew now to last,
Till winter be past.

Thus ends Octobers short remembrances.

Octobers Husbandry.

CHAP. XVII.

October good blast,
To blow the hog mast.

Forgotten months past,
Doo now at the last.

- 1 Now lay up thy barlie land, drie as ye can,
When ever ye sow it, so looke for it than:
Get dailie aforehand, be never behind,
Least winter preventing, doo alter thy mind.
- 2 Who laieth up fallow, too soone or too wet,
With noiances manie, doth barlie beset;
For weed and the water so soketh and sucks,
That goodnes from either, it utterly plucks.
- 3 Greene rie in September, when timely thou hast,
October for wheat sowing, calleth as fast:
If weather will suffer, this counsel I give,
Leave sowing of wheat, before Hallowmas eve.
- 4 Where wheat upon edish, ye mind to bestowe,
Let that be the first of the wheat ye doo sowe:
He seemeth to hart it, and comfort to bring,
That giveth it comfort of Michelmas spring.
- 5 White wheat upon pease etch, doth grow as he would,
But fallow is best, if we did as we should:
Yet where, how, and when, ye intend to begin,
Let ever the finest be first sowen in.
- 6 Who soweth in rain, he shall reape it with teares,
Who soweth in harmes, he is ever in feares,

Wheat sowing.

Best wheat first
sowne.

Who soweth ill seed, or defraudeth his land,
Hath eie sore abrood, with a corsie at hand.

- 7 Seed husbandly sowne, water furrow thy ground,
That rain when it cometh, may run awaie round:
Then stir about, Nicoll, with arrowe and bowe,
Take penie for killing of everie cowe.

A Digression to the Usage of divers Countries, concerning Tillage.

- 8 Ech soile hath no liking of every graine,
Nor barlie and wheat is for everie vaine:
Yet knowe I no countrey so barren of soile,
But some kind of corne maie be gotten with toile.
- 9 In Branthom, where rie, but no barly did grow,
Good barlie I had, as a many did know:
Five seame of an aker, I truelie was paid,
For thirtie lode mucke, of ech aker so laid.
- 10 In Suffolke againe, whereas wheat never grew,
Good husbandry used, good wheatland I knew:
This proverbe, experience long agoe gave,
That nothing who practiseth, nothing shal have.
- 11 As gravell and sand, is for rie and not wheat,
Or yeeldeth hir burthen, to tone the more great:
So peason and barlie delight not in sand,
But rather in claie, or in rottener land.
- 12 Wheat sometime is steelie, or burnt as it growes,
For pride or for povertie, practise so knowes:
Too lustie of courage, for wheat doth not well,
Nor after sir peeler, he loveth to dwell:
- 13 Much wetnes, hog rooting, and land out of hart,
Makes thistles a number, forthwith to upstart.
If thistles so growing, prove lustie and long,
It signifieth land to be lustie and strong.
- 14 As land full of tilth, and in hartie good plight,
Yeelds blade to a length, and increaseth in might:
So crop upon crop, upon whose courage we doubt,
Yeelds blade for a brag, but it holdeth not out.
- 15 The straw and the eare, to have bignes and length,
Betokeneth land to be good, and in strength:
If eare be but short, and the straw be but small,
It signifieth barenes, and barren withall.

- 16 White wheat, or else red, red rivet or white,
Farre passeth all other, for land that is light:
White pollard or red, that so richly is set,
For land that is heavie, is best ye can get.
- 17 Maine wheat that is mixed with white and with red,
Is next to the best, in the market mans hed:
So Turkey or Purkey wheat many doo love,
Because it is flourie, as others above.
- 18 Gray wheat is the grosest, yet good for the claie,
Though worst for the market, as farmer may say:
Much like unto rie, be his properties found,
Coorse flower, much bran, and a peeler of ground.
- 19 Otes, rie, or else barlie, and wheat that is gray,
Brings land out of comfort, and soone to decay:
One after another, no comfort betweene,
Is crop upon crop, as will quickly be seene.
- 20 Still crop upon crop, many farmers doo take,
And reap little profit, for greedinesse sake.
Though breadcorne and drinkcorne, such croppers do stand,
Count peason or branke, as a comfort to land.
- 21 Good land that is severall, crops may have three,
In champion countrie, it may not so be:
Tone taketh his season, as commoners maie,
The tother with reason, maie otherwise saie.
- 22 Some useth at first, a good fallow to make,
To sowe thereon barlie, the better to take:
Next that to sowe pease, and of that to sowe wheat,
Then fallow againe, or lie laie for thy neat.
- 23 First rie and then barlie, the champion saies,
Or wheat before barlie, be champion waies:
But drinke before breadcorne, with Middlesex men,
Then laie on more compas, and fallow againe.
- 24 Where barlie ye sowe, after rie or else wheat,
If land be unlustie, the crop is not great:
So lose yee your cost, to your corsie and smart,
And land overburdened is clene out of hart.
- 25 Exceptions take, of the champions land,
From lieng along, from that at thy hand:
(Just by) ye may comfort, with compas at will,
Far off ye must comfort, with favour and skill.

