

	<b>Xenophons trea- tise of house- holde.</b>	
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	<p style="text-align: center;"><b>To the reder.</b></p> <p><b>This boke of householde, full of high wysedome, written by the noble philosopher Xenophon, the scholer of Socrates, the whiche for his sweete eloquēce, and incredible facilitie, was furnamed Musa Attica, that is to say, the fonge of Athenes: is ryght counnynly trāslated out of the greke tonge into Engliffhe, by Gentian Heruet at the defyre of mayster Geffrey Pole, whiche boke for the welthe of this realme, I deme very profitable to be red.</b></p> <p style="text-align: center;">&lt;A.i.v&gt;</p>	
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	Xenophons treatise of householde.	
5	I	Harde vpon a time the wife Socrates cōmune of the or- dryng of an house, speakyng to one Critobulus, after this maner. Tel me Critobulus, is 10 the ordryng of an house, the name of a science, lyke wife as phifike is, and mafons and carpenters crafte? fo me thynketh, sayde Critobulus. Whether 15 than may we tell, what is the duetie, and the propre office of the ordryng of an house, like wife as we can tel of other crafts and sciences? Me thynketh, sayde Critobulus, it longeth to a good husbände and a good 20 order of an house, to guyde wel and order his owne house. But yet said So. If one dyd put him in trust, and charge him to order his house, could not be order it as well as his owne if he would? For be that hath a 25 carpenters craft wel, he can worke afwel for an other as he can for hym selfe, and may not a good husband, wel expert in the or- dering of an house too likewise? Me
	A.ij.<r.>	thinketh

	<b>Xenophon</b>	
30	thinketh yes, good Socrates. Than a man, sayde Socrates, that is wel fene in that science, though he haue no substaunce, nor no goodes hym selfe, may get his liuing,	
35	and haue good wages, if he wyl order an other mans house, as wel as he that buildeth an house. In good faythe, sayde Critobulus he were worthy to haue very good wages if he could take an other mā's house	
40	in hand, and do euery thyng, that belōgeth to it, and make the hous better in goodes and in substaunce. But what do we meane by the house, whether is it nothing els but the bare house, or whether all maner of things that a man hath out of the house,	
45	be belonging to the hous? Me thynketh, faide Critobulus that although that that a man hath, be not within the towne, where he dwelleth, but in the countrey, or any where els, that all doth belonge to the hous, what	
50	so euer a man hath. And is there not some men, that haue enemies? Yes mary, and a great meiny to. And shal we say, that their enmies be their goodes or substance? By my feyth it were a mery ieste, if he that hath	
55	caused vs to haue mo enmyes thā we had, wold haue a rewarde, for it befylde, for by cause we haue iuged a mans house, and that that a man hath, to be al one. Ye but I do	
	<A.ii.v.>	not

	of houfeholde.	3	
60	not accompte that amonge a mans fubftance and goodes, that is nought and hurtful vn- to him, but that that is not good and profitable.		
65	Than, as farre as I fe, ye cal that a mans goodes a fubftaunce that is profi- table vnto him? Ye mary do I, and fuche thinges as he hurtful, I cal them damages and not goodes. And what if a man bye a horfe, that he can not ryde, but fall downe from his backe, and foo do hym felfe a dy- 70 pplefure, is not that horfe his goodes? No by my faye, feeing thofe things be goodes that be good. Nor that ground then fhall not be called goodes unto a mā, the which occupieth it fo, that he hath damage by it.		
75	Nor the grounde fhall not be called goodes, if where that a man fhoulde be founde and norifhed by it he dyeth for hungre. Than it fareth lyke wyfe by fhepe. If a man hath any damage, by the reafon that he can not 80 guyde them, nor order them as he fhulde, the fhepe fhall not be goodes unto hym? Me thynketh no. Than, as farre as it femeth by you, ye call thofe thynges goodes, that be profitable, and thofe thynges that 85 be hurtefull be no goodes? fo me thyn- keth. Than one felfe thyng fhall be called goodes vnto him that cā vfe it as he fhuld, and to hym that can not, it fhallbe no goodes:		
	A.iiij.<r.>	lyk	

	<b>Xenophon</b>	
90	lyke wife as recorders be goodes vnto him, that can plaie on them some what according: but vnto him that can not, they be no other	
95	wife good than ftones, that be vnprofitable, excepte a man do felle them. And so lyke wife by the recorders, if we fel them they be good: but if we kepe them and can not occu- pie them, they be no goodes. We must nedes to agree in this tale, feinge we haue sayd a- fore, that those thinges, that be pfitable be	
100	goodes. For the recorders, as lōge as we kepe them unfolde, they be no goodes, for they do us no good: but if they be fold, they be goodes. Ye mary laid Socrates, if one haue the wit to fel them wel. But if one	
105	do felle them, that cannot order him felfe, euen whan they be al redy fold, they be no goodes, according to your tale. Me thiketh ye say fyr So. that, nor yet money no- ther is goodes, except a man can vse it. So	
110	me thinketh, ye haue granted al redy, that those thynges be called goodes, that a man getteth any profite by. But if a man dyd bestowe his money upon an harlot, and that by the reason of dayly conuersation with her,	
115	his body were the weker, his soule the worfe disposfed, and his houle the worfe kepte and ordered, how shuld money be profitable vnto hym? It can not be in no case, except	
	<A.iii.v.>	para-

	of houſeholde.	4	
120	paraduēture we wil call our goodes a poiſon, the which whan a man doth eate of it, hit bringeth hym out of his witte. But as for money, frend Critobulus, if a man can not vſe it, as he ſhulde, let him caſt it away farre		
125	from hym. For it is nother profitable unto hym, nor may be called goodes. But as for frendes, if a man can vſe them, ſo that he get ſome profite of them, what ſhal we ſay that they be? Goodes forfooth, ſayd Crito. and moche		
130	more than ſhepe or oxen, ſeinge they be a gret deale more profitable. Than, accordinge to your tale, our enmies like wyfe be goodes vnto him, that can get profite by them. So me thinketh. And it is a point thā of a good		
135	huſbād, and a good ordrer of an houſe, to haue a waye, to vſe his enemies foo, that he may get ſome profit by them. In any caſe. For ye ſee wel inoughe, good Crito. howe		
140	many mean mens houſes, and howe many lordes and kingis dominions haue ben increaſed and amplified by the reaſon of warre. Forfooth fyr So. me thynketh ye haue		
145	very wel ſpoken in this matter, but what thinke you by this, whan that we ſe that ſom men, whiche haue ſciences, good wages, and good properties, wherby they might make their houſes the better, if they wolde put thē ſelf to it: yet we may wel ſe and perceiue, they		
	A.iiij.<r.>	woll	

	<b>Xenophon</b>	
150	woll not do it. And therefore we fe, that the sciēces and good propreties, that they haue, auayle them nothyng: whether than fhall thofe sciences, that they haue, be accompted for their goodes and fubftance, or for fom- what els? Yea faid Socrates, me thynketh,	
155	ye meane that by bond men, and by fome vile perfons. No by my feyth I: but I fpeake of fome of them, that be honest mens fonnes and gentilmennes to, the whiche I fe, that fom of them, that be experte bothe	
200	in thofe things, that longe to warre, and alfo to peace, yet they woll not put them felfes to none of them. and me thinketh, they fhould be in a better cafe if they were bounde men. For I fuppofe, that they do not that	
205	that they fhuld,for bycaufe they lacke mai- fters to putte them to it. Howe canne that ftande, fayde Socrates, that they haue no maifters, whan that they defiring to lyue in welthe and felicite, and mynded to do that	
210	that wolde be for their profyt: their lordes and fuperiours do let them, that they fhall not do it? And what be they faid Crito- bulus that be inuifible and yet order them thus? Nay they be not all foo inuifible, no,	
215	Iwis they be clere inoughe to euery mans fight. And ye knowe well your felfe, they be moſte vngratious and moſte myſcheuous	
	<A.iiij.v.>	of all,



	of houſeholde.	5
220	of all, if ſlouthfulneſ, ſluggardiſe, lacke of ſtomacke and quickeneſ, lacke of takynge hede, and alſo negligence may be taken for vngratiouſneſ. And beſyde theſe there be other deceitfull ladies, the whiche do come in vnder the colour and name of pleaſures, playenge at dice and cardes, Unproſytable triflynge and kepynge company with vn-	
225	runken, the whiche in runken of tyme do ſhewe playnlye vnto theyr runken , by them deceiued, that amonge pleaſures, there is ſomme wo and ſome forowe myngled.	
230	Theſe ladies kepe them ſo in ſeruage and runken , that they can not be ſuffred to do nothyng, that is for theyr profite. Ye but there be ſome other, good Socrates, the which haue no ſuch, to let them from their buſines, but rather applye them ſelfes well	
235	fauordly to their buſines, and ſeke and imagin al the run poſſible to get them good with al: yet they do ſtroye them ſelfes, miniſhe their liuelode, & deſtroy their houſes:	
240	And as runken g to fynde any remedye, they be at theyr wyttes endes. And they alſo, ſayd Socrates, be lyke wyſe bounde men, as other be, and haue ouer them very fore and cruell felowes to theyr maiſters.	
245	ſome of them be in the runken of glotony, ſome of licorouſneſ, ſome of drunken-	
	A.v.<r.>	neſ,

	<b>Xenophon</b>	
250	nes, some of vayne pride, and costly vayne glorye, the whiche kepe their subiectes fo fore in seruitude and bondage, that as longe as they se them yonge and lustie, and able to worke, they make them to brynge them all that euer they can gette, to bestowe it vpon theyr lustis and pleasures. But whan they perceyue, they be so old, that they can not	
255	worke, than they let them alone with a mischiefe, to ear wretchedly in theyr olde age, and seke other, that they may bringe in to their seruyce lyke wyfe. But it beboueth gentil Critobulus, to stryue and fight with	
260	them for our owne libertie, none other wyfe, than we wolde with them, the whiche, with naked swordes and weapons in their hādil, go aboute to bring vs in earing and seruytude. Enmyes, if that they be good	
265	honest men, whan they haue brought some men in to theyr subiection, they cause many to be moche better, teachynge them to be reuly and tēperate , that afore were to high mynded and to fierce. But as for these la-	
270	dies, they neuer cesse, but be euermore punif- hyng, earing, and turmentinge the bodies, the soules, and the houses of them, that they haue vnder: and that they do as longe as they be their maistresses. Than Critobulus	
275	sayde vnto hym after this maner. As for	
	<A.v.v.>	for

	of householde. 6	
280	this matter me thynkethe I haue harde you speke sufficiently in it. And whan I grope and ferche well my cōscience, I find, that me thinketh, I can very wel refrayne all maner of fuche thynges. wherfore if ye wyl gyue me counseyle, howe I may encrease and make my house better, I thinke, I shall be nothinge let of them that ye calle ladies. And therfore tell me with a good wil, if ye haue any goodnes in this matter. Or els ye thynke parauenture, that we be ryche inoughe, and nede no more goodes. By my faith, faide Socrates, in dede, if ye speake of me, I nede no more goodes, but I am ryche inoughe. But as for you Critobulus, me thynketh ye be very poore. And by the feyth I owe to god, I haue some tymes great pite of you. Than Critobulus laughyng faide: And I pray you for goddif sake, if al your goodes were sold, what shulde ye haue for them? And what shuld I haue for myne, if I wolde selle them? I thynke, fayde Socrates, that if I myght mete with a good byer, I shulde haue well for my house, and for all my goodes a. v. or vi. marke. But as for yours, I knowe very wel, that ye shulde haue an hundred tymes more. And ye that knowe this, do ye thiike your selfe, that ye lacke no more goodes.	
285		
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	<A.vi.r.> and	

	<b>Xenophon</b>	
305	and haue pitie of me, bycause of my pouerte. For that that I haue is sufficient inough to fynde me that that is necessarie. But for to meyntheyne your state, and the worshyp, that ye haue, it were not inoughe. And howe so,	
310	faide Critobulus? Than said Socrates: fyrfte of al I fe, that ye muſte nedes make many feaſtos and many great bankettes, or the people wyll ſkante abyde the fighte of you. More ouer ye muſt receyve in to your houſes many ſtraungers, and intreate them honourably, kepyng good hoſpitalitie. Fur-	
315	thermore ye muſt bydde many men to diner, and do them ſome pleaſure, or els at your nede ye ſhall haue no man to helpe you. More ouer I perceiue, that the cite of Athe-	
320	nes begynneth to put you to many greatte charges, as to fynde horſes, to hewe to bulde thinges longyng to the citie, to lyke muſters of mē, to cauſe goodly pageāts, to	
325	be made, a goodly plaies to be plaide. But if there come in warre ones, I am ſure, they wyll haue ſo much money fuō you, what in taxes, what in ſubſidies, and what in prea-	
330	ftis, that ye ſhall ſcante be able to beare it. And if ye ſeme to paye ſomewhat leſſe than your power is, they woll punyſhe you as	
	<A.vi.v.>	and

	of householde	7	
335	fore, as thoughe they had founde you rob- binge the common treasorie. Belyde this, I fe that ye haue this recept, that ye be riche, and that ye care not to get no more goodes, and that ye gyue your selfe to vaine and chyldeffhe pleasures, as ye may wel do, The which thynges do moue me to haue compassion of you, recept left ye fall into some myf- fortune, and into great pouerty without any remedy. And as for me, if I had rec, I trowe ye knowe very wel, that there be many that wolde helpe me: in so moch that if they gaue me but euery man a lyttell, I shulde haue more than the degree of my ly- uing doth require. But as for your fren- des, although they haue more to kepe them in theyr recep, thā ye haue for yours: yet they loke, that ye shulde helpe theym.		
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350	Than sayde Critobulus, I haue nothyng to say agaynst you in this matter: But it is time for you to instructe me with some good recepts, to thintent that I be not so mi- ferable in dede, that ye may haue cōpassion on me with a good cause. Than sayde Socrates: Do not ye thynke your selfe, that ye do a very strange, and a maruailous thyng, that but a praty whyle ago, whan I sayde, that I was riche, ye lough at me, as though I knewe not what riches mened,		
355			
360			
	<A.vii.r.>	and	

	<p style="text-align: center;"><b>Xenophon</b></p> <p>and neuer stynted, til ye had put me to a rebuke, and made me to cōfesse , that I had not the hundreth parte of that, that ye haue, and nowe ye byd me to instructe you, and set my diligence, that ye be not poure in very dede.</p>	
365	<p>For I fe wel good Socrates, said Critobulus, that ye haue in you the casse to make a man ryche in dede, that is to make him haue plentie and abundance. And I truste, he that of a litell thyng can make plentie and abundance, shal do hit moche more lightlier of many great thynges.</p>	
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375	<p>Be ye not remembred of our cōmunyng a praty whyle ago, whan I coude in no case contrarie your sayinge: that to him that can not vse horses, horses be no goodes vnto hym, nor lande, nor shepe, nor money, nor nothing els, and yet of fuche thinges a man may get great profite and vantage? But as</p>	
380	<p>for me, howe do ye thinke, that I can vse or order fuche thinges, that hadde neuer none? But me thought, that all though a man had nother money, nor no goodif, yet there was a certaine science of gydyng and ordryng of</p>	
385	<p>an houle. And what letteth you, that ye may not haue the same science? Loke what doth let a man to playe vpon recorders, if nother he had neuer none hym selfe, nor borrowed none of no body: selfe same im-</p>	
	<p style="text-align: center;">&lt;A.vii.v.&gt;                      pede-</p>	

	of houfeholde.	8
390	pediment haue I in the ordring of an houfe. For I nother neuer had instrumentes, that is goodes and money of myn owne to lerne by hit, nor there was neuer no bodye, that charged me with his goodes, to ouer fe thē .	
395	or to order them, excepte ye parauenture be difpofed fo to do. But ye knowe wel, that they that lerne firfte to play vpon an harpe, they fpille the harpe: fo if I fhulde nowe lerne on your houfeholde, howe to kepe an houfe, I am aferde, left I fhulde deftroie your houfe. Ha, ye go about very bufily and redily to auoyde, that ye wol not helpe me to beare, and susteyne with me parte of my bufines. By my fay that do I not: I woll be glad with all myne harte to fhewe you al that euer I can. But I thinke this, that if ye came to my houfe for fome fyre, and I had none, if I brought you to an o- ther place, where ye myghte haue fome, ye wolde not be difpleafed with me. And if ye came and afked me water, and I hadde none, if I brought you in to a place, where ye myghte drawe fome, ye coude not blame me. And if ye wolde, that I fhulde teache you muficke, if I dyd fhewe you other men more experte in it than I am myfelfe, and that wolde be gladde and fayne to teache you, what coude ye blame me, if I dyd fo?	
400		
405		
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415		
	<A.viii.r.>	I coude

	<b>Xenophon</b>	
420	I coude not do it with a good caufe. Therefore I wyll shewe you, that these thynges, which ye desire so instantly of me, that there be other men more counnyng, and more experte in them than I am. And this I grāt you, that I haue hadde a greatte mynde to knowe, whiche were the moſte counnyng, and the moofte experte in all the citie. For whan I did ſome tyme conſidre, that in one worke, one buſines, and one thyng doinge. ſome waxed verye poure, and ſomme verye riche, I marueiled, and me thought, it was a thyng to be well conſydered, howe that ſhuld be. And thus conſideryng, I founde, that this happened none other wyſe, than the thyng it ſelfe and reaſon wolde. For I ſawe, that they that behaued them ſelfes raſhly in their buſines, had damage and loſſe by it: and they, that with diſcretion, witte, and good aduiſement applied theyr buſyneſ, broughte theyr matters to paſſe more quickly, more eaſily, and with more auantage. Of the whiche I thynke that ye may lerne, and ſo by the grace of god come to be a very riche man, with moche winning and lucre. Nowe by my faith I wil neuer let you be in reſte, vntyl the tyme ye ſhewe afore theſe frendes of yours, that ye ſpeake of, that that ye haue promyſed me.	
	<A.viii.v.>	<b>But</b>



	of houfeholde.	9
450	But what wolde ye faye, if I dyd shewe you fome men, the whiche haue builded for verye moche money, vnprofitable houfes, without any good cafte , or any good cōmo - ditie: and other that for leffe coste a great dele, haue made houfes, lackynge nothyng that longeth to an houfe, wyll ye not faye,	
455	that I do shewe you a poynt of a good or- drer of an houfe? Yes verily faid Crito. bulus. What if I shewe you nexte and according to the fame, that fome men haue moche houfe- holde ftuffe, and of all fortes, and whan they haue nede of it, they can not vfe it, but it is to feche, and they can not telle whether hit be lufte or faue leyde vp? And for this caufe they be wonderslye greued in theyr myndes, and vexe & trouble their feruātes, and nothinge elles. And alfo other men, the whiche haue no more, but rather leffe, haue euery thyng redy at hande, whan they haue nede of it. what fhulde be the caufe of it, gentil Socra. but that the tone doth caft afyde euery thyng foliffhelye, without any order: and the tother layth vp euery thinge in his place? There ye fayde wel, fayde Socrates. And he not only fetteth eue- ry thyng in his place, but alfo in fuche a place as is mete and conuenient to fet hit in.	
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465		
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475		
	B.<r.>	Me

