





THE DIGBY MYSTERIES.

TO
MRS GEORGE WHERRY,

Corpus Buildings, Cambridge.

MY DEAR MRS WHERRY,

You and I once studied SHAKSPERE for a time together.

I well recollect your capital acting of Nerissa in the *Merchant of Venice*, and the arch way in which you tost up your handkerchief when you heard the news that Bassanio was coming, as if you divined that the right man was near.

Some friends asserted that you actually winkt at him, to let him know which were the wrong caskets, and which the right; but that was doubtless a libel. At any rate you chafft delightfully that saucy *Gratiano*—the impertinent!—who dared to say that it was a 'youth,' 'a little scrubbed boy,' to whom he gave your Ring.

Then you left such merrymaking to nurse "the speachleffe sicke," "enforce the maimed impotent to smile"; and for two years you toiled in the Hospitals.

You have your reward in your pretty, happy home, in the affection of the able and accomplisht gentleman to whom you have linkt your life—the tender of the suffering, the helper of the poor, "who are Christ's friends," as Chaucer says.

I think of your choice and lot with pleasure, and I venture to dedicate to you this edition of a few of the Early Religious Dramas before Shakspeare's time, as just a reminder of the days when his triumphant art was the subject of our mutual work. Believe me to be,

Always sincerely yours,

F. J. FURNIVALL.

New Shakspeare Society
Publications

Series 7 Vol
THE English mysteries etc

DIGBY MYSTERIES.

1. THE KILLING OF THE CHILDREN.
2. THE CONVERSION OF ST PAUL.
3. MARY MAGDALENE.
4. CHRIST'S BURIAL AND RESURRECTION,

WITH AN INCOMPLETE

MORALITY

OF

WISDOM, WHO IS CHRIST

(PART OF ONE OF THE *MACRO MORALITIES*).

EDITED FROM THE MSS.

BY

F. J. FURNIVALL,

FOUNDER AND DIRECTOR OF THE NEW SHAKSPEARE SOCIETY, ETC.

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↪ The Committee of the *New Shakspeare Society* give express notice that the Editor of any of the Society's Books is alone responsible for the opiniens exprest in it.

FOREWORDS.

THIS book opens the Seventh Series of the *New Shakspeare Society's* publications, that of the "English Mysteries, Miracle-Plays, Interludes, &c. up to Shakspeare's time." Tho' it is later and far less complete than the other sets of Mysteries—the Towneley, Chester, Coventry, and Lord Ashburnham's York one, still kept in MS.—it has been hitherto printed in so few copies¹—50, by the Abbotsford Club in 1835—that I chose it, on that account, as our first work of the kind, in order that it might get more generally known. As too I have been able to add to the old set one more Mystery in 2 Parts,—that of the 'Burial and Resurrection of Christ,' which evidently once belongd to the Digby MS. 133, from which these Mysteries get their name,—the present edition has a fresh value of its own, however slight that value may be.

But to every play-goer and every student of the drama, all the old Mysteries have an interest independent of their literary merit. They show him the stories and scenes in which his forefathers before and up to Shakspeare's time were content to find edification and amusement. They prove to him that these old plays were but parts of the Romish Church service, developd and taken out into the streets (p. 227-8, below). They give him the origin of that mixture of comedy in deepest tragedy, and of tragedy in highest comedy, nay in roaring farce, which is a leading note of Shakspeare's

¹ Hawkins printed the first play, *Candlemas Day*, in his *Origin of the English Drama*, 1773, and Marriott reprinted it in his *Collection of English Miracle-Plays, &c.*, Basel, 1838.—P. A. DANIEL.

drama, and which so shocks the classicist critics of Romanticism. And if these Digby Mysteries, being poorer than the Towneley, point to the decay of the old religious Drama in England, the student sees in that only the greater need for Shakspeare to arise, replace the old Religionism with the new Humanity, and take as his themes the love, fears, hates, ambitions of men, the World and its Ruler, instead of Judæa and its King.

The first Play, 'Herod's Killing of the Children' or 'Murder of the Innocents,' and the Purification, is one of a set of New Testament Plays,—the seventh, says Stowe, p. 1, l. 2, below, but the 3rd, I suppose, the 'Annunciation and Birth of Christ' being the first, and the 'Adorations of the Shepherds and the Three Kings' being the 2nd. Only one of these plays was playd yearly, says our text, p. 2, so that the place it was acted in must have been some small town or village; and no mention is made of any Trade supplying the Actors. The 4th Play of the set was to be 'Christ Disputing with the Doctors in the Temple,' see p. 23; and so, if the set of after Plays was 23 in number, like the Coventry New-Testament set, it would take the villagers 23 years to get through the story of Christ's life. But no doubt several subjects were lumpt into one play in the Series to which this *Killing of the Children* belongd.

The comedy in this first Play was supplied by music and dancing between the Prolog and Scene i (see p. 2, at foot), and after the Play (p. 22) as well as after the Epilog (p. 23), as after Shakspeare's plays. Also by Herod's bragging and strutting (p. 3), by his man Watkyn's boasting, and then confessing that he was afraid of a woman with a distaff (p. 6, 7, 9), and later by the women 'laying on' and beating Watkyn with their distaffs (p. 14). The killing of the children was done on the stage, seemingly (p. 13), and Herod died there too (p. 16). But there does not seem to have been a

curtain to the pageant-wagon,—whose existence I assume,—for at the end of Scene i the stage-direction is, "Here the Knyghtes and Watkyn walke about the place tyH Mary & Joseph be conveid into Egipt." The Temple (p. 18, 20) was, I suppose, a bit of painted wood on the floor of the wagon. The "Virgynes, as many as a man wyH" (p. 19), who held tapers, went in procession, sang (p. 20) and danced (p. 22, 23), were, I suppose, part of the Audience, as well as the 'virgyn' and four women who playd the Mothers, of the sixteen Players named on p. 24 as performing the Play.

The second Play, *The Conversion of St Paul*,—he being "drest lyke an aunterous knyght,"—seems to have been acted in a larger town, for its three Acts were playd at three Stations or open sites (p. 27, 33, 41), at the first of which there was room for Saul's horse to be brought up, and for him to ride about (p. 32, 33). The "pagent" is mentiond at p. 33, l. 167, p. 52, l. 657; and that the wagon had an upper (? half-) stage is certain,¹ as the Holy Ghost appeard on it (p. 38, at foot), and the "fervent," lightning or thunderbolt (p. 34) would be thrown from it. In this case too there were Dances after the Prolog (p. 27, l. 14) and Act I (p. 33), while the comedy was developd by a scene of broad chaff between Paul's servant and an Ostler (p. 30-1). But the audience who followd the wagon from Station to Station (p. 33, l. 156-7) evidently

¹ "In the great Mysteries the stage was at three elevations (and before it was a shallow but broad *podium* for the chorus). The lowest stage represented the nether world. In the midst was a door—the mouth of hell—and steps led from it on each side to the second stage, which figured earth. The highest stage was reserved for the Deity and the saints; it was heaven." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 4: an excellent book, which shows in its next 3 pages how effective this 3-stage arrangement was in Theodore Schernbeck's play of *Frau Jutta*, composed in 1480 on the story of Pope Joan. A procession of cardinals "with tapers and banners move along the middle stage chanting a litany. Below, the demons are tormenting the soul of Jutta, who pleads on in piteous hymn to Mary. Above, in heaven, the Blessed Virgin and St Nicholas are entreating the Saviour."—*Ib.* p. 7.

found the seriousness of the original Acts II and III dull, and so a later hand—? Miles Blomefylde, p. 55—spiced up Act III with a lively scene of the Devils in Hell, amid fire, flame, roaring, and crying (p. 43-46), to carry off the weight of Paul's Sermon on the Seven Deadly Sins, which followd.¹

In the third Play, *Mary Magdalene*—of which Part I describes her Father Cyrus and his death, her Seduction by Lechery and a Galant, her Repentance and Wiping of Jesus's feet with her Hair, and also her brother Lazarus's Death and Againrising—we have the comedy supplied by our friend Herod (p. 60-1) bragging as before, by the King of the Flesh kissing Miss Lechery (p. 67), and by a scene at a Tavern in Jerusalem (p. 72-5), with a young dandy who wants a pretty barmaid to chat to, and who makes Mary fall in love with him. Then the Devils are seen in Hell (p. 75), which is the lower stage (p. 76) of the 2- or 3-staged wagon (p. 67, at foot), and in scene xv, p. 82-3, all the Seven Devils are beaten on their buttocks on the stage. A house is also set on fire (p. 83) : an instance of early Sensationalism.

In Part II—which tells how Christ appears to Mary at his tomb,² how she goes to Marcyllle, converts its King and Queen, is fed in the wilderness by Angels, and then dies and is taken up to Heaven—the bragger is supplied by the

¹ "A traveller in 1790 . . . goes on to relate that in other villages near Innsbrück, St Mary Magdalene [see above, and p. 82-3 below] and St Sebastian were being performed; and he was assured that these pieces possessed superior attractions to that of St Pancras, inasmuch as *more devils appeared in them.*" (See Pichler, *Ueber das Drama des Mittelalters in Tirol*, Innsbrück, 1850.) 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 17.

² On the three Maries and the Apostles at the Tomb, p. 92-4, 201-218, compare the lines (21-4) in Stubbes's *Anatomie*, Part I, Appendix, p. 336, from Naogeorgus :

"In some place folemne fightes and showes, & Pageants fayre are playd,
With fundrie sortes of maskers brave, in straunge attire arrayd,
As where the Maries three doe meete, the sepulchre to see,
And *Iohn* with *Peter* swiftly runnes, before him there to bee."

King of Marcyll (p. 90), and the fun by the Priest's boy and his doggrel service (p. 99-101), the Shipman with a merry song (p. 107), and his boy Grobbo (p. 107, 119, 125). In this Part there must have been a third stage for Heaven—see note ¹, page ix, and p. 106, 113, 130, 131, 135 (*gaudent in celis*)—above the main stage, under which was the Hell (as in Part I) to which the Devil betook himself (p. 92, l. 992) after he had told how Christ harrowd Hell. How all the scenes of the Temple, the burning of the Idols, the Shipman and his Ship, the rock on the island where the Queen of Marcyll was left (p. 121), &c., were managed, I can't tell. Possibly some of the Players had separate scaffolds: see Sharp's Dissertation on the Coventry Plays. But make-believe will do wonders. My friend Mr P. A. Daniel tells me, that in Melbourne he saw a Chinese troupe act admirably on a small stage, with the roughest scenery. A wooden form servd for a castle-wall, a chair behind it for the battlements, on which the besieged King mounted, and whence he made a spirited harangue to the rebellious besieging General and his army of three men, as Richard II does to Northumberland at Flint Castle in Shakspeare's Play, III. iii. And really, when you know the story, you don't need scenery, as we found, who were lucky enough to see the First Quarto of *Hamlet* acted at St George's Hall on April 16, 1881.

In the fourth Mystery here, the 'Burial and Resurrection of Christ,' there is no comedy, and I see no trace of the Pageant or Stages. The Stations in it (if any) would be only those of the Church from whose service it was either imitated, or of which it once formd part.¹ The Play is arranged to be either recited or acted, and a warning is given at the beginning (p. 171), that there is a Proem, "certene lynes, which are not to be said if it (the Play) be plaied."

¹ The Procession of the Sacrament no longer forms part of the Romish Church Service on Easter Sunday morning.

At several other places—see notes p. 173, 174, 176, 178, 180, 182, 183, 184, 185, &c.—is evidence of the double character of the composition. Towards the end of the Play (p. 223, 226) some of the Sequences of the Easter Sunday Mass of the Romish Service are directed to be sung as part of the performance, as on p. 194-5.

Now, did the mixture of comic bits with most serious subjects take off the effect of the mysteries of Christianity performed before the common folk? I doubt it. My friend Mr H. H. Furness, the editor of the splendid new *Variorum* Shakspeare, once told me that he saw in Spain a Mystery performed, and that at one point a bell tinkled, and in came a troupe of ballet-girls in short frocks and flesh-tights, and danced a ballet. All the onlookers evidently took it as a natural and proper occurrence.¹ They'd grown accustomed to

¹ P.S. Having just found Mr Furness's note, I print it:—

"Years ago I saw a Passion Play in Spain, which was sublimely national. After the Magi had presented their gifts to Mary, who was seated beside a pasteboard manger, surrounded by pasteboard oxen, with a great deal of genuine straw about, at the tinkle of a little bell, ballet-girls in short skirts and pink tights darted from the side scenes, and, pirouetting around the groups, finally struck an attitude with their hands over the cradle, and their elevated toes pointing to the audience. When the curtain went down there were vociferous calls for the actors, and Christ appeared, leading Joseph and Mary, and bowed his thanks. It was deeply religious to the people, and many women wept."

Compare Mr Baring-Gould's experience in Brabant:—

"But perhaps the most curious representation of the last scenes of the sacred history I have witnessed, was at Mechlin, a few years ago, on the fête of St Rumbold. A travelling band of players had erected a large tent with stage in it, in the market-place; and their programme of entertainments consisted of—

"1. Tight-rope dancing, tumbling, and performing dogs.

"2. The laughable farce of 'A Ghost in spite of himself' (the English farce of that name translated into Flemish).

"3. The Passion and Resurrection of Christ.

"It was more than startling to see 'the spangled sprite of the shining shower,' who pirouetted on the tight-rope, figure half-an-hour later as the Mater Dolorosa, and the human spider, a man in fleshings, who walked backwards on hands and feet, transformed into the Beloved Disciple; but the Brabant peasants seemed aware of no incongruity, and were as ready to weep at the crucifixion, as they were to laugh at the dancing dogs. The peasant mind of the present day is constituted like that of their Mediæval forefathers, who insisted on the introduction

it, and so it was right. Just so, most Englishmen take the existence of our hereditary House of Lords, and the spelling of the sound 'enuf' as 'enough.' The survival of an absurdity or incongruity never shocks traditional minds; nay, the proposal to remove it always makes them angry.

It was probably some feeling of this kind that made me reprint the fragment of the Macro¹ Morality of *Wisdom*, when the rest of it had been printed by the Abbotsford Club in 1837. But this fragment was in the Digby MS. 133, had been in the Abbotsford-Club print of that MS., and would be expected by students in ours. I could not at first trace the Macro MS. to the present Mr Gurney, and so I was glad of the excuse to keep this bit of *Wisdom* in our book. (Even literary Antiquaries are mortal and have weaknesses.) By Mr Gurney's kind leave, Miss Marx has since made a copy of all the Macro MSS. for the Society, and when we have any money to spare, I hope to edit it.

In the progress of the drama, Moralities followed Mysteries, and were succeeded by Interludes. When folk tired of Religion on the Stage, they took to the inculcation of morality and prudence; and when this bored them, they set up Fun.

Our *Wisdom* Morality hooks on to dogmatic Religion by its Wisdom being Christ, and by its doctrines, p. 143, &c. It keeps up the fun of the old Mystery by its comic man Lucifer (p. 155, &c.), its dance (p. 164), and its later hornpipe, quarrel and boy-devils (p. 167). It is one of a set playd in London, since it mentions the Holborn Quest,² p. 165, l.

of an element of grotesqueness into every tragedy and religious mystery." 1879. S. Baring-Gould, *Germany, Past and Present*, ii. 8-9.

¹ The MS. containing these 'Moralities' once belonged to a Dr Macro.

² On the Holborn Quest, see p. 168, and "The (65) ancient Articles of the charge of the Wardmote Inquest, formerly delivered," in Joseph Newell's *Inquest Juryman*, 1825, p. 54-68.

733,—and Westminster and St Andrew of Ely (cp. St Andrew's, Holborn, nearly opposite Ely Place),—and has few, if any, of the dialectal peculiarities which mark the Midland Mysteries.

With regard to the dialect of the Mysteries I see no special marks of any dialect in the *Killing of the Children*, tho *wha*, 13/305, *mut* 13/319, *chever* shiver 15/374, *thu* thou 8/195-8, 16/397, 400, &c., *wolcome* 18/437, 438, 441, *gh* of *about* about 19/476, *parfight* perfect 18/446, *afforn* before 20/484, 22/529 are provincial, and the verbal *n* plurals—*ioyen* 20/501, *bene* be 5/112, 4/88, *han*, &c.—point, I suppose, to the Midland rather than any other dialect.

Of the *Conversion of Saul*, I can say no more. It is fond of *a* for *e* and *o*,—*drad* 27/20, *adrad* 36/234, *frawardnes* 28/39, *massage* 38/239, *marcy* 38/290, 46/506,—of *f* for *v*, we *gyf* 28/43, 32/132, 47/522; but though the lacking of “lytturaþ scyens” and the “non intellygens of Retoryk” which it confesses to, 52/658, 661, are apparent, its district is not, to me at least.

In *Mary Magdalene*, however, East-Midland characteristics, *xal* shall, *qvāt* what, &c., clearly appear, as I have noted on p. 53, note 1. And *Christ's Burial and Resurrection* was—says Dr Richard Morris, p. 170,—Northumbrian, and then rewritten or copied by a West-Midland scribe.

As to the metre, notes will be found on or near the first page of each play. The *Killing of the Children* is in 8-line stanzas, *ababb cbc*; and the *Conversion of St Paul* is in 7-line stanzas, *ababb cc*. Part I of *Mary Magdalen* is very irregular: it tried seemingly to get into 8- or 9-line stanzas, but other stanzas, alternates and couplets also occur; Part II is mainly in alternates: *Wisdom* is in 8-line stanzas: Scene i. *abab bcbc*; Scene ii. iii. and the printed bit of iv. *aaab-aaab*, with an occasional couplet added, as in 165/735-6, 166/745-6, and some of the stanzas are linkt, the first line

of the second ryming with the last line of the first. The *Burial of Christ* is, as noted on p. 171, almost all in 6-line stanzas *aab, ccb*, tho sum 8-line ones occur, *aaab, cccb*. The *Virgin's Complaint*, p. 191-3, is mainly in eight, *abab, bcbc*, with some sixes and sevens, followd by couplets. Parts of this *Complaint*—the best portion of the volume—have the same burden 'Who cannot wepe, com lerne of me' as the earlier poem in my *Hymns to the Virgin and Christ*, Early English Text Soc. 1867, p. 126-7. This fashion of stanzas, alternates and couplets in dramas lasted well into Shakspeare's time. In his earliest play he has a conversation of four men in no less than 17 alternates (*abab*) in succession, *L. L. Lost*, IV. iii. 222—289; Berowne and Boyet talk in stanzas now and then, *ib.*, 214—219, V. ii. 256—261. (See too I. i. 94-9, 112-118.) But happily our great playwright soon gave up the trammels of this convention.

The date of the Digby MS. I have put at 1480-90. At first I thought 1475, but the late regretted Librarian of the Bodleian wrote to me on July 8, 1879:

"1512 [the copier's date at p. 1, copy] is not so far off the mark as you suggest. I do not think that the text is 20 years in advance. Ever yrs. sincerely, H. O. Coxe."