Crop upon
crop.

- 26 Where rie or else wheat, either barlie ye sow,
Let codware be next, thereupon for to grow:
Thus having two crops, whereof codware is ton,
Thou hast the lesse need, to lay cost thereupon.
- 27 Some far fro the market, delight not in pease,
For that erie chapman, they seeme not to please:
If vent of the market-place, serve thee not well,
Set hogs up a fattening, to drover to sell.
- 28 Two crops of a fallow, inricheth the plough,
Though tone be of pease, it is land good enough:
One crop and a fallow, some soile will abide,
Where if ye go further, laie profite aside.
- 29 Where peason ye had, and a fallow thereon,
Some wheat ye may well, without doing thereupon:
New broken up land, or with water opprest,
Or over much duned, for wheat is not best.
- 30 Where water all winter annoieth too much,
Bestow not thy wheat upon land that is such:
But rather sowe otes, or else bullimong thare,
Gray peason or runcivals, fitches or tare.
- 31 Sowe acorns ye owners, that timber do love,
Sowe hawe and rie with them, the better to prove:
If cattel or conie maie enter to crop,
Yong oke is in danger of loosing his top.
- 32 Who pescods delighteth, to have with the furst,
If now he do sow them, I thinke it not wurst:
The greener thy peason, and warmer thy roome,
More lustie the laier, more plentie they come.
- 33 Go plow up or delve up, advised with skill,
The bredth of a ridge, and in length as ye will;
Where speedie quickset, for a fence ye will draw,
To sow in the seed of the bremble and haw.
- 34 Though plentie of acorns, the porkling to fat,
Not taken in season, may perish by that:
If ratling or swelling, get once in the throat,
Thou loseth thy porkling, a crowne to a goat.
- 35 What ever thing fat is, againe if it fall,
Thou ventrest the thing, and the fatnes withall:
The fatter the better, to sell or to kill,
But not to continue, make prooffe if ye will.

Sowing of
acorns.

A disease in fat
hogs.

- 36 What ever thing dieth, go burie or burne,
For tainting of ground, or a worser ill turne :
Such pestilent smell, of a carrenlie thing,
To cattell and people great perill may bring.
- 37 Thy measeled bacon, hog, sow, or thy bore,
Shut up for to heale, for infecting thy store ;
Or kill it for bacon, or souse it to sell,
For Flemming that loves it so daintily well.
- 38 With straw-whisp and peasebolt, with ferne and the brake,
For sparing of fewell, some brew and doo bake :
And heateth their copper, for seething of graines,
Good servant rewarded, refuseth no paines.
- 39 Good bread corne and drink corne, ful xx weeks kept,
Is better than new, that at harvest is rept :
But foistie the bread corne, and bowdeaten malt,
For health or for profit, find noisome thou shalt.
- 40 By the end of October, go gather up sloes,
Have thou in a readines plentie of those :
And keepe them in bedstraw, or still on the bow,
To stay both the flix of thyselpe and thy cow.
- 41 Seeth water, and plumpe therein plenty of sloes,
Mixe chalke that is dried, in powder with those :
Which so if ye give, with the water and chalke,
Thou makest the lax, fro thy cow away walke.
- 42 Be sure of vergis, (a gallon at the least,)
So good for the kitchen, so needful for beast :
It helpeth thy cattell, so feeble and faint,
If timelie such cattell with it thou acquaint.