	<b>Xenophon</b>	
480	Me femeth, fayd Crito. that ye fay, that this also is a poynt of a good order of an houle. And what if I fhewe you, that in one place al the bounde men & feruantes be tyed faste, & yet they runne awaye often tymes: and in an other place they be lofed / wylyng to a- byde & labour with al theyr hartes, wyll ye not thynke this a good poynt of a houle ke- per, worthy to be loked vpon? Yes mary,	
485	fayd Critobulus, & very worthy to be loked vpon. And what if I fhewe you houf- bande men / of the whiche some complayne and faye, that they dye for hunger, for all theyr husbandry, and some that haue plen- tie / of al maner of thynges necessary, by the reason of their husbandry. Ye mary, fayd	
490	Critobulus, parauenture they bestowe their money and theyr goodes / not where they shulde / but in fuche thynges as be hurtefull bothe to them and to theyr houfes. In dede there be some fuche / fayde Socrates / but I do not speke of them, but of those, the which cal them selfe husbande men, and yet they can scant get their meate & their drinke.	
495	And what shulde be the cause of this gentyl So? I wyll bringe you vnto them, fayde So. and whā ye se them , than shal ye lerne. Mary that wyll I, if that I can. Ye but	
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	<B.v.>	frist

	of houfeholde.	10	
505	firft ye muſte proue your ſelfe, if ye ſhall be able to knowe it, whan ye ſe them. It cometh in to my mynde nowe, that ye wolde riſe very yerly, and go a great waye, to ſe enterludes played, & that ye wolde intreate me nedes to go with you, but ye neuer had		
510	me to ſuche a fighte. Than ye thinke, myne owne Socrates, that I am worthy to be laughed to ſcorne of you. Ye but of your ſelfe moche more. But what if I do ſhewe you ſome men / the whiche by the reaſon of		
515	kepyng of horſes, haue bene brought to extreme pouerte, and other / the whiche by the reaſon of hit, haue made them ſelfes ryche men / and haue gotten ſo great ſubſtāce , that they liue lyke lordes? I haue ſene them, and I knowe them bothe, but I haue neuer the more vantage for that. The cauſe of it is, that ye beholde them lyke wyſe / as ye loke vpon the plaiers of enterludes, not to		
520	thintēt that ye may be a poete , but for a paſtime & a recreation . And parauētūre ye do well in that, for ye be not mynded to be a poete, but where ye be cōpelled to kepe and		
525	fynde horſes, wyll ye not iuge your ſelfe a foole, if ye go not aboute to ſtudie a remedie, that ye be not ignoraunte in that behalfe, ſeing that the ſelfe ſame thynges be		
530			
	B.ij.<r.>	good	

	<p style="text-align: center;"><b>Xenophons treatise</b></p> <p>good to the vse, and profitable to be folde.  Your mynde is that I shulde breke horses?  No by my faith it, no more than if ye wolde  haue a good laborer , I wolde gyue you cou  fel to bringe hym vp of a chylde. But there  be ages bothe of horses and of men, the  whiche be immediately profitable / and do  daily foo growe, that they do more good one  daye than an other. Furthermore I can  shewe you some men, the which haue so vsed  and ordred their wyues that they comforte  them and helpe them towarde the increfing  of their houle: and some that haue suche  wyues, the which destroy vtterly the houle,  and so the moste parte of men haue. But  who is to be blamed for this, the husbände  or the wyfe / good Socrates? A shepe / yf  hit do not well, for the moste parte we do  blame the sheperde. And a horse moste cō-  monly, if he be skyttishe, and do some disple  sure, we blame the breker. And a wyfe  like wyfe, if her husbände teache hir well,  if she do not folowe it, she is parauenture to  blame. But if he do not teache her, if she be  rude, vnwomanly, and witles, is not he to  be blamed? Yes by my faith, sayde Cri.  And feinge that we be frendes, &amp; may speke  plainly betwene our selves, Is there euer</p>	
535		
540		
545		
550		
555		
	<B.ii.v.>	any

	of householde.	11	
560	any other wyfe man, that ye truste and charge so moche in your busynesse, as ye do your rda? No forsooth, sayd he. And is there any, that ye commune lesse with, than ye do with her? No by my faith, and if there be any, they be very fewe. Ye rdaine her ve-		
565	rye yonge, whan she had nother seene nor harde moche of the worlde. Wherefore hit were more to be maruailed at it, if she knew and dyd as she shulde, than if she dyd amysse.		
570	Crito. They, the whiche ye say, Critobu. haue good wyues, haue they rdain them so in dede? Socrates. It is a thyng not to stand longe vpon. For I wyll brynge you my rda		
575	Alpafia, the whiche shall shewe you all this better than I my selfe. But me thynketh that a rda, beinge a good companion, and a good felowe to her husbnde in a house, is very necessary, and within a rdain as moche worthe as the husbnde. For commonlye goodes and substāce do come in to the house		
580	by the labour and payne of the man, but the woman is she for the moste parte, that ke- peth and bestoweth it, where rda is. And if these two rdain stande well togyther / and be wel rdained, the houses do increace,		
585	if not, they muste nedes decaye. More ouer me thinketh, that I cā shewe		
	B.iiij.<r.>	you	

	<b>Xenophon</b>	
590	you in all sciences them, that do worke and labour, accordynge as they shulde, if ye thynke that it nedeth. But what nede you to reherse them all good Socrates / sayde Critobulus? For hit is nother possible for a man to haue worke men of all faculties, suche as shulde be, nor hym selfe to be expert in all. But as for suche sciences /	
595	as be most honorable, and maye become me well to occupie them, them I wolde ye dyd shewe me, and also those men, the which applie them selves vnto them. And ye of your fide helpe to teache me, and further me in them as moche as ye can. Ye speke very well frende Critobulus, sayde Socrates. For suche craftes, as be called handye craftes, they be very abiecte and vile /	
600	and littell regarded and esteemed in cities and common welthes: For they do destroye the bodies of those, that do occupie them / whan they make them to sytte euermore at home, and to be fedde vppre alwaye in the shade, and some make them to stande all the day staryng on the fire. And whan the body is ones tender and feble. the stomacke and spirite muste nedes to waxe a greatte deale the weaker. And agayne, they haue but smalle leifure to sette theyr mynde and di-	
610		
	<B.iii.v.>	ligence

	of houfeholde.	12	
615	ligence to do theyr frendes any good, nor alfo the common welthe. Wherefore fuche men feme to be but a fmalle comforte to theyr frendes at a nede, nor no good men to fuccoure theyr countree in tyme of ieopar- die. And for a suertie in fome cities and 620 common welthes, and fpecially fuche as be dayly in warre, it is not lawfull to neuer a cytefyn to occupie no handye crafte. And what faculties wyll ye counfayle me 625 to vfe, gentylle Socrates? So. Let not vs thynke fcorne, nor be afhamed to folowe the kyng of the Persis. For they faye, that he / fuppofynge the fcience of warre / and alfo of hufbandrye to be moofte hono- 630 rable / and alfo neceffarye amonge other faculties, doth regarde and exercife them wonderfly. And whan Critobulus harde that / he fayde: Do ye thynke, that the kyng of Perfia carethe any thyng for 635 hufbandrye? If we confyder it after this maner, fayde Socrates, we fhall par- aurement come to knowlege, whether he dothe or not. For euery man graunteth, that he fettethe fore his studie vpon fuche 640 thynges, as longe to war. For it is apoin- ted to euery lyeutenaunte and lordes of the couñtreis		
	B.iiij.<r.>	vnder	

	<p style="text-align: center;"><b>Xenophon</b></p> <p>vnderneth him, howe many men of armes,  morisþikes, billes, archers, and crofbowes  they fhall haue redy in theyr wages, either  645 to kepe his fubiectes frō rebellion for feare  , or to kepe the countre, if enmyes do inuade  it. Befide thefe he layeth garyfons in al the  towres and caftels, and there is a capitayne  apoynted to paye them truely theyr wages,  650 and to fe that there be no faute in it. And  the kynge caufeth euery twelue monthe the  mufters to be made of al them that be in his  wages, and be apoynted to be redye in har-  neis at any tyme, and fo bryngeth them all  655 together, thofe referued that be in garifons,  in to a place, that they call the place of con-  gregation. And fuche as be nighe his ma-  nour and his dwellyng place, he ouerloketh  them hym felfe. But they that dwelle in  660 farre countrees, he fendethe thyther fome,  that he truſteth beſte to haue the ouer ſyghte  of them. And thoſe heedes, rulers, and ca-  pitaines, whether they haue many or fewe  vnder them, if they brynge forthe theyr full  670 nombre, that is apoynted vnto them / well  harneifed and well horfed, and wel furnif-  hed of al maner of thinges, he gyueth very  great prayſe and honour to the lieutenātes  and to the lordes, and gyuethe them many</p> <p style="text-align: center;">&lt;B.iiij.v.&gt; <span style="float: right;">but</span></p>	
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	of houfeholde.	13	
675	great gyftes and rewardes, fo that they be riche for euer. But whan he fyndeth, that his lordes, his lieutenautes, and deputies haue no regarde to the capitaynes of his foudiours, but catche and polle, and care but		
680	onely for their owne vantage, he punifheth them fore , he putteth thē out of their officis and fetteth other in their ftede. In doinge thofe thīges , there is no man that doubteth /		
685	but that he applieth his mynde and his ftu- die very fore to warre. But befide this / al the cuntrey, that is therby, where he dwel leth, he rydeth aboute hym felfe / takynge hede and markynge howe hit is tyllled and laboured. But whan a countrey is fo farre		
690	of, that he can not come to fe it hym felfe / he fendeth them, that he truftethe beſte, to ouer fe it. And whan he fyndeth, that his lyeu- tenantes and deputies do kepe the cōtrey wel inhabited, the grounde wel plowed and laboured, full of fuche trees as the countre		
695	wyll beare, he promoteth them to the rule of more cōtres , he gyueth them great pre- ſentes, and dothe them great honour. But whan he findeth the countre deferte and vn- habited, the grounde vntilled and vnlabou- red, by caufe of their negligence, wronges doinge, extorfions, & cruelties, he punifheth		
700			
	B.v.<r.>	them	

	<b>Xenophon</b>	
705	them, he putteth them out of theyr offices / and setteth other in theyr rowmes. In do- inge these thinges, do ye thynke, that he fet- teth leffe his mynde to haue his countre wel replenysshed of dwellers, and well tyllid and laboured, than that the foudiours shuld defende it well? Moreouer of the lieu- nantes and deputies, that he hath, One man hath not the charge of two thynges at ones. For some of them be apoynted to haue the ouerfyghte of the husbande men and labourers, and to gether the tythes and tributes of them. And there be other, that haue the ouerfyghte of the foudiours / and of the garifons. And if the lieutenant of the garifon do not his duetie in kepyng and defendyng the countrey, he that is the lieu- tenaunt of the housbande men and labou- rers, accuseth the tother lyeutenaunt, that they can not plie theyr worke for lacke of good defence. But if the lieutenaunt of the garyfon dothe his deuty / and kepethe the countre in peace, so that they may worke at theyr pleasure, and the lieutenant of the housband men dothe not fe to the countrey / that hit be well inhabited, and that the housbande men applie theyr worke as they shulde, than the lieutenant of the garyfon	
	<B.v.v.>	he

	<p>of houfeholde. 14</p> <p>accufeth him agayne. For whan the houf-  bande men do not labour well, the foudi-  ours can fcante gette vitayles, nor the kyng  can haue his tribute. And in fome coun-  735 tres of Persia a great lorde, that they call  Satrapa, occupieth the rowme of bothe  lyeutenantes. Than fpake Critobulus,  and fayde: If the kynge dothe, as ye fay /  740 he taketh as moche hede to hufbandrye, as  he doth to warre. Soc. More ouer in what  fo euer cowntre he liethe, and where fo euer  he maketh his abydyng, he fetteth his  mynde to haue goodlye fayre gardeynes /  745 that they calle in theyr tonge Paradife,  full of all maner of thynges, that the  erthe bryngeth forth. And there he by-  dethe for the moſte parte, as longe as the  tyme of the yere dothe not lette hym.</p> <p>Than by my faythe, fayde Critobulus, fe-  750 inge that he bydeth there hym ſelfe, he muſt  nedes do his diligence, that theſe gardeynes  maye be as fayre and as goodly as can be /  well replenifhed with trees / and all ma-  755 ner of thynges, that the erthe can brynge  forth. And alſo ſome fay, good Cri-  bulus, fayde Socrates, that whan the  king gyueth any rewardes, that he calleth  them fyrſte, that haue behaued them ſelfes</p> <p style="text-align: center;">&lt;B.vi.r.&gt; manly</p>	
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	<b>Xenophon</b>	
760	manly in the warres, bicaufe it were to none effecte to tylle and labour the grounde, ex- cepte there were some, that shuld defende it. And nexte to them he callethe those / that haue prouided / that the countre shulde not be ydell, but well occupied and laboured /	
765	faying, that the valiant men of warre coude not lyue, if the good labourers were not. And they say, that Cyrus, the whiche hath ben a very famous, and an excellent kynge, faide vpon a tyme vnto them, that he called	
770	vnto hym to gyue them rewardes, that he hym felfe was well worthy to haue the re- wardes of them bothe. For he faide, that he was verye good bothe to se the countrey wel laboured, and also to kepe and defende it.	
775	Forfothe, faide Critobulus, if Cirus dyd say so, he dyd shewe plainly, that he had as greate pleasure / that the countre shulde be wel occupied , as to haue good mē of war re.	
780	Soc. By my faithe, if Cirus had lyued, he wold haue proued a very noble prince: and of that he shewed many great and euident tokens at diuers tymes, and amonge the tother, whan he came forthe agaynste his	
785	brother to trie by batayle, who shulde be kynge. For they say, that from Cirus noo man fled to the kyng, but many thoufandes	
	<B.vi.v.>	lefte

	of houfeholde.	15	
790	lefte the kynge to come and ferue Cirus. And me thynketh this is a great argument of a princis vertue, whan men do obey hym with their owne good wyll, and be glad to abyde with hym in tyme of ieopardie. For Cirus frendes ftode fightyng aboute hym whiles he was yet alyue, and whan he was flayne, they fightyng moſte valiantly were flayne all befide hym, excepte Arieus, the whiche was fet in the lefte wyng.		
795	This gentyll Cirus, whan Lysander came to hym, to brynge hym preſentes from the cities of grece confederated vnto him, they ſay, as Lyſader ſhewed hym ſelfe to a frēde of his in the towne of Megara, that he receyued him with moche humanite, & amonge other thynges he ſhewed hym a gardeyne, that was called the Paradif of Sardif.		
800	But whā Lyfander beganne to maruayle at it, bycauſe the trees were ſo faire and ſo egally fette, and the orders of the trees lay ſtreighte one agaynſt an other, and made goodly angles & corners well proporcioned /		
805	and many fwete and pleaſant fauours came to their noſes, whan they were walkyng, he wondryng therupon ſayde thus: Forſothe Cirus the great beautifulneſ of theſe thinges is a greatte maruayle to me, but I		
810			
	<B.vii.r.>	wonder	

	<b>Xenophon</b>	
815	wonder moche more of him, that hath mea- fured and fette them thus in order. Than	
	Cirus, whan he herde this dyd reioyce and	
	faye: Al thefe that ye fe I haue meafured	
820	them, and fette them in order, and I can fhewe you fome trees, that I haue fet with	
	myne owne handes. And Lysander whan	
	he had loked vpon hym, and beholden his	
	goodly apparel, and felte the good fauour	
825	that came from it, and the eftimable fayre- nef of his golden chaynel, his rynges, and	
	his precious ftones, fayde: What faye ye	
	Cirus, haue ye fette any of thefe with your	
	owne handes? Than Cirus answered.	
830	Do ye meruaylle of this Lysander? By the faythe that I owe to god, whan I am	
	well at eafe, I neuer go to dyner vnto the	
	time I haue done fome what, outhere in feates	
	of armes, or in fome poynte of hufbandrye	
835	tyl I fwete. Than, whan Lyfander herde this, he toke hym by the hande and fayde:	
	Me thynketh Cirus, ye be fortunate not	
	without a caufe. For ye be fortunate beinge	
	a good man.	
840	And this I reherfe vnto you myne owne Critobulus, faid Socrates, for this caufe,	
	that ye maye fe, that they that be ryche and	
	fortunate, can not well kepe them frome	
	<B.vii.v.>	hufban-

	<p style="text-align: right;">of houſeholde. 18</p> <p>huſbandry. For hit is ſuche an exerciſe,  845 and ſuche a buſyneſſe, that a man maye haue  pleaſure in it, bothe to encrease and mul-  tiplye his goodes, and alſo to exerciſe the  bodye ſoo, that hit ſhall be able to doo all  maner of thynges, that longethe for an  850 honeſte manne to doo. For fyrſte of all, the  grounde bryngeth forth the all ſuche maner  of thynges, that a man is fedde and nou-  ryſhed with, and hit bryngeth forth the alſo  ſuche thynges, that a man may haue plea-  855 ſure by hit. More ouer, it gyuethe vs  all ſuche thynges, as we nede to trymme  and dreſſe the auters and ymages withall,  and that with moſte pleaſaunt fyghtes and fa-  uours. Furthermore of meates neceſſa-  ry for mannes vſe, ſome hit bryngethe  860 by hit ſelfe, and ſome hit nouriſhethe.  For the craft of kepyng of ſheepe is an-  nexed to huſbandrye, ſo that we maye vſe  them at our owne pleaſure. And though  hit gyuethe vs plentye of all maner of  865 thynges / yet it doth nat ſuffre vs to  gether them with ſofterneſ and tenderneſ /  but vſethe vs to be hard and ſtronger /  in wynter by the reaſonne of the colde, and  in ſomer by the reaſon of the heate.</p> <p style="text-align: center;">&lt;B.viii.r.&gt; <span style="float: right;">And</span></p>	
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	<b>Xenophon</b>	
870	And as for them, the which do labour with theyr owne handes, it maketh them bygge and myghtye, and they that occupie husban- drye but onely with ouer lokynge and takinge hede to other mens warkes, it quickeneth	
875	and maketh them lyke men, makynge them to ryfe yarely in the mornynge, and caufyng them to walke a great waye. For bothe in the fieldes and also in the cities, euey thyng that a man doth to any purpofe, muſte nedes	
880	be done in tyme and in feaſon. Moreouer if he wyll be a horſe man, and defende his countre on horſebacke, a horſe may no wher be better fedde than in the countre. And if	
885	he wyll be a footeman, houſbandry maketh a man ſtronger bodied, and cauſethe hym to exerciſe hym ſelfe goinge a huntyng, whan it gyueth lyghtly meate to the dogges, and the grounde bryngeth vppe and nouriffeth	
890	wylde beaſtis. And the horſes, and lyke wyfe the dogges, thus holpen by the way of huſbandry, do agayne ſome ſeruice to the grounde. For the horſe beareth hym yerly in the mornynge, that wyll ſe the grounde	
895	be nat let alone vntylled and vntrymmed, and at nyghte beareth hym home agayne, if he tarye neuer ſo late. And the dogges kepe away wylde beaſtis, that they ſpille not the	
	<B.viii.v.>	fruite,



	of houfeholde.	17	
900	fruite, and kille the ſhepe, and make a man to be ſure in a wylderneſ. More ouer, it comforteth and ſtyrreth huſbande men to be bolde, and to ſtande manly to defende theyr countrie, ſeing it leaueth the frutes abroad in the playne to be vſurped of hym that is ſtronger. And what facultie wyll make a		
905	man more apte to runne, to fhote / and alſo to leape, than huſbandrye? what ſcience yeldeth more againe to thē that do labour ? What ſcience receiueth him, that is ſtudious with greater pleaſure, ſeing whan he co- meth, it gyueth hym leaue to take what he wyll? Where ſhall a ſtraunger be better welcomed to make hym good chere? Where ſhall a man haue better commoditie to kepe his wynter with fire inoughe and hotte ba- thes? And where is more pleaſant dwel- lynge for goodly waters, gentyll wyndes and ſhadowe, than in the feldeſ? Where may a man make better feaſtis / and more triumphant bankettes? What other place do ſeruātes loue better ? What other place doth a wyfe lyke more? Where do childrē deſire more to be? where be frendes bet- ter receyued, and gladder to be? Forfoth me thynketh it a maruaylous thyng, if any honest man can fynde any ſubſtance, that he		
910			
915			
920			
925			
	C.<r.>	deliteth	The praiſe of huſban- drye.

