

	Xenophons treatise of household.	
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<p>5</p> <p>10</p>	<p style="text-align: center;">To the reder.</p> <p>This boke of houfeholde, full of high wyfedome, written by the noble philofo- pher Xenophon,the fcholer of Socrates, the whiche for his fweete eloquēce, and in- credible facilitie, was furnamed Musa At- tica, that is to fay, the fonge of Athenes: is ryght counnyly trāflated out of the greke tonge into Engliffhe, by Gentian Heruet at the defyre of mayfter Geffrey Pole, whiche boke for the welthe of this realme, I deme very profitable to be red.</p> <p style="text-align: center;"><A.i.v></p>	
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	<p>Xenophons treatise of householde.</p>	
<p>5</p> <p>10</p> <p>15</p> <p>20</p> <p>25</p>	<p>I</p> <p>Harde vpon a time the wife Socrates cōmune of the or- dryng of an houe, speakyng to one Critobulus, after this maner. Tel me Critobulus, is the ordryng of an houe, the name of a science, lyke wife as phifike is, and mafons and carpenters crafte? fo me thynketh, sayde Critobulus. Whether than may we tell, what is the duetie, and the propre office of the ordryng of an houe, like wife as we can tel of other crafts and sciences? Me thynketh, sayde Critobulus, it longeth to a good husbnde and a good order of an houe, to guyde wel and order his owne houe. But yet said So. If one dyd put him in trust, and charge him to order his houe,could not be order it as well as his owne if he would? For be that hath a 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 houe too likewife? Me</p>	
	<p>A.ij.<r.></p>	<p>thinketh</p>

<p>30</p> <p>35</p> <p>40</p> <p>45</p> <p>50</p> <p>55</p>	<p style="text-align: center;">Xenophon</p> <p>thinketh yes, good Socrates. Than a man, sayde Socrates, that is wel sene in that sciencie, though he haue no substaunce, nor no goodes hym selfe, may get his liuing, and haue good wages, if he wyl order an other mans houfe, as wel as he that buildeth an houfe. In good faythe, sayde Critobulus he were worthy to haue very good wages if he could take an other mā's houfe in hand, and do euery thyng, that belōgeth to it, and make the houf better in goodes and in substaunce. But what do we meane by the houfe, whether is it nothing els but the bare houfe, or whether all maner of things that a man hath out of the houfe, be belonging to the houf? 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 houf, what 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 substaunce? By my feyth it were a mery ieste, if he that hath caused vs to haue mo enmyes thā we had, wold haue a rewarde, for it befyde, for by cause we haue iuged a mans houfe, and that that a man hath, to be al one. Ye but I do</p> <p style="text-align: center;"><A.ii.v.></p>	<p style="text-align: right;">not</p>
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<p>60</p> <p>65</p> <p>70</p> <p>75</p> <p>80</p> <p>85</p>	<p style="text-align: center;">of houfeholde. 3</p> <p>not accompte that amonge a mans subftance and goodes, that is nought and hurtful vn- to him, but that that is not good and profitable.</p> <p>Than, as farre as I fe, ye cal that a mans goodes a subftaunce that is profi- table vnto him? Ye mary do I, and fuche things 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- fplefure, 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. 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 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 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:</p> <p style="text-align: center;">A.iiij.<r.> lyk</p>	
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<p>90</p> <p>95</p> <p>100</p> <p>105</p> <p>110</p> <p>115</p>	<p style="text-align: center;">Xenophon</p> <p>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 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 occupie them, they be no goodes. We must nedes to agree in this tale, feinge we haue sayd afore, that those thinges, that be pfitable be 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 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 nother is goodes, except a man can vfe it. So 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 conuerfation with her, his body were the weker, his soule the worfe difpofed, and his houfe the worfe kepte and ordered, how shuld money be profitable vnto hym? It can not be in no case, except</p> <p style="text-align: center;"><A.iii.v.></p> <p style="text-align: right;">para-</p>	
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	of houfeholde.	4
120	paraduēture we wil call our goodes a poifon,	
	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	
125	vfe it, as he fhulde, let him caft it away farre	
	from hym. For it is nother profitable unto hym,	
	nor may be called goodes. But as for frendes, if	
	a man can vfe them, fo that he get fome profite	
	of them, what fhall we fay that they	
	be? Goodes forfooth, fayd Crito. and moche	
130	more than fhepe or oxen, feinge 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	hufbād, and a good ordrer of an houfe, to	
	haue a waye, to vfe his enemies foo, that he may	
	get fome profit by them. In any cafe.	
	For ye fee wel inoughe, good Crito. howe	
	many mean mens houfes, and howe many	
140	lordes and kingis dominions haue ben increa-	
	fed and amplified by the reafon of warre.	
	Forfoth fyr So. me thynketh ye haue	
	very wel fspoken in this matter, but what	
	thinke you by this, whan that we fe that fom	
145	men, whiche haue fciences, good wages, and	
	good properties, wherby they might make	
	their houfes the better, if they wolde put thē	
	felf to it: yet we may wel fe and perceiue, they	
	A.iiij.<r.>	woll

<p>150</p> <p>155</p> <p>200</p> <p>205</p> <p>210</p> <p>215</p>	<p style="text-align: center;">Xenophon</p> <p>woll not do it. And therefore we fe, that the sciēces and good propreties, that they haue, auayle them nothyng: whether than shall those sciences, that they haue, be accompted for their goodes and subltance, or for fom-what els? Yea said Socrates, me thynketh, ye meane that by bond men, and by some vile perfons. No by my feyth I: but I speake of some of them, that be honest mens sonnes and gentilmennes to, the whiche I fe, that some of them, that be experthe bothe in those things, that longe to warre, and also to peace, yet they woll not put them selves to none of them. and me thinketh, they should be in a better case if they were bounde men. For I suppose, that they do not that that they should, for bycause they lacke maisters to putte them to it. Howe canne that stande, sayde Socrates, that they haue no maisters, whan that they desiring to lyue in welthe and felicity, and mynded to do that that wolde be for their profyt: their lordes and superiours do let them, that they shall not do it? And what be they said Critobulus that be inuifible and yet order them thus? Nay they be not all so inuifible, no, Iwis they be clere inoughe to euery mans sight. And ye knowe well your selfe, they be moſte vngratious and moſte myſcheuous</p> <p style="text-align: center;"><A.iiij.v.></p>	<p style="text-align: right;">of all,</p>
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<p>220</p> <p>225</p> <p>230</p> <p>235</p> <p>240</p> <p>245</p>	<p style="text-align: center;">of houfeholde. 5</p> <p>of all, if flouthfulnes, fluggardife, lacke of ftomacke and quickenes, lacke of takynge hede, and alfo negligence may be taken for vngratiousnes. And befyde thefe there be other deceitfull ladies, the whiche do come in vnder the colour and name of pleasures, playenge at dice and cardes, Unprofytable triflynge and keyynge company with vn- runken, the whiche in runken of tyme do fhewe playnlye vnto theyr runken , by them deceiued, that amonge plesures, there is fomme wo and fome sorowe myngled. Thefe ladies kepe them fo in feruage and runken , that they can not be suffred to do nothyng, that is for theyr profite. Ye but there be fome other, good Socrates, the which haue no fuch, to let them from their bufines, but rather applye them felles well fauordly to their bufines, and feke and ima- gin al the run poffible to get them good with al: yet they do ftroye them felles, mi- niffhe their liuelode, & deftroy their houfes: And as runken g to fynde any remedye, they be at theyr wyttes endes. And they alfo, fayd Socrates, be lyke wyfe bounde men, as other be, and haue ouer them very fore and cruell felowes to theyr maifters. fome of them be in the runken of glo- tony, fom of licoroufnes, fome of drunken-</p> <p style="text-align: center;">A.v.<r.> nef,</p>	
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<p>250</p> <p>255</p> <p>260</p> <p>265</p> <p>270</p> <p>275</p>	<p style="text-align: center;">Xenophon</p> <p>nes, some of vayne pride, and costly vayne glorye, the whiche kepe their subiectes so fore in feruitude 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 worke, than they let them alone with a mischiefe, to ear wretchedly in their 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 them for our owne libertie, none other wyfe, than we wolde with them, the whiche, with naked swordes and weapons in their hādif, go aboute to bring vs in earing and feruytude. Enmyes, if that they be good 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- 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 sayde vnto hym after this maner. As for</p> <p style="text-align: center;"><A.v.v.> for</p>	
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	of houfeholde. 6	
280	<p>this matter me thynkethe I haue harde you speke fufficiently in it. And whan I grope and ferche well my cōfciencie, I find, that me thinketh, I can very wel refrayne all maner of fuche thynges. wherfore if ye wyl gyue me counfeyle, howe I may encreace and make my houfe better, I thinke, I fhall be nothings let of them that ye calle</p>	
285	<p>ladyes. And therefore tell me with a good wil, if ye haue any goodnes in this matter. Or els ye thynke paraenture, that we be ryche inoughe, and nede no more goodes. By my faith, faide Socrates, in dede, if ye fpeake of me, I nede no more goodes, but I am ryche inoughe. But as for you Cri-</p>	
290	<p>tobulus, me thynketh ye be very poore. And by the feyth I owe to god, I haue some ty- mes great pite of you. Than Critobulus laughyng faide: And I pray you for god-</p>	
295	<p>dif fake, if al your goodes were fold, what fhulde ye haue for them? And what fhuld I haue for myne, if I wolde felle them? I thynke, fayde Socrates, that if I myght mete with a good byer, I fhulde haue well</p>	
300	<p>for my houfe, and for all my goodes a. v. or vi. marke. But as for yours, I knowe very wel, that ye fhulde haue an hundred tymes more. And ye that knowe this, do ye thiike your felfe, that ye lacke no more goodes.</p>	
	<A.vi.r.> and	

<p>305</p> <p>310</p> <p>315</p> <p>320</p> <p>325</p> <p>330</p>	<p style="text-align: center;">Xenophon</p> <p>and haue pitie of me, bycaufe of my pouerte. For that that I haue is sufficient inough to fynde me that that is necessarie. But for to meyntheyne your ftate, and the worshyp, that ye haue, it were not inoughe. And howe so, 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. Furthermore 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 Athenes begynneth to put you to many greate charges, as to fynde horſes, to hewe to bulde thinges longyng to the citie, to lyke muſters of mē, to cauſe goodly pageāts, to 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 preaſtis, 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</p> <p style="text-align: center;"><A.vi.v.> and</p>	
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	of householde	7
335	fore, as thoughe they had founde you robbinge the common treasorie. Befyde 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 chyldiffhe pleasures, as ye may wel do, The which thynges do moue me to haue compassion	
340	of you, recept left ye fall into some myffortune, 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 lyuing doth require. But as for your fren-	
345	des, although they haue more to kepe them in theyr recep, thā ye haue for yours: yet they loke, that ye shulde helpe theym.	
350	Than sayde Critobulus, I haue nothyng to fay agaynst you in this matter: But it is time for you to instructe me with some good	
355	recepts, to thintent that I be not so miserable 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 pratye whyle ago, whan I sayde, that I was riche, ye lough at me,	
360	as though I knewe not what riches mened,	
	<A.vii.r.>	and