Burieng of
dead cattell.

Old wheat bet-
ter than new.

A medicine for
the cow flix.

Thus endeth Octobers Husbandry.

Novembers Abstract.

CHAP XVIII.

- | | |
|--|--|
| 1 Let hog once fat,
Loose nothing of that.
When mast is gon,
Hog falleth anon;
Still fat up some,
Till Shrovetide come.
Now porke and souse,
Beares tacke in house. | 2 Put barlie to malting,
Laie flitches a salting.
Through follie too beastlie,
Much bacon is reastie. |
| | 3 Some winnow, some fan,
Some cast that can.
In casting provide,
For seed laie aside. |

- 4 Thresh barlie thou shalt,
For chapman to malt.
Else thresh no more,
But for thy store.
- 5 Til March thresh wheat,
But as ye do eat;
Least baker forsake it,
If foistines take it.
- 6 No chaffe in bin,
Makes horse looke thin.
- 7 Sowe hastings now,
That hastings allow.
- 8 They buie it full deere,
In winter that reare.
- 9 Few fowles, lesse swine,
Reere now friend mine.
- 10 What losse, what sturs,
Through ravening curs.
- 11 Make Martilmas beefe,
Deere meat is a theefe.
- 12 Set garlike and pease,
Saint Edmond to please.
- 13 When raine takes place,
To threshing apace.
- 14 Mad braine too rough,
Mars all at plough.
With flaile and whips,
Fat hen short skips.
- 15 Some threshing by taske,
Will steale and not aske.
Such threshers at night,
Walkes seldome home light.
Some corne away lag,
In bottle and bag.
Some steales for a jest,
Egs out of the nest.
- 16 Laie stouer up drie,
In order to lie.
- Poore bullocke doth crave,
Fresh straw to have.
- 17 Make weekelie up flower,
Though threshers do lower.
Laie graine in loft,
And turne it oft.
- 18 For mucke regard,
Make cleane foule yard.
Lay straw to rot,
In watrie plot.
- 19 Hedlond up plow,
For compas inow.
- 20 For herbes good store,
Trench garden more.
- 21 At midnight trie,
Foule privies to fie.
- 22 Rid chimney of soot,
From top to the foot.
- 23 In stable put now,
Thy horses for plow.
- 24 Good horsekeeper will
Laie mucke upon hill.
- 25 Cut molehills that stand,
So thicke upon land.
- Thus endeth Novembers Abstract, agreeing
with Novembers Husbandry.
- Other short Remembrances.*
- GET pole boy mine,
Beat hawes to swine.
Drive hog to the wood,
Brake roots be good.
For mischeefe that fals,
Looke well to marsh wals.
Drie laier get neat,
And plentie of meat.
- Curst cattel that nurteth,
Poore vennell soone hurteth.

Good neighbour mine,
Ring well thy swine.

In frost keepe dog,
From hunting of hog.

Such winter may serve,
Hog ringled will sterve.

Heere ends Novembers short Remem-
brances.

Novembers Husbandry.

CHAP. XIX.

November take flaile,
Let ship no more saile.

Forgotten month past,
Doo now at the last.

- 1 AT Hallontide, slaughter time entereth in,
And then doth the husbandmans feasting begin,
From thence unto Shroftide, kil now and then some,
Their offal for houshold the better wil come.
- 2 Thy dredge and thy barlie, go thresh out to malt,
Let maltster be cunning, else lose it thou shalt:
The increase of a seame, is a bushel for store,
Bad else is the barlie, or huswife much more.
- 3 Some useth to winnow, some useth to fan,
Some useth to cast it as cleane as they can:
For seed go and cast it, for malting not so,
But get out the cockle, and then let it go.
- 4 Thresh barlie as yet, but as need shall require,
Fresh threshed for stour, thy cattel desire:
And therefore that threshing, forbear as ye may,
Till Candlemas comming, for sparing of hay.
- 5 Such wheat as ye keepe, for the baker to buie,
Unthreshed til March, in the sheafe let it lie:
Least foistines take it, if sooner ye thresh it,
Although by oft turning ye seeme to refresh it.
- 6 Save chaffe of the barlie, of wheat and of rie,
From fethers and foistines, where it doth lie:
Which mixed with corne, being sifted of dust,
Go give to thy cattel, when serve them ye must.
- 7 Greene peason or hastings, at Hollantide sowe,
In hartie good soile, he requireth to grow:
Gray peason or runcivals, checerly to stand,
At Candlemas sow, with a plentiful hand.
- 8 Leave latewardly rearing, keepe now no more swine,
But such as thou maist, with the offal of thine;

Threshing of
barlie.