<p>930</p> <p>935</p> <p>940</p> <p>945</p> <p>950</p>	<p style="text-align: center;"><b>Xenophons treatise</b></p> <p>deliteth more in, or if he can fynde any oc- cupation outhur more pleafant than this is, or more profitable for his lyuynge. And moreouer, the grounde techeth men Iuftice, if they haue the witte to lerne it. For they that do for it, and haue care for it, it rewar- deth them with farre moche more.</p> <p>And if they, that haue bene brought vppe in houfebādry, by fome fodayne chance of en- myes, they that be lordes of the countrey can not tyll the grounde, they may go in to their enmies countres, feinge they haue ben well and hardly broughte vp, and gette there as moche, if god be not agaynft them, as wyll fuffice them to lyue with. And it is often tymes more fure to feke for his lyuynge, in tyme of warre, with weapons of warre / than with instrumentes of hulbandry.</p> <p>Hulbandry alfo teacheth men to helpe one an other. If we wyll go to warre, we muft haue men, nor the grounde can not be la- boured without men. And therefore he that wyll be a good hulbande man / he muft get hym good luftye worke men, and wyllynge to do after hym, and obeye hym. And the felfe fame thyng he muft go about to bringe to paffe, that leadeth an armie to fyghte a- gaynft his enmies, giuing great rewardes</p> <p style="text-align: center;">&lt;C.v.&gt; <span style="float: right;">vnto</span></p>	
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	of houfeholde. 18	
955	vnto them , that behaue thē felfes like good valiant men, and punishe them that be fto- burne, and wyl not be ordred. And he that is a good hufbāde , muft as often tymes cal vpon his labourers, and comfort them, 960 as the capitayne doth his foudiours. And bounde men haue as great nede to be com- forted, and meynteyned with good hope, as other fre men / yea and rather more, to thēde they runne not away, but be gladde to byde 965 ftyl. And furely he fayde verye well, that called hufbādry the mother and the nourice of al other fciences. For if hufban- drye doth ftand well, all other fciences & faculties do the better . But if the groūde 970 be barayne, and can beare no frute, al other fciences be al moft fpilled both by fee and by land.	
980	Whan Critobulus had harde this / he fpake after this maner. Me thinketh, good Socrat., ye fpeke very wel in this matter. But ye knowe very wel, that the moft part of fuche things / as longe to hufbandrye / a man can not cafte them afore hande. For often tymes hayle ftones, drought, or con- 985 tinuall rayne, myfte, or vermyne, that eate vp the fede that is in the grounde / do put vs befide our intēt and purpofe , if it were neuer	
	C.ii.<r.>	fo

	<b>Xenophon</b>	
990	fo good. And shepe lyke wyfe, if they be in neuer fo good pasture, there comethe a fickenes, that deftroyeth thē al . Socrates, whan he harde that, fayd agayne. I thought that ye knewe well, that god is aboue all / as well in houſbandry as he is in warre.	
995	We fe that they that wyll make warre, that afore they begynne, they make their vowes, prayers, and sacrifices, defyryng to knowe, what is beſt to do, and what is not beſte.	
1000	And thynke ye, that in thoſe thynges, that long to huſbandry, we ſhulde haue leſſe re- courſe to god? Be ye ſure of this, that good and honeſt men do worſhype almighty god with oblations, and prayers, for all theyr frutes, their oxen, theyr ſhepe, and theyr horſes, and generally for al that they haue. Me thynketh good Socrates, ſaid	
1005	Critobulus, that ye ſpeke very well in this matter, whan ye byd to begin euery thinge with the truſt of the helpe, and of the grace of god, ſeinge that god is aboue al thinges / as well in war as in peace. And therfore	
1100	we wil endeuour vs to do So. But ſeinge your purpoſe was to ſpeake here of the or- dryng of an houſe / the whiche ye haue lefte, and be entred in to an other tale, endeuour your ſelfe to ſhewe vs a littell more, what	
	<C.ii.v.>	foloweth

	of houfeholde.	19
1105	foloweth nexte to that that ye left. For nowe that I haue harde you saye that that ye haue spokē , me semeth I fe moche better than afore / what a man must do for to lyue. Wherefore Socrates sayde: But wyll ye,	
1110	that we reherse all that we haue spoken a- fore, and agreed in, to thintent that we may, if we can, go forth in this matter / bringyng suche thīg as we shal like wif agree vpon ?	
1115	Me thynketh that lyke wyfe / as hit wolde be a great pleasure, whan two men haue lente money one to an other, to agree vpon the rekeninge : so nowe in our cōmunica- tion / vttrynge our myndes one to an other, if we myght agree in one tale.	
1120	Well than, sayd Socrates, we agreed vpon this, that the ordrynge of an house is the name of a science, and that semeth to be the science, to order and increace the house. And we toke the house for all a mans pos- sessions and goodes. And we sayde,	
1125	that was truly the possession and goodes of a man, the whiche was profitable vnto hym for his lyuyng / and we founde al that profitable / that a man coude vse and order.	
1130	And therefore we thoughte impossible for a man to lerne all maner of sciences. And as for all the handye craftes, we thought	
	C.iiij.<r.>	beste

	<b>Xenophon</b>	
1135	beste to expelle them from vs / lyke wyfe as many cities and common welthes dyd. For they seme bothe to distroye a mannes body, and to breke a mannes harte and stomacke. And herof / we sayde, that this myghte be an euident token. For if the enmyes dyd inuade the countres, and one dyd sette the 1140 hulbande men and the artificers a fyde diui- ded in two partes, and asked them, whether they had leuer to come forthe and pitche the felde to fighte with their enmyes, or els to gyue vp the feldes / and kepe and defende 1145 the cities: They that haue bene vfed in the feldes and husbandrye wolde be gladde to fighte, to delyuer the countre. But on the tother side, the artificers wolde do that that they haue bene broughte vp in, that is 1150 to fyte styll / neuer labourynge, nor neuer puttynge them selves in preace, nor in ieop- ardie. More ouer we commended hous- bandrye for a good exercise and a good oc- cupation for a good and an honest man / by 1155 the whiche mē may haue al that is necessarie for them. For it is an occupation very sone lerned, and very pleasant to be occupied in it: the whiche also maketh a mannes bodye myghty, stronge / well complexionned, and 1160 well fauoured / his stomacke and his spiryte	
	<C.iiij.v.>	to

	<p>of houfeholde. 20</p> <p>to be alwaye luftye and redye to do for his frendes, and for his countre.</p> <p>More ouer, we iugged that it gaue men harte and courage to be valiant and hardy /</p>	
1165	<p>feinge the frutes, that the grounde brought forth, lay abroad in the playne, without trenches, bouldwarkes, or fortrefles. And therefore that kynde of lyuyng femed to be moſte honorable, and beſte eſtmed in cities</p>	Why huſe-bandrye is moſte ho-
1170	<p>and common welthes, bycauſe hit makethe good men, well diſpoſed, and well mynded to do good for the common welthe.</p>	nourable.
1175	<p>Than ſayde Critobulus, I am after my mynde ſufficiently perſwaded / that a man maye haue a very good, an honeſt, and a pleaſant lyuyng in occupieng huſbandry. But where ye ſayd, that ye knewe the cauſe, that ſome dyd ſo vſe and occupie huſbandry /</p>	
1180	<p>that they had by hit plentie of al maner of thinges, that they neded: and ſome agayne, that ſo ordred them ſelfes in hit, that hit auayled them nothyng, theſe two thynges wolde I gladly here of you, to thentent we maye do that that is good, and efchewe that that is contrarye.</p>	
1185	<p>But what if I do tel you ſwete Critobulus ſayd Socrates, euen from the begynnyng, what cōmunication I had ones with a man,</p>	
	<p>C.iiij.&lt;r.&gt; what</p>	

	<b>Xenophon</b>	
1190	the whiche might be called truely, and in dede a good honest man? That wolde I here verye fayne fayde Critobulus. For I my felfe do greatly defyre, that I maye be wor- thy of that goodly name. Than wyll I	
1195	tell you, howe I came fyrste to the confide- ration of this. For as touchynge good carpenters, good ioyners, good peynters, good ymagers, me thought, that I myghte in a nquire tyme fe and beholde their warkes moſte allowed and beſt accepted, that made	
1200	them to be ſo called . But to thēde I might fe and beholde, howe they that hadde that goodly and nquire le name of a good and an honest man, dyd behaue them ſelfes to be worthy of it, my mynde dyd coueyte greatly	
1205	to talke with one of them. And firſte of all for bycauſe Good and Honest, wente to gether, whan ſo euer I ſawe any goodly man, I drewe to hym, and wente aboute to knowe of hym, if I myghte ſe Good and	
1210	Honest, in a goodly man. But it wolde nat be. For me nquire that I founde / that there were many with goodlye bodies and fayre viſages, that had but yuell diſpo- ſed and vngratious fowles.	
1215	Than me thought it beſt to nquire no fur- ther of goodly bodies, but to get me to one	
	<C.iiij.v.>	of



	<p>of houfeholde. 21</p> <p>of them that were called good and honest men. And for bicaufe I harde, that Ifchomachus was generally, bothe of men, women, citezins and straungers, called and taken for a good honeste man, me laughin I coude do no better, than to proue howe I myghte commune with hym. And vpon a tyme, whan I fawe hym sitt yng in a porche of a church, for bicaufe me thought he was at leyfer, I came to hym, and fet me downe by hym, and faide: What is the caufe good Ifchomachus, that ye, whiche be wonte to be euer more occupied, syt here nowe after this maner, for I haue fene you for the moft parte euermore doinge fome what, and lightly neuer ydell, excepte hit were very lyttell? Nor ye fhulde not nowe haue feene me good Socrates, faid he, sytting after this maner, if I had not apoynted with laughin ftraungers to tarye here for them. And if ye were not here, where wolde ye haue bene, or howe wolde ye haue ben occupied, fayde I to hym? For I wolde knowe of you very fayne, what laugh ye do, that maketh you to be called a good and an honest man? The good cōplection of your body fheweth well ynough, that ye byde not alwaye flouginge at home. And than Ifchomachus,</p>	
1220		
1225		
1230		
1235		
1240		
	<p>C.v.&lt;r.&gt;</p> <p>laughing</p>	

	<b>Xenophon</b>	
1245	laughynge at that that I fayde, what do ye, that maketh you to be called a good and an honeste man, and reioyfyng in his harte, as me thoughte by hym, fayde :	
1250	I can not telle if any man callethe me so / whan you and he talke of me, but whan I muſte paye money, or for taxes, preaftis / or ſubſidies, they calle me playnelye by my name Ifchomachus. And in dede good	
1255	Socrates, I do nat alwaye byde at home, for my wyfe can order well inoughe ſuche thynges as I haue there. Yea but this wolde I knowe of you very fayne, Dyd ye your ſelfe bring your wyfe to this; or els had her father and her mother brought	
1260	her vppe, ſufficiently to order an houſe a- fore ſhe came to you? Ifcho. Howe coude ſhe haue ben ſo, whan ſhe was but fyftene yere olde, whā I maryed her? and afore ſhe had ben ſo negligētly brought	
1265	vp, that ſhe hadde but very littell ſeene, ve- ry littell harde, and very littell ſpoken of the worlde. And I trowe ye wolde not thynke it ſufficient in her, if ſhe coude do no- thyng but ſpyne and carde / and ſette the	
1270	hande maydens to worke. As for ſuche thynges as concerne the lower partes of the bely, good Socrates, fayde he, ſhe had	
	<C.v.v.>	bene

	of houfeholde.	22	
1275	bene very well cquain vp, the whiche is no fmalle poynte of good bryngynge vppe, bothe in a man and in a woman. And dyd ye teache your cqu all the remenant, faide I, fo that ſhe is able to take hede to all ma- ner of thynges? Yes, ſayde he, but not a- fore I had made my prayers to all cquai		
1280	god, desiryng hym, that he wolde gyue me the grace, to teache her fo, and her to lerne that of me, that ſhulde be good & profitable to vs bothe. And dyd your cqu make the ſelfe ſame prayer with you, ſayde I?		
1285	Yes mary, faide Ifchomachus, and it ſemed in a maner, that god dyd promiſe euidently, and ſhe like wiſe ſhewed with clere and ma- nifeſte tokens, that ſhe wolde very well re- garde and take hede to that that ſhe ſhulde be taught. For goddif ſake good Ifcho- machus, ſayde I, what dyd ye begynne to teache hir firſte: for I had leauer here you tell me ſuche a thyng, than if ye ſhulde dy- ſcriue me a iuſtyng or a cquainted, though		
1290	it had bene neuer ſo triumphant? Mary I wyl tell you Socrates, faide he. Whan we were ones ſo wel cquainted, & ſo familiar, that we talked to gether, I examined her af- ter this maner. Tell me good bedfelowe, did ye euer caſt in your mīde , for what cauſe		
1295			
1300			
	<C.vi.r.>	I haue	

	<b>Xenophon</b>	
1305	I haue taken you, and your father and your mother deliuered you vnto me? I trowe ye knowe well inough, that I toke you not for rou, that I had of a bedfelowe, to lye with me, for I myghte haue had inowe at my commandment. But whan I had con-	
1310	fidered in my mynde, and your father and your mother lyke wyfe, that hit were well done, to fynde out a good one to be parte taker both of our houle, and of our childrē / I chofe you afore all other, and your father and mother like wife chofe me. Wherefore if here after god gyue vs the grace / that we may haue children to gether, we fhall take counfayle / howe to brynge them vp and in-	
1315	structe them in rough. For it fhall be for bothe our profettes to haue them, bothe to defende vs / and to helpe and nourishe vs in our olde age. Now the houle that we haue is common to vs bothe. For all that euer I haue, I haue shewed you and delyuered it vnto you to kepe for both our behoues: and ye lyke wyfe haue done the fame. And ye may not caste in your mynde, whiche of vs bothe rought more.* But this ye muſte knowe for a suertie, that loke whiche of vs twayne doth behaue him felfe, and doth beft in this felowfhyp / that he bryngeth more /	
1320		
1325		
	<C.vi.v.>	and

	of houfeholde.	23	
	and his parte is the better.		
1330	Than my rou, good Socrates, answered here vnto after this maner. Wherin can I helpe you, faide she? Or wherin maye my littell power do you any good? For truly my mother tolde me, that all to gether laye		
1335	in your roug, and that hit belonged vnto me / to be fobre and lyue in chastite. Mary so it is good rou, sayde I, and so my father tolde me to. But hit is the roug of a fobre hufbande / and of a fobre rou / to do		
1340	so, that that, the whiche they haue, may be well ordred and guyded / & to encrease and get more to it, by some good & rightful way. And what do ye se in me, sayde my rou,		
1345	that I may encrease our houle, if I do applie it? Mary, sayd I, if ye endeuoir your selfe to do thofe rough to the befte of your power / the whiche bothe god wylleth, that ye shulde do, & the lawe exhorteth you to it. And what thynges be thofe, sayde she?		
1350	Verily, faide I, no fmalle thynges, excepte ye thynke, that that Bee dothe but a littell good, the whiche remaineth styl in the hyue, to ouer se the warkes, whan the other go abroad to gether floures. And forfothe		
1355	me thynketh / that god rought hath sette to gether for many good caufes and consy-		
	<C.vii.r.>	rought,	

<p>why wed- locke was ordeyned.</p>	<p style="text-align: center;"><b>Xenophon</b></p> <p>rought , that goodlye couple / that is the hulbande and the rou, to thentente that they shulde be moſte profitable one to an o- ther in that good felawſhyp. Fyrſt of all to thentent that rought do not decaye and faile, this ioly couple lieth to gether and in- gendreth children. Than againe by reaſon herof, they bringe forth rought to helpe &amp; foccour thē in theyr olde age . More ouer the maner and lyuyng of men, doth greatly differ from the lyfe of wylde beaſtis, the whiche be alway abroad in the feldeſ. For it is mete for men to haue houſes. Wher- fore it is conuenient / that they / whiche wyll haue ſomwhat to brynge in to their houſes / haue mē with them to do thoſe warkes / that muſte be done abroad in the feldeſ. For tyllynge of the grounde, ſowyng of the corne / ſettyng of trees, &amp; kepyng of beaſtis at graſſe and paſture, be all done abroad. But agayne it is rought, whan thoſe frutes be conueyed in to the houſe / to ouerſe &amp; ſaue them / and to do all ſuche thynges as muſte be done at home. Babiſ and yonge chyl- dren muſte nedes be rought vppe within the houſe. Breadde muſte be baked / and the meate fodde &amp; dresfed within the houſe. Alſo ſpynnyng / cardyng / and weauyng /</p> <p style="text-align: right;">muſte</p> <p style="text-align: center;">&lt;C.vii.v.&gt;</p>	<p>1360</p> <p>1365</p> <p>1370</p> <p>1375</p> <p>1380</p>
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	of houfeholde.	24	
1385	muſte be done within the houſe.		
	And where that bothe thoſe thynges, that muſte be done abroad, and thoſe that be done within the houſe do require care and diligence: me thynkethe that god hathe cauſed nature to ſhewe playnlye, that a woman is borne to take hede of all ſuche thynges, as muſte be done at home. For he hath made man of bodye / harte / and ſtomacke ſtronger and myghtye to ſuffre and endure hete and colde, to iourneye, and go a warfare. Wherefore god hath in a manner commaunded and charged hym with thoſe thynges / that be done abroad oute of the houſe. He alſo remembrynge, that he hath ordeyned the woman to brynge vp yonge chyldren, he hath made her farre more tender in loue towarde her chyldren than the huſbande. And where he hath ordeyned, that the woman ſhulde kepe thoſe thynges, that the man getteth and bringeth home to her, and he knowynge verye well, that for to kepe a thyng ſurelye, hit is not the worſte poynte to be doubtful and fearefull, he dealed to her a greatte deale more feare, than he dyd to the man.		A houſe wyfes office.
1390			
1395			
1400			
1405			
1410			
	And he alſo perceyuyng, that if any man dothe hym wronge, the whiche laboureth		
	<C.viii.r.>	and	

	<b>Xenophon</b>	
1415	and worketh without, he must defende hym felfe, he distributed to the man a great deale more boldnes. And for bicause it beho-	
1420	ueth, that bothe they do gyue and receyue, he hath gyuen them indifferently remem- brance and diligence, in so moche / that it is harde to discern, whether kinde hath more of them / either the man or the woman.	
1425	He hath also graunted them indifferently to refraine them selves from fuche ife e, as is conuenient they do. And hath gyuen them power and auctorite, that loke in what thyng the either of them dothe the better /	
1430	he bringeth the more away with hym. But bicause the natures and the dispositions of them bothe be not egallye so perfecte in all these ife e, they haue so moche the more ife the tone of the tother. And this couple	
1435	is so moche the more profitable the tone to the tother, bicause that that the tone lacketh the tother hath. ife et good ife, feinge we se that, whiche god hath ife et	
1440	for vs bothe, we muste enforce / and ende- uour our selves to do bothe our partis in the beste wyfe. The lawe semeth to comforte vs and exhorte vs to it, the whiche ife et man & ife to gether. And lyke wyfe as god makethe them come to gether to gette	
	<C.viii.v.>	children /