<p>365</p> <p>370</p> <p>375</p> <p>380</p> <p>385</p>	<p style="text-align: center;">Xenophon</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. For I fe wel good Socrates, said Critobulus, that ye haue in you the castte 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> <p>Be ye not remembred of our cōmunyng a pratye 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 thynges a man may get great profite and vantage? But as for me, howe do ye thinke, that I can vse or order fuche thynges, 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 an houe. 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;"><A.vii.v.> pede-</p>	
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	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 paraenture 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 deftroye 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 displeafed with me. And if ye came and asked 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		
410		
415		
	<A.viii.r.> I coude	

Xenophon

420 I coude not do it with a good caufe. Ther-
fore I wyll shewe you, that these thynges,
which ye desire so instantly of me, that there
be other men more counnyng, and more ex-
perte in them than I am. And this I grāt
425 you, that I haue hadde a greatte mynde to
knowe, whiche were the mooste counnyng,
and the mooste experte in all the citie. For
whan I did some tyme considre, that in one
worke, one bufines, and one thyng doinge.
430 some waxed verye poure, and somme verye
riche, I marueiled, and me thought, it was
a thyng to be well confydered, howe that
shuld be. And thus confideryng, I founde,
that this happened none other wyfe, than
435 the thyng it selfe and reason wolde. For I
fawe, that they that behaued them selves
rashely in their bufines, had damage and
loffe by it: and they, that with discrecion,
witte, and good aduifement applied theyr
440 busynes, broughte theyr matters to passe
more quickly, more eafily, 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
445 let you be in rest, vntyl the tyme ye shewe
afore these frendes of yours, that ye speake
of, that that ye haue promyfed me.

<A.viii.v.>

But

	of houfeholde. 9	
450	But what wolde ye faye, if I dyd shewe you some men, the whiche haue builded for verye moche money, vnprofitable houfes, without any good caste , or any good cōmo - ditie: and other that for lesse 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 order of an houfe? Yes verely said Critobulus. What if I shewe you nexte and according to the same, that some men haue moche houfeholde stuffe, and of all fortes, and whan they haue nede of it, they can not vse it, but it is to feche, and they can not telle whether hit be luste or saue leyde vp? And for this cause they be wonderslye greued in theyr myndes, and vexe & trouble their seruātes, and nothinge elles. And also other men, the	
460	whiche haue no more, but rather lesse, haue euery thyng redy at hande, whan they haue nede of it. what shulde be the cause of it, gentil Socra. but that the tone doth cast	
465	afyde euery thyng foliffhelye, without any order: and the tother layth vp euery thinge in his place? There ye sayde wel, sayde Socrates. And he not only fetteth euery thyng in his place, but also in suche a place as is mete and conuenient to set hit in.	
470		
475		
	B.<r.>	Me

	<p style="text-align: center;">Xenophon</p> <p>Me femeth, fayd Crito. that ye fay, that this also is a poynt of a good order of an houfe. And what if I fhewe you, that in one place al the bounde men & feruantes be tyed fafte, & yet they runne awaye often tymes: and in an other place they be lofed / wylyng to abyde & labour with al theyr hartes, wyll ye not thynke this a good poynt of a houfe keeper, worthy to be loked vpon? Yes mary, fayd Critobulus, & very worthy to be loked vpon. And what if I fhewe you houfbande men / of the whiche some complayne and faye, that they dye for hunger, for all theyr husbandry, and some that haue plentie / of al maner of thynges necessary, by the reason of their husbandry. Ye mary, fayd Critobulus, paraenture 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. And what shulde be the cause of this gentyll 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</p> <p style="text-align: center;"><B.v.> first</p>	
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<p>505</p> <p>510</p> <p>515</p> <p>520</p> <p>525</p> <p>530</p>	<p style="text-align: center;">of houfeholde. 10</p> <p>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 me to ſuche a fighte. Than ye thinke, myne owne Socrates, that I am worthye 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 keepyng 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 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 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, ſeinge that the ſelfe ſame thynges be</p> <p style="text-align: center;">B.ij.<r.> good</p>	
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<p>535</p> <p>540</p> <p>545</p> <p>550</p> <p>555</p>	<p style="text-align: center;">Xenophons treatise</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 immediatly profitable / and do daily soo 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 commonly, if he be skyttifhe, 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, & may speke plainly betwene our selfes, Is there euer</p> <p style="text-align: center;"><B.ii.v.></p>	<p style="text-align: right;">any</p>
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<p>560</p> <p>565</p> <p>570</p> <p>575</p> <p>580</p> <p>585</p>	<p style="text-align: center;">of householde. 11</p> <p>any other wyfe man, that ye truſte and charge fo moche in your busynel, as ye do your rda? No forſoth, 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- 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 amiffe. 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 Alpafia, the whiche ſhall ſhewe you all this better than I my ſelfe. But me thynkethe that a rda, beinge a good companion, and a good felowe to her hulbande in a houſe, is very neceſſary, and within a rdain as moche worthe as the hulbande. For commonlye goodes and ſubſtāce do come in to the houſe 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, if not, they muſte nedes decaye. More ouer me thinketh, that I cā ſhewe</p> <p style="text-align: center;">B.iiij.<r.> you</p>	
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<p>590</p> <p>595</p> <p>600</p> <p>605</p> <p>610</p>	<p style="text-align: center;">Xenophon</p> <p>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 / 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 / and littell regarded and estemed in cities and common welthes: For they do deftroye the bodies of those, that do occupie them / whan they make them to sytte euermore at home, and to be fedde vppe 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-</p> <p style="text-align: center;"><B.iii.v.></p>	<p style="text-align: right;">ligence</p>
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<p>615</p> <p>620</p> <p>625</p> <p>630</p> <p>635</p> <p>640</p>	<p style="text-align: center;">of houfeholde. 12</p> <p>ligence to do theyr frendes any good, nor also the common welthe. Wherefore fuche men feme to be but a fmalle comforte to theyr frendes at a nede, nor no good men to succoure theyr countree in tyme of ieopar- die. And for a suertie in fome cities and common welthes, and fpecially fuche as be dayly in warre, it is not lawfull to neuer a cytefyn to occupie no handye crafte.</p> <p>And what faculties wyll ye counfayle me to vfe, gentyllie Socrates? So. Let not vs thynke fcorne, nor be afhamed to folowe the kyng of the Persis. For they faye, that he / fupposynge the science of warre / and alfo of husbandrye to be moofte hono- 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 kynge of Perfia carethe any thyng for husbandrye? If we confyder it after this maner, fayde Socrates, we fhall par- aurenture come to knowlege, whether he dothe or not. For euery man graunteth, that he fettethe fore his studie vpon fuche thynges, as longe to war. For it is apoin- ted to euery lyeutenaunte and lordes of the coūtreis</p> <p style="text-align: center;">B.iiij.<r.> vnder</p>	
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<p>645</p> <p>650</p> <p>655</p> <p>660</p> <p>670</p>	<p style="text-align: center;">Xenophon</p> <p>vnderneth him, howe many men of armes, morifpikes, billes, archers, and crofbowes they fhall haue redy in theyr wages, either 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, 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 together, thofe referued that be in garifons, in to a place, that they call the place of con- gregation. And fuche as be nigh his ma- nour and his dwellyng place, he ouerloketh them hym felfe. But they that dwelle in farre countrees, he fendethe thyther fome, that he truſteth beſte to haue the ouer fyghte of them. And thofe heedes, rulers, and ca- pitaines, whether they haue many or fewe vnder them, if they brynge forthe theyr full nombre, that is apoynted vnto them / well harneifed and well horfed, and wel furnif- hed of al maner of thinges, he gyueth very great prayfe and honour to the lieutenātes and to the lordes, and gyuethe them many</p> <p style="text-align: center;"><B.iiij.v.></p> <p style="text-align: right;">but</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	
680	haue no regarde to the capitaynes of his foudiours, but catche and polle, and care but onely for their owne vantage, he punifheth them fore , he putteth thē out of their officis ,	
685	and fetteth other in their ftede. In doinge thofe thīges , there is no man that doubteth / but that he applieth his mynde and his ftu- die very fore to warre. But befide this / al	
690	the cuntrey, that is therby, where he dwel leth, he rydeth aboute hym felfe / takynge hede and markynge howe hit is tyled and laboured. But whan a cuntrey is fo farre of, that he can not come to fe it hym felfe / he	
695	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	
700	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	
	B.v.<r.>	them

<p>705</p> <p>710</p> <p>715</p> <p>720</p> <p>725</p> <p>730</p>	<p style="text-align: center;">Xenophon</p> <p>them, he putteth them out of theyr offices / and setteth other in theyr rowmes. In do- ing these thinges, do ye thynke, that he fet- teth leffe his mynde to haue his countre wel replenysfhed 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 keypyng and defendyng the countrey, he that is the lie- utenaunt 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 houfband men dothe not fe to the countrey / that hit be well inhabited, and that the houfbande men applie theyr worke as they shulde, than the lieutenant of the garyfon</p> <p style="text-align: center;"><B.v.v.> he</p>	
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	of houfeholde. 14	
735	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- 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 / he taketh as moche hede to husbandrye, as 740 he doth to warre. Soc. More ouer in what fo euer cowntre he liethe, and where fo euer he makethe his abydyng, he fettethe 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 forthe. And there he by- dethe for the moſte parte, as longe as the tyme of the yere dothe not lette hym.	
750	Than by my faythe, fayde Critobulus, fe- 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- ner of thynges, that the erthe can brynge 755 forthe. And alfo ſome fay, good Cri- bulus, fayde Socrates, that whan the king gyueth any rewardes, that he calleth them fyrſte, that haue behaued them ſelfes	
	<B.vi.r.>	manly