There seem to be at least three hands in the Digby MS. Plays, of which I suppose the hand before 1500,—? John Parfre's,—to write leaves 146-157, 37-50 (less 45-47, bk), all the *Killing of the Children*, and *Conversion of St Paul*, except the later Devils scene. This scene (leaves 45-47, back) and *Mary Magdalene* (leaves 95-145) appear to be in a hand somewhat later than that of the two other plays, and I suppose it to be Miles Blomefylde's. He signs his name before the *Conversion of St Paul*, but there I hold his signature to be in the later hand, as is the line "Ihon Parfre ded wryte thys booke," p. 24.

The *Morality of Wisdom* (leaves 158-169, bk) seems to

be in a fresh hand, which my note calls later, but Mr Macray and Mr Parker say is earlier, than the others. The latter agrees in thinking there are three hands in the MS. Plays, and feels sure that there are at least two. My notes, and my recollection, are for the three hands.

Looking into the MS. accounts of the Chester Plays some years ago, I copied a few extracts which may be now shunted into an Appendix, on the chance of their interesting some friend of ours in America, if not here, and helping him to realize the old scene at the acting of the plays. All the extracts have, no doubt, been printed in some History of Chester or elsewhere, but I have not had time to look round for them.

With thanks to Mr George Parker, our careful copier and collater at Oxford, and to Mr Herrtage for his help with the Glossary and Index, I turn to Part II. of Stubbes's *Anatomie* and to *Shakspeare Allusions*, and wish our Members the pleasant Long-Vacation that I fear I sha'n't get.

June 29, 1882.

P.S. In the *Daily News* of April 4, 1881, is a long and interesting account of a Mussulman Passion Play.

In the *Academy* of July 1, 1882, is a short statement about the York Mystery Plays, which the present Lord Ashburnham, wisely changing the dog-in-the-mangership of his late father, is letting Miss L. Toulmin Smith edit his unique big 4to. MS. of for the Clarendon Press. The York volume contains 48 plays, as against the Coventry 43, the Towneley 32, and the Chester 24. Four or five of the York plays are the same as some of the Towneley set, with additions or omissions. The first eleven York plays are from the Old Testament, the other 37 are from the New Testament, the Gospel of Nicodemus and some of the Marian legends. The MS. gives the music sung by the angels in the play on the vision of our Lady to St Thomas. The MS. is about 1450 A.D., but it probably represents a somewhat earlier text.

The Scriveners' Play of this York set, printed by Croft in 1797, and the Camden Soc. in 1858, seems to have been set from an actor's copy, lately belonging to Dr Sykes of Doncaster.

On the French Mysteries, see the Introduction to the *Mistere du Vieil Testament* by the late liberal Baron James de Rothschild, in the edition he gave to the Old French Text Society, the *Miracles de la Vierge* in the same Society, M. Petit de Julleville's book on the subject, M. Onésyme Leroy's *Etudes sur les Mystères*, Messrs Gaston Paris and Reynaud's edition of the *Mystère de la Passion*, and the dramatic section of Aubertin's *Histoire de la Littérature française au Moyen Age*.

APPENDIX TO FOREWORDS.

NOTES ON THE CHESTER PLAYS AND MIDSUMMER WATCH, FROM
HARLEIAN MSS. 1944, 1948, 2125, &c.

Harl. MS. 1944, lf. 21 bk.

¹ Now of y^e playes of Chester called y^e whitson playes, when they weare played, and what occupaciones bringe forthe at there charges the Playes and pagiantes.

Heare note *that* these playes of Chester called y^e whitson playes weare the woorke of one Rondoll,² a monke of y^e *These playes* Abbaye of S^t Warburge in Chester, who reduced *are now* *abolished:* y^e whole history of the byble into Englishe storyes in metter, in y^e englishe tounge; and this moncke, in a good desire to doe good, published y^e same. then the firste mayor of Chester, namely Sir Iohn Arneway knight, he caused the

¹ Part of Chap : 4 : From "A breauarye, or some fewe Collectiones of y^e Cittie of Chester, gathered out of some fewe writers, and heare sett downe, and reduced into these Chapters followinge : " Harl. MS. 1944, lf. 3. The Forewords "To the Reader" are signd "*per* Dauid Rogers : 1609 : July : 3"; and Harl. MS. 1948, lf. 18, says that the Collections were "collected by the Reuerend: m^r Robert Rogers, Batchlor in Diuinitye, Archdeacon of Chester, and Prebunde in the Cathedrall Church of Chester [and parson of Gawsworth]," and "written by his sonne Dauid Rogers."

² In Harl. 2124 (a Copy of the Chester Plays made by Jas. Miller in 1607), a vellum fly-leaf (? later) says :

The Whitsun playes first made by one Don Randle Higgenet o Monke of Chester Abbey, who was thrise at Rome before he could obtaine leaue of the Pope to haue them in the English tongue.

The Whitsun playes were played openly in pageants by the Cittizens of Chester in the Whitsun Weeke. Nicholas the fift then was Pope, in the year of *our* Lord 1447. Sir Henry Francis, sometyme a Monke of the Monestery of Chester, obtained of Pope Clemens a thousand daies of pardon, and of the Bishop of Chester 40 dayes pardon, for euery person that resorted peaceably to see the same playes, and that euery person that disturbed the same to be accursed by the said Pope, vntill such tyme as they should be absolved thereof.

same to be played ["*anno domini*: 1329"]; the manner of which playes was thus: They weare deuided into 24 pagiantes or partes, acordinge to the number of y^e Companies of y^e Cittie, and euery Company brought forthe their pagiente, which was y^e cariage or place which they played in: And yarlye before these were played, there was a man ^{1 leaf 22.} fitted for y^e purpose ¹ which did ride, as I take it ^{2 April 23.} vpon St George daye² through y^e Cittie, and there published the tyme and the matter of y^e playes in breife, which was called "y^e readinge of the banes." [The Reading of the Bans, or Proclamation of the Mysteries to be playd.] They were played vpon monday, tuseday, and wense-day in witson weeke. And they first beganne at y^e Abbaye gates; & when the firste pagiente was played at y^e Abbaye gates, then it was wheeled from thence to the pentice at y^e highe crosse before y^e Mayor; and before that was donne, the seconde came, and y^e firste wente in-to the watergate streete, and from thence vnto y^e Bridge-streete, and soe all, one after an other, tell all y^e pagiantes weare played, appoynted for y^e firste daye, and so likewise for the seconde & the thirde daye: these pagiantes or cariage was a highe place made like a howse with ij rowmes, ^{y^e description of y^e pagiantes they played in:] beinge open on y^e tope: the lower rowme they apparrelled & dressed them selues; and in the higher rowme they played: and they stode vpon 6 wheeles. And when they had done with one cariage in one place, they wheeled the same from one streete to an other: first from y^e Abbaye gate to y^e pentise, then to the watergate streete, then to y^e bridge streete, through the lanes, and so to the estgate streete. And thus they came from one streete to an other keapinge a direct order in euery streete; for before y^e firste cariage was gone, y^e seconde came, and so the thirde, and so orderly till y^e laste was donne, all in order, without any stayeing in any place; for, worde beinge broughte how euery place was neere done, they came, and made no place to tarye, till y^e last was played: ³}

Heerafter followeth y^e readinge of y^e banes, which was read before y^e beginninge of y^e whitson playes, beinge the breife of y^e whole playes: /

³ The shorter Annals or "Breauarye of the Cittie of Chester," from Rogers in Harl. 1948, adds on leaf 64, back (after "all the streetes have their pagiantes afore them all at one time playeing together,") 'to se which playes was greate resorte, and also scafoldes and stages made in the streetes in those places where they determined to playe their pagiantes.'

[Here follow 'The Banes'—an Address of 9 stanzas to the future audience, then 24 stanzas on the 24 Plays, and 4 lines of Conclusion,—all printed by Thos. Wright in the Old Sh. Soc.'s *Chester Plays*, i. 1-7, from George Bellin's copy in Harl. MS. 2013; and then Rogers goes on, leaf 24, back :—]

"The sume of this storye, Lordes & ladyes alle,
he wisheth I haue breifely repeated, & how they muste be played.
men not only Of one thinge, warne you now I shall,
to take y^e That not possible it is, these matters to be contynued
sight of y^e In such sorte & cunninge, & by such playeres of price
play, but to As at this day good players & fine wittes coulde deuise,
consequence of y^e For then shoulde all those persones *that* as Gods doe playe,
matter so as In Clowdes come downe with voyce, & not be seene;
it mighte be
profitable and
not offensiuē :

For no man can *proportion that* Godhead, I saye,
 To the shape of man face, nose, and eyne;
 But sethence y^e face gilte doth disfigure y^e man *that* deme
 A Clowdy Coueringe of y^e man a voyce only to heare,
 [U. 25] And not God in shape or person to appeare;
 By Craftes men & meane men these Pageauntes are played
 and to Commons and Contrye men acustomably before.
 If better men & finer heades now come, what canne be saide?
 But of *common* and contrye playeres take *thou* the storye;
 And if any disdaine, then open is y^e doore
 That lett him in to heare: packe awaye at his pleasure;
 Oure playeing is not to gett fame or treasure:
 All *that* with quiett mynde
 Can be contented to tarye,
 Be heare on whitson monday:
 Then begineth y^e storye.
 §————§ finis: DR.

And thus much of y^e Banes or Breife of y^e whitson playes in
 Chester; for if I shoulde heare resite y^e whole storye of y^e
 whitson playes, it woulde be tto tediousse for to resite in this
 breauarye: As also, they beinge nothingsse *proffitable* to any
 vse, excepte it be to shewe y^e Ignorance of oure forefathers,
 and to make vs their offspringe vnexcusable before God,
that haue y^e true and synccare worde of y^e Gospell of *our*
 lord & sauour Jesus Christe, if we apprehende not y^e same
 in oure life & practise, to y^e eternall glorie of *our* god, and
 y^e saluation & *comforte* of oure owne soles.

: Heare followeth all y^e *Companyes* as they weare
 played vpon their seuerall dayes, *which* was Monday:

Tuesday : & Wenseday in y^e whitson weeke. And how manye Pagiantes weare played vpon every day at the Charge of euery Companye.

The Companies or trades that playe :	The story or matter <i>that</i> euery Companye did acte :
1 Barkers } Tanners }	bringe forthe The fallinge of Lucifer
2 Drapers } Hosieres }	. . . . . The creation of y ^e worlde
3 Draweres in Dee } & waterleaders }	. . . . . Noah & his shipp
4 Barbers } Waxe chandlers } Leeches }	. . . . . Abraham & Isacke
<i>(leaf 25, back)</i> 5 Cappers } Wyerdraweres } Pynners }	. . . . . { Kinge Balack & Balaam with Moyses :/
6 Wrightes } slatereres } Tyleres } Daubers } Thatchares }	. . . . . Natiuytie of our lord
7 Paynters } Imbrotheres } Glasieres }	. . . . . The shepperdes offeringe
8 Vinteners } Marchantes }	. . . . . Kinge Harrald & y ^e mounte victoriall
9 Mercers } Spicers }	bringe forthe y ^e 3. kinges of Collen :
These 9 Pagiantes aboue written weare played vppon y ^e first daye beinge Monday.	
1 Gould smythes } Massons }	. . . . . The destroyeing of the Childeren by Herod
2 Smythes } forberes } Pewterers }	. . . . . Purification of <i>our</i> ladye
3 Butchares	The pinackle, with y ^e woman of Canan. ¹

¹ The Temptation, and the Woman taken in Adultery.

xxii APPENDIX. THE PLAYERS AND SUBJECTS OF THE CHESTER PLAYS.

4	Glouers & Parchmentmakers	}	[bringe forthe]	The risinge of Lazarus from death to liffe :/
5	Coruesters or shoemakers	}	. . . . .	The cominge of Christe to Ierusalem :/
6	Bakers	}	. . . . .	Christes maundy with his desiples
	Mylners	}		
	Bowyeres	}		
	Fletcheres	}		
7	Stringers	}	. . . . .	The scourginge of Christe
	Cowpers	}		
	Turners	}		
8	Irnemongers	}	. . . . .	The Crusifienge of Christ
	Ropers	}		
	[leaf 26] Cookes	}		
9	Tapsters	}	. . . . .	The harrowinge of hell
	Hostlers	}		
	Inkeapers	}		

These 9 pagiantes aboue written weare played vpon ye second day: beinge tuesday :/

	Skinneres	}		
	Cardemakers	}		
1	Hatters	}	. . . . .	The Resurrection.
	Poynters	}		
	Girdlers	}		
2	Sadlers	}	. . . . .	The Castle of Emaus & the Apostles
	fusters	}		
3	Taylores	.	. . . . .	The Ascention of Christe
4	Fishmongers	.	. . . . .	Whitsonday ye makeinge of the Creede
5	Shermen	.	. . . . .	Prophetes before ye day of Dome
6	Hewsters	}	. . . . .	Antechriste
	Bellfownders	}		
7	Weauers	}	. . . . .	Domes Daye
	Walkers	}		

These 7 pagiantes weare played vpon ye third daye, beinge wensedaye; & these whitson playes weare played in Chester anno domini: 1574: S^r Iohn Sauage, knight,

beinge Mayor of Chester, which was the laste tyme they weare played. And we haue all cause to power out *our* prayeres before God, *that* neither we nor oure posterities after us, maye neuer see y^e like abomination of desolation, wth such a Clowde of Ignorance to defyle wth so highe a hand y^e sacred scriptures of God : But of y^e mercye of oure God for y^e tyme of oure Ignorance he regardes it not : and thus much in breife of y^e whitson playes :/”

The worthy Rogers goes on with a chapter on the Midsummer Show, which was acted when the Plays hadn't been playd in Whitweek ; and as he speaks in a sidenote of certain improprieties at the Show put down by a godly Mayor—“ y^e diuell in his fethers before y^e butchers, a man in womans apparell, with a diuill waytinge on his horse called cuppes & cans, god in stringes,¹ with other thinges,”—I copy the passage, to get more information about this Midsummer Show. (See p. xxvi, be'ow.)

“Of y^e Midsomer showe or watche in Chester.

y^e midsomer showe as anchant as y^e whitson playes. if not more anchant when y^e midsomer shoe went, then y^e whitson playes went not when y^e whitson play went, then y^e showe at midsomer went not : many things reformed in y^e midsomer shoe before m^r H : Hardware, & in his tyme [1599], as y^e

Heare we maye note *that* y^e showe or watche, on midsomer eawe, called ‘midsomer showe,’ yearely now vsed within y^e Cittie of Chester, was vsed in y^e tyme of those whitson playes, & before, so farr as I canne vnderstande ; for when y^e whitson playes weare played, then y^e showe at midsomer wente not : And when y^e whitson playes weare not played, then y^e midsomer showe wente only : as many now liueinge [1609 A.D.] canne make their owne knowledge proffe sufficient : But since these playes at whitson-tide weare put downe, and y^e midsomer showe went only, there hath bene taken awaye some thinges, & reformed, [² leaf 26, back] that weare ²not decen^te : whearein y^e wisdome & godly care of those magistrates that did remoue awaye thinges either sinfull or offensiue, is to be commended, and by all religeouse magistrates there stepes to be troden in, inasmuch as they intende all their actiones to Gods glorye, & the rule or lyne

¹ This is the only way that Mr C. T. Martin of the Record Office and I can read the MS.

*diuill in his
fethers before
y^e butchers,¹
a man in
womans ap-
parell, with
a diuill
waytinge
on his horse
called cuppes
& cans, god
in stringes (?),
with other
thinges,
which ware
reformed
& amended.*

of perfection, the which, howsoever it cannot be attaind vnto in this liffe, yet it is the marke we are all to aime at. In which I commend y^e gouernmentt of m^r Henry Hardware esquire, somtymes mayor of Chester [1599], whose gouernement was godly, wherein he soughte y^e redresse of manye abuses, as namely in y^e midsomer showe he caused som thinges to be reformed and taken awaye, *that y^e watchmen of our soules, or deuines, spake againste, as thinges not fitt to be vsed ; for which he deserued juste commendation ; howsoever the vulgar sorte of people did oppose themselues againste y^e reformation of sinnes, not knowinge that anchant synnes ought to haue new reformation, And antiquitee in thinges vnlawfull or offensiuie is no reason to mayntayne y^e same. But for y^e decensie of y^e midsomer showe as it is now [1609 A.D.] vsed,² I referre it to y^e iudgmente of those who are more iudiciouse :/”*

¹ Harl. MS. 2125, leaf 304 or 123 (see lf. 41 and 53). 1599 Hen. Hardware esq (? in Jn. Stow's hand).

“the maior caused the Graull not to goe at Midsomer wach, but in stedd a man in complet white Armore on horsback. he, at same show, put downe the diuell Ryding for buchers, & caused a boy to Ride for them as other companies. nor cupps nor canns nor dragon & naked boys would he suffer at show : he tooke vp bakinge at High Crosse : he opposed the showmakers [shoemakers] & would haue them receue brethren among them for small somes or nothing : and restrayned the leaulokers for sending of coyne accordinge to their auntient custome vsed tyme out of mynd.”

On the ‘Devil in Feathers,’ compare also John Taylor the Waterpoet, in a description of a *Tinckhell*, or Deer-driving at Braemar in 1618 at which he was present, *viz.*—“Being come to our lodgings, there was such baking, boyling, roasting, and stewing, as if Cook Ruffian had been there to have scalded the Devil in his feathers.”

The description from which the above is an excerpt is printed in the Appendix, 4th Report of Historical Manuscript Commissioners, p. 533.—A. F. WATSON.

² *Daily News*, Jan. 9, 1882, p. 2, col. 7 :—

A MIRACLE PLAY IN WORCESTERSHIRE.—Our Stoke-upon-Trent correspondent telegraphs :—The usually quiet village of Rouslench, near Pershore, Worcestershire, has during the past week been the scene of an extraordinary miracle play, which was suggested to the rector, the Rev. Mr. Chafey, by the Passion Play of Ober Ammergau. The interest in the play grew daily, and on Saturday last the reproduction was witnessed by a large number of people, most of whom had come considerable distances. In style the piece had been made to imitate as much as possible

As to the years in which the Chester Plays were acted, I find the following entries :—

Harl. 1944,¹ leaf 67.

.Mayores.

.Sherriffes.

1328 Sir John Arneway knight { Allexander Hurell
Richard Spicer } I

The whitson plays Inuented, in Chester, by one Rondoll Higden, a monke in Chester abbaye./

In the list of Chester Mayors and Sheriffs in *Harl.* 2105, the only mention of the Playe is under 1546, William Holcroft, Mayor: "In this yere m^r. Holcroft died, & m^r John walles: was chosen mayor, & the plaies went that same yere." leaf 95, at foot.

[*Harl.* MS. 1944] *.Mayores.*

.Sheriffes.