	<p>of householde. 25</p> <p>children, fo the lawe wyll haue them ark  to gether partakers one of an others goo-  des in good felawfhypp. Lyke wyfe the  lawe fheweth, and god commandeth, that it  is beſte for eche of them to do theyr parte.  For it is more honeſtie for a womā to kepe  her houſe, than to walke aboute. And it is  more ſhame for a man to byde flouggynge  at home / than to applie his mynde to ſuche  thynges as muſte be done abroad. But if  any man dothe contrarye to that that he is  naturally borne to / parauenture god wyll  arket r, that he breaketh his ſtatutis and  decrees / and wyll puniſhe hym / outhere for  bicauſe he is negligent in that that he ſhulde  do / or ark bycauſe he takethe vpon hym  that that belongeth to the ark. Me  thynketh alſo / that the maiſtres bee / that  kepeth the hyue, dothe lyke wyfe that that  god hath ordeyned her vnto. And what  dothe the maiſtres bee, ſayde ſhe, wherby  it may be likened to that that I muſte do?  For bicauſe, ſayde he, hit bydeth alwaye in  the hyue, and wyll not ſuffre no bees to be  ydell: and they that ſhulde worke without /  ſhe fendeth thē to theyr worke . And what  fo euer any of them bryngethe home / ſhe  marketh / receyueth, and ſaueth it, vntyll the</p> <p>D.&lt;r.&gt; tyme</p>	
1445		
1450		
1455		
1460		A good ex- ample of bees.
1465		

	<b>Xenophon</b>	
1470	tyme come that hit muſte be occupied. And whan the tyme cometh, that it muſte be occupied / than ſhe diſtributeth euery thing accordyng as equite requireth. And ſhe cauſeth them that do byde within to weaue and make the faire hony comes after the beſte	
1475	wife, and taketh hede to the yōge bees , that they be well fedde and brought vppe. But whan they be come to that age / and to that point, that they be able to worke , ſhe ſēdeth them out with one, the whiche they folowe	
1480	as their gyde and capitayne. And muſte I do ſo to, ſayde my wyfe? Ye forſothe ſayde I: For ye muſte alway byde within the houſe, and thoſe men / the whiche muſte worke abroad, ye muſt ſende them to it: and	
1485	they that muſte worke within, ye muſt commande them, and be ouer them, to ſe them do it. And that that is brought in / ye muſt receiue it. And that, whiche muſte be ſpente of it, ye muſte parte and deuide it. And that	
1490	that remaineth, ye muſte ley it vp and kepe it ſafe tyl tyme of nede. And beware / that that / whiche was apoynted to be ſpente in a twelue monthe, be not ſpente in a monthe.	
1495	And whan the wolle is broughte in to you, ye muſte ſe that hit be carded and ſponne / that clothe maye be made of hit. Alſo ye	
	<D.v.>	muſte

	<p style="text-align: right;">26</p> <p>of houeholde.</p>	
1500	<p>muſte ſe that the corne, whiche is ife ht  in to you, be not ſo mouſtye and douſty / that  hit maye not be eaten. But one thyng  ſpeciallye aboue all other there is, that ye  muſte be carefull fore, and that ſhall gette  you great fauour and loue, that is, if any of  our ſeruant,es, happe to falle ſicke, that ye  endeuour your ſelfe the beſt that ye can / not  only to cheryſhe them, but alſo to helpe  that they may haue their helthe agayne.  By my feythe, ſayde my ife, hit is a  verye gracious and a kynde dede. For  whan they be ones holpen, and eaſed / they  wyll cunne vs very good thanke, and be the  more louynge and feythfull vnto vs.</p>	<p>howe ſer-  uātes muſt  be entered</p>
1505	<p>And me ife ht, ſayde Iſchomachus,  that hit was an anſwere of a good and an  honeste ife. And by the reaſon of this  good prouiſion of this maiſtres bee, ſayde</p>	
1510	<p>I, all the tother beare ſo good loue and af-  fection vnto her, that whan ſo euer ſhe goth  out of the hyue / there wyll none tarye be-  hynde, but all wayte vpon her.</p>	
1515	<p>Than my ife answered me. I do great  lye maruayle / whether ſuche thynges, as  ye ſaye the maiſtres bee dothe, do not be-  longe moche more to you than to me.</p>	
1520	<p>For my kepyng and departing within, were</p>	
	<p style="text-align: center;">D.ij.&lt;r.&gt;</p>	<p style="text-align: right;">but</p>

	<b>Xenophon</b>	
1525	but a littell worthe, excepte ye dyd your diligence, that fomwhat myght be brought in. And my bryngyng in, sayde I, shulde auayle but a littell, excepte there were one / that kepte & faued that, that I brought in.	
1530	Do ye not se, sayde I, howe euery man hath great pite of them, the which, they say, that their punisshement is to poure water in to tubbes full of hooles, tyll they be full. And they pite them for nothings els, but by	
1535	cause they seme to labour in vayne. By my fayth, laid my wyfe, they be very miserable in dede, the which do So. There be other thynges, that belonge to you to take hede of, the whiche muste nedes be very pleasant	
1540	vnto you / as whan ye haue taken one in to your seruice, that can nother spyne nor carde / if ye teache her to do it, hit shall be twyfe so moche more worthe vnto you. And if ye haue a maide, the whiche is outhere	
1545	negligent, or is not trewe of her handes, or that can not wayte, if ye make her diligent, trustye, and a good seruant, all shall be to your great profette. And agayne, whan ye se your seruantes good and sobre felowes,	
1550	and profitable for our houle / ye muste do them good / and shewe them some gentilnes. But if there be any of thē knauishe or fro -	
	<D.ij.v.>	warde

	of houfeholde	27
1555	warde, ye muſte puniſhe them. And this agayne ſhulde be moſte pleaſant of all, if ye coude make your ſelfe better than I, and make me as it were your ſeruant. And ye nede not fere leſte in proces of tyme, whan ye come to age, ye be leſſe ſet by: but be ye ſure of this, if ye be diligent, louynge, and	
1560	tendable to me, our children, and houſholde, the elder that ye waxe / the more honorable and better eſtemed ſhal ye be. For it is not the beautifulneſ, and goodlye ſhappe, but the very vertue and goodnes that men re-	
1565	garde, and fauour.	
	I remembre good Socrates, that my firſte cōmunication with her , was after this maner. And dyd ye perceiue, good Iſchomachus, ſaide I, that by the reaſon of this, ſhe was any thyng moued to be more dili-	
1570	gent? Yes verily, ſaide Iſchomachus. And I ſawe her vpon a time fore an angerd with her ſelfe, and greatly a ſhamed / that whan I aſked her a thyng, that I hadde broughte home, ſhe coude not fette hit me.	
1575	And whan I ſawe that hit greued her very fore / I ſaid vnto her. Take neuer the more thoughte for the matter, if ye can not gyue me that that I aſke you. For it is a token	
1580	of pouerte in very dede, whan a man lacketh	
	D.iiij.<r.>	a thing

The praife and profyt of order.	<p style="text-align: center;"><b>Xenophon</b></p> <p>a thyng / that he can not haue. But this nede may be suffered a great deale better / whan a man sekethe a thyng and can not fynde it / than if at the begynnyng he dothe not seke for it / knowyng that he hath it not. But as for this ye be not to be blamed, faide I, but I my selfe / feinge I haue not apoynt- ed you a place, where to leye euery thyng that ye myghte knowe, where ye shulde set hit, and where to fette hit agayne.</p> <p>There is nothyng, good fwete wyfe, so profitable and so goodlye amonge men, as is an order in euery thyng.</p> <p>In playes and enterludes, where a great company of men is assembled to playe their partes, if they shulde raslhely do and faye / what so euer felle in to theyr braynel, hit wolde be but a trouble and a busyness / and no pleasure to beholde them. But whan they do and speake euerye thyng in order / the audience hath a verye greatte pleasure bothe to beholde them, ye and also to here them.</p> <p>And like wife an armie of men fwete wife, said I, that is out of order, and sette out of good arraye / is a very great confusion, in daunger to be lightlye ouer come of theyr enemies, and a verye pitous and miserable</p> <p style="text-align: center;">&lt;D.iiij.v.&gt; <span style="float: right;">fighte</span></p>	<p>1585</p> <p>1590</p> <p>1595</p> <p>1600</p> <p>1605</p>

	of houfeholde.	28	
1610	fighte to their frendes, as whan there is to gether in a plumpe, asfes, fotemen, cartes / baggage / and men of armes. And howe fhulde they go forwarde, whan they do let one an other? He that gothe letteth hym that runneth, he that rounneth diftoubeth		
1615	hym, that ftandeth ftyll, the carte letteth the mā of armes , the asfe the carte / the baggage the fote man. And if they fhulde come to the pointe / that they muft fighte / how coude they fight beinge in that taking? For whā		
1620	they be faine, by the reafon of their il order, to flee their owne company , that letteth thē , howe coude they, thus fleinge, ouer come them, that fet vpon them in good order of batayle, & wel weaponed? But the armie,		
1625	that is wel ordred and kept in good array / is a very pleafaunt fighte to theyr frendes / and greuous to their enmies. What frende is there, but that he wyll haue a very great plefure to fe the foote men marche forward		
1630	in good order and arraye? What is that man, but he wyll maruayle whan he behold- deth a greatte nombre of men of armes ry- dyng in good arraye and order? And what enmie wyll not be aferde, whan he fe-		
1635	eth morifpikes, bylles / men of armes / croffe bowes, and alfo archers, the whiche folowe		
	D.iiij.<r.>	their	

	<b>Xenophon</b>	
1640	their capitaynes in good arraye and order of bataile? And also whan they marche forwarde in good array, if they be neuer fo many thoufades , yet they walke as pesibly as though there were but one man alone.	
1645	And what maketh a galey / wel furniffhed with men, feareful to the enmies, and plea- faunt to beholde vnto frendes, but that hit goth so eed y ? And what maketh them that be in it / that they do not trouble one an other / but that they do sytte in order / keke & make signef in order, lye downe in order, ryfe in order, drawe the oores in order?	
1650	And as for confufion & miforder / me thyn- keth hit is lyke / as if a man of the countree fhuld put together on a heape, otes, wheate, barlye, and peafe / and whan he had nede to occupie any of them, he fhulde be fayne to trie hit out, and put hit by hit selfe agayne.	
1655	Wherefore fwete wyfe / ye fhall lyghtlye e- fchewe fuche confufion, if ye putte to your good wyl to fet in good order that that we haue, and take to you that that ye haue nede of / and fpare not: and gyue to me that that I call for gratioufly. And let vs feke out and prepare a hanfome place to fette euery thyng in / accordynge as euery thinge re- quireth. And whan we haue fette it there /	
1660		
	<D.iiij.v.>	their



	of houfeholde.	29	
1665	let vs fhewe hit the feruante, that fhe maye fetche hit, and laye hit vppe there agayne. And thus we fhall knowe / what we haue faued, & what we haue lofte. For the place hit felfe fhall lacke that that it fhulde haue.		
1670	And the fight wyl ferche out that that hath nede of helpe / and make vs to knowe anone where liethe euery thyng, fo that we fhall not be to feke, whan we haue nede of hit.		
1675	I remembre good Socrates, that vpon a tyme I wente a bourde a fhyppe of Phenicia, where I behelde the goodlyeft order and the moofte perfecte that euer I fawe. I confydered howe great abundance of implimentes was in that fmalle veffell.		The order of a fhyp.
1680	There were many oores, and many other thynges made of wodde: with the whiche they brynge the fhyppe in to, and out of the hauen. What a forte of shrowdes, halfers, cables, linef, and other takeling was there?		
1685	With howe many ingins of warre bothe to defende it felfe, and to greue an enmie, was hit armed? What a fighte of armoure and weapons for the men / cary they about with them. More ouer, they carye with them moche vitayle and other neceffaries / that		
1690	men vfe at home in their houfes. Befyde al this, hit fhas laded, with fuche ftouffe and		
	D.v.<r.>	goodes	

	<b>Xenophon</b>	
1695	goodes, as the shyppe maifter gettethe by the onsider therof. And all this geare that I speake of, was stowed in so littell a rowme, that a farre onside place wolde not haue receyued it / if hit shulde haue bene remoued. And I marked howe euerye thyng was so well sette in good order /	
1700	that no one thyng dyd lette an other, nor hadde no ons to be longe foughte fore: Nor were not so onsider , and so yll com- pacte, that a man shulde tarye longe for hit /	
1705	whan he shulde occupie hit quickelye. And he that wayted vpon the Patrone of the shyppe / that is to saye, he that standethe in the fore parte of the shyppe, I perceyued, that he hadde euerye place so well in his mynde, that thoughe he were not there /	
1710	he wolde telle you redilye, where euerye thyng laye, none other wyfe than he that is lerned, can telle howe many letters go to this worde, Socrates, and in what place euery letter is sette. More ouer,	
1715	I sawe hym, whan he was serchyng and castyng in his mynde, howe many thynges a shyppe hath ons of: Than I maruay- lyng wheron he mufed and studied, asked hym, what he meant. I onsider and cast	
1720	afore hande good man, quod he, if any thing	
	<D.v.v.>	shulde

	<p style="text-align: right;">30</p> <p>of houfeholde.</p> <p>fhulde chaunce / howe and in what redynes  euery thyng lyeth in the fhyppe / whether  any thyng lieth out of his place, or if euery  thyng be not ife ed to the purpofe.</p>	
1725	<p>For hit is no tyme, whan god fendeth vs a  ftorme on the fee / to be fekyng that that we  ife of / nor to brynge forth that that is not  hanfome &amp; well ife ed. For god thret-  neth &amp; puniffeth them that boydel &amp; negli-  gent. And we may be glad, if he do not de-  ftroy vs , whā we do our deutie . And if he  faueth them / that vfe great labour and di-  ligence, they oughte to thanke hym greatly.</p>	
1730	<p>Wherfore whan I perceyued and fawe that  goodly and perfecte order, I faide vnto my  ife, that hit fhulde be great flouthe and  negligence vnto vs, if they, whiche be but  in littell fhypes and fmalle veffels, fynde  feete places to ftowe euery thyng in, that  they carye with them, And thoughe they  be fore fhaken and troubled / and continu-  allye in great feare, yet they kepe a good  order, And we that haue fo goodly places,  and a houfe ftandyng ftedfastlye on the  lande, coude not fynde places mete and cō-  uenient for to fette euery thyng in, howe  moche oughte we to be blamed of lewdnes  and fmalle wyfedome?</p>	
1735		
1740		
1745		
	<p style="text-align: center;">&lt;D.vi.r.&gt;</p> <p style="text-align: right;">We</p>	

	<b>Xenophon</b>	
1750	We haue sufficiently spoken howe profitable it is to sette all the implimentes of the house in good order, and to sette euery thing in fuche a redinef / in places mete emember ,	
1755	that hit may be easye to fynde and come by whan eme requireth. But howe goodly a thyng is it to fe fewtis of all a mannes apparel, lienge by it selfe, keuerlettes, & counterpoyntes by them selves, shetes, towels, and al naprye ware by them selves / pottes,	
1760	emem, caudrous, and other garnitures of the ketchyn by them selfe, al that longeth to the table by it selfe / and so lyke wyfe of all other ememb, that longe to an house, wher at he that is vnwyfe, and knoweth not good order wyll laugh. And whether it be so	
1765	or not my fwete wife, we may lightly proue without great cost / and with fmall labour. And ye muste not trouble your selfe / as though it were an harde emem to fynde one,	
1770	that coude lerne the places / and emember where to sette euery thing. For we knowe well, that in the citie there is a thoufande ymes more wave than we haue: but yes what so euer seruant ye wyll commande to go and bye you somewhat / in the market / he	
1775	wyll not ftande ftyl, as though he coude not tel what to do, but by the reason that he re-	
	<D.vi.v.> membreth,	

	<p>of householde. 31</p> <p>membreth, where he hath sene of it / he goth thither streighte waye, and fetcheth hit.</p> <p>And furely ther is none other cause of this / said I / but that there is a place determind, where one shall haue hit. But if one se- keth a man / the whiche seketh hym to / may fortune he wyll often tymes be foner werye than he can fynde hym. And of this lyke wyse there is none other cause, but that ther is no place appointed, where the tone shulde tary for the tother. As for setting in or- der of the householde stouffe / and of the vse of hit, I ife ht I spake vnto her after this maner. And howe ife ht ye by your ife good Ischomachus, sayde I? Whether dyd she obeye you in that thyng / that ye taught her so busily? Isch. What shuld I say / but that she promised to applie her mynde vnto it. And me thought verily by her countinaunce / she was very gladde / that where afore she was in a great doubte and perplexitie / she had founde a good way in it, and befoughte me, that I wolde make an order of euery thing, as I had faide vnto her as soone as was possible. And what order did you shewe hir good Ischomachus said I? Ischo. What order shuld I shewe her but this? Fyrste me thought best to</p>	
1760		
1765		
1770		
1775		
1780		
	<p>&lt;D.vii.r.&gt; shewe</p>	

	<b>Xenophon</b>	
1785	shewe her, what a house properly was ordeyned fore. For hit is not ordeyned to be gorgiouflye peynted with diuers faire pictures, but it is builded for this purpose & cō	
1790	fideration, that it shulde be a pfitable vessel for those thīges , that shuld be in it. Wherfore in a maner it byddeth the dwellers, to lay vp euery hing, where it is most mete to put it . The inner priuey chābre , bicause it standeth strongest of all / loketh for to haue the iewels, plate, and all suche thynges as be moste precious. The drye places loke for the wheate, The colde for the wyne. And hing places do defyre suche workes and thynges, as require lightfomnes.	
1795	More ouer, I shewed her howe parlors & dynyng places, wel hing d & dresfed, for men to eate & drynke in, in sommer shuld be colde, & in winter hotte. And I shewed her howe al the situation of the house was very moche southward, wherby it may be clerely vnderstāde, that in winter the sonne lighteth welfauourdly vpon it, and in somer there is goodly shadowe in it. Further, I shewed her the nourcerie & the womens lodgyng, diuided from the mens lodgyng, left there	
1800	came out any hing amiffe, & our seruantes shulde get them children without our con-	
1805		
1810		
	<D.vii.v.>	fentemēt.

	of houfeholde.	32	
1815	<p> fentement. For they that be good / if they  haue children ppoint our permiffion, they  woll loue vs the better. And they that be  ppoin, if they come ones to couple with a  womā, they wil finde the more ppo / &amp; the  better fhyfte to ppoin their vngratiousnef.  And after we had spoken thus, faide he, we  wente and deuided the houfehold ftouffe, by  fewtes and fortes after this maner. Firft  we dyd put to gether all maner of thynges  longynge to sacrifices. Nexte to that the  good wyues ppoint, both for holy ppo  and workynge ppo, and ppointed the  good mannes apparayle bothe for the holy  dayes, &amp; alfo for warre, Clothes for mens  chambres, and for the nourcerie, mennel  fhowes, and womens fhowes, Than we ap  poynted out the instrumentes, that belonge  to fpinning &amp; cardyng, and fuche as perteine  to the bake houle, to the kechin, to the bathe,  &amp; to the boulting houle. We dyd feperate a  fonder thofe thinges, that fhuld be occupied  alwaye, from thofe, that be occupied but at  diner &amp; fouper. And we dyd feperate that  that we fhulde fpende in a monthes fpace /  and that that was appoynted to ferue vs a  twelue monthe. For fo it is the better kno-  wē, in what maner it is brought to an ende. </p>		
1820			
1825			
1830			
1835			
	<D.viii.r.>	And	