	Xenophon	
760	manly in the warres, bicaufe it were to none effecte to tulle and labour the grounde, excepte there were some, that shuld defende it.	
765	And nexte to them he callethe those / that haue prouided / that the countre shulde not be ydell, but well occupied and laboured / faying, that the valiant men of warre coude not lyue, if the good labourers were not.	
770	And they say, that Cyrus, the whiche hath ben a very famous, and an excellent kyng, faide vpon a tyme vnto them, that he called vnto hym to gyue them rewardes, that he hym selfe was well worthy to haue the rewardes 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 fay so, he dyd shewe plainly, that he had as greatte pleafure / 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 brother to trie by batayle, who shulde be kyng.	
785	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	
795	flayne all beſide hym, excepte Arieus, the whiche was fet in the lefte wyng. This gentyll Cirus, whan Lysander came to hym, to bryng hym prefentes from the cities of grece confederated vnto him, they fay, as Lyfader ſhewed hym ſelfe to a frēde	
800	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.	
805	But whā Lyfander beganne to maruayle at it, bycauſe the trees were ſo faire and ſo egally ſette, and the orders of the trees lay ſtreighte one agaynſt an other, and made goodly angles & corners well proporcioned /	
810	and many fwete and pleaſant faouours came to their noſes, whan they were walkyng, he wondryng therupon ſayde thus: Forfothe Cirus the great beautifulneſ of theſe thinges is a greatte maruayle to me, but I	
	<B.vii.r.>	wonder

	<p>Xenophon</p>	
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	
	them, and fette them in order, and I can	
820	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	
	that came from it, and the eftimable fayren-	
825	nel 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.	
	Do ye meruaylle of this Lysander? By	
830	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 husbandrye	
	tyl I fwete. Than, whan Lyfander herde	
835	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.	
	And this I reherfe vnto you myne owne	
840	Critobulus, faid Socrates, for this caufe,	
	that ye maye fe, that they that be ryche and	
	fortunate, can not well kepe them frome	
	<p><B.vii.v.></p>	<p>husban-</p>

	<p style="text-align: center;">of houfeholde. 18</p> <p>845 hufbandry. For hit is fuche an exercife, and fuche a busynefs, that a man maye haue pleafure in it, bothe to encrease and multiplie his goodes, and alfo to exercife the bodye foo, that hit fhall be able to doo all maner of thynges, that longethe for an honeste manne to doo. For fyrste of all, the</p> <p>850 grounde bryngeth forthe all fuche maner of thynges, that a man is fedde and nouryflhed with, and hit bryngeth forthe alfo fuche thynges, that a man may haue pleafure by hit. More ouer, it gyuethe vs</p> <p>855 all fuche thynges, as we nede to trymme and drefle the auters and ymages withall, and that with moofte pleafaunt fyghtes and fauours. Furthermore of meates neceffary for mannes vfe, fome hit bryngethe</p> <p>860 by hit felfe, and fome hit nouryflhethe. For the craft of kepyng of fheepe is annexed to hufbandrye, fo that we maye vfe them at our owne pleafure. And though hit gyuethe vs plentye of all maner of</p> <p>865 thynges / yet it doth nat fuffre vs to gether them with foftenef and tendernef / but vfethe vs to be hard and ftronge / in wynter by the reafonne of the colde, and in fomer by the reafon of the heate.</p> <p style="text-align: center;"><B.viii.r.> And</p>	
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	<p style="text-align: center;">Xenophon</p> <p>870 And as for them, the which do labour with their owne handes, it maketh them bygge and myghtye, and they that occupie hufban- drye but onely with ouer lokyng and takinge 875 hede to other mens warkes, it quickeneth and maketh them lyke men, makyng 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, euery thyng that a man doth to any purpose, 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 he wyll be a footeman, houſbandry maketh 885 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 wylde beaſtis. And the horſes, and lyke 890 wyfe the dogges, thus holpen by the way of hufbandry, do agayne ſome ſeruice to the grounde. For the horſe beareth hym yerly in the mornynge, that wyll ſe the grounde be nat let alone vntylled and vntrymmed, and 895 at nyghte beareth hym home agayne, if he tarye neuer ſo late. And the dogges kepe away wylde beaſtis, that they ſpille not the</p> <p style="text-align: center;"><B.viii.v.> fruite,</p>	
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	of houfeholde. 17	
900	fruite, and kille the ſhepe, and make a man to be fure in a wylderneſ. More ouer, it comforteth and ſtyrreth huſbande men to be bolde, and to ſtande manly to defende theyr cowntre, ſeing it leaueth the frutes abrode in the playne to be vſurped of hym that is ſtronger. And what facultie wyll make a	
905	man more apte to runne, to ſhote / 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 cometh, it gyueth hym leaue to take what he wyll? Where ſhall a ſtraunger be better welcomed to make hym good chere? Wher ſhal a man haue better commoditie to kepe his wynter with fire inoughe and hotte bathes? And where is more pleaſant dwellinge 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	
910	deſire more to be? where be frendes better receyued, and gladder to be? Forfoth me thynketh it a maruaylous thyng, if any honeſt man can fynde any ſubſtance, that he	
915		
920		
925		
	C.<r.>	deliteth
		The praiſe of huſbandrye.

<p>930</p> <p>935</p> <p>940</p> <p>945</p> <p>950</p>	<p style="text-align: center;">Xenophons treatise</p> <p>deliteth more in, or if he can fynde any occupation outhere more pleafant than this is, or more profitable for his lyuyng. And moreouer, the grounde teacheth men Iuftice, if they haue the witte to lerne it. For they that do for it, and haue care for it, it rewardeyth them with farre moche more.</p> <p>And if they, that haue bene brought vppe in houfebādry, by some fodayne chance of enemyes, they that be lordes of the countrey can not tyll the grounde, they may go in to their enemyes countres, feinge they haue ben well and hardly broughte vp, and gette there as moche, if god be not agaynft them, as wyll suffice them to lyue with. And it is oftentimes more fure to feke for his lyuyng, in tyme of warre, with weapons of warre / than with instrumentes of husbandry.</p> <p>Husbandry also teacheth men to helpe one another. If we wyll go to warre, we muft haue men, nor the grounde can not be laboured without men. And therefore he that wyll be a good husbände man / he muft get hym good lustye worke men, and wyllynge to do after hym, and obeye hym. And the selfe same thyng he muft go about to bringe to passe, that leadeth an armie to fyghte agaynft his enemyes, giuing great rewardes</p> <p style="text-align: center;"><C.v.> vnto</p>	
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	of houfeholde. 18	
955	vnto them , that behaue thē selfes like good valiant men, and punishe them that be ftorne, and wyl not be ordred. And he that is a good hufbāde , muft as often tymes cal vpon his labourers, and comfort them, as the capitayne doth his foudiours. And	
960	bounde men haue as great nede to be comforted, and meyntheyned with good hope, as other fre men / yea and rather more, to thēde they runne not away, but be gladde to byde ftyl. And furely he fayde verye well, that called hufbādry the mother and the	
965	nourice of al other sciences. For if hufbandrye doth ftand well, all other sciences & faculties do the better . But if the groūde be barayne, and can beare no frute, al other sciences be al moft fpilled both by fee and by land.	
970	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 continuall 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	
980		
985		
	C.ii.<r.>	fo

	<p style="text-align: center;">Xenophon</p> <p>fo good. And shepe lyke wyfe, if they be in neuer fo good pasture, there comethe a fickenes, that deftroyeth thē al . Socrates, 990 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. We fe that they that wyll make warre, that 995 afore they begynne, they make their vowes, prayers, and sacrifices, defyryng to knowe, what is best to do, and what is not beste. And thynke ye, that in those thynges, that long to husbandry, we shulde haue lesse re- 1000 course to god? Be ye fure of this, that good and honest men do worfhyp 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 therefore 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</p> <p style="text-align: center;"><C.ii.v.> foloweth</p>	
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	of houfeholde.	19
1105	foloweth nexte to that that ye lefte. For nowe that I haue harde you faye that that ye haue spokē , me femeth I fe moche better than afore / what a man muft do for to lyue.	
1110	Wherefore Socrates fayde: But wyll ye, that we reherfe all that we haue spoken afore, and agreed in, to thintent that we may, if we can, go forth in this matter / bringyng fuche thīg as we fhall like wife agree vpon ?	
1115	Me thynketh that lyke wyfe / as hit wolde be a great pleafure, whan two men haue lente money one to an other, to agree vpon the rekeninge : fo nowe in our cōmunica - tion / vttrynge our myndes one to an other, if we myght gree in one tale.	
1120	Well than, fayd Socrates, we agreed vpon this, that the ordrynge of an houfe is the name of a science, and that femeth to be the science, to order and increace the houfe.	
1125	And we toke the houfe for all a mans poffeffions and goodes. And we fayde, that was truely the poffeffion 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 impofsible for a man to lerne all maner of sciences. And as for all the handye craftes, we thought	
	C.iiij.<r.>	befte

	Xenophon	
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 fette the	
1140	hufbande men and the artificers a fyde diuided 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 the cities: They that haue bene vfed in the feldes and hufbandrye wolde be gladd	
1145	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 to fyttte styll / neuer labourynge, nor neuer puttyng them selfes in preace, nor in ieopardie. More ouer we commended houfbandrye for a good exercise and a good occupation for a good and an honest man / by the whiche mē may haue al that is necessarie	
1150	for them. For it is an occupation very sone lerned, and very pleafant to be occupied in it: the whiche also maketh a mannes bodye myghty, stronge / well complexionned, and well faouered / his stomacke and his spiryte	
1155		
1160		
	<C.iiij.v.>	to

	of houfeholde. 20	
	to be alwaye luftye and redye to do for his frendes, and for his countre.	
1165	More ouer, we iugged that it gaue men harte and courage to be valiant and hardy / feinge the frutes, that the grounde brought forthe, lay abrode in the playne, without trenches, bouldwarkes, or fortreffes. And therefore that kynde of lyuyng femed to be	Why hufe- bandrye is moſte ho- nourable.
1170	moſte honorable, and beſte eſtemed in cities and common welthes, bycauſe hit makethe good men, well diſpoſed, and well mynded to do good for the common welthe.	
1175	Than ſayde Critobulus, I am after my mynde ſufficiently perſwaded / that a man maye haue a very good, an honeſt, and a plea- fant lyuyng in occupieng husbandry. But where ye ſayd, that ye knewe the cauſe, that	
1180	ſome dyd ſo vſe and occupie husbandry / 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 a- uayled them nothyng, theſe two thynges wolde I gladly here of you, to thentent we	
1185	maye do that that is good, and eſchewe that that is contrarye. But what if I do tel you ſwete Critobulus ſayd Socrates, euen from the begynnyng, what cōmunication I had ones with a man,	
	C.iiij.<r.>	what