Threshing of
wheat.

Chaffe of corne.

Except ye have wherewith to fat them away,
The fewer thou keepest, keepe better thou may.

9 To reare up much pultrie, and want the barne doore,
Is naught for the pulter, and worse for the poore:
So now to keepe hogs, and to sterve them for meat,
Is as to keepe dogs for to baule in the streat.

10 As cat a good mouser, is needfull in house,
Because for her commons she killeth the mouse:
So ravening curs, as a meany do keepe,
Makes maister want meat, and his dog to kill sheepe.

Martilmas
beefe.

11 For Easter at Martilmas, hang up a beefe,
For stall fed and pease fed, play pickpurse the theefe:
With that and the like, yer grasse beefe come in,
Thy folk shall looke cheereely when others looke thin.

Set garlike and
beanes.

12 Set garlike and beanes, at S. Edmond the king,
The moone in the wane, thereon hangeth a thing:
The increase of a pottle; (wel proved of some,)
Shall pleasure thy houshold yer pescod time come.

13 When rain is a let, to thy doings abroad,
Set threshers a threshing, to lay on good lode:
Thresh cleane ye must bid them, though lesser they yarne,
And looking to thrive, have an eie to thy barne.

14 Take heed to thy man in his fury and heat,
With ploughstaffe and whipstocke, for maiming thy neat,
To thresher for hurting of cow with his flaile,
Or making thy hen to play tapple up taile.^x

Corne steale.

15 Some pilfering thresher wil walke with a staffe,
Wil carry home corne as it is in the chaffe;
And some in his bottle of leather so great,
Wil carry home daily, both barly and wheat.

16 If houseroome will serve thee, lay stouer up drie,
And every sort by it selfe for to lie:
Or stacke it for litter, if roome be too poore,
And thatch out the residue, noieng the doore.

17 Cause weekelie thy thresher to make up his flower,
Though slothful and pilferer thereat do lower:
Take tub for a season, take sacke for a shift;
Yet garner for graine is the better for thrift.

^x From these cautions it would seem, that the cattle and poultry were kept in or near the barn.

- 18 All maner of straw that is scattered in yard,
Good husbandly husbands have daily regard,
In pit full of water the same to bestow,
Where lying to rot, thereof profit may grow.
- 19 Now plough up thy headlond, or delve it with spade,
Where otherwise, profit but little is made;
And cast it up high, upon hillockes to stand,
That winter may rot it, to compasse thy land.
- 20 If garden require it now trench it ye may,
One trench not a yard, from another go laie;
Which being wel filled with mucke by and by,
Go cover with mould, for a season to lie.
- 21 Foule privies are now to be clensed and fide,
Let night be appointed, such baggage to hide;
Which buried in garden, in trenches alowe,
Shall make verie many things better to growe.
- 22 The chimney all sooty, would now be made cleane,
For feare of mischances, too oftentimes seene:
Old chimney and sooty, if fier once take,
By burning and breaking, soone mischief may make.
- 23 When ploughing is ended, and pasture not great,
Then stable thy horsse, and tend them with meat;
Let season be drie when ye take them to house,
For danger of nits, or for feare of a louse.
- 24 Lay compasse up handsomlie, round on a hill,
To walke in thy yard at thy pleasure and will:
More compasse it maketh, and handsome the plot,
If horsekeeper daily forgetteth it not.
- 25 Make hillocks of molehils, in field throughout,
And so to remaine, till the yeere go about:
Make also the like, whereas plots be too hie,
Al winter a rotting, for compas to lie.

Trenching of
gardens.

Saving of
dung.

Thus endeth Novembers Husbandrie.

Decembers Abstract.