[*f.* 86] *Quene* : Eliza : *raigne* : 14 :

1571 Iohn Hankey, merchant . . { Richard Bauand,
Irnmonger }
William Wall, } 244
Irnmonger }

In this yere the Whitson plays weare played in Chester, &c.

Quene : Eliza : *raigne* : 17 :

[*f.* 86, *bk.*] 1574 S^r John Sauage knighte { John Allen,
draper }
William, Good- } 247
man, merchant }

the great Passion Play, suitable scenery and gorgeous dresses having been obtained at great cost. The performance consisted of a series of tableaux vivants representing various events in the life of Christ. There were exactly fifty persons taking part in the performance, their ages ranging from four years to 82 years, the rector taking a leading character from time to time. An explanation was given of the successive tableaux, and selections of music were played during the performance from *Elijah* and the *Messiah*.

¹ The names of the Mayors & Sheriffs of Chester, with other things.

The Whitson playes weare played in this
Cittie this yere . . .¹

[leaf 87] Quene : Eliza : raigne : 20 :

1577 Thomas Belline, mercer² { Valentine Brough-
ton, mercer }
John, Tilston, } 250
merc

. . . the Sheapardes play was played at
the highe crosse, with other triumphes on
the Roode dee . . .

[leaf 90] Quene : Eliza : raigne : 42 :

1599 Henry Hardware, Esq. { John Owen, }
merc }
John Moyle, } 272
draper

This mayor was a godly zealous man, yet
he gott ill will amonge the Commons, for
puttinge downe some anchant orders, in
the Cittie and amonge some Companyes,
especially the shooemakers, whoe he much
opposed : he caused the gigantes *which* vse
to goe at midsomer to be broken, The
bull ringe at the high crosse to be taken
vp : The dragon and naked ³boyes he
suffered not to goe in midsomer showe, nor
the diuell for the Butchers, but a boye to
ride, as other Companyes ; he restrayned
the leaielookers, for sendinge wine, on
the feastifull dayes, accordinge to their
anchant vse and Custome, &c.

[³ leaf 90, back]

¹ Harl. 2125, lf. 40, bk. Randle Holme's collections.

1574 . . . The whitson playes played in pageantes in the Cittye :
[*addition*] at midsomer, to the great dislike of many, because the playe
was in on part of the City

[lf. 41] 1577. Alsoe he [the Mayor, Thomas Bellin] Caused the
Sheappeardes playe to be played at the hie Crosse, with other Trivmphes
one the Roode Deey. (An added sidenote says that—when this Mayor
'enterteyned the Earle of Darbie and his sonne Fordinando Lorde
Strange two nightes at his howse,—“the scollers of the freescole also
played a comedy before *them* at m^r maiors howse.”)

² George Bellin. Was he a seller of beer and ale? see Harl. MS.
2105, leaf 29, back.

Under 1600, Rogers enters that "m^r Brerewood" (the Mayor who died in that year of his office) "restored all the anchant customes againe, except the Corne merkett toule, which was taken from the sariantes in Mr Hardwars time, and now confermed to the Mayor, by a gen(er)all assembly." I suppose that 'customs' here does not include the Midsummer show.

In the list of the "*Majors and Sherriffes of Chester*" (? by Wm. Smith) in Daniel King's *Vale-Royall*, 1656, the only entries I find about the Chester Plays are (Part I, p. 86),

Anno	Maiors	Sheriffs
1572.	<i>John Hanky.</i>	{ <i>Richard Bavian</i> <i>William Walle</i>

This year, the Maior would needs have the Playes (commonly called *Chester Playes*) to go forward, against the wills of the Bishops of *Canterbury, York, and Chester.* (p. 88)

1575.	<i>Sir John Savage</i>	{ <i>John Allen</i> <i>William Goodman</i>
-------	------------------------	---

This year the said *Sir John Sauvage* caused the *Popish Plays of Chester*, to be played the Sunday, Munday, Tuesday and Wednesday after *Mid-sommer-day*, in contempt of an Inhibition and the Primats Letters from *York*, and from the Earl of *Huntington*. For which cause, he was served by a Pursevant from *York*, the same day that the new Maior was elected, as they came out of the *Common-Hall*: notwithstanding the said *Sir John Savage* took his Journey towards *London*; but how his matter sped, is not known; Also *Mr Hanky* was served by the same Pursevant for the like contempt, when he was *Mayor* [in 1572]. Divers others of the *Citizens* and *Players* were troubled for the same matter. p. 88.

As to the *Midsummer Watch*,

W. Webb, in his list of the 'Maiors and Sheriffs of Chester,' in King's *Vale-Royall*, Pt 2, p. 190, notes under 1498, "It appeareth that the Watch on Midsommer Eve began this year."

Under 1563, p. 199: "Upon the Sunday after Midsommer day, the History of *Eneas* and Queen *Dido* was play'd in the *Roods Eye*, And were set out by one *William Croston*, Gent. and one M^r *Man*, on which Triumph there was made two Forts, and shipping on the Water, besides many horsemen well armed and appointed."

As to the *Plays*, Webb, *ib.* p. 199, &c., repeats and adds to the entries given two pages back:

<i>Anno.</i>	Maiors	Sheriffs
1567.	<i>Richard Dutton</i>	{ <i>Edw. Martin</i> , Draper. <i>Oliver Smith</i> , Draper.

This year the *Whitson-Playes* were played, and divers other pastimes.

1571.	<i>Fo: Hankey,</i> Merchant	{ <i>Richard Bavand</i> , Ironmonger. <i>William Ball</i> , Ironmonger.
-------	--------------------------------	--

This year *Whitson Playes* were plaid, and an Inhibition was sent from the Archbishop to stay them, but it came too late . . . *ib.* p. 200.

1574.	Sir <i>John Savage</i> Knight	{ <i>John Allen</i> , Draper. <i>William Goodman</i> , Merchant.
-------	-------------------------------	---

. . . . The *Whitson-Playes* were played at Midsommer, and then but some of them, leaving others unplayed, which were thought might not be justified, for the superstition that was in them, although the Maior was not injoyned to proceed therein. p. 200.

1577.	<i>Tho. Bellin</i> , Mercer	{ <i>Valentine Broughton</i> , Mercer. <i>Fo: Tilston</i> , Mercer.
-------	-----------------------------	--

The *Shepherds Play*, was played at the high Crosse, and other Triumphs, at the *Roods Eye*. p. 201.

1599.	<i>Henry Hardware</i> , Esq.	{ <i>Fo: Owen</i> , Mercer. <i>Fo: Moyle</i> , Draper.
-------	------------------------------	---

. . . . This Maior for his time altered many ancient Customs, as the shooting for the Sheriffs Breakfast [see Rogers's *Breuyarye*, Harl. 1944, lf. 26, bk, after the *Watch*]; The going of the Giants at Midsommer, &c., and would not suffer any Playes, Bearbaits, or Bull-bait.—p. 208-9. On p. 213,

1610. *Tho. Harvy*, Merchant { *Hugh Williamson*, Mercer.
 { *Jo: Throp*, Taylor.

.... *Midsommer* Eve being on Sunday, Mr. Maior caused the Watch to be set forth the day before, although that same were unwilling thereof.

1611. *Jo. Ratcliffe*, Beerbrewer { *Nich: Ince*, Maulster.
 { *Robert Fletcher*, Hatmaker.

.... This Maior being perswaded, that the Sabbath day should be truly performed and kept, he caused the Reapers to be removed that came every Sunday to the high Crosse in the Harvest time to be hired for the Week following.

The evidence, then, is against the regular yearly performance of the Chester Plays.



HEROD'S
KILLING OF THE CHILDREN.

¶ THE NAMYS OF THE PLEYERS.

The poete	}	Summa xvij
kyng Herowde		
j ^{te} knyght		
the ij ^{de} knyght		
iiij ^{de} knyght		
iiij th knyght		
watkynd, Messanger		
Symeon the bysshope		
Ioseph		
Maria		
Anna prophetissa		
A virgynd		
Angelus		
j ^a mulier		
ij ^a mulier		
iiij ^a mulier		
iiij ^a mulier		

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

[This page stands at the end of the Play in the MS., see p. 24, but is repeated here by way of warning, as usual.]

[*Digby MS. 133 (paper, ?1480-90 A.D.), leaf 146.*]

¹ candelmes day & the kyllinge of *the* children of
Israell. *anno domini* 1512. M'D xij.¹ ²the vij booke.²

[*Prologue.*]

¶ Poeta.

- | | |
|--|---|
| <p>¶ This solenne ffest · to be had in remembrance³
Of blissed seynt Anne · moder to our lady,
whos right discent was fro kynges alyaunce—
Of dauyð <i>and</i> salamon · witnesseth the story;—
Hir blissid doughter · that callid is mary,
by goddes provision · an husbond shuld haue,
Callid Ioseph · of natur' old <i>and</i> drye,
& she moder vnto Crist · that all the world shaht save. 8</p> | <p>This Feast is
held in remem-
brance of St.
Anne,

and her blessed
daughter Mary,

Christ's Mother,</p> |
| <p>¶ This glorious maiden · doughter vnto Anna,
In whos worshipe · this ffest we honour,
And by resemblance · likenyd vnto Manna,
wiche is in tast celestiaht of savour,
And of Ierico · the sote rose floure,
Gold Ebryson · callid in pictur,
Chosyn for to bere mankyndes savour,
<i>with</i> a prerogative · a-boue eche creature. 16</p> | <p>the heavenly
manna,
12

the sweet rose
of Jericho.

16</p> |
| <p>¶ These grett thynges remembreð · after our entent,
Is for to worshipe · oure ladye and seynt Anne.
we be comen heder as <i>seruauntes</i> diligent,
our processe to shewe you as we can; 20
wherfor, of benevolens · we pray euery man
To haue vs excused that we no better doo;
An-other tyme to emende it · if we can
be the grace of god if our cunnyng be ther-too. 24</p> | <p>In their worship
we show our
Play.

Excuse our
short-comings.

24</p> |

¹—¹ in a later hand.

²—² in Stow's hand.

³ The whole play is in 8-line stanzas ryming *a b a b b c b c*.

2 CANDLEMAS DAY. HEROD'S KILLING OF THE CHILDREN. PROL.

Last year we
showd you the
Joymaking of
the Shepherds,
and the Coming
of the 3 Kings.

¶ The last yeer' we shewid' you in this place
how the shepherdes of' Cristes birthe made letificacion,
And thre kynges · that come fro *ther* Cuntrees be *grace*
To worshipe Iesu, with enter' deuocion ; 28

[leaf 146, back]

And now we *purpose* · with hooh Affeccion)
To *procede* in oure mater' · as we can),

Now we'll play
Mary's Purifica-
tion, and then

And to shew you of' our' ladies purificacion
that she made in the temple · as the vsage was than). 32

Herod's hearing
of the 3 Kings'
departure,

¶ And after that · shah herowd haue tydynges
how the thre kynges be goon) hoom) an-other way,
that were with Iesu *and* made ther offrynges,
And promysed' kyng herowde *without* delay 36
To come a-geyn) by hym, this is no nay.
And whan) he wist that thei were goon),

his fury at it,
and his order

like as a wod man) he gan) to fray,
& *commaundid'* his knyghtes for to go a-noon) 40

to kill all the
children of 2
years old in
Israel,

¶ In-to Israeh, to serche euery town) *and* cite
ffor ah the Children) that thei cowde ther fynde
of ij yeeres age & *within*, sparyng neither bonde nor ffree,
but sle them ah either for ffoo or ffrende : 44
thus he *commaundid'* · in his furious wynde.
Thought that, Iesu shuld' haue be oon) ;

and how Iesus
escaped into
Egypt.

And yitt he failed' · of' his froward' mynde,
for by goodes *purviaunce* · our' lady was in-to Egipte
gon). 48

This, we'll play
you, to the hon-
our of God and
St. Anne.

¶ ffrendes, this *processe* we *purpose* to pley · as we can)
be-fore you ah, here in your' presens,
To the honor of' god', our' lady, & seynt Anne,
besechyng you to geve vs peseable Audiens. 52

Minstrels and
Virgins, amuse
the audience !

And ye menstrallis, doh your' diligens,
& ye virgynes, shewe summe sport & plesure,
These people to solas, & to do god' reuerens,
As ye be appoynted' ; doh *your* besy cure ! 56

¶ Et tripident

[Scene 1. Jerusalem.]

¶ Herodes.

[leaf 147]

¶ A-boue aH kynges vnder the Clowdys Cristaff

Herod.

Royally I reigne in welthe *with-out* woo;

Of plesaunt *prosperyte* · I lakke non at aH,

ffortune I fynde · that she is not my ffoo.

60

I Am kyng herowdes, · I wiH it be knowen) soo,

I am the great
king Herod.

most strong *and* myghty · in feld^e for to fyght,

And to venquysshe my enemyes · *that* a-geynst me do;

I am most be-dre^e · *with* my bronde bright.

64

¶ My grett goddes I gloryfye · *with* gladnesse,

And to honoure them · I knele vp-on my knee,

ffor thei haue sett me in solas · from aH sadnesse,

that no conquerour^r nor knyght · is comparid^e to me. 68

No conqueror
can be compar
to me.

AH tho that rebelle a-geyns me · ther bane I wiH be,

Or grudge a-geyns my goddes on hyH or hethe;

AH suche rebellers · I shaH make for to flee,

And *with* hard^e punysshementes · putt them to dethe. 72

¶ what erthely wretches · *with* pompe & pride

do a-geyns my lawes · or *with*-stonde myn) entent,

thei shaH suffre woo *and* peyne · thurgh bak *and* syde,

With a very myschaunce · ther flesshe shalbe aH to-rent.

And aH my foes · shaH haue suche commaundement 77

that they shalbe glad^e to do my byddyng; Ay,

Or elles thei shalbe · in woo *and* myscheff^r permanent,

that thei shaH fere me nyght *and* day.¹

80

My opposers and
foes shall be
confounded and
punisht.

¹ The next page of the MS., leaf 147, back, is in different metre. It contains the three following 7-line stanzas (*ababbcc*) and one 4-line verse (*dode*), and is crossd through with the pen.

¶ My messanger^r at my commaundement · come heder
to me,

Herod.

And take hed^e · what I shaH to the say.

I charge the, loke a-bought · thurgh aH my Cuntre

to Aspye if^r ony rebelles do A-geynst our^r lay;

4

And if^r ony suche come in thy way

brynge hem in-to our^r high presens,

And we shaH se them correctid^e · or thei go hens.

7

Messenger! go
and spy out for
rebels, and
bring them be-
fore me!

Herod.

[leaf 148] ¶ I do¹ perceyue, though I be here in my cheff cite,
 callid Ierusalem, · my riche Royall Town,
 I am falsly disceyvid · by straunge kynges three ;
 Therfor my knyghtes · I warne you · without delacion 84
 That ye make serche thurgh-out all my region,
 with-oute ony tarieng my wille may be seen),
 And sle all tho Childreñ · with-out excepcion
 Of to yeeres of age · that within Israell bene. 88

Three strange
 kings have de-
 ceivd me.

Knights ! kill all
 the children of
 2 years old in
 Israel !

Watkyn, Messenger.

Watkyn. my lord, your commaundement · I haue fulfilled 8
 I have done so. evyn to the vttermest · of my pore power ;
 And I wolde shew you more · ² so ye wolde be con-
 tentid² ;
 but I dare not · lest ye wolde take it in Anger, 11
 ffor if it liked you not · I am sure my deth were nere,
 And therfor my lord I wole hold my peas.

herod.

I warne the, thu Traytour, that thu not seas 14
 To shewe euery thyng thu knowist A-geyns our reuer-
 ence. 15

Messenger.

Those 3 strange
 kings that went
 to Bethlehem,
 have not come
 back to you, but
 gone home
 another way.

my lord, if ye haue it · in your remembrance,
 ther were iij straunger kynges · but late in your presence,
 that went to bedlem to offre³ with due observaunce, 18
 & promysed to come a-geyn by you without variaunce ;
 but by thes bonys ten · thei be to you vntrue,
 for⁴ homward an-other wey thei doo sue. 21

Herod.

Now, be my grett goddes · that be so full of myght,
 I will be a-vengid vpon Israell · if thi tale be true.

Messenger.

That's the truth. that it is my lord · my trowth I you plight,
 for ye founde me neuer false syn ye me knewe. 25

[¹—¹ orig^y. A now I]
 [³ orig^y. make offryng]

[²—² orig^y. & it were your will]
 [⁴ thei be departid · and crosst through]

¶ ffor *with-in* my-self^e thus I haue concluded
 ffor to a-voide a-vey aȝ interrupcion,
 Sythen^e thes thre kynges · haue me thus falsly deluded,
 As in maner by froward^e collusion), 92
 And a-geyn^e resortid^e hom · in-to ther region);
 but yitt, mavgre ther hertes, · I shaȝ avengid^e be
 bothe in bedlem *and* in¹ provynces euerychone;
 Sle aȝ the Children^e · to kepe my liberte. 96

I'll be aveng'd
 on Bethlehem,
 &c, and slay all
 the children.
 [1 in altered to my
 by a later hand]

Primus Miles.

my lord^e, ye may be sure that I shaȝ not spare
 ffor to fulfille · *your* noble commaundement,
with sharpe sword^e · to perse them aȝ bare,
 In aȝ Cuntrees · that be to you adiacent. 100

ij^{du}s Miles.

And for *your* sake to obserue *your* commaundement.

iiijths Miles.

not on of^e them aȝ · our^e handes shaȝ astert.

iiijths Miles.

ffor we wole cruelly · execute your^e Iudgement, 103
with swerde *and* spere · to perse them thurgh the hert.

Herod^e.

I thanke you, my knyghtes · but loke ye make no tarieng ! Don't tarry !
 Do arme *your* self in stele · shynyng bright, Arm! and,
 And conceyve in *your* myndes that I am *your* kyng, [leaf 148, back]
 Gevyng you charge · þat *with* all *your* myght, 108 to preserve my
 In conseruacion^e of^e my tyteȝ of^e right, title,
 that ye go *and* loke for my^e aduauntage,
 And sle aȝ the Children^e · þat come in *your* sight kill all the chil-
 wiche ben^e *within* too yeer^e · of^e age. 112 dren of 2 years
 old;

¶ Now be ware that my byddyng ye truly obey,
 for non but I shaȝ reigne *with* equyte.
 Make aȝ the Children^e on *your* swordes to dey !
 I charge you, spare not oon^e · for mercy nor pyte. 116 spare not one !

Am not I lord *and* Kyng of the Cuntre ?
 The Crowne of aH Ierusalem longith to me of right.
 who-so-euer sey ' nay,' of high or lowe degre, 119
 I Charge you, sle aH suche þat come in your sight !

I^m Miles.

The soldiers
 promise to kill
 the children.