	Xenophon	
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 worthy of that goodly name. Than wyll I	
1195	tell you, howe I came fyrste to the confideration 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	
1205	worthy of it, my mynde dyd coueyte greatly 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	
1210	knowe of hym, if I myghte ſe Good and 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 diſpoſed and vngratious fowles.	
1215	Than me thought it beſt to nquire no further of goodly bodies, but to get me to one	
	<C.iiij.v.>	of

<p>1220</p> <p>1225</p> <p>1230</p> <p>1235</p> <p>1240</p>	<p style="text-align: center;">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 churche, 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 some what, and lightly neuer ydell, excepte hit were very lyttell? Nor ye shulde not nowe haue feene me good Socrates, laid he, sytting after this maner, if I had not apoynted with laughin straungers to tarye here for them. And if ye were not here, where wolde ye haue bene, or howe wolde ye haue ben occupied, sayde 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 sheweth well ynough, that ye byde not alwaye flouginge at home. And than Ifchomachus,</p> <p style="text-align: center;">C.v.<r.> laughing</p>	
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	Xenophon	
1245	laughynge at that that I sayde, 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, sayde :	
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, preafis / or ſubſidies, they calle me playnelye by my name Ifchomachus. And in dede good Socrates, I do nat alwaye byde at home,	
1255	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 afore 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, very littell harde, and very littell ſpoken of the worlde. And I trowe ye wolde not thynke it ſufficient in her, if ſhe coude do nothyng 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, ſayde 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 maner of thynges? Yes, ſayde he, but not afore 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, ſaide Ifchomachus, and it ſemed in a maner, that god dyd promiſe euidently, and ſhe like wiſe ſhewed with clere and manifeſte tokens, that ſhe wolde very well regarde and take hede to that that ſhe ſhulde be taught. For goddif ſake good Ifchomachus, 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 dyſcriue me a iuſtyng or a cquainted, though it had bene neuer ſo triumphant? Mary I wyl tell you Socrates, ſaide he. Whan we were ones ſo wel cquainted, & ſo familiar, that we talked to gether, I examined her after this maner. Tell me good bedfelowe, did ye euer caſt in your mīde , for what cauſe	
1290		
1295		
1300		
	<C.vi.r.>	I haue

	<p style="text-align: center;">Xenophon</p> <p>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 considered 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 shall take counfayle / howe to brynge them vp and instructe them in rough. For it shall 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 selfe, and doth best in this felowfhyp / that he bryngeth more /</p> <p style="text-align: center;"><C.vi.v.> and</p>	
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	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 fo it is good rou, sayde I, and fo my father tolde me to. But hit is the roug of a fobre hufbande / and of a fobre rou / to do	
1340	fo, that that, the whiche they haue, may be well ordred and guyded / & to encrease and get more to it, by fome good & rightful way. And what do ye fe in me, sayde my rou,	
1345	that I may encrease our houfe, if I do applie it? Mary, sayd I, if ye endeuoir your felfe to do thofe rough to the befte of your power / the whiche bothe god wylleth, that ye fhulde 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 ftyl in the hyue, to ouer fe the warkes, whan the other go	
1355	abrode to gether floures. And forfothe me thynketh / that god rought hath fette to gether for many good caufes and consy-	
	<C.vii.r.>	rought,

<p>why wed- locke was ordeyned.</p>	<p style="text-align: center;">Xenophon</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 & 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 wyl haue ſomwhat to brynge in to their houſes / haue mē with them to do thoſe warkes / muſte be done abroad in the feldeſ. For tyllynge of the grounde, ſowyng of the corne / ſettyng of trees, & 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 & faue 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 & drefed within the houſe. Alſo ſpynnynge / cardynge / and weauynge /</p> <p style="text-align: center;"><C.vii.v.> muſte</p>	<p style="text-align: right;">1360</p> <p style="text-align: right;">1365</p> <p style="text-align: right;">1370</p> <p style="text-align: right;">1375</p> <p style="text-align: right;">1380</p>
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<p>1385</p> <p>1390</p> <p>1395</p> <p>1400</p> <p>1405</p> <p>1410</p>	<p style="text-align: center;">of houfeholde. 24</p> <p>muſte be done within the houſe.</p> <p>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.</p> <p>And he alſo perceyunge, that if any man dothe hym wronge, the whiche laboureth</p> <p style="text-align: center;"><C.viii.r.> and</p>	<p>A houſe wyfes office.</p>
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	Xenophon	
1415	and worketh without, he must defende hym felfe, he distributed to the man a great deale more boldnes. And for bicause it beho- 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.	
1420	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 / 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 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 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	
1425		
1430		
1435		
1440		
	<C.viii.v.>	children /

	25	
	of houfeholde.	
1445	children, fo the lawe wyll haue them ark to gether partakers one of an others goo- des in good felawfhyt. Lyke wyfe the lawe fheweth, and god commandeth, that it is beſte for eche of them to do theyr parte.	
1450	For it is more honeſtie for a womā to kepe her houfe, than to walke aboute. And it is more ſhame for a man to byde flouggynge at home / than to applie his mynde to fuche thynges as muſte be done abroad. But if any man dothe contrarye to that that he is naturally borne to / parauenture god wyll	
1455	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 maiftres bee / that kepeth the hyue, dothe lyke wyfe that that god hath ordeyned her vnto. And what	
1460	dothe the maiftres 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	A good ex- ample of bees.
1465		
	D.<r.>	tyme

	Xenophon	
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	
1480	them out with one, the whiche they folowe 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 houfeholde.</p> <p>1500 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 ſeruantes, happe to falle ficke, that ye endeuour your ſelfe the beſt that ye can / not onely 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>1505 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 prouifion of this maiftres bee, ſayde I, all the tother beare ſo good loue and affection vnto her, that whan ſo euer ſhe goth out of the hyue / there wyll none tarye behynde, but all wayte vpon her.</p> <p>1510 Than my ife answered me. I do great lye maruayle / whether ſuche thynges, as ye ſaye the maiftres bee dothe, do not belonge moche more to you than to me.</p> <p>1520 For my kepyng and departing within, were</p> <p style="text-align: center;">D.ij.<r.></p>	<p>howe ſeruantes muſt be entered</p>
	but	

	<p style="text-align: center;">Xenophon</p> <p>1525 but a littell worthe, excepte ye dyd your diligence, that fomwhat myght be brought in. And my bryngyng in, fayde I, shulde auayle but a littell, excepte there were one / that kepte & faued that, that I brought in.</p> <p>1530 Do ye not se, fayde I, howe euery man hath great pite of them, the which, they fay, 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</p> <p>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 pleafant</p> <p>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 outhr</p> <p>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,</p> <p>1550 and profitable for our house / ye muste do them good / and shewe them some gentilnes. But if there be any of thē knauishe or fro -</p> <p style="text-align: center;"><D.ij.v.> warde</p>	
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	of houfeholde	27
1555	warde, ye muſte puniſhe them. And this agayne ſhulde be molte 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 eſtmed 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

<p>The praise and profyt of order.</p>	<p style="text-align: center;">Xenophon</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- ted 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 style="text-align: right;">1585</p>
	<p>There is nothyng, good fwete wyfe, fo profitable and fo goodlye amonge men, as is an order in euery thyng.</p>	<p style="text-align: right;">1590</p>
	<p>In playes and enterludes, where a great company of men is assembled to playe their partes, if they shulde rashely do and faye / what so euer felle in to theyr braynel, hit wolde be but a trouble and a busynes / and no pleasure to beholde them. But whan they do and speake euerye thyng in order / the audience hath a verye greate pleasure bothe to beholde them, ye and also to here them.</p>	<p style="text-align: right;">1595</p> <p style="text-align: right;">1600</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 enmies, and a verye pitous and miserable</p>	<p style="text-align: right;">1605</p>
	<p style="text-align: center;"><D.iiij.v.></p> <p style="text-align: right;">fighte</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 shulde they go forwarde, whan they do let one an other? He that gothe letteth hym	
1615	that runneth, he that rounneth diftoubeth hym, that standeth ftyll, the carte letteth the mā of armes , the asfe the carte / the baggage the fote man. And if they shulde come to the pointe / that they muft fighte / how coude they fight beinge in that taking? For whā	
1620	they be faine, by the reason 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 ennies. 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 morispikes, bylles / men of armes / croffe bowes, and alfo archers, the whiche folowe	
	D.iiij.<r.>	their

<p>1640</p> <p>1645</p> <p>1650</p> <p>1655</p> <p>1660</p>	<p style="text-align: center;">Xenophon</p> <p>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.</p> <p>And what maketh a galey / wel furniffhed with men, feareful to the enmies, and pleafaunt to beholde vnto frendes, but that hit goth fo eed y ? And what maketh them that be in it / that they do not trouble one another / but that they do sytte in order / keke & make signef in order, lye downe in order, ryfe in order, drawe the oores in order? And as for confufion & miforder / me thynketh 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. Wherefore fwete wyfe / ye fhall lyghtlye efchewe 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 spare 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 requireth. And whan we haue fette it there /</p> <p style="text-align: center;"><D.iiij.v.></p> <p style="text-align: right;">their</p>	
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	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.	The order of a fhyp.
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 mooft perfecte that euer I fawe. I confydered howe great abundance of implimentes was in that fmalle veffell.	
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 necessaries / that men vfe at home in their houfes. Befyde al this, hit fhaf laded, with fuche ftouffe and	
1690		
	D.v.<r.> goodes	

	Xenophon	
1695	<p>goodes, as the shyppe maifter gettethe by the onsider therof. And all this geare that I speake of, was stowed in fo littell a rowme, that a farre onside place wolde not haue receyued it / if hit shulde haue bene remoued. And I marked howe euerye 1700 thyngge was fo well fette in good order / that no one thyngge dyd lette an other, nor hadde no ons to be longe foughte fore: Nor were not fo onsider , and fo yll com- pacte, that a man shulde tarye longe for hit / whan he shulde occupie hit quickelye. And 1705 he that wayted vpon the Patrone of the shyppe / that is to faye, he that standethe in the fore parte of the shyppe, I perceyued, that he hadde euerye place fo well in his mynde, that thoughe he were not there / 1710 he wolde telle you redilye, where euerye thyngge 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 fette. More ouer, 1715 I sawe hym, whan he was ferchyngge and castyngge in his mynde, howe many thynges a shyppe hath ons of: Than I maruay- lyngge wheron he mufed and studied, asked hym, what he meant. I onsider and cast 1720 afore hande good man, quod he, if any thing</p>	
	<D.v.v.>	shulde