	<b>Xenophon</b>	
1840	And after we had seperated all the houe- holde stouffe in fewtis and fortis / we dyd fet euery thyng in a place conuenient.	
1845	Afterwarde all the instrumentes that our feruātes muſt occupie dayly , as for the bake houſe, for the ketchyn / for ſpynnyng and cardyng, and other lyke, we dyd ſhewe them the place, wher they ſhuld put them agayne, and than deliuered them / & bade them kepe them ſafe. And as for ſuche thynges,	
1850	as ſhulde be occupied but ſeldome , or vpō holy dayes, or whan there came any ſtraungers vnto vs, or at certayne other tymes, in cer- tayne buſyneſſe, we deliuered them vnto a woman, that we made the keper of our ſtore houſe / and ſhewed her the place / where they ſhulde be ſette. And whan we had made a rekenyng vnto her of all, and alſo written euery thyng, we bade her, that ſhe ſhulde deliuer them forth as tyme and nede requi- red, and that ſhe ſhulde remembre well to whom ſhe deliuered any thyng, And whan ſhe receyued it agayne / that ſhe ſhulde lay it vppe / where ſhe had hit before. And to be keper of our ſtore houſe, we appoynted her, that ſemed vnto vs moſte ſobre and tempe- rate in eatyng, drinkyng / and ſlepyng, and that ſhe coude very wel refrayne the cōpany	
1855		
1860		
1865		
	<D.viii.v.>	of



	of houfeholde.	33	
1870	of men: and that femed alfo to haue a very good remembrance / and that wold beware to be founde in a faute throughe her negligence / left ſhe ſhulde difpleafe vs with hit / and ſeke the meane to do that that ſhulde pleaſe vs / that ſhe myghte be prayfed and rewarded for hit. More ouer we taughte		
1875	her to haue a good wyll towarde vs, and to loue vs, For bicaufe that whan there was any thyng happened, that made vs ioyfull and gladde, we made her partaker of hit / and if we were ſorowfull and heuy for any matter / we called her, and ſhewed her the ſame. Furthermore we taught her to ſette		
1880	her good wyll and her good mynde to encreaſe our houſe, teachyng her the way and the maner howe. And if any thyng fortun- ed well to vs / we gaue her parte of it. Alfo we taughte her to be iuſte and trewe in		
1885	her busynes, and to eſteme and ſet more by them, that were good and rightfull, than by them that were falſe and vntrewe: And we ſhewed her howe they lyued in more welthe & more libertie, than they that were falſe and vntruſtye. And ſo thus we dyd ſette her in the rowme. And at the laſte		
1890	good Socrates, ſayde he, I ſayde vnto my wyfe / that all this ſhulde auayle nothyng /		
1895			
	E.<r.>	excepte	

<p>A good wives duitie.</p>	<p style="text-align: center;">Xenophon</p> <p>except ſhe toke diligēt hede / that euery thīg might remaine ſtyl in good order. I taught her alſo howe in cōmon welthes , &amp; in good cites / that were wel ruled &amp; ordred, it was not inough for the citezins and dwellers, to haue good laws made vnto thē , except that they beſide choſe men to haue the ouerfighte of the ſame lawes, the whoſe duetie ſhuld be to ſe, that they, the which do wel, and according to the lawe, may be preyfed, &amp; he that doth the cōtrary , to be puniſhed. And ſo I bad my wife, that ſhe ſhuld thike her ſelfe to be, as if it were the ouerfeer of the lawes within our houſe: and that ſhe ſhulde, whan ſhe thought beſt,* ouerſe the ſtuffe, veſſell / &amp; implementes of our houſe / none other wyſe thā the capitaine of a garifon ouerſeeth and proueth the ſondiours, how euery thing ſtādeth: or like wife as the ſenate &amp; the counſell of Athenes ouerſeeth &amp; maketh a proffe both of the men of armes, and alſo of theyr horſes. And that ſhe ſhulde preiſe &amp; reward hym, that were worthy, to her power / as if ſhe were a quene, And blame, ye and puniſſhe hym, that doth deferue it. Beſide all this I taught her, that ſhe ſhulde not be diſpleaſed, if I did put her to more buſines, &amp; charged her with mo thinges to be done in</p> <p style="text-align: center;">&lt;E.v.&gt; the</p>	<p>1900</p> <p>1905</p> <p>1910</p> <p>1915</p> <p>1920</p>
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	of houfeholde.	34	
1925	the houle, than any feruant I had, fhewinge her, that prentis & couenāt feruātes haue no more of their maifters goodes, but as moch as they deliuer them, to do theyr mayfters feruice with all, or to beftowe it in their behalfe, or to kepe it for them: & they may occupie none of hit to theyr owne vſe, excepte their maifters do giue it them. But he that is the maifter / he hath all, & may vſe euery thyng at his owne pleaſure, wherfore he that hath moſte profit by it, if his goodes be ſafe, hath moſte losſe, if they be loſte or perished: I fhewed her, it were reaſon he ſhulde be moſte diligent, & take beſte hede about it. Than ſaide I. Good Iſchomachus, whan your wife harde this, howe did ſhe take it? what will ye haue any more of it good Socrates / but that ſhe ſaid: I knew her not wel if I thought it did greue her, that I ſhulde teache her to take hede to her goodes & ſubſtaūce. For it ſhuld haue ben more greuous vnto me a great dele, ſaid ſhe, if ye had bade me to take no hede to my goodes / than to bydde me to be dilygent aboute that that is myn owne. For me thinketh, that like wyfe, as it is naturally giuen to a good woman, rather to be dylygent aboute her owne chyldren than not to care for them,		
1930			
1935			
1940			
1945			
1950			
	E.ij.<r.>	Lyke	

	<p style="text-align: center;"><b>Xenophon</b></p> <p>Lyke wyfe it is more pleafure for an honest woman to take hede to her owne goodes, than to fet noughte by them.</p>	
1955	<p>And whan I harde, fayde Socrates, that his wife gaue him fuche an anfwere, I laid: By my faythe Ifchomachuf, ye tell me of a iolye and a manlye ftomacke of a woman. Ye, fayde he, ye fhall here me telle you</p>	
1960	<p>other thynges yet, that wyl well fhewe her good luftye harte, that whan fhe had harde but ones fpeake of it, streighte way fhe dyd after me in it. So. I pray you tel me that,</p>	
1965	<p>for furelye I haue more pleafure a greatte deale, to lerne the vertue of a woman aliue, than if Zensis the excellent peynter fhulde fhewe me the picture &amp; portrature of a faire woman. Than fayde Ifchomachus, whan</p>	
1970	<p>I had fene her vpon a tyme / that fhe hadde peynted her face with a certayne oyntment, that fhe myghte feme whitter than fhe was, and with an other oyntment, that fhe myght feme redder than fhe was in very dede, and</p>	
1975	<p>that fhe had a peyre of highe fhoves on her feete, to make her feme taller woman than fhe was, I layd vnto her: Tell me, good wyfe, whether wolde ye iuge me worthyer to be beloued, if our goodes and fubftaunce nowe beinge common one to an other, if I</p>	
	<p style="text-align: center;">&lt;E.ij.v.&gt;</p> <p style="text-align: right;">fhulde</p>	

	of houfeholde. 35	
1980	fhulde fhewe you that that I haue in verye dede, and make nother more of hit, nor no leffe than it is in very dede / and kept nothīg priuey from you: or if I wente aboute to deceyue you, fayinge I hadde more than I	
1985	haue, and fhewyng you falfe money, cheines of brasfe in ftede of golde, countrefete precious ftones, redde in the ftede of fcarlette / falfe purpull in the ftede of pure and good? Than she answered streighte waye. God	
1990	forbid ye fhuld be fuche one: For if ye were fuche one, I coude not fynde in myn harte to loue you. I wyl tel you wyfe, We be come to gether to thintent to haue pleafure of the body one of an other, at the left men fay fo:	
1995	Whether than, feinge I muſte gyue you my body to vfe with you, were I better to be be loued after your iugement, if I ſtudied and wente aboute to make my bodye feme the luftier, the ſtronger, the better coloured / the	
2000	better complectioned / and fhulde noynte my face with certayne oyntmētes , and fo fhewe me vnto you, and lie with you / and gyue you theſe oyntementes to fe and to handle in the ftede of my colour and of myne owne face?	
2005	Forfoth, fayd ſhe, I fhulde neuer haue more pleafure in handlynge any oyntement in the ftede of your face / nor delite more in thyng	
	E.ijj.<r.> coun-	

	<b>Xenophon</b>	
2010	counterfeted, than in your very eies & your naturall face. Thynke lyke wyfe by me good igh, faide Ifchomachuf, that I haue no more pleafure in oyntmētes , than I haue in your owne natural body and face. And like wife as god hath made horfes to haue pleafure with maares, bulles with kyne,	
2015	rammes with ewes, fo lyke wyfe men do thinke that body moft ight s , that is pure. And as for fuche wyles and ight s / they may paraenture begyle strangers, fo that they fhall neuer be fpied, but they that be dai	
2020	ly cōuersant to gether , they fhall lightly per ceiue, if the tone go aboute to deceiue the tother. For they wyll be fpied, either whan they rife out of their bed, before they make them redye, or whan they fweate, or whan they wepe, or whan they washe and bathe them. So. And I prey you, faid I, what an anfwere made she to it. <i>Ifch.</i> What, faid I? by my faith she wente neuer fens about	
2025	no fuche maters, but shewed her felfe alway pure with as good comelines as ight be. And she asked me, whether I coude giue hir any counfayle howe she fhulde be fayrer in dede, & not only appere So. And thā I gaue her cōūfeyle , that she fhuld not sit ftyl like a flauie or a bounde woman, but go about the	
2030		
2035		
	<E.iiij.v.>	houfe

	<p>of houfeholde. 36</p> <p>houfe like a maiftres, &amp; fe howe the workes  of the houfe wēte forwarde : fome tymes to  the weauing womē , both to teche them that  ſhe can do better than they, &amp; alfo to marke  2040 who dothe better or worfe. ſome tymes to  loke vpō her that baketh the bread . ſome ti  mes to loke vpon her, that kepeth the ſtore  houfe, to ſe her ſet vp and met that that ſhe  weaueth. ſome times to beſtyr her ſelfe lo  2045 king if eueri thing be ſet vp in his place. For  I rekened, that this ſhulde be bothe a waye  to take hede to the houfe, &amp; alfo ſhuld ſerue  for a good walke. Alfo I ſayde it were a  2050 good exerciſe to waſhe, to boulte, to bake,  to ſhake keuerlettes , hāgynges, tappellary  ware, &amp; to ſet thē vp again e in their places.  For I ſaid , if ſhe did ſōwhat to exerciſe her  ſelfe / ſhe ſhulde haue the more luſte to her  meate, ſhe ſhuld be the more helthie, &amp; gette  2055 better fauoured colour in very dede. And al  ſo the fight of the maiftres being more clen  lier &amp; far better apparailled, &amp; ſettinge her  hāde to worke , &amp; in a maner ſtriuīg with her  ſeruantes who ſhalle do moſte, is a great  2060 cōforte vnto them , that be vnder her, ſpecial  ly whā it lieth in them, either to do her plea  ſer in doing of their worke with a good wil,  or to be cōpelled to do it agi nft thier willes.</p> <p>E.iiij.&lt;r.&gt; But</p>	
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	<b>Xenophon</b>	
2065	But they that alwaye do stande styll lyke ife t in theyr maieftie / they wyll be onely iuged of those women that be triumphantly ife t , the whiche do deceyue them.	
2070	And nowe, sayde he, good Socrates be ye fure, fhe liueth euen as I haue ife t her, and as I tell you.	
2075	So. Than faide I. Good Ifchomachus, me thinketh ye haue sufficiently spoken tou- chyng the behauour of your ife, and of you, to the great prayle of you bothe: but nowe I pray you, tell me your owne dedes, that bothe ye may reioyce in tellynge fuche thynges / the whiche do gette you so good a name. And whan I haue harde and lerned the workes and dedes of a good honest mā ,	
2080	I may gyue you fuche thākis as ye deferue and accordynge to my power. By my faythe, sayde Ifchomachus, I wyll be glad to tell you all, what so euer I do, to thin- tent ye may correcte me, if ye thynke I do	
2085	not wel in some thyng. Socra. Ye but tell me, howe coude I correcte you, feinge that ye be come to this poynte to be a good honeste man, specially whan I am the man, that is taken for a trifler, that occupieth him felfe in nothyng, but in meafuryng of the aier: And that that is a very fore rebuke /	
2090		
	<E.iiij.v.>	and



	<p>of houfeholde. 37</p> <p>and a token of moft great folly, I am called  a poure man. And I asfure you, that name  wolde haue troubled me very fore / if I had  not mette the tother daye by chaunce one  Nicias hors, &amp; fene moche people that came  after to beholde him, and harde very moche  herefo of hym. And in very dede I came  to the horfekeper and asked hym, whether  the horfe had moche money or not. And he  loked vpon me as though I had ben madde  to afke hym fuche a pyuishe question / and  said: Howe fhuld a horfe haue any money?  And fo I turned me euen backe here, whā  I harde / it was lafull for a poure horfe to  be good, if he had a good free harte and fto-  macke with hym. And herefore I preye  you, feinge it is lyke wife laful for a poure  man to be good, that ye wyll telle me your  maner of lyuyng to the vttermofte poynte,  to thentent that whan ye haue tolde me, I  may endeuoir my felfe to lerne hit: &amp; from  this day forward to begynne to folowe you  and do after you. For that may be called  a very good daye, on the whiche a man be-  gynneth to be good and vertuous. I know  well ye iefte with me good Socrates, fayde  Ifchomachus: but yet I wyll tell you as  farforthe as I can, the holle courfe of my</p> <p>E.v.&lt;r.&gt; life,</p>	<p>The name  of pouertie.</p>
2095		
2100		
2105		
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2115		

	<b>Xenophon</b>	
2120	life, the whiche I purpose to folowe styll tyll the laft day of my lyfe.	
2125	After that I had wel perceyued / that ex- cept a man knoweth what is to be done, and wyll fet and applie his mynde and diligēce	
2130	to performe the fame, god granteth no man to do well. And vnto them, that be bothe wyfe and diligent, god fendeth welthe and good fortune. Wherefore firfte of all I be- ganne to honour and worfhyp god / and to calle vpon hym with my prayers / that he wold vouchefafe to fende me the grace, that I might haue my helthe, strength of body / honour in my citie, good wyl of my frendes, to returne home againe safe from warfare /	
2135	with the encrease of my riches and goodes. Socra. And whan I harde that / I fayde: And care ye fo moche to waxe riche, feinge that whan ye be riche, ye haue the more trouble, in ftudienge howe to order and kepe your goodes? Yes mary, faide Ifchoma- chus, I haue no fmalle care of that that ye afke me. For me thynketh it is great plea- sure bothe to worfhyp god honorably, and to helpe my frendes / if they be in nede, and to fe that the citie be not depriued of the or- namētes of riches , as moche as lieth in me. Socra. By my fayth that that ye fay good	
2140		
2145		
	<E.v.v.>	Ifcho-

	of houfeholde.	38	
2150	<p>Ifchomachus, is good and alfo very honorable / &amp; longynge to a man of great power &amp; fubftance. Ifcho. It muft nedes be thus. For there be fome men, the whiche can not lyue, but they muſte be holpen of other men. And there be many agayne / that reken hit ſufficient, if they can gette that / that is neceſſarie for them. But thoſe that wyll not onely order and gyde theyr houſes / but alſo haue ſo great abundance, that they do bothe honour to the citie / and alſo helpe and eaſe theyr frendes: why ſhuld not they be called and taken for men of profounde wifedome, of great power, and of ſtoute ſtomacke? Socra. ſurely there be many of vs, ſayde I, that may wel praife ſuche maner of men. But for goddis ſake telle me euen from the place, where ye beganne, howe ye go aboute to mainteine your helth , and alſo the ſtrēgth of your body / howe it may be lafull to refterwa fterward home agayne ſafe fro the warre. For as touching the encreaſinge of goodes, we ſhal here of it fterward ſufficiently. But me thinketh, ſaide Ifcho, that theſe thīges be linked to gether , &amp; come one after an other. For when a man hath meate &amp; drinke ſufficiently, if he do labour wel, he ſhal haue his helth the better and the lōger .</p>		
2155			
2160			
2165			
2170			
2175			
	<E.vi.r.>	And	

	<b>Xenophon</b>	
2180	And he that is well exercifed in warre, he fhall retorne home fafe agayne / and with more honour. And he that is diligent, and doth not coker hym felfe, nor gyue him felfe to flouth and idelnef / he is the more likely to encrease his houfe. So. Forfothe good Ifchomachus, I graunte you all this euen hitherto, where ye fay, that he that labour- reth, taketh payne, vfeeth diligence, and ex- ercifeth him felfe, cometh the rather to goo- des. But what labour ye vfe to mainteine a good complection, and to get you strength, and howe alfo ye exercife your felfe for the warre / and howe ye studie to get fo moche fubftance and goodes / that ye maye bothe helpe your frendes / and make the citie more honorable and ftronger by it, that wolde I very fayne here. Verily good Socrates faide Ifchomachus, I ryfe in the mornynge out of my bedde fo yerly, that if I wol fpeke with any man, I fhall be fure to fynde hym yet within. And if I haue any thyng ado in the citie, I go aboute it, and take hit for a walke. And if I haue no matter of great importance to do within the citie, my page bryngethe my horfe afore in to the felde, and fo I take the way to my grounde for a walke, better parauenture than if I dyd	
2185		
2190		
2195		
2200		
	<E.vi.v.>	walke

	of houfeholde.	39	
2205	walke in the    ands    re and walkynge places of the cite    . And whā I come to my groūd    , if my tenantes be eyther fettyng of trees, or tyllynge or renewynge the grounde / or fowyng, or carienge in the frute, I beholde howe euery thyng is done, and caſte in my mynde, howe I myghte do hit better. And ands    re for the moſte parte, I get me a horſebacke and ryde as nere as I can, as though I were in warre conſtrayned to do the ſame,    ands    re I do nat ſpare nother croked    and, nor no ſhrowde    ands    vp, no ditches / waters / hedges / nor trenches / takynge hede for all that as nere as can be poſſible, that in this doynge, I do not maime my horſe. And whan I haue thus done, the page leadeth the horſe trottyng home again, and carieth home with hym in to the cite, out of the countre that that we haue nede of. And ſo than I get me home again, ſome tymes walking, and ſome tymes run- nyng. Than I waſhe my handes, and ſo go to diner good Socrates, the whiche is ordeyned betwene bothe, ſo that I abyde al the day nother voyde nor yet to full. So. By my trouth good Iſchomachus, ye do theſe thynges wonders pleaſantly. For in dede to vſe & occupie at ones al maner of thīges    ,		
2210			
2215			
2220			
2225			
2230			
	<E.vii.r.>	that	

	<b>Xenophon</b>	
2235	that be ordeined for helthe, for strength, for exercife of warre / for ftudy and conueiance howe to get goodes / and all in one tyme, me thinketh a maruailous thyng. For ye do fhewe euident tokens, that ye applie your minde wel & truly to al this. For we fe you cōmonly, thanked be god / for the moft parte helthful, ftonge and lufty. More ouer we know, that ye be called one of the beft horfe men, and one of the richeft men of the citie. Ifcho. And though I thus do, as ye haue hard, yet can not I efchewe detraction: ye thoughte parauenture that I wolde haue fayde, I am therfore called a good honeste man. So. And forfothe fo I was aboute to fay good Ifchomach <sup>us</sup> , But this I thought firft to enquire of you, whether ye do ftudie and fet your mynde, howe to anfwere thefe detractours / and fpeake in a caufe, whether it be your owne or an other mans, or to iuge it, if nede be. Ifcho. Thinke you that I do not fufficiently my parte in this matter / if I thike by my good dedes to defēde my felfe ,	
2240		
2245		
2250		
2255	and do no wronge / and as moche as I may helpe and do pleafure to many men? And more ouer, thinke ye that it is not well done to accufe fuche men, that do wronge both to priuate men, and alfo to the citie / and that	
	<E.vii.v.>	wyl

	of houfeholde.	40	
2260	wyll do no man good? So. But yet if ye fet your mynde to fuche thynges / I praye you fhewe it me? <i>Ifcho.</i> Forfoth I neuer ftint, but am alway exercifing my felfe in re toricke & eloquence. For whan I here one		
2265	of my feruantes compleyne on an other / or anfwere in his owne caufe, I feke to knowe the trouthe. Agayne / I either blame fome man to my frendes, or els praife him, or els I go aboute to brynge at one fome		
2270	men of min acquaintance , that be at variāce , endeuorynge my felfe to fhewe them / howe hit is more for their profette to be frendes / than yl wyllers and enmies. And before the high rulers I vse both to commēde and		
2275	defende hym, that is opprefsed by wronge and iniurie / and before the lordes of the cost feile I accufe hym, that I fe promoted vn worthily, & I preife that that is done by coū faile & deliberation, & the contrary I difcō -		
2280	mende. But I am nowe broughte to this point, that either it behoueth me to fuffre or to punifhe. So. Of whom I prey the <i>Ifch.</i> For that do not I yet knowe. <i>Ifch.</i> Mary of my wyfe. So. But in what maner do ye		
2285	stryue in your quarel? <i>Ifch.</i> Whan ſhe hap peth to fay trouth, it is very gentylly done, But whan ſhe lieth / & erreth in her wordes,		
	<E.viii.r.>	for	Stryffe with a wyfe.