¶ My lord, be ye sure accordyng to your will,
 like as ye charge vs be streigt commaundement,
 AH the children of IsraeH doughtles we shaH kyll 123
 Within to yeer of Age : this is our entent.

ij^m Miles.

my lord, of aH Iurye we hold you for cheff regent,
 by titeH of enheritaunce as your auncetours be-forH ;
 he that seith the contrary · be Mahound shalbe shent,
 And curse the tyme that euer [he] was borne. 128

Herod.

Herod promises
 them rewards.

¶ I thanke you, my knyghtes, · with hooH affeccion,
 And whan ye come a-geyn · I shaH you avaunce ;
 Therfor quyte you wele in feld *and* town),
 And of aH tho fondlynges make a delyueraunce. 132

[¶ here the knyghtes shaH departe from herowd to
 IsraeH, *and* watkyn shaH a-byde, seyng thus to
 herod :

[leaf 149]

Watkyn).

Watkyn, Herod's
 messenger, asks
 to be knighted.

Now, my lord, I beseche you to here my dalyaunce,
 I wold aske you a bone · if I durst a-right,
 But I were loth · ye shuld take ony displeaunce ;
 Now for Mahoundes sake · make me a knyght. 136

¶ ffor oon thyng I promyse you · I wil manly fight,
 And for to avenge your quareH · I dare vndertake,
 though I sey it my-self · I am a man of myght, 139
 And dare live *and* deye in this quareH for your sake ;
 for whan I com amonge them for fere thei shaH quake,
 And though thei sharme *and* crye, I care not a myght,

but *with* my sharpe sworde ther ribbes I sha^{ll} shake,
 evynⁿ thurghⁿ the guttes · for anger & despight. 144

herowd.

¶ be thi trouthe, Watkynⁿ · woldest thu be made a
 knyght;

thu hast be my *seruaunt and* Messenger^r many a day,
 but thu were neuer *provid*^d in bataile nor in fight,
 And therfor, to avauce the so sodeynly, I ne may; 148
 but oonⁿ thyng to the I sha^{ll} say,
 be-cause I fynde the true in thynⁿ entent,
 fforth *with* my knyghtes · thu shalt take the Way,
 And quyte the wele · *and* thu shalt it not repent. 152

Herod bids Watkyn prove his valour in fight, and slay with his knights.

Watkynⁿ.

¶ Now a largeys, my lord^d · I am right wele a-paid^d,
 if I do not wele · ley my hed^d vpon a stokke;
 I sha^{ll} go shew your knyghtes · how ye haue seid^d, 155
 And arme my-self^e / manly, *and* go forth on the flokke;
 And if I fynde a yong child^d · I sha^{ll} choppe it on a blokke;
 though the moder be angry, the child^d shalbe slaynⁿ,
 but yitt I drede no thyng more thanⁿ a womanⁿ *with* a
 Rokke,

Watkyn is afraid of a woman with a distaff, [leaf 149, back]

ffor if I se ony suche, be my feith I come a-geyn. 160

herowd.

¶ what, sha^{ll} a womanⁿ *with* a Rokke drive the a-way?
 ffye on the traitour! now I tremble for tene.
 I haue trosted^d the long *and* many a day;
 A bold^d manⁿ *and* an hardy I went thu haddist ben. 164

Watkyn,¹ Messenger.

[¹ Watkyn later]

So am I, my lord^d, *and* that shalbe seenⁿ
 that I am a bold^d manⁿ *and* best dare a-byde;
 And ther come an hundred^d womenⁿ I wole not fflenⁿ,
 but fro morowe ty^h nyght *with* them I dare chide; 168
 ¶ And therfor my lord^d · ye may trust vnto me,
 for a^{ll} the childrenⁿ of Israe^h your knyghtes *and* I sha^{ll}
 kyll^e,

tho' he declares he is a bold man.

I wyll not spare on), but dede thei shalbe 171
 If the ffader *and* moder wyll lete me haue my wille.

Herowd.

Herod bids Wat-
 kyn tell his
 knights to slay. Thu lurdeyn), take heed what I sey the tyll,
 And high the to my knyghtes as fast as thu can);
 say, I warne them in ony wyse per blood þat thei spille
 A-bought in euery Cuntre, *and* lette for no man). 176

Watkyn).

¶ Nay, nay, my lord), we wyll let for no man),
 though ther come a Thousand) on a rought ;
 for your knyghtes *and* I wyll kyll them all if we can),
 but for the wyves, that is all my dought. 180
 But Watkyn is
 afraid of the
 mothers. And if I se ony walkyng a-bought,
 I wyll take good) hede tyll she be goon);
 And assone as I aspye that she is oute,
 by my feith in-to the hous I wyll go A-non). 184

Watkyn).

[leaf 150] ¶ And thus I promyse you, that I shaft neuer slepe,
 but euermore wayte to fynde the children) alone,
 And if the moder come In vnder the benche I wyll
 crepe

And lye stille ther tyll she be goon); 188
 (than) manly I shaft come out *and* hir children) sloon),
 And whan) I haue don), I shaft renne fast a-way.
 if she founde hir child) dede, *and* toke me ther alone,
 be my feith I am sure we shuld) make a fray. 192

herowd.

¶ Nay, harlott, a-byde styll *with* my knyghtes, I warne
 the,
 tyll the children) be slayn) all the hoo) rought ;
 and whan) thu comyst home a-geyn) · I shaft) auance the
 If thu quyte the like a man), whyll thu art ough); 196
 And if thu pley the coward), I put the owt of dought,
 of me thu shalt neyther haue ffee nor aduantage ;

He's not to be
 knighted unless
 he fights well.

therfor I charge you the contre be weh̄ sought,
And whan̄ thu comyst home, shalt haue thi wage. 200

Watkyn).

¶ Yis, sire, be my trouthe ye shaft wele knowe
whīh̄ I am oute · how I shaft aquyte me,
for I purpos to spare neither high̄ nor lowe,
If^a ther be no man · wole smyte me. 204
the most I fere · the wyues wīh̄ bete me ;
yitt shaft I take good^d hert to me *and* loke wele a-bought,
And loke that your knyghtes be not ferre fro me,
For if^a I be alone I may sone gete a Clought. 208

Watkyn will kill
all the children.

Herod̄.

¶ I say, hye the hens · that thu were goon̄,
And vnto my knyghtes · loke ye take the way,
And sey, I charge them that my commaundement be don̄
In āh̄ hast possible *with*out more delay ; 212
And if^a ther be ony that wīh̄ sey you nay,
Redde him¹ of his lyff^a out of hand̄ a-non̄ ;
And if^a thu quyte the weeh̄ · vnto my pay,
I shaft make þ^e a knyght aventurours whan̄ þu comyst
home. [et exeat. 216

[leaf 150, back]
Every opponent
is to be slain.

[1 him later]

Watkyn).

¶ Syr knyghtes, I must go forth *with* you—
Thus my lord̄ commaunded̄ me for to don̄,—
And if^a I quyte me weeh̄ whīh̄ I am amonge you, 219
I shalbe made a knyght adventures whan̄ I come home.
ffor oon̄ thng I promyse you, I wīh̄ fight a-non̄,
if^a my hert faile not whan̄ I shalbe-gynne ;
the most I fere · is to come amonge women), 223
for thei fight like deuesses *with* Rokkes whan̄ þei spyinne.

But Watkyn
fears the
mothers.

I^{us} Miles.

¶ Watkyn), I loue the · for thu art euer a man);
If^a thu quyte the weeh̄ in this grett viage,
I shaft speke to my lord̄ for the that I can),
that thu shalt no more be neither grome nor page. 228

ij^m Miles.

I wyll speke for the that thou shalt haue better wage
 If thou quyte the manly · a-monge the wyues,
 ffor thei be as fers as a lyon in a cage 231
 whan thei are broken ought · to reue men of þer liues.

[¶ her the knyghtes and watkynd walke a-bought
 the place tyll Mary and Ioseph be conueid in-to
 Egypt.—Dixit Angelus.

[Scene 2. Bethlehem.]

¶ Angelus.

The Angel bids
 Ioseph flee with
 Mary and Iesus
 into Egypt.

[leaf 151]

¶ O Ioseph, ryse vp, and loke thou tary nought!
 take mary with the · and in-to Egypt flee,
 ffor Iesu thi sone pursuyd is and sought
 by kyng herowd, · the wiche, of gret Inyquyte, 236
 Commaundið hath thurgh bedlem Cite,
 In his cruell and furyous rage,
 To sle all the children that be in that Cuntre
 that may be founde within to yeer of age. 240

At Christ's
 presence the
 Egyptian idols
 shall fall down.

¶ Ther shall he shewe in that region
 diuerse myracles of his high regalye;
 In all ther temples · the Mawmentes shall falle down
 To shew a tokyn towardes the partie. 244
 This child hath lordship, as prophetes do specifie,
 And at his comyng, thurgh his myghty hond,
 In despight of all Idolatrie, 247
 euery oon shall falle · whan he comyth in-to the lond.

Ioseph.

Ioseph says he
 will obey,

and trust in
 God.

¶ O good lord, of thi gracious ordenaunce,
 like as thou list for our jorney provide,
 In this viage with humble attendaunce,
 As god disposeth and list to be our gyde; 252
 Therfor vpon them bothe mekely I shall abide,
 prayng to that lord to think vpon vs three,

vs to *preserue*, wheder we go or Ryde
Towardes Egipte, from aH aduercitie. 256

Mary.

¶ Now, husbond, in aH hast I pray you go we hens, Mary begs that they may go in haste.
ffor drede of Herowd, that crueH knyght!
GentyH spouse, now do your' diligens,
And bryng your asse, I pray you, a-non right, 260
And from hens let vs passe with aH our' myght,
Thankyng that lord so for vs doth provide, [leaf 151, back]
that we may go from herowd, þat cursid wighit,
wiche with vs devour' if that we abide. 264

Ioseph.

¶ Mary, you to do plesaunce without ony lett,
I shaH brynge forth your asse with-out more delay;
fful sone, Mary, theron ye shalbe sett,
And this liteH Child that in your wombe lay. 268 Joseph bids her take her boy, and suckle him.
Take hym in your armys · Mary, I you pray,
& of your swete mylke lete hym sowke I-nowe,
Mawger' herowd and his grett fray;
& as your spouse, mary, I shaH go with you'. 272

¶ This ferdeth of gere · I ley vp my bakke,
Now I am redy to go from this Cuntre;
AH my smale instrumentes is putt in my pakke;
[& exeant.]

Now go we hens, Mary, · it with no better be; 276
ffor drede of Herowd · a paas I wyH high me;
lo, now is our' geer' · trussid · both more and lesse. All is packt.
Mary, for to plesse you with aH humylite,
I shaH go be-fore · and lede forth your' asse. 280 Joseph leads the ass.

[¶ Here mary and Ioseph shaH go out of þe place
and þe goddes shaH falle, and than shaH come in the
women of Israel · with yong children in ther armys,
and than the knyghtes shaH go to them, sayng as
foluyth :

[Scene 3. *Bethlehem.*]

I^{us} Miles.

The Soldiers ¶ Herke, ye wyffys, we be come your householdes to visite;
 though ye be neuer so wroth nor wood,
 with sharpe swerdes that redely wiþ byte, 283
 come to kill all children under two,
 ¶ your children of to yeer' age, in our' cruell mood,
 thurghie-out at bethleem to kylle and shee ther yong
 blood,

[leaf 152] As we be bound be the commaundement of þ^e kyng.
 who that seith nay, we shaft make a flood
 To renne in the stretis by ther blood shedyng. 288

ij^{us} Miles.

¶ Therfor vnto vs ye make a delyueraunce
 Of your yong children, and that a-none;
 and will slay all who resist them.
 Or elles be Mahounde we shaft geve you a myschaunce;
 Our' sharpe swerdes thurgh your bodies shaft goon. 292

Watkyn.

Therfor beware, for we wiþ not leve oon
 In at this Cuntre that shaft vs escape;
 I shaft rather slee them euerychoon,
 & make them to lye and mowe like an ape. 296

Prima mulier.

The Mothers denounce these Murderers,
 ¶ ffye on you, traitours of cruell tormentrye,
 wiche with your swerdes of mortall violens,

Secunda mulier.

Our' yong children, that can no socour but crie,
 wyþ slee and deuoure in ther Innocens. 300

Tercia mulier.

Ye false traitours vnto god ye do grett offens
 to sle and morder yong children þat in þer cradeþ
 slumber.

¹ alle put before your; and of altered to within a later hand.

iiij^a mulier.

but we women) shaſt make a-geyns you resistens,
after our' power', your' malice to encomber. 304

and declare
they'll resist.

Watkyn).

¶ Peas, you folysshe quenys! wha shuld' you defende
A-geyns vs armyd' men in this apparaile?
we be bold' men), and the kyng vs ded' sende
Hedyr in-to this Cuntre to hold' with you bataile. 308

prima mulier.

ffye vpon) the, coward', of' the I will not faile
to dubbe the knyght · with my rokke rounde!
women be ferse when) thei list to assaile,
Suche prowde boyes to caste to the grounde. 312

One Mother
threatens
Watkyn.

Watkyn).

Avant, ye skowtys, I defye you euery-chone,
ffor I wole bete you aft' · my-self' a-lone.

[Hic occident pueros. The Children
are killd.]

I^a mulier.

¶ Alas, alasse, good' Gossypes · this is a sorowfull payn),
To se our' dere Children) that be so yong, 316
With these Caytyves thus sodeynly to be slayn);
A vengeaunce I aske on them aft' for this grett wrong.

[leaf 152, back] ·
The Mothers
call for venge-
ance on the
Murderers

ij^a mulier.

And a very myscheff' mut come them a-monge,
wherso-euer thei be come or goon), 320
ffor thei haue kyled' my yong sone Iohn.

iiij^a mulier.

¶ Gossippis, a shamefull deth I aske vpon) herowde our' and King Herod.
kyng,
that thus rygorously our' children) hath slayn).

iiij^a mulier.

I pray god bryng hym ¹ to an Ille endyng¹, 324
And in helle pytte to dwelle euer in pe; n)

[1-1 and alle his
bloode erased.]

Watkyn.

Watkyn rebukes
the Mothers. What, ye harlottes, I haue aspied certeyn
that ye be traytours to my lord the kyng,
& therfor I am sure · ye shaft haue an Ille endyng. 328

I^a mulier.

¶ If ye abide, watkyn, you *and* I shaft game
with my distaff that is so Rounde.

ij^a mulier.

And if I seas, thanne haue I shame
tyff thu be fellid down · to the grounde. 332

ijj^a mulier.

They threaten
to beat him, And I may gete the with-in my bounde,
with this staff I shaft make the lame.

Watkyn.

Yee, I come no more ther, · be seynt Mahound,
ffor if I do · me thynketh I shaft be made tame. 336

I^a mulier.

¶ A-byde, Watkyn · I shaft make the a knyght.

Watkyn.

and, though he
brags, thou make me a knyght · that were on the newe!
but for shame · my trouthe I you plight,
I shuld bete you bak *and* side tyff it were blewe; 340
but, be my god Mahounde that is so true,
[leaf 153] my hert be-gynne to fayle *and* waxeth feynt,
Or elles be Mahoundes blood · ye shuld it rue;
but ye shaft lose *your* goodes as traitours atteynt. 344

I^a mulier.

¶ what, thu Iavell · canst not haue do?
thu *and* thi Cumpany shaft not depart,
tyff of our distavys · ye haue take part:
therfor, ley on gossippes · *with* a mery hart, 348
And lett them not · from vs goo.

they beat him.

[here thei shaft bete watkyn, · *and* the knyghtes

shaſt come to rescue hym, and than thei go to
Herowd þus sayng :

[Scene 4. Jerusalem.]

I^{us} miles.

¶ Honorable prynce of grett apparayle, 350 The Soldiers tell
thurgħ Jerusalem and Jude your wyth we haue wrought;
ffuſt suerly harneysed in armour of plate and maile,
The Children of Israeh vnto deth we haue brought. that they've
killd

ij^{us} miles.

Syr, to werke your commaundement we lettid nought,
In the stretes, of the children to make a flocd; all the Children
We sparið neither for care nor thoughh. 356
Thurgh bethlem to shede aſt the yong blood. in Bethlehem.

Watkynd.

In ffeyth, my lord aſt the Children be dede,
And aſt the men out of the Cuntre be goon;
Ther' be but women, and thei crie in euery stede, 360 The Mothers cry
' A vengeance take kyng herode for he hath our children on him.
sloon'!

And bidde A myscheff take hym both evyn and morn:
ffor kyllyng of ther children, on you thei crie oute,
And thus goth your name aſt the Cuntre a-bought. 364

Herodes.

¶ Oute, I am madde my wyttes be ner goon, Herod laments;
I am wo for the wrokyng¹ of this werke wylde, [? for workyng
ffor as wele I haue slaynd my ffrendes as my foon;
wherfor I fere deth hath me begyled, 368
not-withstandyng, syn thei be aſt defyled,
& on þ^e yong blood of bethlem wrought wo and wrake,
yitt I am in no certeyn of that yong child;
Now for woo myn herte gynneth to quake. 372 his heart
quakes;
¶ Alas, I am so sorowfuſt and sett out² of Sadnes; he is sad.
I Chille and Chever for this Orrible chaunce; [leaf 153, back;

[² in has been substituted for out, by a later hand.]

Herod orders his
men to seek out
Josua.

I commaunde you aȝ, as ye wole stond in my grace,
after this yong kyng · to make good enqueraunce; 376
And he þat bryngeth me tydynges · I shaȝ hym
aunaunce.
now vnto my chamber' · I purpose me this tyde,
And I charge you to my *preceptes* geve attendaunce
In any place wher' ye goo or Ryde. 380

Herod quakes,
tears his robes
in two,

¶ What out, out, alas! · I wene I shaȝ dey þis day;
my hert tremelith *and* quakith for ffeer',
my Robys I rende a to · for I am in a fray
that my hert wiȝ brest a-sunder' evyn heer'. 384
my lord Mahound, I *pray* the *with* hert enteer'
take my soule in-to thy holy hande,
ffor I fele be my hert · I shaȝ dey evyn heer',
ffor my legges ffalter', I may no lenger' stande. 388

and dies.

[here dieth herowde, · *and* Symeon) shaȝ sey as
foluyth :

[Scene 5. Jerusalem]

Symeon).

Vacat ab hinc.
[in later hand]

Simeon prays
God for grace

¶ Now, god, that art both lok *and* keye
of aȝ goodnesse *and* goostly gouernaunce,
So yeve vs *grace* thi lawys to obeye,
that we vn-to the · do no displesaunce; 392
lett thi grace of *mercifull* haboundaunce
Vpon me shyne, that callid am Syme(n),
So that I may *without* ony variaunce
Teche thi people · thi lawis euery-chon. 396

to teach the
peopla.

He praises God
for the
[leaf 154]
Incarnation.