	<p style="text-align: center;">of houfeholde. 30</p> <p>fhulde chaunce / howe and in what redyner 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> <p>1725 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 & well ife ed. For god thret- neth & puniffheth them that boydel & negli- 1730 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. Wherfore whan I perceyued and fawe that 1735 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 1740 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 ftedefastlye on the 1745 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> <p style="text-align: center;"><D.vi.r.> We</p>	
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	Xenophon	
1750	We haue sufficiently spoken howe profitable it is to fette all the implimentes of the houle in good order, and to fette euery thing in fuche a redinef / in places mete emember ,	
1755	that hit may be eafye 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 felfe, keuerlettes, & counterpoyntes by them felfes, fhetes, towels, and al naprye ware by them felfes / pottes,	
1760	emem, caudrous, and other garnitures of the ketchyn by them felfe, al that longeth to the table by it felfe / and fo lyke wyfe of all other ememb, that longe to an houle, wher at he that is vnwyfe, and knoweth not good order wyll laugh. And whether it be fo	
1765	or not my fwete wife, we may lightly proue without great cost / and with fmall labour. And ye muſte not trouble your felfe / as though it were an harde emem to fynde one,	
1770	that coude lerne the places / and emember where to fette euery thing. For we knowe well, that in the citie there is a thoufande ymes more wave than we haue: but yes what fo euer feruant ye wyll commande to go and bye you fomwhat / 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,

	of houfeholde. 31	
	<p>membreth, where he hath fene of it / he goth thither streighte waye, and fetcheth hit.</p> <p>And furely ther is none other caufe of this / faid I / but that there is a place determind, where one fhall haue hit. But if one fe- keth a man / the whiche fekech hym to / may fortune he wyll often tymes be foner werye than he can fynde hym. And of this lyke wyfe there is none other caufe, but that ther is no place appointed, where the tone fhulde tary for the tother. As for fettyng in or- der of the houfeholde ftouffe / and of the vfe of hit, I ife ht I fpake vnto her after this maner. And howe ife ht ye by your ife good Ifchomachus, fayde I? Whether dyd fhe obeye you in that thyng / that ye taught her fo bufily? Ifch. What fhuld I fay / but that fhe promifed to applie her mynde vnto it. And me thought verily by her countinaunce / fhe was very gladde / that where afore fhe was in a great doubte and perplexitie / fhe 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 foone as was poffible. And what order did you fhewe hir good Ifchomachus faid I? Ifcho. What order fhuld I fhewe her but this? Fyrste me thought beft to</p>	
1760		
1765		
1770		
1775		
1780		
	<D.vii.r.>	fhewe

	Xenophon	
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 , bicaufe 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		
1800	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 welfauourdy 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	
1805		
1810	came out any hing amiffe, & our seruantes shulde get them children without our con-	
	<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 ppoint, if they come ones to couple with a womā, they wil finde the more ppo / & the better shyfte to ppoint their vngratiousnes. 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, & 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 & cardyng, and fuche as perteine to the bake houle, to the kechin, to the bathe, & to the boulting houle. We dyd feperate a fonder thofe thynges, that fhuld be occupied alwaye, from thofe, that be occupied but at diner & 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 knowē, in what maner it is brought to an ende. </p>	
1820		
1825		
1830		
1835		
	<D.viii.r.>	And

	Xenophon	
1840	And after we had seperated all the houfe- holde stouffe in fewtis and fortis / we dyd fet euery thyng in a place conuenient.	
1845	Afterwarde all the instrumentes that our feruātes muft occupie dayly , as for the bake houfe, 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 fuche thynges,	
1850	as shulde be occupied but feldome , 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	
1855	houfe / and shewed her the place / where they shulde be fette. 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 requir-	
1860	ed, 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 houfe, we appoynted her,	
1865	that femed vnto vs moſte ſobre and tempe- rate in eatyng, drinkyng / and ſlepyng, and that ſhe coude very wel refrayne the cōpany	
	<D.viii.v.>	of

	of householde.	33
1870	of men: and that semed also to haue a very good remembrance / and that wold beware to be founde in a faute throughe her negligence / left she shulde displeafe 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 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 her good wyll and her good mynde to encrease our houe, teachyng her the way and the maner howe. And if any thyng fortunated well to vs / we gaue her parte of it. Also we taughte her to be iuste and trewe in her busynes, and to esteeme 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 vntruftye. And so thus we dyd sette her in the rowme. And at the laste good Socrates, sayde he, I sayde vnto my wyfe / that all this shulde auayle nothyng /	
1875		
1880		
1885		
1890		
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 , & in good cites / that were wel ruled & 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 ouerfichte 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, & 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 / & 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 fenate & the counfell of Athenes ouerseeth & maketh a proffe both of the men of armes, and also of theyr horses. And that she shulde preife & reward hym, that were worthy, to her power / as if she were a quene, And blame, ye and punissh the hym, that doth deserue it. Beside all this I taught her, that she shulde not be displeafed, if I did put her to more bufines, & charged her with mo thinges to be done in</p> <p style="text-align: center;"><E.v.></p> <p style="text-align: right;">the</p>	<p style="text-align: center;">1900</p> <p style="text-align: center;">1905</p> <p style="text-align: center;">1910</p> <p style="text-align: center;">1915</p> <p style="text-align: center;">1920</p>
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	of houfeholde.	34
1925	the houfe, 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 vfe, excepte their maifters do giue it them. But he that is the maifter / he hath all, & may vfe euery thyng at his owne pleafure, wherfore he that hath moſte profit by it, if his goodes be fafe, hath moſte losfe, if they be loſte or perished: I fhewed her, it were reaſon he ſhulde be moſte diligent, & take beſte hede about it.	
1930	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,	
1935		
1940		
1945		
1950		
	E.ij.<r.>	Lyke

	Xenophon	
	Lyke wyfe it is more pleafure for an honest woman to take hede to her owne goodes, than to fet noughte by them.	
1955	And whan I harde, fayde Socrates, that his wife gaue him fuche an anfwere, I laid: By my faythe Ifchomachus, ye tell me of a iolye and a manlye ftomacke of a woman.	
1960	Ye, fayde he, ye fhall here me telle you 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,	
1965	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 & portrature of a faire woman. Than fayde Ifchomachus, whan I had fene her vpon a tyme / that fhe hadde peynted her face with a certayne oyntment,	
1970	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 that fhe had a peyre of highe showes on her feete,	
1975	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	
	<E.ij.v.>	fhulde

	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 ftronger, the better coloured / the 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?	
2000	Forfoth, fayd ſhe, I fhulde neuer haue more pleafure in handlynge any oyntement in the ftede of your face / nor delite more in thyng	
2005		
	E.ijj.<r.>	coun-

<p>2010</p> <p>2015</p> <p>2020</p> <p>2025</p> <p>2030</p> <p>2035</p>	<p style="text-align: center;">Xenophon</p> <p>counterfeted, than in your very eies & your naturall face. Thynke lyke wyfe by me good igh, faide Ifchomachus, 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, 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 ly cōuersant to gether , they fhall lightly perceiue, 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 sweate, or whan they wepe, or whan they washe and bathe them. So. And I prey you, said I, what an anfwere made she to it. <i>Ifch.</i> What, said I? by my faith she wente neuer fens about 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 coufeyle , that she fhuld not sit styl like a flauie or a bounde woman, but go about the</p> <p style="text-align: center;"><E.iiij.v.></p> <p style="text-align: right;">houfe</p>	
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	<p style="text-align: center;">of houfeholde. 36</p> <p>houfe like a maiftres, & fe howe the workes of the houfe wēte forwarde : ſome tymes to the weauing womē , both to teche them that ſhe can do better than they, & alfo to marke who dothe better or worfe. ſome tymes to loke vpō her that baketh the bread . ſome times 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 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, & alfo ſhuld ſerue for a good walke. Alfo I fayde it were a good exerciſe to waſhe, to boulte, to bake, to ſhake keuerlettes , hāgynges, tappeffary ware, & to ſet thē vp again e in their places. For I faid , if ſhe did ſōwhat to exerciſe her ſelfe / ſhe ſhulde haue the more luſte to her meate, ſhe ſhuld be the more helthie, & gette better fauoured colour in very dede. And al ſo the fight of the maiftres being more clen lier & far better apparailed, & ſettinge her hāde to worke , & in a maner ſtriuīg with her ſeruantes who ſhalle do moſte, is a great 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 style="text-align: center;">E.iiij.<r.> But</p>	
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	Xenophon	
2065	But they that alwaye do stande styllle 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, she liueth euen as I haue ife t her, and as I tell you.	
2075	So. Than saide 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-	
2085	tent ye may correcte me, if ye thynke I do 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	
2090	aier: And that that is a very fore rebuke /	
	<E.iiij.v.>	and

	<p style="text-align: right;">37</p> <p style="text-align: center;">of houfeholde.</p> <p>and a token of moft great folly, I am called a poure man. And I asfure you, that name 2095 wolde haue troubled me very fore / if I had not mette the tother daye by chaunce one Nicias hors, & fene moche people that came after to beholde him, and harde very moche 2100 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 pyuisfhe question / and 2105 faid: 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 2110 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: & from this day forward to begynne to folowe you and do after you. For that may be called 2115 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 style="text-align: center;">E.v.<r.></p> <p style="text-align: right;">life,</p>	<p>The name of pouertie.</p>
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	<p style="text-align: center;">Xenophon</p> <p>2120 life, the whiche I purpose to folowe styll tyll the laft day of my lyfe.</p> <p>2125 After that I had wel perceyued / that ex- cept a man knoweth what is to be done, and wyl fet and applie his mynde and diligēce to performe the same, god granteth no man to do well. And vnto them, that be bothe 2130 wyfe and diligent, god fendeth welthe and good fortune. Wherefore firfte of all I be- ganne to honour and worlhyp god / and to calle vpon hym with my prayers / that he wold vouchesafe to fende me the grace, that I might haue my helthe, strength of body / honour in my citie, good wyl of my frendes, 2135 to returne home againe safe from warfare / with the encrease of my riches and goodes. Socra. And whan I harde that / I fayde: And care ye so moche to waxe riche, feinge that whan ye be riche, ye haue the more trouble, in studienge howe to order and kepe 2140 your goodes? Yes mary, saide Ifchoma- chus, I haue no fmalle care of that that ye aske me. For me thynketh it is great plea- sure bothe to worlhyp god honorably, and to helpe my frendes / if they be in nede, and 2145 to se 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</p> <p style="text-align: center;"><E.v.v.> Ifcho-</p>	
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	of houfeholde.	38
2150	<p>Ifchomachus, is good and alfo very honorable / & longynge to a man of great power & 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 fufficient, if they can gette that / that is neceſſarie for them. But thoſe that wyll not onely order and gyde theyr houſes / but alfo haue ſo great abundance, that they do bothe honour to the citie / and alfo helpe and eaſe theyr frendes: why ſhuld not they be called and taken for men of profounde wifedome, of great power, and of ftoute ftomacke? 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 alfo the ſtrēgth of your body / howe it may be lafull to re- fterwa fterward home agayne fafe 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 , & come one after an other. For when a man hath meate & 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