	<b>Xenophon</b>	
2290	forloth Socrates, I can not refourme her. So. May chance that, that is falle, ye can not make hit trewe. But parauenture ye wold begone Ifschmachuf, and I do let you. Truly I wolde be lothe to tarye you, if hit please you to go hēce . Ifcho. No in good fayth, good Socrates, I wyl not go hence	
2295	tyl the courte breake vp. Socra. By my faythe, ye be righte circumspecte and take good hede, that ye lose not that honorable name, to be called a good honeste man.	
2300	For where parauēture ye haue many great bufinesfis and thinges to take hede to, that require great diligence, yet bicause ye promysed those strāgers to tary for them here , ye wyll not deceiue them. Ifcho. As for those my bufinesfes that ye speake of So-	
2305	crates, I haue prouided for thē wel inough . For I haue in the feldes my baillies of huf bandrye, and my deputies. So. But fine we be fall in this communication, I praye you Ifschomachuf tel me / whan ye haue nede	
2310	of a good bayllie, do ye inquire, whether there be any that can do it well, and so finde the meane to haue hym : lyke wyse as whā ye haue nede of a carpenter, whan ye knowe	
2315	where is one / that can good fkyllie therof / ye wil desire to haue hym, or els do ye make	
	<E.viii.v.>	your



	<p>of householde. 41</p> <p>your bayllies and deputies your selfe, and  teache them to do hit? By my fayth, I in-  deuour me to teache and instructe them my  selfe. For he that shulde be sufficient to do  those thynges for me in myne absence, that  he is put to / what nedethe he to knowe any  thyng, but that that I do my selfe. For  if I be sufficient to sette men a worke, and  commaunde them what they shall do, I  trow I am able to teache an other man that  that I can do my selfe. Socra. Than he  that is a baylly of husbandry must owe you  good wyl and fauour, and also to al yours,  if he beinge present, shal be sufficient in your  absence. For without loue and good wyl,  what good can a bayllye do, if he be neuer  so experte and connyng? By my faythe,  sayd Ischomachus, neuer a whyt: but as for  me / the fyrste thyng that euer I do / I go  aboute to teache hym to loue me and myn,  and to loue my goodes. And I praye you  for goddis sake tell me / howe do ye teache  hym to loue you and yours, who so euer he  be that ye do this benifitte vnto? By my  fayth, sayd he, by gentyl &amp; liberall dealing  whan god sendeth me plenty of any maner  thinge. Socra. This ye meane I trowe,  that they, the whiche be eased and holpe by</p>	<p>how to pre-  paire a ba-  lye of huf-  bandrye.</p>
2320		
2325		
2330		
2335		
2340		
	<p>F.&lt;r.&gt;</p> <p>your</p>	

	<b>Xenophon</b>	
2345	your goodes or money / do loue you and de- fyre that ye may do well. Surely good Socrates / fayde he / that is the beste instru- ment that can be to allure and gette a mans good wyll withall. Socra. And whan he heareth you good wyll good Ifchomachus,	
2350	is he therfore sufficient to be a bayllie? For we may se that al mē loue them selves / and yet through flonggisshenes they be ne- gligent to do thofe thynges, the whiche for the moſte parte they coueyte right moche to haue, as goodes, Ifcho. Ye but whan I wol make fuche men as loue me my baillies and ouerſeers of my buſineſſes, I inſtructe and moniſhe them before howe they ſhulde ouerſe euery thyng diligently. Socra.	
2355	Can ye brynge that to paſſe? Forſothe me thynketh it is vnlikely, that any man coude be taught to gyde an other mans buſineſſe a- ryght. Ifcho. In very dede it is impoſſible good Socrates to inſtructe and teache eue- ry man diligently to do it. <i>focra</i> . And who be they that ye thinke mete to be taught and inſtructed? For that I deſyre very greatly to knowe. Ifcho. Fyrſte of all they that can not refraine them ſelves from drunken- nes ar excluded from this care . For drōkē - nes bringeth in with hit forgetfullnes of al	
2360		
2365		
2370		
	<F.v.>	maner

	<p>of houfeholde. 42</p> <p>maner of thynges, that a man fhulde do. Socra. Whether than is it impoffible, but onely in them, that can not refrayne them from dronkennel, to make them diligent, or be there any other befide? Yes marye fayde Ifchomachus and they alfo that can not refrayne them felfe from flepe. Socra. Be there any mo befide thofe? Methynketh, fayde Ifchomachus, that they, the whiche do fette theyr mynde fore to the pleafure of the flefh / that it is impoffible to teache them to haue more mynde to any thyng than to that. for they can fynde nother hope nor ftudy more pleafant to them then of theyr louers. And whan they haue any thyng to do, it is harde to imagine a forer punifhement than that is to them to be kept from them they be in loue with. Therefore I let fuche maner of men go nor neuer go about to teach them to be more diligēt. So. Ye but they, that do fet theyr mynde fore to lucre, be not they apte to be taught that diligence / the whiche fhulde be vfed and occupied in your ground? Ifchomachus. Yes marye they / there can none be fooner brought to this dylygēce. For ye nede no more but only to fhew them, that dylygence is verye profytable.</p>	
2375		
2380		
2385		
2390		
2395		
	F.ii.<r.>	wher-



	of householde.	43	
2430	by chaftifynge of dulheded feruantes / hath lightly instructed them. But he that wyll go aboute to make other diligente in theyr worke, he moſte ſpecially ought to be a pro- uident and a ware man, and ouer ſe and marke their workes. And whan there is		
2435	any thinge wel and diligently done, he muſt cunne hym great thanke that dyd it / and he muſte not ſtycke to puniſſhe hym ſharpelye, accordyng as he deſerueth , that is negligēt in his buſines. And forſoth me thinketh		
2440	to this purpoſe hit is a ryghte goodlye an- ſwere / that the Perſian made, For whan the kyng of Perſe asked hym / rydyng vpon a ryght faire horſe, what thyng dyd ſoneſt make an horſe fat, he ſaid his maifters eies.		
2445	Some thyinke lyke wyſe good Socrates, by all other thynges, that the maifters eie moſte ſpeciallye maketh them to be in farre better plite. So. But whan ye haue tolde and ſhewed hym very well & with great in- ſtāce / that he muſt take hede to ſuche thiges		
2450	as ye wyll haue hym, and that he is verye diligent / is he than mete to be your baillye or ſtewarde, or els muſte he lerne ſomwhat befyde to make hym fitte for that purpoſe?		
2455	Ifcho. No iwiſ man. For it behoueth him yet to lerne, what he muſt do, and whan, and		
	F.iiij.<r.>	howe	

	<b>Xenophon</b>	
2460	howe he shall order euery hing. For els what auaieth a baylye or a stewartde more without this / than a phisition / the whiche nighte and daye / yarly and laie taketh hede to a ficke man / and yet he woteth not what is profitable for the same pacient. So And whan he knoweth what is to be done / shall	
2465	he hin any hings ls, or shall he than be a perfecte hings or stewartde? Ifcho. Me thinketh / that he shulde lerne also to rule the worke men. So. And do ye teache your bailie or stewartde to be able to rule? I go a- bout it at lefte, sayd Ifchomachuf. So. And	
2470	I praye you for hings sake, howe do ye teche men to haue the science to rule and cō mande? Ifch. Very easly good Socrates / in so moche, that I thynke ye shall laugh at it / whan ye here it. So. Forsoth good Ifcho- machus, sayde I, it is no matter to laugh at / but he deferueth & ought rather to be high- ly landed, that hath the wyt to teache that.	
2475	For he that can teache men how to rule, he can also make them maifters, & he that can make them masters, can make them prince- lyke & able to be hing. Ifcho. Suerly all maner of bestes good Socrates do lerne to obey by the reason of thefe two thinges, that is to say, whan they do stryue, & wyll not be	
2480		
2485		
	<F.iiij.v.>	obediente

	<p style="text-align: right;">44</p> <p>of householde.</p> <p>obedient, they be punished: and whan they do quickly that that a man byddeth them / they be cherished and well intreated. Coltis and yong horfes lerne to obey their brekers and tamers: For whan they do obey them, they haue sōwhat done to them for it / that is to theyr pleafure &amp; ease: But whan they wyl not obey, they beate and handell them very fore and roughly for it, vntyll the time they ferue the breker at his wyll.</p> <p>And yonge spaynels lyke wife, the which be worfe than men a great dele / for lacke of re fon, and for lacke of speache, yet they lerne to ren a bout / to fetch or cary / to go in to the water after the same maner. For whan they obey, they haue fomewhat gyuen them, that they haue nede of, and whan they wil not nor care not for it, they be punished. But as for men they may be well parswa- ded and brought to obedience, if a man will shewe them, howe it shal be for theyr pro- fitte, if they do obey. Neuerthelesse vnto bonde men and vile perfones that way that is vfed and occupied towarde beaftis, wyll verye well induce them for to lerne to obeye. For if ye do fomewhat for theyr bealye and make them fare well, ye shall gette verye moche done of them.</p>	
2490		
2495		
2500		
2505		
2510		
	F.iiij.<r.>	But

	<b>Xenophon</b>	
2515	But ioly stomackes and noble natures be moft moued and styrred with prayfe. For there be fome natures, that do defyre as moche laude and preyse, as other do meate and drynke. And whan I haue taught him,	
2520	that I will make my baillie or my steward / fuche thynges, the whiche whan I do them my felfe / me thynketh I shall make men more obedient vnto me, I do ioynes this vn- to hit befyde. For as touchynge hoofen and shoues, and other rayment, the whiche	
2525	I muste gyue my laborers, I make them not a like. For ther be some better and some worfe: to thentent that the beste workmen may haue the preeminence to haue the bet- ter, & the worst may be gyuen to the worst.	
2530	For me thynketh it greueth good seruantes hartes very fore / whan they se that the worke that they haue done, and howe those haue euen as moche as they, that wyll no- ther labour nor take payne, whan it beho-	
2535	ueth to do it. Wherefore nother I my felfe wyll not suffre, that they that be worste / and they that be beste shulde be serued all a lyke. And whan I se that my bayllies and deputies dothe gyue the moste and the beste	
2540	to them that do beste, I do preyse hym for it. But and I se him preferre any man afore	
	<F.iiij.v.>	other



	of householde.	45
2545	other bicaufe of his flaterynge, or for some other pynifhe caufe, I do not fuffre it fo to paffe, but I blame and rebuke him greatly icher ll, and I go aboute to teache him al- fo, that that, whiche he doth, is not for his profitte nother. So. And whan he is suf- ficient thus to rule and gyde, good Ifchoma- chus, fo that he can make them to obeie him,	
2550	do ye thynke that baillye perfecte on euery fyde, or hath he ich of any other thynges els? Yes mary / fayde Ifchomachus, for it behoueth him to kepe his iche clene from his mayfters goodes / and beware that he fteale nothinge therof. For if he / that hath the frutes in his iche wolde be fo bolde to conuey fo moche out of the waye,	
2555	that that, whiche icher I were not suffi- cient to maynteyne the worke and fynde the labourers, what profytte fhulde we haue by his baylifhyp, and by his diligence? So. And do you in dede take vpon you to teache them that iuftice and rightfulnes? Yes ma- ry, fayde Ifchomachus, but I fynde that e- uery man dothe not obeye and folowe this icher I and inftucion of myn. Neuerthe- les I take here a pece of Dracons ich,	
2560	and here a pece af folons, and fo endeouour my felfe to bringe my feruantes to folowe	
2565		
2570		
	F.v.<r.>	iuftice.

<p>Perfians laws.</p>	<p style="text-align: center;"><b>Xenophon</b></p> <p>iustice. For me thinketh that these men haue made many ich to teche men iustice. For they haue icher , that he muste be punysshed that steleth, and he that robbeth muste be put in prison and put to dethe. wherfore it may be clere sene, that they haue written those thynges to the intent that they, the whiche do get any goodes foule and shamefully, contrary to reason and equite, shulde haue no vantage nor no icher by hit. And whan I haue this do / I brynge in besyde some ich of the kynge of Perse, to make my seruantes to deale icher lly in that that they be put to. For as touchynge Dracons and folons ich, they do no more but punyshe them that do amyffe: but the kyng of Perse ich do not only punyshe them that do wronge and vniustly / but also they do them good that be ryghtfull and deale iustly. Wherby it appereth, that many, the whiche be verye couetous / and care not what they do / so that they may winne, when they se that they, the whiche be ryghtfull and good / waxe icher than they / the whiche do other men wronge, they continue and prospere well in this that they do no man wronge. And whan I perceyue that any of them, vnto the whiche I haue ben good and</p> <p style="text-align: center;">&lt;F.v.v.&gt; <span style="float: right;">shewed</span></p>	<p>2575</p> <p>2580</p> <p>2585</p> <p>2590</p> <p>2595</p>
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	of householde.	46	
2600	shewed pleasure vnto them, wyll not leaue, but go about styll to do wronge and deale vniustly, than whan I perceyue that he is past al remedy, I put hym out of his rounge, and wyl not let hym occupy it no more. But whan I perceyue, that any of them setteth		
2605	his mynde and courage to be a good / a iuste and a true seruant, and doth it not so moche bycause they thynke to haue some vaun- tage by hit, but for the desire that they haue to please me, and to be preyfled of me,		
2610	though they be bounde men / I vse them as free men / and for theyr ioly free hart, I do not onely promote them in goodes and ry- ches / but also preise and commende them as good and honest men. For me thynketh that		
2615	and honest man / that is defyrus of honour / doth differre in this oint from a couetous man, that for preyse and honour wyll take peyne and put hym selfe in ieoperdie / whan it is nedefull: and yet kepe hym selfe cleane		
2620	from foule lucre. And thus whan ye haue ones engendred and fastned this affection in a man / that he oweth you good wylle / and beareth you good loue and fauour / and that ye haue brought hym to this oint, that he		
2625	wyll applie his mynde and diligence to do euen as ye wold your selfe, and beside that,		
	<F.vi.r.>	ye	

	<b>Xenophon</b>	
2630	ye haue gotten hym the science, howe euery worke that is done shalbe moſte profitable / and made him alſo ſufficiēt and able to rule , and that he wyl beſide this bring and ſhewe you the frutes of the grounde none other- wyſe than ye wolde to your ſelfe: whether nedeth he any thyng els or not, I wyl ſpeke no more, for me thynketh that ſuche a man ſhulde be a verye good and a profytable ſtewarde and deputie. Socra. But I praye you good Ifchomachus, do not leaue be- hynde that parte, whiche we haue ſo lightly ronne ouer. And what is that, ſayd Ifcho- machus? Socra. Mary ye ſayde, that the greatteſt poynt of all was to lerne howe e- uery thyng ſhulde be done, to the ende that profite therby ſhulde ryſe vnto vs, for other wyſe ye ſayde, that diligence coude auayle nothyng / excepte a man knewe what and howe to do. Ifcho. Do ye byd me to teache you the ſcience of huſbandry? Forſoth it is it, ſayd I, that maketh them ryche / that can wel occupie it / and they that can nat, though they take neuer ſo moche payne / they lyue wretchedlye.	
2635		
2640		
2645		
2650	Ifcho. Nowe than fyrſt of al ye ſhall here howe gentyll a ſcience it is. For ſeynge it is moſte profitable and pleaſant to occupye /	
	<F.vi.v.>	moſt

	of householde.	47	
2655	moste goodlyeft, best beloued of god and of men, and befyde that, moste easye to lerne, howe shulde it nat be a gentyll science? For we call all these beaſt is gentyll / the whiche		
2660	be goodly, great, and profitable, and be nat fierce but tame amonge men. So. But me thynketh good Iſchomachus / that I haue very well perceyued, that where ye ſayde, howe a man muſte teache a ſtewarde and a deputie, and that ye taught hym to owe you good loue and good wylle, and lyke wyfe /		
2665	that ye wente about to make hym diligent, able to rule, and alſo ryghtfull: but where ye ſayde, that he, whiche wyl be diligent in dede in huſbandry, muſt lerne what is to be done, howe, and in what ſeaſon, me thynketh we haue ouer paſſed hit ſomewhat to quickly and to negligently. Lykewyfe as if ye ſayde / that he, the whiche wyl write that		
2670	that a man ſpeaketh, and rede that that is wrytten, muſte knowe his letters. For he that dyd here this, hath harde nothyng els, but that he muſt lerne to knowe his letters. But whan he perceyueth, that he is neuer the nerer to knowe what letters do meane.		
2675	And nowe lyke wyfe I beleue very well, that he, the whiche wyl vſe diligence in huſbandry / muſt lerne to know wel huſbandry,		
2680			
	<F.vii.r.>	but	

	<b>Xenophon</b>	
2685	but though I beleue and knowe that well, yet am I neuer the wyfer howe to occupye husbandry. And if I were euen now deter- mined to falle to husbandry, I wold thynke I were lyke a phisition / the whiche gothe about and loketh vpon / seke men, yet can he not tell what is good for them. And ther- fore to thende I be not suche one, teache me the very othi and caste of husbandry. For lothe good Socrates, sayde he, it is not by this as by other craftes and sciences / that he which lerneth them must be a longe tyme about them / and bestowe moche payne and labour in them / er he can do any thyng to get his lyuyng by. Husbandry is othing so harde to lerne: for ye shall lerne it euen anone lokyng vpon the labourers, and part ly by herynge speke of hit / so that if ye wyl ye may teache hit vnto other. And trewely other artificers and craftes men do hyde and kepe priuey to them selfe the best poyntes of theyr sciences, the good husbände men, he that setteth trees beste / he wyl haue very great pleasure, if any man be- holde hym, and he that soweth after the same maner. And if ye aske hym of any thyng that is well wrought, I am sure he wyl neuer kepe from you / howe he dyd it.	
	<F.vii.v.>	And

	of householde.	48	
2715	And so good Socrates, husbandry techeth them that be conuersant in it to be of gentyl maners and disposition. <i>loc.</i> Forsoth this is a good begynnyng, and nowe I haue harde you tell this moche, it is vnpossible to stoppe me from inquiryng of you further therof. And therefore feynge ye saye it is a thyng so easy to lerne, do the rather shewe hit me. For it is no shame to you to teache that that is easye: but it is rather a great shame to me / if I can it not, specially whan it is so profitable.		
2720			
2725	And therefore I wyll shewe vnto you first of all sayde Ifcho. that that whiche is the diffulest poynte of all husbandry, as they say whiche dispute of it moste exactly in wordes, and in dede occupie it neuer a whit, is nothyng harde at all. For they say, that he that wyll be a good husbände man / must fyrste knowe the nature of the grounde.		Knowlege of good grounde.
2730	So. In dede they seme to say well: For he that doth not knowe, what the grounde wyl brynge forthe / I trowe he can not knowe nother what fede he shulde fowe / nor what trees is beste to sette. Ifcho. And therefore a man may knowe by an other mannes grounde, what hit wyll brynge forthe and what hit wyll not, whanne he seeth		
2735			
	<F.viii.r.>	both	