¶ ffrom the sterriȝ hevyn · lord, thu list come down)
In-to the Closett of a pure virgyn),
Our kynde to take · for mannys saluacion).
Thi grett *mercy*, thu lowe lyst encline, 400
lyke as *prophetys* · by *grace* that is *divyne*
haue *prophecied* of the · sythe longe afforn);

It is fulfilled, I knowe, be ther doctryne,
& of a chast maide · I wote wele thou art born). 404

¶ Now, good lord, hertly I the pray 405
here my requeste grounded vpon right;
Most blisshed lord, lett me neuer dey
Tyth that I of the may haue a sight! 408

Thou art so gloryous, so blisshed, and so bright,
that thi presence to me shuld be gret solas.
I shaH not reste, but pray bothe day and nyght,
Tyth I may behold, o lord, thi swete face. 412

till he has seen
Jesus.

[Scene 6. Jerusalem]

Sc. vi. Jerusalem.

[Her' shaH our' lady come forth holdyng Iesu in hir
armys, and sey this language foluyng to Ioseph.

Maria.

¶ Ioseph, my Spouse · tyme it is we goo 413
Vn-to the Temple to make an Offryng
Of our' swete sone; · the lawe commaundith so,
And ij yonge dowys · with vs for to bryng 416
In-to a prestes handes · with-oute tarieng.
I shaH presente · for an obseruaunce
Our' babe so blisshed · wiche is but yonge;
With me to go · I pray you make purviaunce. 420

Mary tells
Joseph that they
must offer 2
Doves in the
Temple.

Ioseph.

[leaf 154, back]

¶ Most blisshed Spouse · me list not to feyne. 421
ffayn wold I plese you · with hooH affeccion):
behold now, wyff · her are dowys tweyne
Of wiche ye shaH make an oblacion 424
With our' child of full grett devocion).
Goth forth a-forn · hertly I you pray,
And I shaH folue · voide of presumpcion)
with true entent · as an old man may. 428

Joseph brings
the Doves, and
says

he'll follow her
humbly.

[¶ here Maria *and* Ioseph go toward the temple
with Iesu *and* ij dowes, *and* our lady seith vnto
Symeon] :—

Maria.

Mary asks Symeon to	¶ Heyh, holy Symeon · full of grett vertu,	429
	To make an Offryng · I gan my-self purveye	
	Of my souereigne sone · that callid is Iesu,	
	with ij yonge dowes the lawe to Obeye;	432
	Toward this temple · grace list me conveye,	
	Of goddes sone to make a presentacion;	
take her offering.	wherfore, Symeon · hertly I you pray,	
	In-to your handes · take myn oblacion.	436

[¶ her shaft symeon receyve of maria, Iesu *and* ij
dowis, *and* holde Iesu in his armys expownyng nunc
dimittis, &c., seying thus :—

Symeon.

Symeon accepts it,	¶ wolcome, lord · excellent of power;	437
	And wolcome, Maria · with your sone souereigne!	
	Your oblacion · of hooft herte <i>and</i> enteer	
	I receyue with these · dowys tweyn;	440
	wolcome, babe! for Ioye what may I seyn?	
[leaf 155] takes the babe Jesus in his arms,	Atwen myn armys · now shaft I the embrace;	
	My prayer, lord, was not made in veyn,	
	ffor now I se thy celestia face.	444
	[here declare[th he ¹] nunc dimittis.	
	¶ O blisset lord, after thi langage,	445
	In parfight peas now lett thy seruauant reste,	
thanks God for thesight of Him,	ffor why · myn eyen haue seyn thi visage,	
	& eke thyn helthe · thurgh my meke request.	448
	Of the derk dungeon · let the gates brest	
	be-fore the face · of thyn people alle.	
	thu hast brought triacle <i>and</i> bawme of the best,	
	with Souereigne Suger · geyn aH bitter galle.	452

[¹ or they : MS. is torn.]

¶ I mene thi self, lord · gracious *and* benigne, 453 and blesses Him
 That woldest come down from thyn high glorye for coming on
 Poyson to repelle · thi *mercy* doth now shyne, earth
 To chaunge thynges · that are transitory ; 456
 Thu art the light *and* the hevynly skye
 To the relevyng of folk most crueht ; to relieve His
 Thu hast brought gladnesse to our oratorye, folk.
 And enlumyned thy people of Israeht. 460

[Here shaft Anna, prophetissa, sey thus to Virgynes :

Anna, prophetissa.

¶ Ye pure Virgynes · in that ye may or can), 461 Anna bids the
 with tapers of wax : loke ye come forth here Virgins worship
 & worship this child · very god *and* man, the boy Jesus.
 Offrid in this temple · be his moder dere. 464

[her, virgynes, as many as a man wytt, shaft holde
 tapers in ther handes, · and the first seyth :

Prima virgo.

[leaf 155, back]

As ye comaunde, we shal do our dever', 468
 that lord to plesse / echon for our partye, [a different hand
 he makyth vn[-to] vs so comfortable chere,
 that we must nedes this babe magnifie.

Symeon.

Now, mary, I shaft tell you how I am purposcd : 469 Symeon resolves
 to worshipe this lord / I wil go procession ; to go in pro-
 ffor I se anna, with virgynes disposed, cession
 mekly as nowe, to your sonys laudacion. 472

Maria.

blissed Symeon, with hertly affeccion,
 as ye han seyde, I concent therto.

Ioseph.

In worshipe of our Child, with gret devossion),
 aboutt the tempitt / in ordir let vs go. 476 round the Tem-
 ple in honour of
 Christ.

Symeon).

Symeon bids the Virgins sing ye virgynes alle / with feythfull intent 477
 dispose your' silf' a song' for to synge,
 to worship this Child that is her' present,
 whiche to mankende gladnes list brynge, 480

[¹ MS. wiche] In tokyn) our' hertes / withe ¹ Ioye doti) sprynge :
 betwyn) myn) armys this babe shalbe born.
 now, ye virgynis, to this lordes preysyng
 syngyth nunc dimittis / of' whiche I spak' afforn). 484

Nunc Dimittis
in praise of
Jesua. [¶ here shal Symeon bere Iesu in his armys, goyng'
 a procession) rounde aboute the tempel; and al this
 wyle the virgynis synge nunc dimittis, and whan
 that is don), Symeon seyth :

Symeon).

Symeon shows how the wax, wick, and light of the taper are emblems of Christ's qualities. ¶ O Iesu, cheft' cause of' our' welfare, 485
 In yone tapir' therbe thing' iij^e,
 wax, week' and light, whiche I sha) declare
 to the apporprid) by moralite ; 488
 lord), wax betoknyth / thyn) humanyte,
 & week' betoknyth / thy soule most swete ;
 [leaf 156] yone lygh) I lykene / to the godhed) of' the,
 brighter) than phebus / for al his fervent hete. 492
 Pes and mercy han set in the, her' swete, 493
 to slake the sharpnes, o lord) of' rigour,—
 very god) and man) / gun to-gedir' mete.
 Ho declares the Boy to be very God and Man, In the tabiracle / of' thy modrys bower', 496
 now shalt thou exile / wo and a) langour,
 & of' mankende tappese inferna) stryf.
 Record) of' prophetes, thou shalt be redemptour',
 and singuler) repast of' euerlastyng' lyf'. 500

and rejoices to behold Him. My spretes Ioyen) // thou art so amyable, 501
 I am nat wery / to loke on thi face ;
 our' trewe entent / let it be acceptable
 To the honor of the shewyd) in this place. 504

ffor thy *seruauntes* a dwellynge thou shalt purchase,
 brighter than beraff outh'er clere cristaff;
the to worshiþe as cheff welle of grace,
 On both my knees / now down knele I shaft. 508

Maria.

Now, Semyon, take me / my child, *that* is so bright,
 Cheff lodesterre / of my felicitye,
 and all *that* longyth / to *the* lawe of right
 I shaft obeye / as it lyth in me. 512

Mary asks
Symeon for her
Child.

Symeon.

this lord, I take you / knelyng' on my kne,
 Whiche shaft to blisse folk' ageyn restore,
 and eke be called tonne of tranquylite,
 to yeve hem drynke / *that* han thurstyd sore. 516

He, kneeling,

[her' she receyveth hir sone *thus* seyng':
 gives her the
Boy,

Maria.

Now is myn offryng' to an ende conveyed;
 wherfore, Symeon, hens I wole wende. 517

Symeon.

The lawes, Mary, ful weþ ye han obeyed,
 In this tempitt / *with* hert and mende : 520
 nowe ferweþ, lord, comfort to all mankende;
 ffarweþ, Maria and Ioseph, on you waytyng'.

[leaf 156, back]
and bids them
farewell.

Ioseph.

Selestiaff socour' / our' sone mot you sende,
 and for his high mercy // yeve you his blissyng'. 524

[¶ here maria and Ioseph goyng' from *the* tempitt,
 seyng':

Maria.

husbond, I thenke you / of your' Gentilnes 525
that ye han showed' onto me this day,

Mary thanks
Joseph for his
kindness.

with our child, most gracious of godenes;
let vs go hens, hertly I you pray. 528

Ioseph.

Joseph promises
to cherish his
wife Mary. go forthe afforn, my ovne wyf, I sey,
& I shaft come aftir, stil vpon *this ground*. 529

ye shal me fynde plesant at euery assaye;
to cherysse you, wyf, gretly am I bounde. 532

Symeon.

Symeon is glad
he has seen
Christ, Nowe may I be glad in myn Inward mende,
for I haue seyn Iesu with my bodely eye,
wiche on a cros shaft bey al men-kende,
slayn by Iwes at *the mount of calvery*; 536

and foretells
Mary's suffering
when her Son is
on the Cross. Of blisse mary · howe she shaft suffre peyn,
whan hir swete sone shaft on a rood deye; 539
A sharpe Swar of Sorowe shaft cleve hir hert atweyn.

Anna, prophetissa, hertly I prey you nowe 541

doth your devir and your diligent labour,
and take these virgynis euerychon with you,
and teche hem to plesse god of most honour 544

[leaf 157]

Anna, prophetissa.

lyke as ye say, I wiH do this hour.

Anna bids the
Virgins honour
Christ. ye chast virgynis with aH humylite,
Worshipe we Iesu, *that* shalbe our sauour;
alle at ones come on, and folowe me, 548

[first hand again] & shewe ye summe plesur as ye can,
In the worshipe of Iesu, our lady, and seynt Anne. 550

Anna, prophet[issa] & [omnes] tripident.

Epilogue.

[Epilogue.]

¶ Peeta.

¶ Honorable souereignes, thus we conclude 551
Our mater that we haue shewid here in your presens,

And though our' eloquens be but rude,
 we beseche you aH, of' your' paciens 554 The Poet begs
 To pardon vs of' our' offens; pardon for
 ffor after the symphyH cunningy that we can), shortcomings,
 This mater' we haue shewid' to your audiens, 557
 In the worshipe of' our' lady, and hir moder seynt Anne.

¶ Now of this pore processe we make an ende, 559
 thankyng you aH of' your good' attendaunce;
 and the next yeer, as we be purposid' in our' mynde, and promises
 The disputacion of' the doctours to shew in your presens. shall play the
 wherfor now, ye virgyne, er we go hens, 563 Disputation of the
 with aH your cumpany, you goodly avaunce, Doctors next
 Also ye menstralles doth your diligens, year.
 A-fore our' departyng geve vs a daunce. 566

¶ ffinis.

Anno domini Millesimo¹, CCCCCxij.

{ later hand }

[¹ ? MS]

¶ THE NAMYS OF THE PLEYERS.

The poete	}	<i>Summa xvij.</i>
kyng Herowde		
j ^e knyght		
the ij ^{de} knyght		
iiij ^{de} knyght		
iiij th knyght		
watkynd, Messanger		
Syneon the bysshope		
Ioseph		
Maria		
Anna prophetissa		
A virgynd		
Angelus		
j ^a mulier		
ij ^a mulier		
iiij ^a mulier		
iiij ^a mulier		

Ihon Parfre ded wryte thys booke.¹

¹ This line was not written at the same time as the writing above; it is in a different coloured ink.

THE CONVERSION OF ST PAUL.

(In 7-line Stanzas, ababbcc.)

[This play comes before the *Killing of the Children* in the composite Digby MS. as at present bound. The Festival of The Conversion of St Paul, January 25, also comes before that of Childermas or Innocents' Day, the Feast of the Holy Innocents, December 28¹; and before Candlemas Day, February 2. But as Mysteries were usually acted in the 'chronological order' of the facts they represented, that order is kept here.]

¹ The Civil, Ecclesiastical, and Legal year began at Christmas, till the end of the 13th century. Thenceforward till Jan. 1, 1753, it began on the 25th of March.

[THE NAMES OF THE PLAYERS.]

Poeta, p. 27, 33, 40, 41.

Saulus, p. 27, 33, 46.

Caypha, p. 28, 42.

Anna, p. 28, 42.

Primus Miles, p. 29, 37, 41.

Secundus Miles, p. 29, 37, 41.

Servus, p. 30.

Stabularyus, p. 30.

Deus, p. 34.

Ananias, p. 35.

Spiritus Sanctus, 38.

Belyall, p. 43.

Mercury, another deuyll, p. 44.

Servus Sacerdotum, p. 49.

Angelus, p. 51.]

[THE CONVERSION OF S^t PAUL.]

[Digby MS. 133, leaf 37, in a third hand.]

[1st Station.]Poeta. ¹Myles Blomefylde.¹

Prologue.

Rex glorie, kyng^t omnipotent,
 Redemer of the world^t by the pouer diuine,
 and maria, *that* pure vyrgy[n] quene most excellent,
 wyche bare *that* blyssyd^t babe, Iesu, *that* for vs sufferd
 payne, 4
 vnto whoys goodnes I do inclyne,
 besechyng *that* lord of hys pytous Influens,
 to preserue & gouerne thys wyrshypfull^t audyens. 7 preserve this
 audience!
 ¶ Honorable frendes, besechyng^t yow of lycens, 8
 to procede owr processe, we may, vnder *your* correccion, We're going to
 the conuersyon of^t seynt paule, as *the* byble gyf^t experyens, of *St. Paul.*
 whoo lyst to rede *the* booke Actum Apostolorum, 11
 ther shaft he haue *the* very notycyon;
 but as we can, we shall vs redres,
 Brefly *with* yowr fauour begynyng^t owr proces. 14 Daunce²
 [here entryth saule, goodly besene in *the* best wyse / Sc. i. *Jerusalem.*
 lyke an aunterous knyth, thus sayyng^t: Enter *Saul.*

Saulus.

Most dowtyd^t man, I am lyuyng vpon the ground^t, 15 I'm the most
 goodly besene *with* many a riche garment. feard and most
 my pere on lyue I trow ys nott found^t,
 thorow *the* world^t, fro *the* oryent to *the* occydent, 18
 my fame ys best knowyn vndyr *the* fyrmament;
 I am most drad of^t pepu^t vnyuersall,
 they dare not dyspease my most noble. 21
 renownd man
 under the sky.

¹⁻¹ In a later hand.² Daunce is in a later hand.

- My name is SAUL, ¶ Saule ys my name, I wyll *that* ye notify, 22
 whych conspyreth the dyscyplys *with thretes and menaces*,
 be-fore *the* prynces of prestes most hye *and noble*,
- and I get Christ's disciples punisht. I bring' them to pūnyshement for ther trespass. 25
 we wyll them nott suffer to rest in no place ;
 [leaf 37, back] ifor they go a-bouzte to preche *and gyff' exemplis*,
 To destroye our' lawes, sinagoges, and templis. 28
- By the god' bellyaH I schall make progresse, 29
 Vnto the princes both Caypha And Anna,
 wher' I schall aske of them in suernes,
- I'll pursue em thro Damascus and Lybia. To persue thorow all dammask' *and liba*, 32
 And thus we schall soone after than
 Bryng them *that* so do lyff' in-to Ierusalem,
 Both man and child' that I fynd' of them. 35
- [Her cummyth sale to caypha *and anna*, prestes of *the*
 the tempyH.
- Saul asks the priests Caypha and Anna for letters to quell the Christian rebela. NobyH prelates and princes of Regalyte, 36
 Desyryng' and askyng' of your benyngne wurthynes,
 Your letters *and* epystolys of most souerente,
 To subdue rebellyons that wyll of frawardnes, 39
 A-gaynst our lawes rebell' or transgresse,
 Nor wyll not inclyne but mak obiecc[i]on,
 To pursue all such I wyll do proteccion. 42
- Caypha.
- Caypha and To your desyer we gyf' perfyth sentens, 43
 Accordyng' to your petycions that ye make postulacion,
 By-cause we know your trewe delygens,
 To persue aH tho *that* do reprobacion 46
 A-gayns owur lawes by ony redarguacion ;
 wherefor shortly we gyf in commandmeit
 To put down them *that* be dy[s]obedyent. 49
- Anna.
- [leaf 38] Anna give the letters, And by thes letturs *that* be most reuerrent, 50
 Take them in hand, full agre *ther-to*,

Constreynd all rebellys by owur hole assent,
 We gyf yow full power so to doo. 53
 Spare not hardly for frend nor foo,
 All thos ye fynd of *that* lyfe in thys realme
 Bounde, loke ye bryng' them in-to Ierusalem. 56
 [Her saule resayuyth ther letters.

and exhort Saul
 to bring all
 Christians
 bound to Jeru-
 salem.

Saulus.

Thys precept here I take in hande, 57
 To fullyff after yowur wylls both,
 wher I shall spare *with-in this* londe
 nother man nor woman; to *this* I make an oth; 60
 But to subdue I wyff not be loth:
 Now folow me, knytns *and seruañtes* trewe,
 In-to Damaske as fast as ye can sewe. 63

Saul swears he'll
 spare none,

and bids his men
 follow him to
 Damascus.

Primus miles.

Vnto *your commaundment* I do obeysaunce; 64
 I wyll not gaynsay nor make delacion,
 But *with good mynd and harty plesauñce*
 I shall yow succede *and make perambulacion,* 67
 Thorow-oute damaske *with all delectacion,*
 And all thoo rebell *and make resystens,*
 ffor to oppres I wyff do my delygens. 70

His knyghts
 promise

Secundus miles.

And in me shalbe no neclygens, 71
 But to thys precept my-self I shall applye
 To do *your behest with añ conuenyens,*
With-owt eny frowardnes or eny obstynacy; 74
 non shall appere in me but verely,
with all my mynd I yow insure,
 To resyst tho rebelles I wyff do my cure. 77

to do his behest

and punish the
 Christian rebels.

Saulus.

Truly to me yt ys grett consolacion 78
 To here thys report *that* ye do avauñs [leaf 38, back]

ffor your sapyencya^{ll} wyttes I gyf^t commendacion,
 Euer at my nede I haue founde yow constant; 81
 But knytes *and seruuantes* that be so plesaunt,

Saul orders his
 horse to be
 brought.

I pray yow anon my palfray ye bryng^t,
 To spede my Iurney *with-owt* lettyng^t. 84

[here goyth sale forth a lyty^{ll} a-syde for to make hym
 redy to ryde / the *seruuant* thus seyng^t :

seruus.