CHAP. XX.

- | | |
|---|--|
| 1 No season to hedge,
Get beetle and wedge.
Cleave logs now all,
For kitchen and hall. | 2 Dul working tooles,
Soone courage cooles. |
|---|--|

- 3 Leave off tittle tattle,
Go serve your cattle.
Serve yong poore elves,
Alone by themselves.
 - 4 Warne harth for neat,
Worth halfe their meat.
The elder that nurtuth,
The yonger soone hurteth.
 - 5 House cow that is old,
While winter doth hold.
 - 6 But once in a daie,
To drinke and to plaie.
 - 7 Get trustie to serve,
Least cattel do sterve,
And such as indeed,
May helpe at an need.
 - 8 Observe this lawe,
In serving out strawe.
 - 9 In walking about,
Good forke spie out.
 - 10 At ful and at change,
Spring tides are strange.
If doubt ye fray,
Drive cattel away.
 - 11 Danke ling forgot,
Will quickly rot.
 - 12 Here learne and try,
To turne it and drie.
 - 13 Now stocks remove,
That orchards love.
 - 14 Set stocks to growe,
Too thicke nor too low.
Set now as they come,
Both cheerie and plome.
 - 15 Sheepe, hog, and ill beast
Bids stocke to ill feast.
 - 16 At Christmas is good,
To let thy horse blood.
 - 17 Marke here what rable,
Of evils in stable.
 - 18 Mixe wel (old gaffe)
Horse corne with chaffe.
Let Jacke nor Bill
Fetch corne at will.
 - 19 Some countries gift,
To make hard shift.
Some cattle wel fare,
With fitches and tare.
Fitches and tares,
Be Norfolk wares.
 - 20 Tares threshed with skill,
Bestow as ye will.
 - 21 Hide straberries, wife,
To save their life.
 - 22 Knot border at all,
Now cover ye shall.
 - 23 Helpe bees sweet conie,
With liquor and honie.
 - 24 Get campers a ball,
To campe there withall.
- Thus endeth Decembers Abstract,
agreeing with Decembers Hus-
bandrie.
- Other short Remembrances.*
- Let Christmas spie,
Yeard cleane to lie.
No labour no sweat,
Go labour for heat.
- Feed, doves but kill not,
If stroie them ye will not.
Fat hog (yer ye kill it)
Or else ye do spill it.
- Put oxe in stall,
Yer oxe do fall.

Who seetheth hir graines,
Hath profit for paines.

Il bread and ill drinke,
Makes many ill thinke.

Rid garden of mallow,
Plant willow and sallow.

Both meat and cost,
Ill dressed halfe lost.

Let bore life render,
See brawne sod tender.

Who hath therewithall,
May cheere when he shall,
But charged man
Must cheere as he can.

For wife fruit bie,
For Christmas pie.

Thus endeth Decembers short Remembrances.

Decembers husbandry.

CHAP. XXI.

O dirtie December,
For Christmas remember.

Forgotten month past,
Doo now at the last.

1 WHEN frost will not suffer, to dike and to hedge,
Then get thee a heat with thy beetle and wedge
Once Hallomas come, and a fire in the hall,
Such slivers do well, for to lie by the wall,

Beetle and
wedges.

2 Get grindstone and whetstone, for toole that is dull,
Or often be letted, and fret bellie full:
A wheelebarrow also, be readie to have,
At hand of thy servant, thy compasse to save.*

Grinding stone
and whetstone.

3 Give cattel their fodder, in plot drie and warme,
And count them for miring, or other like harme:
Yong coltes with thy vennels, together go serve,
Least lurched by others, they happen to sterve.

4 The racke is commended, for saving of dong,
To set as the old cannot mischiefe the yong:
In tempest (the wind being northly or east,)
Warne harth under hedge, is a succour to beast.

5 The housing of cattell, while winter doth hold,
Is good for al such as are feeble and old:
It saveth much compass, and many a sleepe,
And spareth the pasture for walke of thy sheepe.

Housing of
cattel.

6 For charges so little, much quiet is won,
If strongly and handsomely al things be don:
But use to untackle them, once in a daie,
To rub and to licke them, to drinke and to plaie.

* Compost.