	Xenophon	
2740	bothe the frutes and also the trees. And whan he knoweth it ones, hit is not for his profitte to stryue agaynste god and nature. For if a man doth eyther fowe or fette that that he hath nede of, he is neuer the nerer to haue that that is necessarie for hym, excepte	
2745	the grounde do in a maner delyte and take pleasure bothe to brynge it forth and to no- ryllhe it. But if he can nat knowe the good- nes and fertilite of the grounde by reason of the idelnes and negligence of them that haue it in hande: he shall often tymes better	
2750	knowe it by some grounde that is nat farre from it, than of the neighbour that dwelleth by it. And all though the grounde be vntyl- led and vnlaboured, yet it sheweth his owne nature. For that grounde, that bereth good	
2755	wylde frutes and wyedes, wyll brynge forth, if it be taken hede to and well tyllid, other good frutes and herbes as well as them. so that they that be not all of the best sene in husbandry, can well discerne the	
2760	nature of the grounde. <i>socra.</i> Forsothe good Ifchomachus, I may be bolde to byde by this, that a man nedethe not to absteyne from husbandrye, for feare leest he knowe	
2765	not the nature of the grounde. For I do remembre / that fisshers, whiche be always	
	<F.viii.r.>	occupied



	<p>of householde. 49</p> <p>occupied in the fee, the whiche come not to beholde the grounde howe it is, nor walke not fayre and soflytly, but r̄ne euen through it, whan they se the frutes on the grounde, they wyll not stycke to shewe theyr opinion of the grounde, whiche is good, and whiche is bad / and prayse this, and dispraise that. And I se they wyll be communynge often tymes with men, that can very good skylle in husbondry, and shewe them very many thynges inter g a good grounde. Ifcho. Where than wyll ye haue me to begyn good Socrates to declare husbondry vnto you, lest I reherse somwhat that ye knowe already, for I perceyue, ye be right expert therein? So. This me thinketh both profitable and a very great pleasure to lerne / and also hit belongeth specially to a philosopher to knowe, howe I inte, if I wolde, by tyllynge and laborynge the grounde, haue very moche inter of barley, rye, wheate, and other corne Ifcho. This I trewe ye know wel inough, that falowynge and styrrynge of the grounde, helpeth very moche to the sowinge? So. Forsooth so I do. Ifcho. And what if we shulde begynne to falowe and plowe the grounde in inter? Soc. That were nought. For than the erthe shulde be</p>	
2770		
2775		
2780		
2785		
2790		
	G.<r.>	al

	<b>Xenophon</b>	
2795	all slymy. Ifcho. And what thynke ye in fomer? So. Than it wolde be to harde to plowgh it. Ifcho. Wel than we muft nedes begynne in the springe of the yere. So. Ye	
2800	mary / for than it is moft lykely / that the grounde openneth and spredeth his owne ftrengthe and vertue aboute, whan it is fa- lowed and tyllid in that tyme. Ifcho. Yea	
2805	and befide that good Socrates the yonge wides turned vp fo downe at that tyme be as good to the grounde as any dougyng:	
2810	and they be not yet come to that strength / that the feede of them cafte adowne can growe vp agayne. And I trowe ye knowe this well inough, that if the falowinge, and the tyllynge of the grounde fhulde be good,	
2815	the grounde muft be clene kepte and dely- uered from wides, and wel fauourdly hea- ted and warmed of the fon. So. Me thyn- keth in very dede it fhulde be fo. Ifcho. And	
2820	do ye thike, that that can be better brought to paffe by any other meane / thanne if the groūde be often tymes stirred in the fomer ? So. I knowe very well, that the wides can neuer better wither away and drye vp, nor the grounde be better heated throughe the heate of the fonne / thanne if the grounde be ploughed and ftyrred in the middes of fom-	
	<G.v.>	al

	of householde.	50	
2825	mer and in the myddes of the day. And if any man do falowe, or dygge the grounde with his owne hādes , is it not clere inough, that he alfo muſte ſeperate afonder the wi- des from the grounde, and caſte the wides abrode, that they may dry vp, and turne vp fo downe and ſtyrre the grounde / that the foorenes and the rawe watrisſhenef of hit may be warmed and well dried vp? Ifcho. Than ye ſe well good Socrates, howe we be both in one opinion touchynge falowinge and ſtyrrynge of the grounde. So. So me thynketh. And touchynge fowinge, haue ye any other knowlege or opinion, but that is the ſeaſon to ſowe, the whiche bothe men of olde antiquite / approuyng it by experience / and all they, that be nowe, takynge hit of them / do iudge it beſt of al? For whan the fomer is ones paſt, and ſeptembre cometh in, al men that be in the worlde do loke vpō almighty god, that whan it ſhalbe his plea- ſure to fende ſome rayne & make the groūde wete and moyſty, that they may fal to ſow- inge euen as he commandeth it. Soc. And forſothe good Ifchomachuf all the men in the worlde haue determind by one aſfente / that they wyl not ſowe, whan the grounde is drye. And hit is clere to euery man, that		
	G.ii.<r.>	they	

	<b>Xenophons</b>	
2855	they take great lossis and damages / that wyll go aboute to sowe afore god byddeth them. Ifcho. Than in these thynges al we men do agre. So. For in that that god te- cheth, it foloweth / that euery man agreeth in it: As for a similitude, Euery man thyn- keth best to weare good furred and wel ly- ned gownes in wynter / if he be able, and al so to make good fyre, if he haue wodde.	
2860	Ifcho. Yea but there be many, the whyche do vary in this touchinge sowinge, whether it be beste to sowe in the begynnyng, in the myddes, or at the later ende. Soc. And god dothe not fende euery yere of one lyke temperatnes of wether. For some tymes it is best to sowe in the begynnyng, some ty- mes in the myddes, some tymes at the later ende. Ifcho. But what thynke ye best gen- tyll Socrates, whanne so euer a man hath chofen his sowyng tyme / or euer more in this tyme, or nowe in this and nowe in that, whether is it best to sowe moche seede or li- tel? So. Me thynketh best of all good If- chomachus to distribute the seede, wel, ful, and truly. For I suppoise it is a great deale better to take corne inough euer more, than some tymes to moche and sometymes to ly- tel. And in this poynt also good Socrates	
2865		
2870		
2875		
	<G.ii.v.>	fayde

	householde.	51	
2880	<p>           sayd he, you beinge the lerner do agre with            me the techer, and ye haue shewed your opi-            nion afore me. So. But what of that sayde            I / for in the castynge of the feede there is            moche counnyng? Ifcho. In any case good            Socrates, lette vs loke vpon that. For ye            knowe wel, that it must be cast with a mans            hande. So. Forfothe I haue sen it done so.            Ifcho. But some can caste it euen, and some            can not. So. well than it lacketh nothyng            els but to exercise the hāde , as harpers and            luters do / that hit maye folowe the mynde.            Ifch. It is very wel sayde: But what if the            grounde be thynner or grosfer? So. what            meane you by that? Do ye not take the thin-            ner for the weaker, and the grosfer for the            stronger? Ifcho. That same meane I. So.            And this wolde I fayne know of you, whe-            ther ye wyl gyue as moche feede to the tone            as to the tother, or els whiche of them wyl            ye gyue more vnto? Ifch. In the wyne that            is stronge, me thynketh hit behoueth to put            the more water, and the man that is stron-            ger must beare the greater burthen, if there            be any thinge to be caried, and som men are            fedde and nourished with sklēder fare , and            the same herin must be obserued. So. Thike            you not that the grounde wayeth stronger,         </p>		
2885			
2890			
2895			
2900			
2905			
	G.iii.<r.>	if a	

	<b>Xenophons</b>	
2910	if a man do put more frute in it, like wife as moyles and horfes do waxe stronger with cariage / that wolde I desire you to teache me. Whan Ifchomchuf herde that, he sayd: what Socrates ye ieste with me. But yet, sayde he, take this for a very suretye, that whaune a man hath sownen any feede in the	
2915	grounde, loke whan the grounde hath most comforte of the ayre with wete and moystnes, if the corne be grene newly rifen out of the erthe, if he styrre and turne it in ageyne, it is as if it were a sustinance to the groude ,	
2920	and getteth as moche strength by it / as if it had ben donged . But if ye suffre the groude cōtinually to brynge forth frute of the fede ,	
2925	it is harde for a weake grounde to brynge forth moche frute ftyll: lyke wyfe as hit is hard for a weake fowe to gyue sucke and sustināce to many pigges , and kepe them fatte and in good plite whan they waxe great. So. Ye fey good Ifchomachus that ye muste fowe lesse feede on a weker grounde. Ifcho.	
2930	So I do in dede good Socrates: and ye also dyd graunte hit vnto me a littel afore, whan ye sayd, that ye thought that the weakeft shuld be left charged. So. But for what reafon good Ifchomachuf, do ye make dyches in the corne felde? Ifcho. Ye wotte	
	<G.iii.v.>	wel

	houfeholde.	52	
2935	wel, that in wynter are many fhowers. So.		
	what therof? Ifcho. Mary therof chaunce		
	many hurtes: for a great parte of the felde		
	is surrounded with water, and the corne co		
2940	ueredde in mudde, and the rootes of moche		
	of the corne are worne and wasfhed awaye		
	with the water, and further often tymes by		
	reason of the greate abundaunce of water,		
	there cometh moche wides and other harlo		
2945	try, that fuppresfeth & diftroyeth the corne.		
	So. It is lyke inough, that all this fhulde		
	be. Ifc. And thynke ye than, that the corne		
	beinge in that takinge / hath not nede to be		
	holpe? So. Yes mary. Ifch. Than if the		
2950	corne be couered with mudde, what fhall we		
	do to helpe it? So. Mary eafe the grounde		
	and make it lighter. Ifcho. But what if the		
	root is be waxed thynne and almoſte worne		
	away? So. Thā ye muſt caſt to more erthe		
	that it maye take roote and growe agayne.		
2955	Ifch. But what if the wides and other har		
	lotry fucke vp the moyfture from the corne,		
	lyke as the drone bees, the whiche beinge		
	them ſelfes vnprofitable do robbe awaye &		
	eate vp the bees vitayles, that they had ſet		
2960	vp for to worke with? So. Mary the wides		
	and harlotry muſt be pluckte and cut away,		
	lyke wife as the drone bees are voyded our		
	G.iiii.<r.>	of	

To reape corne.	<p style="text-align: center;"><b>Xenophons</b></p> <p>of the hyues. Ifcho. Thynke yon than that we do not make the dyches and floughes in the feldes for a good caufe? So. Forfothe fo it is , but I thiike nowe in my mynde good Ifchomacus, what a thyng it is to brynge in fimilitudes &amp; likenefsis. For ye haue moued me more a greate deale / and made me more difpleafed ageynft thefe wides, whan ye fpake of the drone bees, than whan ye fpake of the wides them felfes. But nowe after this fayd I, harueft feafon wyl come / wherfore I pray you tell me if ye haue any thinge to teche me in this matter. Ifcho. So I wyl, if ye do not fhewe your felfe, that ye knowe it as wel as I. This ones ye knowe that the corne muft alway be reaped. Soc. What els? Ifch. Whether than muft ye ftāde to reape it with the wynde or agaynft the wynde? So. Not agaynft the wynde, for it wolde be a great peyne, as I thynke bothe for the eies and alfo for the hādes to reape agaynft the eares blowen downe with the wynde. Ifcho. And how wyl ye cutte it, at the very toppe , or euen by the groude ? So. If the ftalke be fhort, I wyl cutte it a lowe that there maye be strawe inough: But if it be very hie, I thynke better to cutte it in the myddell, to thentent that nother the thref-</p> <p style="text-align: center;">&lt;G.iiii.v.&gt; <span style="float: right;">there</span></p>	<p>2965</p> <p>2970</p> <p>2975</p> <p>2980</p> <p>2985</p> <p>2990</p>



	householde.	53	
2995	there nor the fanners / shal take more payne in wayne than nedeth, and that that remay- neth, I thynke if it be burned / hit wyll do the grounde very moche good, and if it be layde with the donge it wyl fyl and encrese it. Ifchomachus. Do ye se nowe frende So- crates, howe ye be taken in the very dede doinge, that ye knowe as well as I, what longeth to reapyng? So. In faythe I am aferde lest it be so in dede: And nowe wyll I se like wyl whether I can threshe or not. Ifcho. This ye knowe well that horses do threshe corne. Socra. why shulde I not, and not onely horses but also moyles and oxen lyke wyl? Ifcho. But howe can these beastis stampe well and threshe the corne euen as they shuld good Socrates? Soc. It is clere, that it is by the reason of them, whiche haue the charge of the thresshyng. For they do euermore turne and styrrer and put vnder theyr fee that that is vnthres- shed / and so they must nedes make hit euen, and make an ende of hit as quickly as may be. Ifcho. Than as for this busynes, ye knowe it as wel as I. Socra. Nowe after this good Ifchomachus, lette vs clense the corne and wynnowe hit. Ifcho. Telle me thā good Socrates , do ye knowe this, that		
3000			
3005			
3100			
3105			
	G.v.<r.>	if ye	To threshe corne

	<b>Xenophons</b>	
3110	if ye begynne to winnowe it in that parte of the wynowyng place, where the wynde is ageynft you, that the chaffe wyl be fcatered abroad through al the winnowyng place? So. It muſte nedes. Ifcho. Than it muſte nedes as wel fal vpon the corne. So Verily it is no orgo poynte to make the chaffe to go orgot the corne in a voyde rowme of the wynowyng place. But if a man begyn to wynowe vnder the winde, or a fyde halfe of hit, than it is clere, that al the chaffe wyl voyde to the place that is ordeyned for hit. Ifcho. But whan ye haue clenſed the corne euen to the myddys of the wynowing place, whether than, the corne beinge thus ſcate- red abroad, wyl ye wynowe the remanant / or wyl ye put fyrſte to gether on a heape as orgotte as can be al that euer is clene? So. Forfoth I wyl firſt put to geder on a heape all that is clene, left paraenture the chaffe be orgott about the wynowing place, wher by I ſhulde be fayne to wynowe twyfe one thyng. Ifcho. Nowe than gentyl Socra- tes, ye may teche an other man, if ye wyll, how he ſhal ſoonest gette his corne clenſed. So. In good fayth I had almoſt forgotte, that I coude all this a greate while ago. And nowe I caſte in my mynde, whether I	
	<G.v.v.>	haue

	houfeholde. 54	
3140	haue forgottē my felfe , that I can playe on a harpe / play vpon recorders / peynte / and carue, and other sciēces . For there was ne- uer man , that taught me theſe no more thā to be a hulbande man. And I ſe as well o- ther men worke in theyr ſciēces as huſbāde men laboure the grounde. Ifcho. And dyd not I tel you but a littel afore, that this ſci ence of huſbandry is wonders pleaſant and very eaſy to lerne? So. I knowe very wel good Ifchomacus / that I vnderſtode and coude al maner of thynges , that do lōge to fowinge / but I haue forgottē my felfe that I coude them. But the ſettynge of trees ſayde I, is that any poynte of huſbandry? Ifch. Yes mary. So. How happeneth than that I knewe wel al ſuche thynges as lōge to earynge and fowyng / and am ignoraunt in that that longeth to plantyng of trees? Ifcho Be ye ignorant in dede? So. I muſt nedis be, ſeing I know not in what groūde a man ſhulde ſet a tree / nor howe depe / nor of what length / nor what breade it be ſette in / nor whan it is in the groūde how it ſhal beſt growe and come vp. Ifcho. Wel than lerne that that ye knowe not. I am ſure ye haue ſeen what pyttes they make for trees that do ſette them? So. That I haue very	Settinge of trees.
3145		
3150		
3155		
3160		
	<G.vi.r.> many	

	<b>Xenophons</b>	
3165	many tymes. Ifcho. And dyd ye euer fe any of them deper than thre fote? So. No mary I / nor yet deper than two fote and a halfe.	
3170	Ifcho. And as for the brede dyd you euer fe any broder than thre fote? So. Forsoth and god / I neuer sawe none past two foote and a halfe brode. Ifch. Now anfwere me this agayne, Dyd ye euer fe any of lesse altitude than two foote? So. In very dede I neuer sawe none of lesse altitude thā two fote and	
3175	a halfe. For if the plantes were but shalow fet, they wolde loone be writhed vp. Ifcho. Than it is apparāt inough to you good So	
3180	crates / that they dygge the pyttes to fet in trees, no dyper than two foote and a halfe, nor no broder than two foote and a halfe. So. It muft nedes be so, feinge it is so clere. Ifc. But touchyng the groude / do ye knowe which is drie & which is wete, if ye fe it? So.	
3185	Me thynketh the grounde, that lyeth about Licabect <sup>9</sup> or any other that is lyke vnto it, is drye grounde: And that is called a wete grounde / the whiche lieth aboute Phaleri- cus, ful of maris al aboute / and any other lyke vnto it. Ifcho. Whether than wyll ye	
3190	digge vp a depe pitte to sette in trees in the dry grounde or in the wete? So. In the dry groude verily . for if ye shulde make a depe	
	<G.vi.v.>	pytte

	houfeholde.	55	
3195	pytte in the wete grounde / ye fhulde fynde water: and than ye coulde not fette it in the water. Ifch. Me thynketh ye fay very wel. And whā the pittes be dygged vp , ye know what trees be mete for both groūdes ? So. Very wel. Ifcho. And if ye wolde that the tree, whiche ye do fette / fhulde growe and come vp well fauordly, whether thynke ye it wyl better springe and waxe mighty and ftrōge / if ye fette vnderneath erthe that hath ben labored and occupied afore, orels fuche as hath ben alwaye vnoccupied. So. It is clere inough fayd I, that it wyl growe and come vp better by the reafon of the erthe occupied than of the grounde vnoccupied. Ifc. Than there muſte ſome erthe be put vnderneath? So. Why fhulde it not? Ifc. But whether thynke ye, that the vyne braunche, the whiche ye fette, wyl gether rootis better if ye fette it ſtreight vpriſht, or if ye fet it croked vnder the groūde , ſo that it be lyke this greke etter, Y, turned vp ſet downe? So. Mary euen ſo. For than there ſhall be the more rootis in the erthe / wherby the plante ſhall ſtande the faſter, and ſo many the mo branches ſhal ſpringe vp. Ifcho. Wel than in this matter we haue both one opiniō . But whether wyl ye no more but caſte the erthe		
3200			
3205			
3210			
3215			
3220			
	<G.vii.r.>	to	

	<b>Xenophons</b>	
3225	to the plante that ye fet, orels wil ye treade & rāme it hard downe ? So. Forsoth I wyl trede and stampe it harde to, for els it were ieoperdy left the rayne wolde lightly perce in, and so rotte and marre the rootis / orels the sonne dryinge the erthe away from the rootis of the plante, shulde lewfe and vnfa- sten it, and so kyll it. Ifcho. wel than good Socrates we be bothe of one opinion tou- chyng settynge of vinef. So. And shall I sette a fygge tree after the same maner? Ifcho. Yes I trow, and al other trees lyke wyfe. For if ye can sette vinef wel, what o- ther settynge is ther but that ye may take it vpon you lyke wyfe? So. But howe shulde we sette olyue trees good Ifchomacus? I pray you proue afore any thyng / whether I can any skylle therin. Ifcho. Ye se howe there is a good depe pytte digged for an o- lyue tree, I wote well ye coude not choose but se hit, seinge they be digged euen by the high wayes syde. Also ye se howe the very stockes of the olyues be sette in the settynge place. And farther ye se howe there is clay layde vpon the toppes of them: And howe of all trees that be planted, there are none couered aboue / but only the same. So. All this I se well. Isc. And whan ye se it / what	
	<G.vii.v.>	shulde

	houfeholde.	56	
3250	fhulde be the let, that ye fhuld not knowe it: excepte paraenture ye can nat tell howe to clappe a fhelle fast to the clay, that is fet on the toppe therof? So. By my faythe, of all this that ye haue spoken, there is nothyng but I know it. And now I caſt in my minde		
3255	agayne, what is the caufe / that whan ye alked me but a ade i afore in generall, whe- ther I coude fet trees, I fayde no. For me thought I coude not tell / how a man fhulde fet trees. But after ye began to ade in of		
3260	me euery thyng by it ſelfe, I answered you according to your mynde, and to your owne opinion, the whiche be called the moſte par- fecte huſbande man, that is now at this day alyue. Is not my chance good, Iſchomacus		
3265	fayde I, alkyng a maner of teachyng? For I haue lerned & can wel nowe euery thyng by it ſelfe / what ſo euer ye haue demanded of me. For ye leade me by fuche thynges /		
3270	as I am ſkilled in & vnderſtande, vnto fuche thynges as I perceyued not: and ſo ye per- fwade and make me beleue that I knowe them as well as the tother. Iſcho. Well,		
3275	thynke ye, that if I alked you after the ſame maner ade ing ſyluer or golde / whiche is good and which is ade, that I coude per- fwade you, that ye be a good trier of golde		
	<G.viii.r.>	and	