His man asks
 the Ostler for
 a bottle of hay,
 and scolds him.

How, hosteler, how, a peck of oty^s *and* a botell of^t haye ;
 Com of^t a pase, or I wy^{ll} to a-nother Inne ;
 What, hosteler, why *commyst* not thy way ?
 Hye *the* faster, I beshrew *thi* skynne. 88

Stabularyus.

The Ostler
 declares he's a
 gentleman's
 servant.

I am non hosteler nor *non* hostelers kynne,
 But a Ientylmanys *seruuant*, I *thou* dost know ;
 Such crabysh wordes do aske a blow. 91

Seruus.

' Well, you *are* a
 Gentleman,
 or a Knave.

I cry yow mercy, *sir* . I wyst we^{ll} sum-what ye were, 92
 ow^{ther} a gentylmaⁿ or a knaue . me thynkyth by your
 physnomy ;
 yf on loke yow in *the* face *that* neuer se yow ere
 wold thynk ye were at *the* next dore by. 95

I thought you'd
 been an Ostler.
 I saw another
 Gentleman and
 you carrying a
 barrowful of
 dogs' turds ;

In good fayth I wenyd yow had bene an hosteler verely ;
 I sye suche a-nother Ientylman *with* yow, a barowful^{ll}
 bare
 of^t horsdowng^t *and* dogges tordes, *and* sych o^{ther} gere, 98

And how yt happenyd a *meruelous* chance be-tyde : 99
 Your felow was not suer of^t foote, *and* yet he went very
 brode,¹

and down both
 of you slipt into
 a cow-turd,
 nose first.

Butt in a cow tor^d both dyd ye slyde ;
 And as I wene your nose *ther-in* rode, 102
 Your face was be-payntyd *with* sowters code ;

[¹ substituted for wyde.]

I sey neuer sych a syzt, I make god a vow, [leaf 39]
 ye were so be-grymlyd *and* yt had bene a sowe. 105

Stabularius.

In fayth *thou* neuer syest me tyH *this* day: 106 'Why, you never
 I haue dwellyd *with* my master thys vij 3ere *and* more; saw me before
 ffull well I haue pleasyd hym, he wyH not say nay, to-day!'
 And mykyl he makyth of me therfore. 109

Seruus.

By my trowth *than* be ye changyd to a new lore; 'Then you're
 A *seruand* ye are *and that* a good, translated!
 ther ys no better lokyth owt of a hood. 112 You're a first-
 rate servant.'

Stabularius.

ffor soth *and* a hood I vse for to were, 113 'Go to! I wear
 ffull well yt ys lynyd *with* sylk *and* chamlett; a hood lined
 yt kepyth me fro the cold *that the* wynd doth me not with silk.'
 dere,
 nowther frost nor snow *that* I therby do sett. 116

Seruus.

yea, yt ys a dobyH hood *and that* a fett;
 he was a good man *that* made yt, I warant yow;
 he was nother horse ne mare¹, nor yet yokyd sow. 119

[Here commyth *the* fyrst knyth to *the* stabyl grom,
 sayng':

Primus miles.

Now, stabyll grom, shortly bryng' forth away 120 Saul's Knight
 The best horse, for *owur* lorde wyH ryde. bids the Ostler
 bring out his
 best horse.

Stabularyus.

I am full redy; here ys a palfray,
 There can no man a better bestryde: 123
 He wyH conducte *owur* lorde, *and* gyde

[¹ *MS.* nare.]

Therow the world he ys sure *and* abyH
To bere a gentyllman, he [is] esy *and* prophetabyH. 126

[Her *the* knyth cummyth to saule *with* a horse.

Primus miles.

Saul's knight brings him his horse,	Behold, <i>sir</i> saule, <i>your</i> palfray ys com̄,	127
	fuH goodly besene, as yt ys yowr desyer To take <i>yowur</i> vyage therow euery regyon.	
[leaf 39, back ¹ and says his servants 'll follow him anywhere.	Be nott in dowt, he wyH spede <i>your</i> mater,	130
	And we as <i>your seruantes</i> <i>with</i> glad chere Shall gyf attendance; we wyll nott gaynsay, But folow yow where ye go be nyzt or day.	133

Saulus.

Vnto Damask I make my <i>progressyon</i> ,	134	
To <i>pursue</i> aH rebellyoūs beyng ^t froward <i>and</i> obstynate Agayns our lawes be ony transgressyon. <i>with</i> aH my delygens · my-self I wyH prepare,	137	
Concernyng ^t my purpose to oppres <i>and</i> separate; Non shaH reioyce that doth offend, But vtterly to <i>reproue</i> <i>with</i> mynde <i>and</i> intende.	140	
Saul starts on his journey.	[Her sale rydyth forth <i>with</i> hys <i>seruantes</i> a-bowt <i>the</i> place, [&] owt of <i>the</i> pl[ace].	

Caypha.

The priests, Caypha and	Now saule hath takyn hys wurthy wyage To <i>pursue</i> rebellyous · of what degre <i>thei</i> be; He wyll non suffer to raygne nor haue passage <i>with</i> -In aH thys regyon we be in <i>sertayn</i> : whnerfor I <i>commende</i> hys goodly dygnyte, That he thus aluay takyth in hande By hys power to gouerne thus all thys lande	141 144 147
----------------------------	--	-------------------

Anna.

Anna, praise	We may lyue in rest by hys consolacion; He defendyth vs, where-for we be bownde	148
--------------	--	-----

To loue hym intyrelly *with our harttes affeccion,*
 And honour hym as champion in euery stownde ; 151 Saul as their
 ther ys non suche luyng^t vpon *the grownde,* champion.
 That may be lyke¹ hym nor be hys pere,
 Be est nor west, ferre nor nere. 154

Poeta—si placet.

Conclusyon. *Epilogue to Act I.*
 ffynally of *this* stacon thus we mak a conclusyon), 155 Daunce
 besechyng^t thys audyens to folow *and* succede (in later hand)
with all your delygens *this* generall processyon,
 To vnderstande *this* matter wo lyst to rede 158
 The holy byby^{tt} for *the* better spede ;
 Ther shall he haue *the* perfyth intellygens,
 And *thus* we comyt yow to crystys magnyfycens. 161
 ffinis Istius stacionis, et altera sequitur.

[2nd Station.]

Poeta. [leaf 40]
 Honorable frendes, we beseche yow of audyens, 162 *Act II.*
 To here *our* intencion *and* also *our* prosses Prologue.
 Vpon *our* matter : be *your* faorable lycens
 A-nother part of *the* story we wyll redres ; 165
 Here shalbe breffly shewyd^t *with all our* besynes
 At thys pagent saynt poullys conuercyon ;
 Take ye good hede *and* ther-to gyf affeccion. 168 St. Paul's Con-
 version is now
 to be playd.

[Here commyth saule rydyng^t in *with* hys seruantes.

Saulus. *Scene i.*
 My purpose to Damask fully I intende, 169 *The Road to*
 To pursewe the dycypulys my lyfe I apply, *Damascus.*
 ffor to breke down the chyrchys thus I condescende. Saul declares
 Non I wyll suffer that [they] shall edyfey, 172 he'll persecute
 perchaufice owur lawes than my³te ther-by, Christ's dis-
 And the pepu^{tt} also turne *and* conuerte, ciples.

[¹ a late to put above.]

which shuld be gret heynes vnto myn hart. 175
 Nay, *that* shaft nott be butt layd a-part. 176
 the prynces haue gouyn me full potestacion.
 All that I fynd *thei* shaft nott start,
 But bounde to Ierusalem, with furyous vyolacion, 179
 Be-for cesar caypha, and annas presentacion,
 Thus shalbe subduyd · tho wretchys of *that* lyfe
 That non shall in-Ioy nother man chyde nor wyfe. 182
 [Here commyth a feruent with gret tempest¹, and
 saule faulyth down of hys horse : *that* done, godhed
 spekyth in heuyn].
 He's struck by lightning, and falls off his horse.

Deus.

Christ rebukes him. Saule, saule, why dost *thou* me pursue ? 183
 yt ys hard to pryke a-gayns *the* spore
 I am *thi* sayvour *that* ys so trwe,
 whych made heuyn and erth and eche creature ; 186
 offende nott my goodnes I wyll *the* recure

[leaf 40, back]

Saulus.

Saul asks what Christ would have him do. O lord, I am a-ferd, I trymble for fere,
 what woldyst I ded, tell me here. 189

Deus.

Christ bids him go into the city close by. A-ryse and goo *thou* wyth glad chere 190
 In-to the Cyte a lytyll be-syde,
 And I shall *the* socor in euery dere
 That no maner of yth xalbe-tyde, 193
 And I wyll ther for the prouyde
 by my grete goodnes what *thou* shalt doo ;
 Hy *the* as fast thether as *thou* mast goo. 196

Saulus.

Saul is lame and blind. O mercyfull god, what alyth me ? 197
 I am lame, my legges be take me fro,
 my sygh lykwyse I may nott see ;

¹ A plate of sheet-iron, probably, to imitate thunder.—P. A. D.

I can nott tell whether to goo : 200
 my men hath forsake me also.
 whether shall I wynde, or whether shall I pas?
 lord, I beseche the, helpe me of thy grace. 203 Saul prays to
 God,

j^{ur} miles.

Syr, we be here to help the in *thi* nede, 204
 with all our affyance we wyH not seise.¹

Saulus.

Than in Damask I pray yow me lede and bids his
 I godes name, accordyng^t to my promyse. 207 knight lead him
 into Damascus.

2^{ur} miles.

To put forth yowur hand loke ye dresse,
 Cum on your way, we shall yow bryng^t
 In-to *the* cyte with-owt taryng^t. 210

[Here the knyghtes lede forth sale in-to a place, and Act II. sc. ii.
 cryst apperyth to annanie, sayng^t: Damascus.]

Deus.

Ananie, ananie: where art *thou*, ananie? 211 Christ calls
 Ananias,

Ananias.

Here, lord, I am here trwly.² [leaf 41]

Deus.

Go thy way and make *thi* curse
 As I shall assyng^t *the* by myn aduysse, 214 and bids him go
 Into *the* strete, qui dicitur rectus, into Straight
 Street,
 And in a certayn house of warantyse,
 ther shall ye fynd · saule in humble vyse, 217 where he shall
 find Saul,
 As a meke lambe, *that* a wolf before was namyd^t; 218
 Do my behest; be nothyng^t a-shamyd^t.
 He wantyth hys syth, by my punyshment constrayned^t. blind.

¹ serse? MS. ² In lines 212-24 the rymes get mixt.

prayeng' vnto me, I assure *thou* shalt hym fynd, 221
with my stroke of pyte, sore ys he paynyde,
 wantyng' hys sygth, for he ys truly blynyde.

Ananias.

Ananias is
 afraid to go to
 Saul, lord, I am aferd, for aluay *in* my mind 224
 I here so myche of hys *furyous* cruelte, 225
that for spekyng' of *thi* name to deth he will put me.

Deus.

nay, ananie, nay, I assure *the*
 He wulbe glad of' thy cummyng'. 228

Ananias.

because he has
 brought God's
 Saints to death. A, lord, but I know of' a certayn
 that thy seyntes *in* Ierusalem : to deth he doth bryng'.
 many yllys of hym I haue be kennyng',
 ffor he hath the pour' of' the *princes* aHe,
 To saue or spyHe, do which he schall. 233

Deus.

Christ says that
 Saul is a chosen
 vessel, and shall
 be be nothyng a-drad, he ys a chosen wesseH, 234
 To me assyngned by my godly eleccion.
 He shall bere my name : be-fore the kynges' *and* chylder
 of IsraeH.

by many sharpe shoures sufferyng' correccion, 237
 a gret doctor of' benyngne conpleccion,

[leaf 41, back] The trwe precher of' the hye deuynete, 240
 a pinnacle of
 the faith ; A very pynacle of *the* fayth, I ensure the.

Ananyas.

lorde, thy *commandment* I shall fullfjH ; 241
 Vn-to saule I wyH take my waye.

Deus.

Ananias is not
 to fear him. be nothyng' *in* dowte for good nor yH.
 fare-well, Ananie, tell saule what I do say. 244

[et exiat Deus.]

Ananias.

Blyssyd^d lord^d, defende me as *thou* best may ;
 Gretly I fere hys cruell^h tyranny ;
 But to do *thi* precept my-self I shall applye. 247 Ananias obeys,

[Here Ananias goth toward^d saule. and goes to seek Saul.

1st myles.

Act II. sc. iii.
 Damascus.

I maruayle gretly what yt doth mene, 248

To se owur master in thys hard^d stounde.

The wonder grett lythtys *that* were so shene,
 smett hym doune of hys hors to *the* grownde, 251

Saul's knights
 talk over his
 striking to the
 ground,

And me thowt · that I hard a sounde

Of won spekyng^t · *with* voyce delectable,

the voice speak-
 ing to him,

Whych was to wonderfu^hl myrable. 254

2nd myles.

Sertenly thys ly3t was ferefull to see, 255

The sperkys of fyer were very feruent,

yt inflamy^d so greuouely about *the* cowntre,

and the sparks
 of fire that they
 saw.

That by my trowth I went we shuld^d a ben brent. 258

But now, serys, lett vs relente

Agayne to caypha *and* anna, to tell *this* chaunce,

How yt be-fell to vs thys greuauuns. 261

[Her saule ys in contemplacion.¹

Saulus.

lord, of *thi* counfort moch I desyre, 262

Saul desires
 comfort from
 God.

thou myzty prince of^t Israe^h · kyng^t of^t pyte,

whyche me hast punyshyd^d as *thi* presoner,

That nother ete nor dranke · thys dayes thre ; 265

[leaf 42]
 Ho has fasted
 8 days.

But, gracyos lorde, of^t *thi* vysytacyon I thanke the.

Thy *seruant* shall I be as long^t as I haue breth,

Though I therfor shuld^d suffer dethe. 268

[Here *commyth* anania to saule, sayeng^t :

[¹ MS. *contemplacion*]

Ananias.

Ananias Pease be in thys place *and* goodly mansyon ; 269
 who ys *with-in*? speke in crystys holy name!

Sa[u]lus.

I am here, saule! *cum* in on goddes benyson!
 what ys *your* wyH? tell *with-owten* blame. 272

Ananias.

tells Saul he's
 sent by God
 to him. ffrom almyghty god, *sertanly* to the sent I am,
 and ananie men call me wher as I dwell.

Saulus.

what woldē ye haue : I pray yow me tell. 275

Ananias.

Ananias bids
 Saul be stedfast
 and remember
 God's excellence. Gyfe me *your* hand for *your* awayle, 276
 for as I was *commaundyd* by hys *gracyos* sentens,
 & bad the be stedfast for *thou* shalt be hayle.
 ffor thys same cause he sent me to *thi* presens ; 279
 Also he bad the remember hys hye excellens,
 Be *the* same tokyn *that* he dyd *the* mete,
 Towardē *the* cyte when he apperyd in *the* strete. 282

¶ Ther mayst *thou* know hys power celestyatt, 283
 How he dysposyth euery thyng' as hym lyst ;
 no thyng' may *withstand* hys myzte essecy: H,
 To stond vp-ryght, or els down to thryste. 286
 Thys ys hys powur, yt may not be myste,
 ffor who *that* yt wantyth / lackyth a frende.
 Thys ys *the* massage *that* he doth *the* sende. 289

[leaf 42, back]

Saulus.

Hys marcy to me ys ryght welcom ; 290
 I am ryght glad *that* yt ys thus.

The Holy Ghost
 appears.

[Hic aparebit spiritus sanctus super eum.]

Ananias.

Be of good chere <i>and</i> perfyte Iubylacion,	Ananias
Discendet <i>super</i> te spirytus sanctus,	293
whych hath <i>with</i> hys ¹ grace illumynyd vs ;	
put fo[r]th <i>thi</i> hond <i>and</i> goo wyth me,	
A-gayne to thy syght here I restore the.	296 restores Saul's sight.

Saulus.

Blyssyd lord, thankys to yow euer bee,	297 Saul blesses Christ for his sight,
The swame ys fallyn from my eyes twayne ;	
where I was blynyd <i>and</i> cowd nott see,	
lord, <i>thou</i> hast sent me my syght agayne.	300
ffrom sobbyng ^t <i>and</i> wepyng ^t I can not refrayne ;	weeps, and
my pensyue hart, full of contryccion	
ffor my offences, my body shal haue punycyon ;	303
And where I haue vsed so gret persecucion,	304
Of <i>thi</i> descyplys thorow all Ierusalem,	vows that he'll help Christ's disciples.
I wyll [aid] <i>and</i> defende ther predycacyon,	
That th[e]y dyd tech on all <i>this</i> reme.	307
wherefor, Ananie, at the watery streme,	He asks to be baptizd,
Baptyse me hartely I <i>the</i> praye,	309
A-mong ^t your numbyr, that I electe <i>and</i> chosen be may.	

Ananias.

On to <i>this</i> well of mych vertu,	311
we wyll vs hye <i>with</i> all <i>our</i> delygens.	

Saulus.

Go yow be-fore, <i>and</i> after I shall sewe,	
laudyng ^t <i>and</i> praysyng ^t <i>our</i> lordes benevolens ;	314 praises God,
I shall neuer offend hys myzty magnyfycens,	
But alway obserue hys preceptys <i>and</i> kepe :	[leaf 43]
ffor my gret vnkyndnes my hart doth wepe.	317 and repents his sins.

Ananias.

knele ye down vpon thys grownde,	318
Receuyng ^t thys crystenynng ^t <i>with</i> good intent,	

[¹ MS. hys hys.]

	whyche shall make yow hole of your dedly wound,	
	That was infecte <i>with</i> venom nocent.	321
	Yt purgyth synne, and sendes poures so fraudulent	
	It putyth a-syde; where thys doth at-tayne,	
	In euery stede he may not obtayne.	324
Ananias bap- tizēs Saul	¶ I crysten yow <i>with</i> mynd full <i>perfyght</i> ,	325
	reseuyng ^t yow in-to owur relygyon,	
	euer to be stedfast <i>and</i> neuer to flyt;	
	but euer constant, <i>with-owt</i> varyacyon.	328
	now ys fulfyllyd ^t all our obseruacyon,	
in the name of Father, Son, and Holy Ghost;	concludyng ^t <i>thou</i> mayst yt ken,	
	In <i>nomine</i> patris et filij et <i>spiritus sancti</i> . Amen.	331
	Saulus.	
	I am ryght glad ^t as foule on flyte,	332
	That I haue receuyd <i>this</i> blyssyd sacrement.	
	Ananias.	
	Com on your way, saule, for nothyng ^t lett,	
bids him take food, and stay for a time in Damascus.	Take yow sum coumforth for your bodyes noryschment	
	ye shall abyde <i>with the</i> dyscyplys verament,	336
	Thys many dayes in damask cyte,	
	Vn-ty ^H <i>the</i> tyme more <i>perfyte</i> ye may be.	338
	Saulus.	
Saul will do as he is bid.	As ye commande, holy father, ananie,	339
	I full assent at yow[r] request,	
	To be gydyd <i>and</i> rulyd as ye wyll haue me,	
	Evyn at your pleasur, as ye thynk best:	342
	I shall not offend ^t for most nor lest.	
	Go forth yowur way; I wyll succede	
	In-to what place ye wyll me lede.	345
		Conclusyo.
	poeta.	
Epilogue to Act II.		
Dauñce	Thus saule ys conuertyd, as ye se expres,	346
	The very trw seruante of our lord Iesu.	

non may be lyke to hys *perfyzt* holynes,
 So nobyll a doctor, constant *and* trwe. 349
 Aftyr hys *conuersyon* neuer mutable, but styll insue
 the lawys of god to teche euer more *and* more,
 As holy scryptur^r tellyd^t who-so lyst to loke *ther-fore*. 352

¶ Thus we comyte yow all to *the* trynyte, 353
 Concludyng^t thys stacion as we can or may,
 vnder *the* correccyon of^t them *that* letteryd^t be ;
 How be yt vnable as I dare speke or say 356
 The compyler here-of shuld^t translat veray
 so holy a story · but *with* fauorable correccyon
 of my fauorable masters of *ther* benygne supplexion. 359

The Compiler
 begs learned
 men to correct
 his play.

ffinis istius *secunde* stacionis *et* sequitur *tercia*.