	Xenophon	
2180	And he that is well exercifed in warre, he fhall returne home fafe agayne / and with more honour. And he that is diligent, and doth not coker hym felfe, nor gyue him felfe to flouthe 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, vfeth diligence, and ex- ercifeth him felfe, cometh the rather to goodes. But what labour ye vfe to meinteine 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 paraenture 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 ,	
2210	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 cafte in my mynde, howe I myghte do hit better. And	
2215	ands re for the moſte parte, I get me a horſebacke and ryde as nere as I can, as though I were in warre conftrayned to do the ſame, ands re I do nat ſpare nother croked and, nor no ſhrowde ands vp,	
2220	no ditches / waters / hedges / nor trenches / takyng 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,	
2225	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.	
2230	By my trouth good Iſchomachus, ye do theſe thynges wonders pleaſantly. For in dede to vſe & occupie at ones al maner of thīges ,	
	<E.vii.r.>	that

	<p style="text-align: center;">Xenophon</p> <p>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 therefore called a good honeste man. So. And forfothe fo I was aboute to fay good Ifchomach^{us}, 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 thiike by my good dedes to defēde my felfe , 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</p> <p style="text-align: center;"><E.vii.v.> wyl</p>	
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	of houfeholde. 40	
2260	<p>wyll do no man good? So. But yet if ye fet your mynde to fuche thynges / I praye you shewe it me? <i>Ifcho.</i> Forfoth I neuer ftint, but am alway exercifing my felfe in re toricke & eloquence. For whan I here one</p>	
2265	<p>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</p>	
2270	<p>men of min acquaintance , that be at variāce , endeuorynge my felfe to shewe 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</p>	
2275	<p>defende hym, that is opprefed 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 -</p>	
2280	<p>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</p>	
2285	<p>stryue in your quarel? <i>Ifch.</i> Whan ſhe hap peth to fay trouthe, it is very gentyllly done, But whan ſhe lieth / & erreth in her wordes,</p>	<p>Stryffe with a wyfe.</p>
	<p><E.viii.r.> for</p>	

	<p style="text-align: center;">Xenophon</p> <p>forloth Socrates, I can not refourme her. So. May chance that, that is falle, ye can 2290 not make hit trewe. But paraenture 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 2295 fayth, good Socrates, I wyl not go hence 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. For where parauēture ye haue many great 2300 bufinesfis and thinges to take hede to, that require great diligence, yet bicaufe ye pro- myfed those strāgers to tary for them here , ye wyl 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 wyfe as whā ye haue nede of a carpenter, whan ye knowe where is one / that can good fkylle therof / 2315 ye wil desire to haue hym, or els do ye make</p> <p style="text-align: center;"><E.viii.v.> your</p>	
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	of householde. 41	
2320	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	how to pre- paire a ba- lye of huf- bandrye.
2325	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	
2330	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,	
2335	what good can a bayllye do, if he be neuer fo experte and connyng? By my faythe, sayd Ischomachus, neuer a whyt: but as for me / the fyrste thyng that euer I do / I go	
2340	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 benefitte vnto? By my fayth, sayd he, by gentyl & liberall dealing whan god fendeth me plenty of any maner thinge. Socra. This ye meane I trowe, that they, the whiche be eased and holpe by	
	F.<r.>	your

	Xenophon	
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	
2350	heareth you good wyll good Ifchomachus, is he therfore sufficient to be a bayllye? For we may se that al mē loue them selfes / and yet through flonggisshenef they be ne- gligent to do thofe thynges, the whiche for the moſte parte they coueyte right moche to	
2355	haue, as goodes, Ifcho. Ye but whan I wol make fuche men as loue me my baillies and ouerfeers of my buſinesfes, I instructe and moniſhe them before howe they ſhulde ouerſe euery thyng diligentlly. Socra.	
2360	Can ye brynge that to paſſe? Forſothe me thynketh it is vnlikely, that any man coude be taught to gyde an other mans buſines a- ryght. Ifcho. In very dede it is impoſſible good Socrates to instructe and teache eue- ry man diligentlly to do it. <i>focra</i> . And who	
2365	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 ſelfes from drunken- nes ar excluded from this care . For drōkē -	
2370	nes bringeth in with hit forgetfullnes of al	
	<F.v.>	maner

	of houfeholde. 42	
2375	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.	
2380	Be there any mo befide thofe? Methynketh, fayde Ifchomachus, that they, the whiche do fette theyr mynde fore to the pleafure of the flefhe / 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 diligent. 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 occupyed in your grounde?	
2385		
2390	Ifchomachus. Yes marye they / there can none be fooner brought to this dylygence. For ye nede no more but only to fhew them, that dylygence is verye profytable.	
2395		
	F.ii.<r.>	wher-

<p>Diligente mayfters make good feruantes.</p>	<p style="text-align: center;">Xenophon</p> <p>wherfore if I chance to haue fuche one, I cōmende him moche . So. And as for other men, the whiche do refrain them from fuche things as ye do commande / and haue a me tely good mynde towarde lucre / howe do ye teache them to be as diligent as ye wold haue them? Ifcho. Mary very well good Socrates. For whan I fe them diligent, I do bothe preyfe and rewarde them. And a gayne whan I fe them negligent and reche leffe, I both do and fay al that euer I can to anger and vexe them with. So. Ye but If chomachus, fauinge your tale , that is of thē that be al redy instructed to be diligent: tell me this, touchinge the instruction of them, whether it be pofsible for a man, that is na turally negligent / to make other diligent? Ifch. No by my fayth / no more than he that hath no skyl in mufike can make other men mufitians. For hit is harde for a scholer to lerne that thyng well, that his maifter teacheth yll. And it is harde for a feruant to vfe any dilygence, whan his mayfter gy ueth hym example of negligence. And fhortely to speake and in generall / I do nat remembre, that euer I hard that any yll maifter had any good feruauntes. Mary this haue I fene , that a good diligēt maifter</p> <p style="text-align: center;"><F.ii.v.> wher-</p>	<p>2400</p> <p>2405</p> <p>2410</p> <p>2415</p> <p>2420</p> <p>2425</p>
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	of householde.	43
2430	by chaftifynge of dulheded seruantes / hath lightly instructed them. But he that wyll go aboute to make other diligente in their 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 puniſhe 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- fwere / 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 maiſters eies.	
2445	Some thynke lyke wyſe good Socrates, by all other thynges, that the maiſters 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 belyde 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

	Xenophon	
2460	howe he shall order euery hing. For els what auailleth 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 he hin any hings ls, or shall he than be a	
2465	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 about it at lefte, sayd Ifchomachus. So. And I praye you for hings sake, howe do ye teche men to haue the science to rule and cō-	
2470	mande? Ifch. Very easily good Socrates / in so moche, that I thynke ye shall laugh at it / whan ye here it. So. Forsoth good Ifchomachus, sayde I, it is no matter to laugh at / but he deferueth & ought rather to be highly landed, that hath the wyt to teache that. For he that can teache men how to rule, he can also make them maifters, & he that can make them masters, can make them princelyke & able to be hing. Ifcho. Suerly all maner of bestes good Socrates do lerne to obey by the reason of these two thinges, that is to say, whan they do stryue, & wyll not be	
2480		
2485		
	<F.iiij.v.>	obediente

<p>2490</p> <p>2495</p> <p>2500</p> <p>2505</p> <p>2510</p>	<p style="text-align: center;">of householde. 44</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 & 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 fetche or cary / to go in to the water after the fame maner. For whan they obey, they haue fomwhat 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 parswaded and brought to obedience, if a man will shewe them, howe it shal be for theyr profite, if they do obey. Neuerthelesse vnto bonde men and vile perfones that way that is vfed and occupyed 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> <p style="text-align: center;">F.iiij.<r.> But</p>	
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	Xenophon	
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 preyfe, as other do meate and drynke. And whan I haue taught him,	
2520	that I will make my baillie or my fteward / fuche thynges, the whiche whan I do them my felfe / me thynketh I fhall make men more obedient vnto me, I do ioyne this vn- to hit befyde. For as touchynge hoofen and fhowes, and other rayment, the whiche	
2525	I muſte gyue my laborers, I make them not a like. For ther be fome 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 peyne, whan it beho- ueth to do it. Wherefore nother I my felfe	
2535	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 preyfe 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	
2550	icher II, and I go aboute to teache him also, that that, whiche he doth, is not for his profite nother. So. And whan he is sufficient thus to rule and gyde, good Ifchomachus, fo that he can make them to obeie him, do ye thynke that baillye perfecte on euery fyde, or hath he ich of any other thynges?	
2555	Yes mary / fayde Ifchomachus, for it behoueth him to kepe his iche clene from his mayfters goodes / and beware that he steale nothinge therof. For if he / that hath the frutes in his iche wolde be fo bolde to conuey fo moche out of the waye, that that, whiche icher I were not sufficient 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?	
2560	Yes mary, fayde Ifchomachus, but I fynde that euery man dothe not obeye and folowe this icher I and inftucion of myn. Neuertheles I take here a pece of Dracons ich, and here a pece af folons, and fo endeuour my felfe to bringe my feruantes to folowe	
2570		
	F.v.<r.>	iuftice.