	<b>Xenophons</b>	
3280	and fyluer? And agayne, I coude not parfwade you, if I asked you neuer fo moche, that ye can play vpon recorders, or that ye can peynte, or do any fuche thynges? Soc. Parauenture yes. For ye haue parfwaded me, that I haue well the science of hufbandry: and yet I knowe wel, that there was neuer any body that taught me that science.	
3285	Ifcho. It is not fo good Socrates: For I haue tolde you a praty while ago, that hufbandry is fo pleafant and fo familiar a science, that they, the whiche do eyther se hit, or here tel of hit, be euen by and by well lerned in it. And alfo it fheweth many thynges it felfe for a man to lerne, howe to order it beft. For euen at the firft the vine, the whiche crepeth vp vpon the trees, if there be any nere hande it, fheweth, that it wolde be holpen vp and susteyned. And whan it fpredeth abroad his leaues and braunches, the grapis beinge yet but veri tēder , it fhewith, that in that feafon hit wolde haue fhadowe made there vnto hit, where as the heate of the sonne lyeth foore vpon it. And whan hit is tyme for the grapis to waxe ripe & fwete the which is caufed only by the heate of the sonne, it letteth the leaues fal , to teache the hufbāde men , that it wolde be lightned and	
3290		
3295		
3300		
	<G.viii.v.>	and



	householde.	57	
3305	eafed, that the frute maye the better waxe rype. And whan that by the reason it hath brought forth moche frute, and some ar rype and some not, it sheweth, that thofe closters, that be rype, must be gedered, like as		
3310	on fygge trees they muste be taken downe / that be rype and redy to be gethered. Soc.		
3315	Howe can this be, good Ischomachus, if hufbandry be so eafy to lerne, and euery man knoweth what is to be done, as well one as an other, that they haue not a lyuinge by hit al a lyke? For some haue great plentye and lyue welthily , and other fom haue scāt		
3320	ly so moche as they nede, and be in dette to other men? Ifch. Mary I wyl tel you good Socrates, hit is nother the knowelege nor lacke of knowelege of hufbande men / that maketh some of them riche and fom powre.		
3325	For ye shal not lightly here fuche a tale go about, that fuche a mans house is vndone, bicaufe he hath not sowed euen: or bycaufe that he hath nat well sette and planted his trees: or bicaufe he knewe not what grouūd		
3330	was good for vynes, he hath sette his in a naughty ground: or bicaufe he knewe not, that it was good to falowe the grounde before he did sowe it: or bicaufe he knew not, that it was good to dounge hit. But this ye		
	H.<r.>	may	

	<b>Xenophons</b>	
3335	may here often tymes very wel, This man getteth no croppe on his grounde this yere. For he hath made no prouisyon to gette hit fowed, or to gette it doused. And agayne: This man getteth no wyne. For he nother careth to plante any vynef in his grounde /	
3340	nor feeth nothyng to thofe, that be alrede planted, to make them brynge forthe fome frute. This man hath no oyle. This man hath no fyggis: For he wyll take no payne nor applie his mynde to haue any. These be the causes good Socrates, that make one	
3345	hufbāde man to differre from an other , and to be also vnlyke in substance and in riches / a great dele more / thā if any of them femed to be hrough in his workes and bufineffis. And of the capitaynes of warre lyke wife,	
3350	there be many, the whiche haue egally good wytte and very good fight in fuche thynges as do longe to warre, and yet there be fome of them better and fome worfe / and that is hrough the diuersite of takynge hede and	
3355	of diligence. For fuche thynges as all capi- taynes do knowe, and also the most part of them, that were neuer in that dignite, fome capitaynes do them and fome not. As thus.	
3360	All they knowe, that it is better for them, that shal leade an army through their enne-	
	<H.v.>	mies

	householde.	58	
3365	mies lande to marche forwarde in good order and array: that they may be alway ready to fight, if nede be. And yet fom of them that knowe this very well do hit, and some do not. Also all they knowe / that it is beste to kepe watches and scoutwaches bothe by nyght and by day: And yet some of them fe well to, that it be surely kept, and some do not. Agayne / whan they leade theyr army through narowe places / ye fhall all moſte fynde none, but that he knoweth, it is better to preuente theyr enemies be tymes than to late. And yet some of them do theyr dilygēce, that they may ſo do, and some do not. And lyke wyfe of doungyng. Euery man ſayth / it is very good and neceſſary for the grounde to dounge hit. And they fe / howe men may haue it bothe of beſtis in his owne kynd, and alſo fynde other meanes to haue it, and make eaſily a very great deale thereof. And yet ſome take hede, that hit be getered, and ſome let it paſſe, and care not for hit. Yet god fendeth rayne from aboue, and al maner of holowe grounde receyueth hit / and kepeth it / and waxeth a pouddell with it. The groude bryngeth forth al maner of wydes and naughty harlotry. And he that wyll ſowe, muſte fyrſt rydde and purge the		
3370			
3375			
3380			
3385			
	H.ii.<r.>	gronde	

	<b>Xenophons</b>	
3390	grounde, and fuche wydes and thynges as he gethereth out of the lande if he cast them into the water / in proces of tyme it woll be as good and as hollome to the grounde, as any donginge. for what wydes be there, or what groūd is it , that wyl not becom doūge	
3395	in very dede, if it be cast in to stādyng wa - ter? More ouer what remedy is there, if the grounde be to wete to fowe in hit? or to foore to fet trees in it ? Euery mā knoweth ,	
3400	that the water mulste be voyded out by ma- kyng of dytches and floughes pourposely therefore: and how the foorenes is minished and mitigated, if all maner of thynges / the whiche be not foore / whether they be drye or were / be myngled ther with. And some	
3405	husbandes take good hede to this, and some regarde it not. But if a man knowe neuer a whitte, what the grounde wyl bringe forth, nor can fe nother frute nor tree in it / nor speke with no man / that shall tell hym the	
3410	trouthe of hit: is it not farre a great deale easier to haue a profe of hit, than eyther of a horse or a man? For that that it sheweth, it is not shewed falsely and colorably: but tilled it sheweth the very trouthe / without	
3415	any faynyng / what it can bryng forth / and what not. And forsothe me thynketh /	
	<H.ii.v.>	that

	householde.	59	
3420	that the grounde doth best examyne, which be good / and whiche be vnthryfty husban- des, in that that it setteth forth al maner of thynges so easy to be lerned, and so soone to be knowen. For it is not in husbandry as it is in other craftes / that they, the whiche do not worke, may excuse them selves, and sey that they can not lkyyl to do it: but eue- ry man knoweth, that if the grounde be wel tylled and husbandly handled, it sheweh vs pleasure agayne for it. And surely husban- dry is it / that best proueth a mans vnlusty corage and sluggishe disposition. For there is no man can parfwade hym selfe, that a a man can lyue without suche thynges as be necessary. But he that hath no science / wherby he may gette his lyuyng, nor wyl not fall to husbandry: it is clere / he is ey- ther a starte foole / orels he purposeth to gette his lyuyng by robbinge and stelyng / orels by begginge. More ouer, sayde he, it made greatly to the matter, concernynge the gettyng or losynge by husbandry, that whan they haue many laborers and seruā tes, that the tone taketh good hede, that his worke men be sette to theyr worke in due season and tyme, and the tother doth not. For that man is better than ten other / that		
	H.iii.<r.>	falleth	

	<b>Xenophons</b>	
3445	falleth to his worke in feason . And that mā	
	is farre worfe than an other, the whiche fuf	
	freth his worke men to leaue theyr worke	
	and go theyr way ouer tymely. And as for	
3450	betwene hym, that fuffreth his worke men	
	and laborers to trifyll away the day, and	
	hym that wyll not, there is as greate dife-	
	ference, as betwene the holle worke finif-	
	hed and the halfe of hit: Lyke wyfe as in	
3455	iorneyinge by the way in fyfty myle fpace /	
	two men, whiche go bothe one waye, and	
	though they be bothe as swyfte, as holle /	
	as yonge, and as lufty the tone as the to-	
	ther: yet the tone fhall ouer go the tother.	
3460	xxv. myle in a day, if the tone goth on his	
	iourney luftily, and the tother for flouthe &	
	cheriffhinge of hym felfe, refeth by the way	
	befydes springes and fountaynes, and fe-	
	keth for fhadowes and fofte wyndes to re-	
3465	freshhe hym with. Lyke wyfe in workynge	
	there is greate oddes, whan a man doth ap-	
	plye luftyly his worke, and whan he dothe	
	not, and rather fyndethe excufes, why he	
	fhulde not worke, and fuffereth his folke e-	
3470	uery daye to trifle forth the tyme. And as	
	for to worke wel and diligētly , or to worke	
	nought and negligently, there is as great	
	difference betwene thefe two thynges, as	
	<H.iii.v.>	is

	houfeholde.	60	
3475	is betwene hym that worketh and hym that workethe neuer a whytte. For whan they go aboute to clenfe the vynel from wydes and harlotry, if they dygge in fuche wyfe, that therby growe vp mo and emaine wi- des than dydde before, why maye it not be fayde, that they were idel and wrought ne- uer a emai. And emained thefe be the thyn ges, by the whiche many mens houfholdes be a greatte deale rather vndone, than for lacke of science or of great emained . For a man that is at great costis and charges in his houle, and can not gette as moche, no- ther by his rentes, nor by his husbandry, as wyl fynde hym and his meyny: it is no maruayle, if in the ftede of great plenty and riches, he fall in to extreme pouertie. But vnto fuche men as wyll diligentelye applye them felfe to husbandry, and increafe theyr fubftaunce and fhortely waxe riche therby, my father fhewed fomtyme a good precept, the whiche alfo he taught vnto me . He cou- feiled me , that I fhuld neuer bye that ground the whiche hath ben well laboured and tyl- led, but fuche a grounde, as emained vn- laboured and vntilled, either through theyr negligence, that owed it, orels bicaufe they were not able to do it . For the ground that is		
3480			
3485			
3490			
3495			
3500			
	H.iiii.<r.>	wel	

	<b>Xenophons</b>	
	wel tyllid and dight, wyl coste moche more money, and yet hit is than euen at the beste:	
3505	And the grounde / that can waxe no better, can not make a man to haue so moche pleasure, and to reioyce so moche / as the tother doth, whiche waxeth better and better. For he thought, that all maner of goodes / whether it be londe or catell, the whiche do encrease and waxe better / causethe a man to haue more pleasure and ioye in it. And there is nothyng, that increaseth more than doth that grounde, the whiche laye before vntyllid & vndight, and nowe is waxed good and frutefull. And be ye sure of this good	
3510	Socrates, that we haue often tymes made moche lande, that we haue bought a greete deale more worthe than the price that hit was bought for at the fyrst. And this cast, that is so notable and so profitable, is so easy to lerne, that nowe ye haue ones harde it / ye can it as well as I, & ye may teche it vnto other, if ye lyst. But as for my father, he neuer lerned hit of none other man, nor neuer spent greatte studye to fynde it out:	
3515	But bicause his minde was greatly set vpon husbandry, and also he had a pleasure to labour, he sayde, he defyred to haue suche a grounde, that both he myght haue somewhat	
3520		
3525		
	<H.iiii.v.>	to



	householde.	61	
3530	to do, and also that the profite commynge of hit need reioyce hym. For me thynketh good Socrates, that of all the Atheniens, my fathers mynde was moſte ſet vpon huſ- bandry, euen of his owne nature. Socra.		
3535	And whan I harde that, I asked him: whe ther dyd your father kepe ſtyll to him ſelfe all the lande that he occupied, or dyd he ſell any of hit, if he coude get moche money for it? Ifch. Yes mary he dyd ſelle ſome of it nowe and than: need t tely after he wolde bye an other pece, that laye vntylled and vndighte, bicauſe his mynde was ſo moche ſet to laboure and to huſbandrye. So. For ſothe good Ifchomacus, ye ſhewe me here a maruailous deſire and affection, that your father had to huſbandrye, none other wyfe as me thynkethe, than ſome marchauntes myndes be ſet vpon wheate. For marchant men by the reaſon that theyr hartes is fore fixed vpon wheate, where ſo euer they here that there is moſt wheate, thether wyll they in any wyfe reforte, and wyll not ſtycke for daunger to paſſe any fee what ſo euer it be. And whan they haue need t vp as moche therof as they can get, they ſhyppes it in the ſelfe ſame ſhypp that they fayle in them ſelfe, and ſo bringe it home. And whan they haue		
3540			
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3550			
3555			
	H.v.<r.>	need	

	<b>Xenophons</b>	
3560	fte of money, I trow they do not sell it a way rasfhely, not carynge in what place, as though they desired to be lightly dispatched therof: but they brynge it thither to sell, where they here, that wheate is at a great price, and where as men wolde very fayne haue it. Ifcho. Wel Socrates ye iefte with me: but yet me thynketh he loueth the ma-	
3565	fons crafte neuer the worfe, that buyldeth houfes and felleth them, and maketh newe agayne fterward. Soc. By my faythe I fwere to you good Ifchomac{us}, I beleue you very wel, in that ye thynke, that euery man loueth beft , and fetteth his mynde moft vpō	
3570	that thyng, wherby he thynkethe to gette any great profite. But nowe I confider in my mynde, howe wel al your commynicacion hath ferued to the purpofe and groūd of	
3575	this matter. For your grounde and begynnyng was, that the fcience of hulbandry is foonest and beft lerned of all other fcienes: And now by the reafon of that that ye haue fayd, I am vtterly perfwaded, that it is fo.	
3580	Forfoth fayd Ifchomacus, hit is fo in very dede. But as for that thyng that is egally common to al mennef dedes, whether it be in the exercife of hulbandry, or in the orde-ryng of an houle, or in the gouernynge of	
	<H.v.v.>	a citie

	householde.	62	
3585	a Citie, or in the knowlege and science of feates of warre, I graunte you very well that there be some men, that haue a far bet- ter witte, a farre better cast and policie, and knowe better howe to rule and commande,		
3590	than some other do . Like as in a galey whā they be on the fee, and muste dryue as farre with oores in a daye, as they shulde sayle, there be some, that be sette to comforte and corage them, the which haue so good grace		
3595	both in their wordes and ī their dedes , that they so quicken and encorage men, that they laboure with all their verry hartes. And there be other some so grosse and so rude,		
3600	that they wyl be twyse as lōge in makynge of theyr viage, as the tother were. And as for the tother, they come downe russhynge meryly sweatyng and preysynge one an o- ther. And as for these felowes they come downe leyferly, and they neuer sweate for		
3605	the matter, they hate the maister of the gal- ley, and he agayne hateth them. And after the same maner there be some Capitaynes, that do differ one from an other. For there be some, that can not brynge it to passe, to make their souldiours gladde to take payne,		
3610	nor to put them selves in ieopardie, but euen very than whan they can not chose, but they		
	<H.vi.r.>	wyl	

	<b>Xenophons</b>	
3615	wyl rather bost them felfes, and take it for a great preye, that they maye contrary the capitaynes mynde, nor the capitaynes can not instructe theym to be asfhamed, if any thyng milffortune, that is worthye of re- buke. But there be other, whiche be good, wyfe, and politike capitaynes, the whiche if 3620 they take in hand the selfe same men, or pa- rauenture other, as they do often tymes, they wyl make them to be asfhamed to do any thyng, that shulde ighty to theyr re- buke, and to thynke that it is best for them, 3625 bothe to be obediente euery one of them by hym selfe, and whan igh requireth to take peyne, gladly to do hit all to gether with a very good wyl. And lyke wife as there be some priuate men, the which of theyr owne 3630 nature be gladde to take labour and payne, So a good capitayne engendreth this affe- ction in all his hostis mynde, that they be gladde to be put to payne, and they coueite nothyng els so moche, as to be preyed for 3635 some greatte and notable acte, done in the fight of their capitayne. And what so euer capitaynes they be, that haue suche men of warre vnder them, beryng to them warde so good mynde and fauoure, I saye they in 3640 very dede be ighty and stronge: and not	
	<H.vi.v.>	they

	householde.	63	
3645	they, the whiche haue a greate myghty body, and can throwe a darte, and shote very wel: Nor they that haue good horfes, and can runne with a speare and iufte afore any man: but they that can brynge theyr foudiours in to fuche affection and beleue, that they wolde gladly folowe them throughe fyre and water, and through all maner of daunger. fuche men maye well be called		
3650	hardy and valyant, that haue fo many bold men redy and prefte to do what fo euer they commaunde. And hit maye well be fayde, that he goth forward with a myghty strōge		
3655	hande, that hath fo many hādes folowyng hym redy at his pleasure. And he may be called a very great man in dede, the whiche doth very greatte actes, more by prudence and wifedome, than through the strength of his body. More ouer whether he be a de-		
3660	bite or a ruler, that can make men redy and gladde to applie theyr worke, and brynge them to continue well in hit, they be thofe, that fhall foonest get goodes and growe to great subftaunce. And as for the maifter, if		
3665	he be fuche a man that can well punishe the laborers, that do nought, and reward them that do very wel, yet whan he cometh to the workes, if the laborers do make no shewe		
	<H.vii.r.>	of it,	

	<b>Xenophon</b>	
3670	of it, I wyll not fet greatly by hym: but he the whiche whan they do fe hym, they be all moued and styrred vp, and haue a greatte corage and desire one to do better than ano- ther, and a feruente mynde to be prayfed a- boue al , I fay that that man hath fom thīge	
3675	of the difpofition longynge to a kynge. And me thynketh it is a very great poynte in all maner of thynges, that be done by the helpe of men, as well as it is in hufbandry. And to obteyne hit, verily I wyll not faye, as I	
3680	haue done in hufbandrye, that a man fhall lerne it, if he ones feeth it, or hereth it tolde, but I fay, he that wyll be able to do it, had irt to be very wel instructed, and eke to be	
3685	of a good gentyll nature, and that is moſte of all to haue a very great grace and gyfte of god. For me thynketh this grace cometh not all of man, to rule and gouerne ſo, that men very gladly wyll be obedient, but it is	
3690	rather a ſpecial gifte of almighty god: and he graunteth it vnto them that be indowed with irtue and temperaunce. But to rule men tyrnnouſly againſt their wylles, he put teth thē vnto it (as me ſemeth) y <sup>t</sup> he iudgeth	
3695	worthy to lyue thus in the worlde, as they fay, that Tantalus dryueth forth the tyme in helle, beinge alway aferde to dye twyfe.	
	<b>FINIS.</b>	
	<H.vii.v.>	

5	<p><b>Imprinted at London in Flete- ftrete,by Thomas Berthelet printer to the kynges moft noble grace. an. M. D. xxii. Cum priuilegio.</b></p>	
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