[3rd Station.]

Act III.

Poeta.

Prologue.

The mygh^t of the fadires potenciall deite 360
 preserue thys honorable *and* wurshypfull congregacion
 That here be present of hye *and* low degre,
 To vnderstond thys pagent at thys lytyll stacion, 363
 whych we shall procede *with* all our delectac[i]on.
 yf yt wyll plese yow : to gyf audyens fauorable,
 Hark wysely ther-to ; yt ys good *and* profetable. 366

primus miles.

[leaf 44]
 Scene i.
 Jerusalem.

Nobyll prelates, take hede to owur sentens. 367
 A wundryfull chaunce fyll *and* dyd be-tyde
 vn-to owr master sauth when he departyd hens
 In-to damaske purposyd to ryde. 370
 A meruelous lyzt fro thelement dyd glyde
 whyche smet down¹ hym to grunde both horse *and* man
with the ferfulest wether *that* euer I in cam. 373

Saul's Knights
 tell the Priests
 how Saul was
 struck off his
 horse,

2^{us} miles.

It rauysshid^t hym, and^t his spirites did^t be-no^me : 374 and a sweet
 A swete dulcet voyce spake hym vnto, voice spoke to
 him

¹ MS. doum.

And askyd wherfor he made suche persecucion
 A-geynst hys dyscyplys *and* why he dyd soo. 377
 and bad him be baptizd by Ananias. he bad hym in-to damaske to ananie goo,
 And ther he shuld reseyue baptytm truly ;
 and now clene a-geyns owur lawys lie ys trwly. 380

Caypha.

Caypha won't believe in Saul's conversion, I am sure thys tale ys not trw : 381
 what ! saule conuertyd from *our* law !
 he went to damask for to pursue
 All the dyscyplys that dyd *with*-draw 384
 fro owur fayth : thys was hys sawe :
 how say, ye, anna to thys mater ? *this* ys a meruelos
 chans ;
 I can not beleve *that* thys ys of assurans. 387

Anna.

nor will Anna. No, caypha, my mynde trwly do [1] teh, 388
 that he wyll not turne in no maner wyse ;
 but rather to deth put *and* expell
 all myscreauntes *and* wretchys *that* doth aryse 391
 agaynst *our* lawes · by ony enterpryse :
 say the trwth *with*-[owt] ony cause frawdellent,
 or els for *your* talys ye be lyke to be shent. 394

j^{us} miles.

Saul's knight declares he's told the truth. Ellys owur bodyes may put to payn : 395
 all *that* we declare I sye yt *with* my nye,
 nothyng offendyng but trwly do iustifye.

[leaf 44, back]

Cayphas.

By the gret god, I do maruayle gretly : 398
 and thys be trw *that* ye do reherse
 He shañ repent hys Rebellyous treytory,
 That all shalbe ware of hys falsnes. 401
 We wyll not suffer hym to obtayne dowltes,
 ffor meny perellys *that* myght be-tyde
 by hys subtyñ meanys on eury syde. 404

Cayphá vows vengeance against Saul.

Anna.

The law ys commytted to our aduysment, 405
 wherfor we wyll not se yt decay,
 but rather vphold^t yt help *and* augment,
 That ony reprofte to vs fall may 408
 of Cesar themprour^r by nyzt or day
 we shall to such maters harke *and* attende
 accordyng^t to the lawes · our wyttes to spende. 411

The priest
 Anna declares
 they'll uphold
 their Law.

[¹ Here to enter a dyvel with thunder and fyre, and
 to auance hym sylfe, saying as folowyth; *and* hys
 spech spokyn, to syt downe in a chayre.

Act III, sc. ii.
 [leaf 45]
 Diabolus.

*Scene of the
 Devils in Hell,
 inserted.*

belyall.

Ho, ho, be-holde me, *the* myzte prince of *the* partes
 in-fernall, 412

I am the God
 BELIAL, second
 only to Lucifer.

Next vnto lucyfer I am in magestye;
 By name I am nominate *the* god belyall,
 non of^t more myzte nor of^t more excellencye; 415
 my powre ys princypall, *and* now of^t most soferaynte;
 In *the* temples *and* synogoges who deneyth me to honore,
 my busshopes thorow my motyon *thei* wyl hym sone
 deuoure. 418

¶ I haue movyd my prelates cayphas *and* anna 419
 to persew *and* put downe, by powre ryall
 thorow *the* sytyes of damaske *and* liba,
 All soch as do worship *the* hye god supernall, 422
 ther deth ys conspyryd *with-owt* any faouere at all,
 my busshopys hathe chosyne won most rygorus
 them to persew, howse name ys saulus. 425

I have set my
 Bishops Caypha
 and Anna to
 put down the
 Christians by
 means of Saul.

¶ ho, thus as a god most hye in magestye, 426
 I rayne *and* I rule ouer creatures humayne
 with souerayne sewte sowz^te to ys my deyte,

¹ The parts within brackets are by a later hand, and inserted on 3 separate leaves. The 14 lines between 411 and here are crossed through, but are given below, where they are rewritten, p. 46-7, l. 502-15.

mans mynd ys applicant, as I lyst to ordeyne, 429
 my law styll encreasyth wherof I am fayne,
 yet of late I haue hard of no newys truly,
 wherfor I long tyll I speke *with* my messenger
 mercurye. 432

I long for news
 by my messen-
 ger Mercury!

[leaf 45, back]
 Mercury ap-
 pears,

[Here shall entere a *nother* devyll callyd mercury,
 with a fyeryng, commyng in hast, cryeng *and* roryng,
 and shal say as folowyth :—

Marcury.

Ho, ow3t, ow3t! alas, thys sodayne chance! 433
 and walls that Well may we bewaile *this* cursyd aduenture.

belyal.

Marcurye, what aylyse *thou*? tell me thy grevaunce.
 ys *ther* any *that* hath wrow3te vs dyspleasure? 436

mercury.

Dyspleasure I-nowgh *therof* ye may be sure;
 our law, at lengthe yt wylbe clene downe layd,
 for yt decayth sore, *and* more wyl, I am a-frayd. 439

the Devil's law
 'll soon be put
 down.

belyal.

Ho, how can *that* be? yt ys not possyble; 440
 co[n]syder, *thou* foole, *the* long contynuance.
 decaye, quod a, yt ys not credyble;
 of fals tydynges *thou* makyst here vtterance: 443
 behold, how the peple hath no pleasaunce

Belial 'll not
 believe it.

Folk delight but
 in sin.

but in syn, and to folow our desyere. 446
 pryde *and* voluptuosyte *ther* hartes doth so fyre,
 thow3e on do swauer away from our lore, 447
 yet ys our powre of suche nobylte
 to have hym a-gayne, *and* twoo therfore,
that shal preferre *the* prayse of owre maiesty. 450
 what ys *the* tydynges? tell owt, lett vs see;
 why arte *thou* amasyd so? declare afore vs
 what fury ys fallyn *that* troblyth *the* thus? 453

Why is Mercury
 troubled?

Mercury.

[leaf 46]

Ho! owzt, owzte! he *that* I most trustyd to, 454 'Because our
& he *that* I thowzte wold haue ben to vs most specyall, special friend
ys now of late turnyd, *and* our cruell foo; has turnd our
our specyall frynd, our chosen saull, 457 cruel foe.

ys be-comme *seruante* to *the* hye god eternall.
as he dyd ryde on our enemyes persecutyon,
he was sodenly strykyn by *the* hye provysyon, 460
& now ys baptyssyd, *and* promys he hath made 461 Saul has been
neuer to vary, *and* soch grace he hath opteynyd baptizd; and
that ondowtyd hys fayth from hym can-not fade; his faith in God
wherfor to *complayne* I am *constraynyd*, 464 cannot fade.'

for moch by hym shuld we haue *prevaylyd*.

belyal.

Ho! owzt, owzt! what haue we loste!
our darlyng most dere whom we lovyd moste: 467 Belial laments
but ys yt of trowth *that* thou doyst here specyfye? 468 the loss of his
darling Saul,

mercury.

yt ys so, vndowztyd; why shuld I fayne?
for thowzte I can do non *other* but crye.

[Here *thei* shal rore *and* crye, *and* then belyal shal 469 and the Devils
saye: roar over it.

belyal.

owzte, *this* grevyth vs worse *than* hell payne: 471
the conuersyon of synner certayne
ys more payne to vs, *and* persecutyon,
than all *the* furies of *the* Infernall dongyon. 474

Mercury.

[leaf 46, back]

yt doyth not avayl vs thus to lament, 475
but lett vs *provyd* for remedy shortlye;
wherfor let vs both by on assent
go to *the* busshopys, *and* moue *them* pryvelye, 478 Mercury says,
that by some sotyl meane *thei* may cause hym to dye; 'Set on your
than shal he in our law make no dysturbauce, Bishops to
nor here-after cause vs to haue more greuauce. 481 scheme his
death.'

belyal.

Wel sayd, mercurye, thy cowñcel ys profytable. 482

Belyal approves Mercury's advice, and says Saul shall repent his desertion.

Ho, saul, *thou* shalt repent thy vnstablenes ;
 thou hadyst ben better to haue byn confyrmable
 to our law ; for thys deth, dowltes 485
 yt ys conspyryd to reward thy falsnes.
 though on hath dyssayvyd vs, yet now a days
 xx^{ti} doyth gladly folow oure layes ; 488
 ¶ some by pryde, some thorowgh envye : 489
 ther rayneth thorow my myght so moch dysobedyauce :
 ther was neuer a-mong crystyans lesse charyte
 than ys at *this* howre, and as for concupysence 492
 rayneth as a lord thorow my violence ;
 The Devils' power was never greater than now.
 [leaf 47]

glotony and wrath euery man doth devyse,
 Gluttony, Wrath, Covetousness prevail over all.

& most now ys praysyd my cosyn covytyce. 495
 ¶ cum, mercury, let vs go and do as we haue sayd, 496
 to delate yt any lenger yt ys not best.

mercury.

to bryng yt a-bowzt, I wold be wel apayd,
 tell yt be done let vs not rest. 499
 [.]

belyal.

go we than shortly ; let vs departe,
 They'll plot Saul's death.

Hys deth to devyse, syth he wyl not revart. 502
 [Here *thei* shal vanyshe away with a fyrye flame and
 a tempest.
 [leaf 44, back] [Her apperyth saule in a¹ disciplis wede, sayng¹ :

²Saulus³.

Act III. scene iii.
 Damascus.

That lord¹ that ys shaper of¹ see and of¹ sond¹, 503
 and hath wrowth with hys woord¹ all thyng¹ at hys wy¹H,
 Saul's Sermon.

saue thys ⁴semely that here syttyth or stonde,
 God save you sitters and standers here !
 ffor hys meke marcy that we do not spy¹H. 506

[¹ hys]
 [² The 14 lines following are printed from leaf 44, back, of the MS. They are collated here, for words, with the version of them on leaf 47, back.]
 [³ Saulus, and Diabolus (p. 43), in margin, omitted.] [⁴ asemy]

- grant me, good lord, thy pleasur' to fulfyll,
and send me suche speche that I *the* trwth say,
my entencions proph[i]table to meve yf I may. 509
- ¶ Welbelouyð frendes, ther be vij mortall synnes, 510
whych be provyð pryncypall *and* princes of' poysoñnes;
Pride, *that* of' bytternes all bale begynnes,
with-holdyng' all fayth, yt fedyth *and* foysonnes, 513
As holy scryptur beryth playn wyttnesse,—
Inicium omnium peccatorum superbya¹ est,—
That often dystroyeth both most *and* lest.² 516
- ¶ Off all vyces *and* foly pride ys the Roote; 517
Humylte may not rayn ner yet indure;
pyte, alak, that ys flower *and* boot,
ys exylyd wher pride hath socour',— 520
Omnis qui se exaltat humiliabitur',—
good lord, gyf' vs grace to vnderstond *and* perseuer',
Thys wurd as *thou* bydyst to fulfyll euer'. 523
- ¶ Who-so in pride beryth hym to hye, 524
with mys[c]heff shalbe mekyð, as I mak mensyon,
and I therfor assent *and* fully certyfy,
In text as I tell the trw entencyon 527
of perfyzt goodnes *and* very locucyon :
noli tibi dico in altum sapere sed' time;
Thys ys my conseñ, bere the not to hye, 530
- ¶ But drede alway synne *and* folye, 531
wrath, enuy, couytys, and slugyshnes :
Exeunt ow't of' thy syzt, glotony *and* lechery,
vanyte *and* vayneglory, and fals Idylnes : 534
Thes be the branchys of all wyckydnes :
who *that* in hym thes vyces do Roote,
He lackyth all grace, *and* bale ys *the* boote. 537
- ¶ lern' at my-self, for I am meke in hart : 538
owr lorde to hys seruantes thus he sayth :
ffor meknes I sufferyð a spere at my hart ;

(Saul's Sermon
on the Seven
Deadly Sins.)

Pride is the root
of all sins

and folly.
[leaf 48]
[the older hand
(?) again]
It banishes
Humility and
Pity.

Whoso is proud,
he shall be
brought low.

Putaway Wrath,
Envy, Covetous-
ness, Sloth,
Gluttony,
Lechery.

Learn of Christ ;
he is meek of
heart ;

[¹ subia (*sic*).]

[² man & best.]

(Saul's Sermon continued.)	meknes all vyces anullyth <i>and</i> delayeth ; rest to soulys yt shall fynd in fayth : Discite a me, quia mitis sum, <i>et</i> corde humilis, Et inuenietis requiem animabus vestris.	541 544
and ye shall find rest for your soula.	¶ So owur sauyour shewyth vs exampls of meknes, Thorow grace of ^t hys goodnes mekly ys groundys ; Trwly yt wyll vs saue fro <i>the</i> synnes sekene, ffor ¹ pryde <i>and</i> hys progeny mekenes confoundys :	545 548
[leaf 48, back]	Quanto maior es, tanto humilia te in <i>omnibus</i> :	
Be lowly.	The gretter <i>thou</i> art, the lower loke <i>thou</i> be ; Bere the neuer <i>the</i> hyer for <i>thi</i> degre.	551
Keep from Sensuality.	¶ ffro sensualyte of fleshe thy-self loke <i>thou</i> lede, vnlefully therin vse not thy lyfe : whoso therin delyteth, to deth he must nede ; It consumyth natur ^t , the body sleyth <i>with-owt</i> knyft. also yt styntyth nott but manslawter <i>and</i> stryft,—	552 555
No unclean man shall inherit heaven.	Omnis fornicator aut <i>immundus non habet hereditatem Christi,—</i> non shall in heuyn ^d posses / that be so vnthryfty.	558
Flee Fornication. Speak not of it.	¶ ffele fornycacon, nor be no letchour, but spare your speche, <i>and</i> spek nott theron : Ex habundancia cordis, os loquitur ; who movyth yt oft, chastyte louyth non ; of <i>the</i> hartes habundans <i>the</i> tunge makyth locucion : what manys mynde ys laboryd ^t , therof yt spekyth, That ys of suernes, as holy scryptur tetryth.	559 562 565
Keep your body pure, and your sight steady.	¶ wherfor I reherse thys <i>with myn</i> owyn ^d mowthe,— Caste viuentes, templum Dei sunt,— kepe clene your body from synne vncuth ; stabyH your syghtes, <i>and</i> look ye not stunt, ffor of a sertaynte I know at a brunt,— Oculus est nuncius peccati,—	569
The eye is Folly's messenger.	That the Iey ys euer <i>the</i> messenger of foly.	572

¹ MS. ffro.

seruus sacerdotum.

whate, ys not thys saule *that* toke hys vyage 573 The Priest's
 In-to Ierusalem¹, the dyscyplys to oppresse? servant asks
 bounde he wold bryng^t them, yf ony dyd rage if this isn't Saul
 vpon cryst: *this* was hys processe: 576 who was going
 To *the* princes of prestys, he sayde dowltes, to bind the
 Thorow all damask *and* also Ierusalem, Christians.
 subdwe all templys *that* he founde of them. 579

Sa[u]lus.

[leaf 49]

yes, sertaynly, saule ys my proper name, 580 Saul says 'Yes,
 That had in powr the full dominion,—
 To hyde yt fro you, yt were gret shame,
 And mortall synne, as in my opynyon,— 583
 vnder cesar *and* pristes of the relygyon,
 And templys of^t Iues *that* be very hedyous,
 A-gayns almyghty cryst *that* Kyng^t so precyous. 586

seruus sacerdotum.

To Anna *and* caypha · ye must make *your* recurse; 587
 Com² on *your* way, *and* make no delacion.

Saulus.

I wyll yow succede, for better or wors,
 To the prynces of pristes *with* all delectacion. 590 and I'll go with
 you to the
 Priests.'

[Scene 4.]

Act III. sc. iv.
 The Temple in
 Damascus.

seruus sacerdotum.

Holy pristes of hye potestacion,
 Here ys saule; lok on hym wysely:
 he ys a-nother man than he was verely. 593

Saulus.

I am *the* seruant of Ihesu Almyghty, 594 Saul declares
 Creator *and* maker of see *and* sonnd^e, himself the
 whiche ys kyng^t conctypotent of heuyn glory, servant of Iesus.
 Chef comfort *and* solace: both to fre *and* bonde, 597

¹ ?for Damascus

[² MS. Con.]

A-gayns whos power nothyng^t may stonde;
 Emperowr he ys both of heuyn *and* heH,
 whoys goodnes *and* grace al thyng^t doth exceH. 600

[recedit paulisper.

Caypha.