- 7 Get trustie to tend them, not lubberlie squire,
That al the day long hath his nose at the fire:
Nor trust unto children, poore cattell to feed,
But such as be able to helpe at a need.
- 8 Serve riestrawe out first, then wheat strawe and pease,
Then ote strawe and barlie, then haie if ye please:
But serve them with haie, while the straw stouer last,
Then love they no straw, they had rather to fast.
- 9 Yokes, forkes, and such other, let bailie spie out,
And gather the same as he walketh about:
And after at leasure, let this be his hier,
To beath them and trim them, at home by the fier.
- 10 As wel at the ful of the moone as the change,
Sea rages in winter, be sudenly strange:
Then looke to thy marshes, if doubt be to fray,
For feare of (*ne forte*) have cattel awaie.
- 11 Both salt-fish and ling-fish (if any ye have)
Through shifting and drying, from rotting go save:
Least winter with moistnes do make it relent,
And put it in hazard before it be spent.
- 12 Broome fagot is best, to drie haberdin on,
Laie boord upon ladder, if faggots be gon:
For breaking (in turning) have verie good eie,
And blame not the wind, so the weather be drie.
- 13 Good fruit and good plentie, doth well in the loft,
Then make thee an orchard, and cherish it oft,
For plant or for stocke, laie aforehand to cast,
But set or remove it yer Christmasse be past.
- 14 Set one fro another, ful fortie foote wide,
To stand as he stood, is a part of his pride:
More faire, more worthie, of cost to remove,
More steadie ye set it, more likelie to prove.
- 15 To teach and unteach, in a schoole is unmeet,
To doo and undoo, to the purse is unsweet:
Then orchard or hopyard, so trimmed with cost,
Should not thorough follie, be spoiled and lost.
- 16 Yer Christmas be passed, let horse be let blood,
For many a purpose it dooth them much good:
The day of S. Steven, old fathers did use,
If that do mislike thee, some other day chuse.

Forks and
yokes.

How to use
ling and ha-
berdin.

An orchard
point.

Letting horse
blood.

- 17 Looke wel to thy horses, in stable thou must,
That haie be not foistie, nor chaffe full of dust :
Nor stone in their provender, feather nor clots,
Nor fed with green peason, for breeding of bots.
- 18 Some horsekeeper lasheth out provender so,
Some Gillian spendall, so often doth go :
For hogs meat, and hens meat, for that and for this,
That corne loft is emptied, yer chapman hath his.
- 19 Some countries are pinched, of medowes for hay,
Yet ease it with fitches, as well as they may :
Which inned and threshed, and husbandly dight,
Keepes labouring cattle in verie good plight.
- 20 In threshing out fitches, one point I wil shew,
First thresh out for seed, of the fitches a few :
Thresh few for thy plow horse, thresh cleane for thy cow,
This order in Norfolke, good husbands allow.
- 21 If frost doo continue, take this for a law,
The strawberries looke, to be covered with straw :
Layd overlie trim, uppon crotches and bowes,
And after uncovered as weather allowes.
- 22 The gilliflower also, the skilfull do know,
Doth looke to be covered, in frost and in snow :
The knot and the border, and rosemary ga,
Do crave the like succour, for dying away.
- 23 Go looke to thy bees, if thy hive be too light,
Set water and honie, with rosemary dight :
Which set in a dish, full of sticks in the hive,
From danger of famine, ye save them alive.
- 24 In medow or pasture (to grow the more fine)
Let campers be camping, in any of thine :
Which if ye do suffer, when low is the spring,
You gaine to your selfe a commodious thing.

Breeding
of the bots.

How to pre-
serve bees.

Thus endeth Decembers Husbandrie.

A Digression to Hospitality.

CHAP. XXII.

LEAVE husbandry sleeping, a while ye must do,
To learne of housekeeping a lesson or two.
What ever is sent thee, by labour and paine,
A time there is lent thee, to rendrit againe.

Although ye defend it, unspent for to be,
 Another shall spend it, no thanke unto thee,
 However we clime, to accomplish the mind,
 We have but a time, thereof profit to find.

*A Description of Time, and the Yeare.**

CHAP. XXIII.