<p>Perfians laws.</p>	<p style="text-align: center;">Xenophon</p> <p>iuftice. For me thinketh that thefe men haue made many ich to teche men iuftice. For they haue icher , that he muſte be punyſhed 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 ſeruauntes to deale icher lly in that that they be put to. For as touchynge Dracons and ſolons ich, they do no more but punyſſhe them that do amyſſe: but the kyng of Perſes ich do not only punyſſhe 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 profpere 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;"><F.v.v.> ſhewed</p>	<p style="text-align: right;">2575</p> <p style="text-align: right;">2580</p> <p style="text-align: right;">2585</p> <p style="text-align: right;">2590</p> <p style="text-align: right;">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	
2605	whan I perceyue, that any of them setteth 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 preyfed 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 preife and commende them as good and honest men. For me thynketh that	
2615	and honest man / that is defyrous 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

	<p style="text-align: center;">Xenophon</p> <p>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 ſteward 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 greateſt 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.</p> <p>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 /</p> <p style="text-align: center;"><F.vi.v.> moſt</p>	
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	of householde.	47
2655	<p> moſte goodlyeft, beſt beloued of god and of men, and beſyde that, moſte eaſye to lerne, howe ſhulde it nat be a gentyll ſcience? For we call all theſe beaſt is gentyll / the whiche be goodly, great, and profitable, and be nat 2660 fierce but tame amonge men. So. But me thynketh good Iſchomacus / 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 2665 good loue and good wylle, and lyke wyfe / 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 2670 done, howe, and in what ſeaſon, me thyn- keth we haue ouer paſſed hit ſomewhat to quikkely and to negligently. Lykewyfe as if ye ſayde / that he, the whiche wyl write that that a man ſpeaketh, and rede that that is 2675 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. 2680 And nowe lyke wyfe I beleue very well, that he, the whiche wyl vſe diligence in huſ- bandry / muſt lerne to know wel huſbandry, </p>	
	<F.vii.r.>	but

	Xenophon	
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 phifition / 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 fothe 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 peyne 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 foweth after the fame 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.	
2690		
2695		
2700		
2705		
2710		
	<F.vii.v.>	And

	48		
	of householde.		
2715	And so good Socrates, husbandry teacheth them that be conuersant in it to be of gentyl maners and difpofition. <i>loc.</i> Forfoth this is a good begynnyng, and nowe I haue harde you tell this moche, it is vnpossible to stoppe me from inquerynge of you further therof. And therefore feynge ye faye it is a thynge so eafy to lerne, do the rather shewe hit me. For it is no shame to you to teache that that is eafy: 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 fayde Ifcho. that that whiche is the diffulest poynte of all husbandry, as they fay whiche dispute of it moste exactly in wordes, and in dede occupie it neuer a whit, is nothyng harde at all. For they fay, that he that wyll be a good husbände man / must fyrste knowe the nature of the grounde. So. In dede they seme to fay well: For he that doth not knowe, what the grounde wyl brynge forthe / I trowe he can not knowe nother what fede he shulde sowe / 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	Knowlege of good grounde.	
2730			
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 profite to stryue agaynste god and nature.	
2745	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 the grounde do in a maner delyte and take pleasure bothe to brynge it forth and to norryllhe it. But if he can nat knowe the goodnes and fertilitie of the grounde by reason of the idelnes and negligence of them that haue it in hande: he shall often tymes better 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 vntylled and vnlaboured, yet it sheweth his owne nature. For that grounde, that bereth good wylde frutes and wyedes, wyll brynge forth, if it be taken hede to and well tyllled, other good frutes and herbes as well as them. so that they that be not all of the best sene in husbandry, can well discern the nature of the grounde. <i>socra.</i> Forsothe good Ischomachus, I may be bolde to byde by this, that a man nedethe not to absteyne from husbandrye, for feare leest he knowe not the nature of the grounde. For I do remembre / that fisfners, whiche be always	
2750		
2755		
2760		
2765		
	<F.viii.r.>	occupied

<p>2770</p> <p>2775</p> <p>2780</p> <p>2785</p> <p>2790</p>	<p style="text-align: center;">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 softly , 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 prayfe this, and disprayfe that. And I se they wyll be comunynge often tymes with men, that can very good skylle in hufbondry, and shewe them very many thynges inter g a good grounde. Ifcho. Where than wyll ye haue me to begyn good Socrates to declare hufbandry 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 philofopher 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 falowyng and styrrynge of the grounde, helpeth very moche to the sowinge? So. Forfoth 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> <p style="text-align: center;">G.<r.> al</p>	
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	Xenophon	
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 and beside that good Socrates the yonge	
2805	wides turned vp fo downe at that tyme be as good to the grounde as any dougyng: 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	
2810	this well inough, that if the falowinge, and the tyllynge of the grounde fhulde be good, 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	
2815	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	
2820	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 also muſte ſeperate afonder the wīdes from the grounde, and caſte the wīdes 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 ſowinge, 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 ſomer is ones paſt, and ſeptembre cometh in, al men that be in the worlde do loke vpō	
2830		
2835		
2840	almighty god, that whan it ſhalbe his pleaſure to ſende ſome rayne & make the groūde wete and moyſty, that they may fal to ſowinge euen as he commandeth it. Soc. And forſothe good Ifchomachuf all the men in the worlde haue determined by one aſfente / that they wyl not ſowe, whan the grounde is drye. And hit is clere to euery man, that	
2845		
2850		
	G.ii.<r.>	they

	<p style="text-align: center;">Xenophons</p> <p>they take great loss and damages / that will 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- 2855 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 2865 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 2870 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 feede or li- tel? So. Me thynketh best of all good If- chomachus to distribute the feede, wel, ful, 2875 and truly. For I suppose 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</p> <p style="text-align: center;"><G.ii.v.> fayde</p>	
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<p>2880</p> <p>2885</p> <p>2890</p> <p>2895</p> <p>2900</p> <p>2905</p>	<p style="text-align: center;">houfeholde. 51</p> <p>fayd he, you beinge the lerner do agre with me the techer, and ye haue shewed your opinion afore me. So. But what of that fayde I / for in the castyng of the feede there is moche counnyng? Ifcho. In any cafe good Socrates, lette vs loke vpon that. For ye knowe wel, that it muft be cast with a mans hande. So. Forfothe I haue fen it done fo. Ifcho. But some can caste it euen, and some can not. So. well than it lacketh nothyng els but to exercife the hāde , as harpers and luters do / that hit maye folowe the mynde. Ifch. It is very wel fayde: But what if the grounde be thynner or grosfer? So. what meane you by that? Do ye not take the thinner for the weaker, and the grosfer for the stronger? Ifcho. That fame meane I. So. And this wolde I fayne know of you, whether 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 stronger muft beare the greater burthen, if there be any thinge to be caried, and som men are fedde and nourishhed with sklēder fare , and the fame herin muft be obserued. So. Thike you not that the grounde wayeth stronger,</p> <p style="text-align: center;">G.iii.<r.> if a</p>	
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<p>2910</p> <p>2915</p> <p>2920</p> <p>2925</p> <p>2930</p>	<p style="text-align: center;">Xenophons</p> <p>if a man do put more frute in it, like wife as moyles and horfes do waxe ftronger with cariage / that wolde I desire you to teache me. Whan Ifchomchuf herde that, he fayd: what Socrates ye iefte with me. But yet, fayde he, take this for a very furetye, that whaune a man hath fowen any feede in the grounde, loke whan the grounde hath moft comforte of the ayre with wete and moystnes, if the corne be grene newly rifen out of the erthe, if he ftyrre and turne it in ageyne, it is as if it were a sustinance to the groude , and getteth as moche strength by it / as if it had ben donged . But if ye fuffre the groude cōtinually to brynge forth frute of the fede , 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 fucke and fuftināce to many pigges , and kepe them fatte and in good plite whan they waxe great. So. Ye fey good Ifchomachus that ye mulde fowe leffe feede on a weker grounde. Ifcho. So I do in dede good Socrates: and ye alfo dyd graunte hit vnto me a littel afore, whan ye fayd, that ye thought that the weakeft fhuld be left charged. So. But for what reafon good Ifchomachus, do ye make dyches in the corne felde? Ifcho. Ye wotte</p> <p style="text-align: center;"><G.iii.v.></p>	<p style="text-align: right;">wel</p>
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	houfeholde.	52
2935	wel, that in wynter are many flowers. 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 washed away	
	with the water, and further often tymes by	
	reason of the greate abundaunce of water,	
	there cometh moche wifes and other harlo	
	try, that suppresseth & distroyeth the corne.	
2945	So. It is lyke inough, that all this shulde	
	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	
	corne be couered with mudde, what shal we	
2950	do to helpe it? So. Mary ease 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 wifes and other har	
	lotry ſucke vp the moyſture from the corne,	
	lyke as the drone bees, the whiche beinge	
	them ſelfes vnprofitable do robbe away &	
	eate vp the bees vitayles, that they had ſet	
2960	vp for to worke with? So. Mary the wifes	
	and harlotry muſt be pluckte and cut away,	
	lyke wife as the drone bees are voyded our	
	G.iiii.<r.>	of

<p>To reape corne.</p>	<p style="text-align: center;">Xenophons</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</p> <p>Ifchomacus, what a thyng it is to brynge in fimilitudes & 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;"><G.iiii.v.> there</p>	<p style="text-align: right;">2965</p> <p style="text-align: right;">2970</p> <p style="text-align: right;">2975</p> <p style="text-align: right;">2980</p> <p style="text-align: right;">2985</p> <p style="text-align: right;">2990</p>
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	houfeholde. 53	
2995	<p>there nor the fanners / fhall take more peyne in vayne 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 encrefe it. Ifchomachus. Do ye fe 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 left it be fo in dede: And nowe wyll I fe like wife whether I can threshe or not. Ifcho. This ye knowe well that horfes do threshe corne. Socra. why fhulde I not, and not onely horfes but alfo moyles and oxen lyke wife? Ifcho. But howe can thefe beaftis ftampe well and threshe the corne euen as they fhuld good Socrates? Soc. It is clere, that it is by the reason of them, whiche haue the charge of the threslhynge. For they do euermore turne and ftyrre and put vnder theyr fee that that is vnthres- shed / and fo they muft 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 clenfe the corne and wynnowe hit. <i>Ifcho.</i> Telle me thā good Socrates , do ye knowe this, that</p>	To threshe corne
3000		
3005		
3100		
3105		
	G.v.<r.>	if ye

	Xenophons	
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 scatered abrode through al the winnowyng place?	
3115	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.	
3120	Ifcho. But whan ye haue clenſed the corne euen to the myddys of the wynowing place, whether than, the corne beinge thus ſcatered abrode, wyl ye wynowe the remanant /	
3125	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	
3130	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.	
3135	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		
3145	to be a hulbande man. And I ſe as well o- ther men worke in theyr ſciēces as hufbāde men labourē the grounde. Ifcho. And dyd not I tel you but a littel afore, that this ſci ence of hufbandry 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		
3150	fowinge / but I haue forgottē my felfe that I coude them. But the ſettyngē of trees ſayde I, is that any poynte of hufbandry? Ifch. Yes mary. So. How happeneth than	Settinge of trees.	
3155	that I knewe wel al ſuche thynges as lōge to earyngē and fowyng / and am ignoraunt in that that longeth to plantyngē of trees? Ifcho Be ye ignorant in dede? So. I muſt nedis be, ſeingē I know not in what groūde		
3160	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		
	<G.vi.r.>		many

	Xenophons	
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 soone 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 must nedes be so, feinge it is so clere. Ifc. But touchyng the groūde / do ye knowe which is drie & which is wete, if ye fe it? So. Me thynketh the grounde, that lyeth about	
3185	Licabect ⁹ or any other that is lyke vnto it, is drye grounde: And that is called a wete grounde / the whiche lieth aboute Phalericus, ful of maris al aboute / and any other lyke vnto it. Ifcho. Whether than wyll ye digge vp a depe pitte to sette in trees in the dry grounde or in the wete? So. In the dry	
3190	groūde 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

<p>3225</p> <p>3230</p> <p>3235</p> <p>3240</p> <p>3245</p>	<p style="text-align: center;">Xenophons</p> <p>to the plante that ye fet, orels wil ye treade & rāme it hard downe ? So. Forfoth I wyl trede and ftampe it harde to, for els it were ieoperdy left the rayne wolde lightly perce in, and fo rotte and marre the rootis / orels the sonne dryinge the erthe away from the rootis of the plante, fhulde lewfe and vnfa- ften it, and fo kyll it. Ifcho. wel than good Socrates we be bothe of one opinion tou- chyng fettyng of vinef. So. And fhall I fette a fygge tree after the fame maner? Ifcho. Yes I trow, and al other trees lyke wyfe. For if ye can fette vinef wel, what o- ther fettyng is ther but that ye may take it vpon you lyke wyfe? So. But howe fhulde we fette olyue trees good Ifchomacus? I pray you proue afore any thyng / whether I can any fkyll therin. Ifcho. Ye fe howe there is a good depe pytte digged for an o- lyue tree, I wote well ye coude not choofe but fe hit, feinge they be digged euen by the high wayes fyde. Also ye fe howe the very ftockes of the olyues be fette in the fettyng place. And farther ye fe 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 fame. So. All this I fe well. <i>Isc.</i> And whan ye fe it / what</p> <p style="text-align: center;"><G.vii.v.> fhulde</p>	
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	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	
3255	but I know it. And now I caft in my minde 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 eury thyng by it felfe, 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, Ifchomacus	
3265	fayde I, alkyng a maner of teachyng? For I haue lerned & can wel nowe eury thyng by it felfe / what fo euer ye haue demanded of me. For ye leade me by fuche thynges / as I am skilled in & vnderftande, vnto fuche	
3270	thynges as I perceyued not: and fo ye per- fwade and make me beleue that I knowe them as well as the tother. Ifcho. Well, thynke ye, that if I alked you after the ſame maner ade ing ſyluer or golde / whiche is	
3275	good and which is ade, that I coude per- fwade you, that ye be a good trier of golde	
	<G.viii.r.>	and

<p>3305</p> <p>3310</p> <p>3315</p> <p>3320</p> <p>3325</p> <p>3330</p>	<p style="text-align: center;">houfeholde. 57</p> <p>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 fheweth, that thofe clofters, that be rype, muft be gedered, like as on fygge trees they muft be taken downe / that be rype and redy to be gethered. Soc. Howe can this be, good Ifchomacus, if hufbandry be fo 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 fcāt ly fo 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. For ye fhall not lightly here fuche a tale go about, that fuche a mans houfe is vndone, bicaufe he hath not fowed euen: or bycaufe that he hath nat well fette and planted his trees: or bicaufe he knewe not what grouūd was good for vynes, he hath fette his in a naughty grounde: or bicaufe he knewe not, that it was good to falowe the grounde before he did fowe it: or bicaufe he knew not, that it was good to dounge hit. But this ye</p> <p style="text-align: center;">H.<r.> may</p>	
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<p>3335</p> <p>3340</p> <p>3345</p> <p>3350</p> <p>3355</p> <p>3360</p>	<p style="text-align: center;">Xenophons</p> <p>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 douted. And agayne: This man getteth no wyne. For he nother careth to plante any vynes in his grounde / nor feeth nothyng to those, that be alredy planted, to make them brynge forthe some 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 husbāde 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 buynessis. And of the capitaynes of warre lyke wife, there be many, the whiche haue egally good wytt and very good fight in suche thynges as do longe to warre, and yet there be some of them better and some worfe / and that is hrough the diuersite of takynge hede and of diligence. For suche thynges as all capi- taynes do knowe, and also the most part of them, that were neuer in that dignite, some capitaynes do them and some not. As thus. All they knowe, that it is better for them, that shal leade an army through their enne-</p> <p style="text-align: center;"><H.v.> mies</p>	
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	houfholde.	58
3365	mies lande to marche forwarde in good order and array: that they may be alway redy 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 fo do, and some do not.	
3370	And lyke wyfe of dounyng. Euery man fayth / 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	
3375		
3380		
3385		
	H.ii.<r.>	gronde

	Xenophons	
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 stādyngē wa - ter? More ouer what remedy is there, if the grounde be to wete to lowe in hit? or to foore to fet trees in it ? Euery mā knoweth ,	
3400	that the water muste be voyded out by makynge 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 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 se nother frute nor tree in it / nor speke with no man / that shall tell hym the 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 any faynyngē / what it can bryngē forth / and what not. And forsothe me thynketh /	
3405		
3410		
3415		
	<H.ii.v.>	that

<p>3420</p> <p>3425</p> <p>3430</p> <p>3435</p> <p>3440</p>	<p style="text-align: center;">householde. 59</p> <p>that the grounde doth best examyne, which be good / and whiche be vnthryfty husbandes, in that that it fetteth forth al maner of thynges so eafy 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 excufe them selves, and sey that they can not skyyll to do it: but eue-ry man knoweth, that if the grounde be wel tyllled and husbandly handled, it sheweh vs pleasure agayne for it. And surely husbandry is it / that best proueth a mans vnlusty corage and sluggisfhe disposition. For there is no man can parfwade hym selfe, that a a man can lyue without fuche 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 eyther a starte foole / orels he purpofeth to gette his lyuyng by robbinge and stelyng / orels by begginge. More ouer, sayde he, it made greatly to the matter, concernyng the gettinge or losyng by husbandry, that whan they haue many laborers and seruā -tes, that the tone taketh good hede, that his worke men be fette to theyr worke in due feason and tyme, and the tother doth not. For that man is better than ten other / that</p> <p style="text-align: center;">H.iii.<r.> falleth</p>	
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	Xenophons	
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.	
	xxv. myle in a day, if the tone goth on his	
3460	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 fofter wyndes to re-	
	fresh the hym with. Lyke wyfe in workynge	
3465	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-	
	uery daye to trifle forth the tyme. And as	
3470	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 vynes 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 houfe, 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 wyl diligentlye 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

<p>3505</p> <p>3510</p> <p>3515</p> <p>3520</p> <p>3525</p>	<p style="text-align: center;">Xenophons</p> <p>wel tyllled and dight, wyl coste moche more money, and yet hit is than euen at the beste: 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 pleafure and ioye in it. And there is nothyng, that increafeth more than doth that grounde, the whiche laye before vntyllled & vndight, and nowe is waxed good and frutefull. And be ye fure of this good Socrates, that we haue often tymes made moche lande, that we haue bought a greate 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 eafy 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 spente greatte studye to fynde it out: But bicause his minde was greatly fet vpon husbandry, and also he had a pleafure to labour, he sayde, he defyred to haue suche a grounde, that both he myght haue fomwhat</p> <p style="text-align: center;"><H.iiii.v.></p>	<p style="text-align: right;">to</p>
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	houfeholde.	61
3530	to do, and alfo 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	
3540	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	
3545	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	
3550	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,	
3555	and ſo bringe it home. And whan they haue	
	H.v.<r.>	need

Xenophons

3560 fte of money, I trow they do not fell it a
way rashely, not carynge in what place, as
though they desired to be lightly dispatched
therof: but they brynge it thither to fell,
where they here, that wheate is at a great
price, and where as men wolde very fayne
haue it. Ifcho. Wel Socrates ye ieste 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 Ichomac{us}, I beleue you
very wel, in that ye thynke, that euery man
3570 loueth best , and setteth his mynde most vpō
that thyng, wherby he thynkethe to gette
any great profite. But nowe I confider in
my mynde, howe wel al your commynicaci-
on hath ferued to the purpose and groūd of
3575 this matter. For your grounde and begyn-
nyng was, that the science of husbandry is
foonest and best lerned of all other sciences:
And now by the reason of that that ye haue
fayd, I am vtterly perfwaded, that it is so.
3580 Forsoth fayd Ichomacus, hit is so in very
dede. But as for that thyng that is egally
common to al mennef dedes, whether it be
in the exercife of husbandry, or in the orde-
ryng of an house, or in the gouernynge of

<H.v.v.>

a citie

	houfholde.	62
3585	a Citie, or in the knowlege and sciencie of feates of warre, I graunte you very well that there be some men, that haue a far better 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 their viage, as the tother were. And as for the tother, they come downe ruſſhyng meryly ſweatyng and preysyng one an o-ther. And as for theſe felowes they come downe leyferly, and they neuer ſweate for	
3605	the matter, they hate the maifter of the galley, 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 bryng it to paſſe, to	
3610	make their ſoudiours gladde to take peyne, nor to put them ſelfes in ieopardie, but euen very than whan they can not choſe, but they	
	<H.vi.r.>	wyl

	Xenophons	
3615	wyl rather bost them felfes, and take it for a great preyse, that they maye contrary the capitaynes mynde, nor the capitaynes can not instructe them to be asfhamed, if any thyng misfortune, that is worthy of rebuke. But there be other, whiche be good,	
3620	wyfe, and politike capitaynes, the whiche if they take in hand the selfe same men, or paraenture other, as they do often tymes, they wyl make them to be asfhamed to do any thyng, that shulde ighty to theyr rebuke, 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 payne, 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 nature be gladde to take labour and payne,	
3630	So a good capitayne engendreth this affection 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 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 faouere, I saye they in	
3635	very dede be ighty and stronge: and not	
3640	<H.vi.v.>	they

	houfeholde.	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.	
3650	fuche men maye well be called 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 hande,	
3655	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 greate actes, more by prudence and wifedome, than through the strength of his body. More ouer whether he be a debite or a ruler, that can make men redy and gladde to applie theyr worke, and brynge them to continue well in hit, they be those, that fhall foonest get goodes and growe to great subftaunce.	
3660	And as for the maifter, if 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	
3665		
	<H.vii.r.>	of it,

	<p style="text-align: center;">Xenophon</p> <p>of it, I wyll not fet greatly by hym: but he 3670 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 of a good gentyll nature, and that is moſte 3685 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 rather a ſpecial gifte of almighty god: and 3690 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^t he iugeth worthy to lyue thus in the worlde, as they 3695 fay, that Tantalus dryueth forth the tyme in helle, beinge alway aferde to dye twyfe.</p> <p style="text-align: center;">FINIS.</p> <p style="text-align: center;"><H.vii.v.></p>	
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Cum priuilegio.**