OF God to thy doings, a time there is sent,
 Which endeth with time, that in dooing is spent :

*The Shepherd's Kalender gives us the Commodities of the xii monethes in the yeare, with the xii ages of man.

JANUARY.

The first moneth is January. The child is without might, untill he be six yeares old he cannot help himselfe.

FEBRUARY.

The sixt yeare, that is, as the first yeare of the springing of al floweres, and so the child till xii year groweth in knowledge and learning, and to do as he is taught.

MARCH.

March is the budding time, and in that six yeares of March, the child waxeth big, and apt to do service, and learn science from twelve to sixteen, such as is shewn him.

APRIL.

April is the springing time of flowers, and in that six yeares he groweth to mans estate in height and bredth, and waxeth wise and bold, but then beware of sensuality, for he is xxiii.

MAYE.

Maie is the season, that flowers bin spread, and bie then in their vertue with sweet odours. In these six yeares he is in his most strength, but then let him gather good maners be time, for if he tarry past that age, it is a hap, if ever he take them, for then he is xxx yeares.

JUNE.

In June, he beginneth to close his minde, then waxeth he ripe, for then he is xxxiv yeares.

JULY.

In July he is xlii, and begins a little to decline, and seeleth himself not so prosperous as he was.

AUGUST.

In August he is xlvi, and then he goeth not so hestely as he did, but studies how to gather, to find him in his old age, to live more easily.

SEPTEMBER.

In September he is liii yeares, he then purveyeth against winter, to cherishe himselfe withal, and keepe neere together the goods he got in his youth.

OCTOBER.

Then is a man lx years ful ; if he have ought he gladdeth, and if he have nought he weepeth.

NOVEMBER.

Then is a man lxvi ; he stoopeth, and goeth softly, and looseth al his beauty and fairenesse.

DECEMBER.

In December is a man lxxii years ; he had rather have a warm fire than a faire lady ; and after this age he goeth into decrepit, to waxe a child again, and cannot welde himselfe, and then yong folkes be weary of his company ; and but if he have much goodes, he beth full evil taken heed of.

For time is it selfe, but a time for a time,
Forgotten ful soone, as a tune of a chime.

In spring time we reare, we sow and we plant,
In summer get vittels, least after we want:
In harvest we carry in corne, and the fruit,
In winter to spend, as we need of ech suit.

The yeare I compare, as I find for a truth,
The spring unto childhood, the summer to youth:
The harvest to manhood, the winter to age,
Al quickly forgot, as a plaie on the stage.

Time past is forgotten, yer men be aware,
Time present is thought on with wonderfull care,
Time commaing is feared, and therefore we save,
Yet oft yer it come, we be gone to the grave.

A Description of Life and Riches.

CHAP. XXIV.

WHO living, but dailie descerne it he may,
How life as a shadow, doth vanish away:
And nothing to count on, so sure to trust,
As sure of death, and to turne to dust.

The lands and the riches, that here we possesse,
Be none of our owne, if a God we professe:
But lent us of him: as his talent of gold,
Which being demanded, who can it withhold?

God maketh no writing, that justly doth say,
How long we shal have it, a yeare or a day:
But leave it we must (how soever we leeve,) Atrop or
Death.
When Atrop shal plucke us from hence by the sleeve.

To death we must stoope, be we hie be we low,
But how and how suddenly, few be that know:
What carrie we then, but a sheet to the grave,
To cover this carcase, of al that we have?

A Description of Housekeeping.

CHAP. XXV.

WHAT then of this talent, while here we remaine,
But study to yeeld it, to God with a gaine,
And that shall we doo, if we doo it not hid,
But use and bestow it, as Christ doth us bid.

Tracts during the Reign of King James.

What good to get riches, by breaking of sleepe,
 But having the same, a good house for to keepe,
 Not only to bring a good fame to thy doore,
 But also the praier to win of the poore.

Of all other doings, house-keeping is cheefe,
 For daily it helpeth the poore with reliefe:
 The neighbor, the stranger, and all that have need,
 Which causeth thy doings the better to speed.

Though harken to this, we should ever among,
 Yet cheefely at Christmas, of al the yeare long:
 Good cause of that use, may appeare by the name,
 Though niggardly niggards do kicke at the same.

A Description of the Feast of the Birth of Christ, commonly called Christmasse.

CHAP. XXVI.

Of Christ cometh Christmas, the name with the feast,
 A time ful of joy to the greatest and least:
 At Christmas was Christ our Saviour borne,
 The world through sinne, altogether forlorne.

At Christmas the daies do begin to take length,
 Of Christ doth religion chiefly take strength:
 As Christmas is onely a figure or trope,
 So onely is Christ the strength of our hope.

At Christmas we banket, the rich with the poore,
 Who then but the miser, but openeth his doore:
 At Christmas of Christ, many carols we sing,
 And give many gifts, in the joy of that king.

At Christmas in Christ, we rejoyce and be glad,
 As onely of whome, our comfort is had:
 At Christmas we joy, altogether with mirth
 For his sake that joyed us al with his birth.

A Description of apt Time to spend.

CHAP. XXVII.

LET such (so fantastickall) liking not this,
 Nor any thing honest, that ancient is:
 Give place to the time, that so meet w do seee,
 Appointed of God, as it seemeth to be.

At Christmas good husbands, have come on the ground,
In barne and in sollar, worth many a pound :
With plenty of other things, cattel and sheepe,
Al sent them no doubt, good houses to keepe.

At Christmas the hardnes of winter doth rage,
A griper of all things, and specially age :
Then lightly poore people, the yong with the old,
Be sorest oppressed with hunger and cold.

At Christmas by labor, is little to get :
That wanting, the poorest in danger are set,
What season then better, of all the whole yeare,
Thy needy poore neighbor to comfort and cheere?

Against fantastical Scruplenesse.

CHAP. XXVIII.

At this time and that time, some make a great matter :
Some help not but hinder, the poore with their clatter,
Take custome from feasting, what commeth then last :
Where one hath a dinner, a hundred shall fast.

To dog in the manger, some liken I could,
That hay will eate none, nor let other that would :
Some scarce in a yeare, give a dinner or two,
Nor well can abide, any other to do.

Play thou the good fellow, seeke none to misdeeme,
Disdaine not the honest, though merry they seeme ;
For oftentimes seene, no more very a knave,
Then he that doth counterfet, most to be grave.

Christmas husbandly Fare.

CHAP. XXIX.

Good husband and huswife, now chiefly be glad,
Things handsome to have, as they ought to be had :
They both provide, against Christmas do come,
To welcome good neighbor, good cheere to have some.

Good bread and good drinke, a good fier in the hal,
Brawne pudding and souse, and good mustard withall :
Beefe, mutton and porke, shread pies of the best,
Pig, veale, goose and capon, and turkey well drest,
Cheese, apples and nuts, jollie carols to heare,
As then in the country is counted good cheere.

What cost to good husband, is any of this?
 Good houshold provision, onely it is:
 Of other the like, I leave out a menie,
 That costeth the husbandman never a penie.

A Christmas Carol of the Birth of Christ, upon the Tune of King Salomon.

CHAP. XXX.

- 1 WAS not Christ our Saviour,
 Sent to us from God above,
 Not for our good behaviour,
 But only of his mercie and love.
 If this be true as true it is,
 Truly indeed:
 Great thanks to God to yeeld for this,
 Then had weneed.
- 2 This did our God for very troth,
 To traine to him the soule of man,
 And justly to performe the oth:
 To Sara and to Abraham than,
 That through his seed all nations should,
 Most blessed be:
 As in due time performe he would,
 As now we see.
- 3 Which wondrously is brought to pass,
 And in our sight already done,
 By sending as his promise was
 To comfort us his onely sonne,
 Even Christ (I meane) that virgins child,
 In Bethlem borne:
 That lambe of God, that prophet mild,
 With crowned thorne.
- 4 Such was his love to save us all,
 From danger of the curse of God,
 That we stood in by Adams fall,
 And by our owne deserved rod,
 That through his bloud and holy name,
 Who so beleeves,
 And flie from sinne and abhor the same,
 Free mercie he gives.
- 5 For these glad newes this feast doth bring
 To God the Sonne and Holy Ghost,
 Let man give thanks, rejoyce and sing:
 From world to world, from coast to coast,