Caypha thinks
the change in
Saul has been
wrought by
conjuring. Vn-to my hart thys ys gret admiracion, 601
 That saule ys thus meruelously changyð;
 I trow he ys bewytchyd by sum coniuacion,
 or els the devyH on hym ys auengyd. 604
 Alas, to my hart yt ys dessendyð,
 that he ys thus takyn fro our relygyon:
 How say ye, Anna, to thys conuercyon? 607

[leaf 49, back]

Anna.

ffull meruelously, as in my concepcion, 608
 Thys wnderfull Case how yt be-feH;
 To se thys chaunce so sodenly don,
 vn-to my hart yt doth grete yH; 611
 but for hys falsnes · we shall hym spyH;
 by myn assent, to dethe we wyll hym bryng^t,
 lest *that* more myschef · of hym may spryng^t. 614

Anna says they
must put Saul
to death,

Caypha.

Ye say very trew, we myzt yt all rewe; 615
 But shortly in thys we must haue aduysement,
 ffor thus a-gayns vs he may nott contynew;
 perauentur than of Cesar we may be shent. 618

Anna.

or burn him. nay, I had leuer in fyer he were brent,
 Than of cesar we shuld^t haue dysp[^l]easure
 ffor sych a rebell · and subtyle fals treator. 621

Caypha.

The gates must
be guarded lest
Saul escape. we wyH command the gates to be kept aboute, 622
 & the walles suerly on euery stede,
 that he may not eskape no-where owzte;
 for dye he shall, I ensuer yow indede. 625

Anna.

Thys traytour rebellyous, evyll mut he spede,
That doth *this* vnhappynes A-gayns aH!
now euery costodyer kepe well hys waH. 628

seruus sacerdotum.

The gatys be shytt, he can-note skape; 629 So the gates are
Euery place ys kepte well *and* sure, shut, and the
That in no wyse he may, tyll he be take, priests exhorted
gett owt of *the* cyte by ony coniecture. 632 to kill saul.
vpon *that* caytyf^r *and* fals traytour,
loke ye be auengyd *with* deth mortah,
& Iudge hym as ye lyst to what end he shaH. 635

[*Scene 5.*]

Angelus.

Holy saule, I gyf yow monycyon : 636
The princes of Iues · entende *sertayn*
To put yow to deth · but by goddes *provysyon*
He wyll ye shaH lyue lenger, and optayn; 639
And after thy deth *thou* shalt rayng'
Above in heuyn, *with* owr lordes grace :
Conuay your-self shortly in-to a-nother place. 642 and bids him go
to another place.

Saulus.

That lordes pleasur euer mut be down, 643
both in heuyn *and* in hell, as hys wyll ys.
In a beryng^r baskett or a lepe, a-non
I shall me co[n]uay *with* help of the dyscyplys : 646 Saul says he'll
for euery gate ys shett *and* kept *with* mu'tytud of pepuH; escape over the
but I trust in owr lord, that ys my socour, wall in a basket.
to resyst ther malyce *and* cruell furour. 649

Conclusyo.

[*Epilogue.*]

Epilogue.

Poeta.

Thus leue we saule *with-in* *the* cyte, 650 Here we leave
The gates kep by commandment of caypha *and* Anna; Saul.

The disciples let him down over the wall.	but the dyscyplys in <i>the nyzt ouer the wall</i> , truly, As the bybull sayeth · dim[i]serunt eum summittens in sporta ;—	653
Saul goes to Jerusalem.	And saule after that, in <i>Ierusalem vera</i> , Ioyned hym-self, <i>and ther accompenyed</i> <i>with the dyscyplys</i> , wher <i>thei were vnfayned</i> .	656
	Thys lytyll pagent thus conclud we	657
Pray excuse our lack of letters, and our simple- ness!	as we can, lackyng lyttura ^{ll} scyens ; besechyng ^t yow all of hye <i>and low degre</i> , owr sympylnes to hold ^t excusy ^d , <i>and lycens</i> ,	660
[leaf 50, back]	That of Retoryk haue <i>non</i> intellygens ; Commytting ^t yow a ^{ll} to owr lord Ihesus, To whoys lawd ye syng ^t ,— <i>Exultet celum laudibus!</i>	663
<i>End of the Play.</i>	ffinis co[n]uercionis sancti pauli.	

[Leaves 51 to 94, back, of the MS. contain 2 tracts ;
1. *English*, beginning 'De theorica trium superiorum.
Every one of the 3 superiour plannetes (&c.)'; 2.
Italian, begins 'Geomantia e una scientia breue da
conosere per uirtu destrologia quelli cose che la persona
uole operare qual fine,' &c.]

MARY MAGDALENE,¹

IN TWO PARTS.

PART I, IN 20 SCENES.

(*In Rome, Bethany, Hell, Jerusalem, and beyond Jordan.*)

MARY'S FATHER CYRUS, AND HIS DEATH.

HER SEDUCTION BY LECHERY AND A GALLANT.

HER REPENTANCE, AND WIPING JESUS'S FEET WITH HER HAIR.

HER BROTHER LAZARUS'S DEATH, AND AGAINRISING.

Scene

- 1, Tiberius Cæsar, p. 55.
- 2, Mary's father Cyrus, p. 56.
- 3, Tiberius Cæsar, p. 59.
- 4, Herod, p. 59.
- 5, Pilate, p. 63.
- 6, Cyrus's death, p. 64.
- 7, The Devils in Council, p. 66.
- 8, Lechery and Mary, p. 71.
- 9, Mary and her Gallant, p. 72.
- 10, The Devils rejoicing, p. 75.

Scene

- 11, Mary in her Arbour, p. 76.
- 12, Simon the Leper, p. 77.
- 13, The Good Angel, and Mary, p. 77.
- 14, Mary washes Christ's feet, p. 78.
- 15, The Beating of 8 Devils, p. 82.
- 16, Lazarus's sickness, p. 83.
- 17, Mary meets Jesus, p. 85.
- 18, Lazarus dies, p. 86.
- 19, Jesus comes, p. 87.
- 20, Lazarus is raised, p. 88.

PART II, IN 31 SCENES.

(*In Marcyllé, Hell, Jerusalem, the Wilderness, and Heaven.*)

CHRIST'S APPEARANCE TO MARY AT HIS SEPULCHRE.

HER CONVERSION OF THE KING AND QUEEN OF MARCYLLE.

HER FEEDING BY ANGELS, FROM HEAVEN, IN THE WILDERNESS.

HER DEATH.

Scene

- 21, King & Q. of Marcyllé, p. 90.
- 22, Hell harrowd, p. 91.
- 23, 3 Maries at Christ's Tomb, p. 92.
- 24, „ meet Peter, John, p. 94.
- 25, Jesus appears to Mary, p. 95.
- 26, The Palace of Marcyllé, p. 98.
- 27, The Heathen Temple at Marcyllé, p. 99.
- 28, Pilate and Jesus's Death, p. 102.
- 29, Herod, and Pilate's Messenger, p. 103.
- 30, The Emperor and Pilate's Letter, p. 104.
- 31, Mary Magdalene in Jerusalem, p. 105.
- 32, Jesus in Heaven, p. 106.
- 33, Angel Raphael and Mary, p. 107.
- 34, The Marcyllé Shipman and Mary, p. 107.
- 35, Mary and the King of Marcyllé, p. 109.

Scene

- 36, The Marcyllé Idols burnt, p. 113.
- 37, Mary to convert Marcyllé, p. 114.
- 38, She warns the King and Queen, p. 115.
- 39, She converts them, p. 116.
- 40, They take ship for the Holy Land, p. 119.
- 41, The Queen dies. The King lands, p. 121.
- 42, St. Peter baptizes the King, p. 123.
- 43, The King sails for home, p. 125.
- 44, The Queen lives again, p. 126.
- 45, Mary receives the King and Queen, p. 127.
- 46, Mary in the Wilderness, p. 130.
- 47, Jesus in Heaven, p. 130.
- 48, Two Angels feed Mary, p. 131.
- 49, A Priest comes to Mary, p. 132.
- 50, Jesus & his Angels, p. 133.
- 51, Angels & Mary. Her death, p. 134.

¹ The *shal* for 'shal', *gwat* for 'what', &c., show the play to be in the East Midland dialect, probably about Lynn, Norfolk, or in Lincolnshire.

The metre is very irregular. It seems to have tried to get into 8- or 9-line stanzas, and to have done so now and then. Other stanzas, alternates, and couplets, also occur. The line-numbers show them to some extent. Part II is mainly in alternates. On p. 135, l. 2143, the writer names 'redurs', not hearers. But see l. 2133.

[THE NAMES OF THE PLAYERS.]

PART I.

- [Inperator, the Emperor, Tiberius Cæsar, p. 55¹, 59.
 Serybyl, or Serybb, p. 55.
 Provost, p. 59.
 The pepul, p. 56, 87, 90.
 Syrus, or Cyrus, father of Mary Maudeleyn², Martha, and Lazarus, p. 56, 64.
 Lazarus, p. 58, 64, 84; dies, p. 86; rises from the grave, 89.
 Mary Maudeleyn, p. 58, 65, 71, 74 (she sins), 76, 78 (she repents), 79 (she washes Christ's feet); 83, 85, 88.
 Martha, p. 58, 65, 83, 86, 88.
 Nuncyus (the Messenger), p. 59, 62, 63.
 Herowdes, p. 59.
 Phelysofyr (Herod's), p. 60.
 Secundus Phylosofyr, p. 61.
 Primus Miles, p. 61, 86.
 Secundus Miles, p. 61, 86.
 Pylatt, p. 63.
 Primus Seriunt, p. 63.
 Secundus Seriawnt, p. 63.
 The Kyng of the World, or *Mundus*, p. 66, 76.
- The Kyng of the Flesch, p. 66, 67.
 The Dylle, Satan, or the Prynse of Dybles, p. 66, 68, 76.
 The Seven Dedly Synnes, p. 75.
 Pryde and Covetyse, p. 66.
 Slowth and Gloteny, p. 67.
 Lechery, or *Luxuria*, p. 67, 71, 73.
 Wrath and Envy, p. 68.
 A bad Angyl, p. 71, 75, 88.
 A good Angyll, p. 77, 81.
 A Masenger, Sensualyte, p. 80.
 A Taverner, p. 72.
 A Galawnt, Coryosyte [= Dandy], p. 73, 74.
 Diablus, p. 76.
 Symond leprus, p. 77, 78.
 Iesus, p. 78, 85, 87, 88.
 Secundus Diabolus, Belfagour, p. 82.
 Tercius Diabolus, Belzabub, p. 82.
 Spiritus Malignus, p. 82.
 Desyplys, and Dissipulus, (of Iesus,) p. 78, 87.
 Weepers, 86.
 A Iew, p. 88.

PART II.

- The Kyng of Marcyll, p. 90, 98, 101, 110, 112, 116, 117, 120, 121, 123, 126, 128.
 His Knights, p. 91, 116; his Attendants, p. 112.
 Regina (Queen of Marcyll), p. 91, 98, 116, 117, 120, 121, 126, 128.
 Her Child, p. 121, 126.
 A Dylle (Devil), p. 91.
 Mary Maudlyn, p. 92, 94, 95, 105, 107, 108, 109, 113, 115, 117, 127, 130, 131, 132, 134.
 Her Dysypyll, p. 105.
 Mary Jacobe (the mother of James the Apostle)³, p. 92, 97.
 Mary Salome³, p. 93, 97.
 Iesus, p. 95, 97, 106, 114, 130, 133.
 Primus Angelus, p. 93, 115, 131, 133, 135.
 Secundus Angelus, p. 94, 115, 131, 133, 134, 135.
- [? Tertius] Angelus, p. 106, 133.
 St. Peter, p. 94, 123.
 St. Ihon, p. 94.
 An hethen Prest, or *Presbyter*, p. 99, 113.
 The hethen Prest's Boy, or *Clericus*, p. 99, 113.
 Pylatt, p. 102.
 His Nuncyus, or Messenger, p. 103, 104.
 His two Serjantts or Servants, p. 103.
 Herodes, p. 103.
 The Emperower of Rome, p. 104.
 His Provost, p. 104.
 Shepman, or *Nauta*, p. 107, 119, 125, 126.
 Grobbe, the Shipman's Boy, p. 107, 119, 125.
 An holy Prest, p. 132, 134.]

¹ The page-numbers are meant to mark the Scenes where the Actors come in, not every time they speak.

² There is no ground in the Bible for making Mary Magdalene one with Mary the sister of Martha and Lazarus.

³ Mary the mother of James. &c. and Mary Salome. are the same person, according to Biblical critics.

[MARY MAGDALENE.]

[In the second, and rather later hand.]

[PART I. Scene 1.]

Part I. Scene 1.
Rome.

[leaf 95]

M. B. [*for* Miles Blomefylde.]

Inperator.

The Emperor.

Silence, all!

I command^t sylyns in þe peyn of^t forfetur,
 to all myn^d avdyeans present^t general.
 of^t my most^t hiest^t and mytyest^t wolunte,
 I woll it be knowyn^d to al þe word vnyversal,
 That^t of^t heven^d and hell chyff rewlar am^d I,
 to wos Magnyfycens non stondyt egall,
 for I am^d soveren^d of^t al soverens subjugal
 On^d-to myn^d empere, beyng^t in-comparable,
 tyberius sesar, wos power is potencyall.
 I am^d þe blod ryall most of^t soverente;
 of^t all emperowers and kynges my byrth is best,
 & all regeouns obey my myty volunte;
 lyfe and lem^d and goodes, all be at my request^t:
 so of^t all soverens, my magnyfycens most^t mytyest^t
 May nat be a-gayn^d-sayd of^t frend nor of^t foo;
 But all abydyn^d lvgment^t and rewle of^t my lyst^t.
 all grace vp-on^d erth from^d my goodnes commyt^t fro,
 and þat bryng-is all pepell in blysse so;
 for þe most^t worthyest^t, woll I rest^t in my sete.

5 I am Chief Ruler
of heaven and
hell.9 I am the incom-
parable Tiberius
10 Caesar.All lands obey
me.
1316 All rule by my
pleasure.

18

serybyl.

¶ I syr, from^d your person^d growy^t moch grace.

20

Inperator.

now for þin^d answer, belyall, blyse þi face!
 mykyl presporyte I gyn^d to purchase;
 I am wonddyn^d in welth from^d all woo.
 Herke þu, provost, I gyft^t þe in commandment,
 all your pepull preserve in pesabyll possesson.
 yff^t ony þer be to my goddes [dis]obedyent,

23 I am wrapt in
wealth against
[leaf 95, back]
woe.
Provost, find out
the Christians
who disobey my

Gods, and I'll
kill em. dyssever tho harlottes, and make to me declaracyon), 27
& I xall make all swych to dye,
Thos precharse of^t crystys incarnacyon).

¶ Provost.

¶ Lord of^t all lorddes, I xall gyff^t yow In-formacyon).

Inperator.

¶ Lo, how all þe word obeyit my domynacyon); 31
that person) is nat born) þat dare me dysse-obey. 32

If any one
disobeys my
laws,

Syrybbe, I warne yow se þat my lawys
In all your partyys have dew obeysavns;
In-quere *and* aske, eche day þat davnnes,
yf^t in my pepul be fovnd ony weryoūs, 36
contrary to me in ony chance,

or grumbles
against my Gods,
I'll murder him.

or *with* my goldyn) goddes grocth on) grone,
I woll marre swych harlottes *with* mordor *and* myschance;
yff^t ony swyche remayn), put^t hem) in repreffe, 40
& I xall yow releff^t.

¶ Serybb.

¶ yf^t xall be don), lord, *with*-owtyñ) ony lett or *with*-owt
doth.

Inperator.

¶ lord *and* lad, to my law doth lowte ;
is it nat so? sey yow all *with* on) showte. 44

[Here answerryt^t all þe pepul at ons, 3a, my lord, 3a.

¶ Inperator.

so, þe froward folkes, now am) [I] plesyd^t ;
sett wyn) *and* spycys to my consell full cler.
Now have I told^t yow my hart^t, I am) wyll plesyd^t ;
Now lett vs sett don) alle, *and* make good chyr. 48

Set on wine and
spices, and let's
[leaf 96]
make good
cheer.

Part I. Scene 2.
The Castle of
Maudleyñ,
Bethany(f).

[PART I. Scene 2.]

¶ Her entyr syrus, þe fader of mary mavdleyñ)

syrus.

¶ Emperor, *and* ky[n]gges, *and* conquerors kene,
Erlys, *and* borons, *and* knytes þat byñ) bold^t,

- Berdes in my bower, so semely to seïe,
 I commav[n]d yow at onys my hestes to hold. 52
 be-hold¹ my person, glysteryng in gold,
 semely be-syn¹ of¹ all other men) :
 Cyrus is my name, be cleffys so cold,
 I command yow all, obedyent to beynd) ; 56
 wo-so woll nat¹, in bale I hem) bryng¹, 57
 And knett swyche caytyys¹ in kniottes of¹ care.
 thys castell of¹ mavdleynd) is at¹ my wylddyng¹,
 with all þe contre, bothe lesse and more,² 60
 & Lord of¹ Ierusalem, who agens me don) dare.
 Alle beteny at my beddyng¹ be ;
 I am) sett in solas from) al syyng sore,²
 and so xall all my posteryte,
 thus for to leuen) in rest¹ and ryalte. 65
 I have her a sone þat is to me ful trew,
 no comlyar creatur of¹ goddes creacyon),
 to amyabyll dovctors full brygth of¹ ble,
 ful gloryos to my syth an ful of¹ delectacyon).
 Lazarus my son), in my resspeccyon). 70
 Here is mary, ful fayr and ful of¹ femynyte,
 and martha, ful [of] bevte and of¹ delycyte,
 ful of¹ womanly merrorys and of¹ benygnyte,
 þey haue fullyllyd my hart¹ with consolacyon). 74
 Here is a coleccyon) of¹ cyrcumstance, 75
 to my cognysshon) never swych a-nothyr,
 as be demonstracyon) knett incontynens,
 save³ a-lonly my lady, þat was þer mother.
 Now Lazarus, my sonne, which art þer brothyr, 79
 The lordshep of¹ Ierusalem I gyff þe after my⁴ dysses,
 and mary, thys castell, a-lonly, an non) othyr ;
 & martha xall haue beteny, I sey exprese :
 thes gyftes I gravnt yow with-owtyn les, 83
 whyll þat I am) in good mynd. 84

I am Cyrus,
glittering in
gold.

Let all obey me.

This Castle of
Maudleynd,

Jerusalem,
and Bethany are
mine.

I have a most
comely son,

[leaf 96, back]
Lazarus,
and 2 daughters,
Mary and
Martha.

After my death,
I give Lazarus,
the Lordship
of Jerusalem ;
Mary, the Castle
of Maudleynd ;
Martha,
Bethany.

[¹ ?caytyfys.] ² The rymes require 'mare, sare'.
 [³ MS. Of crost thro, and save added.] [⁴ MS. mo.]

lazarus.

Lazarus thanks his father Cyrus for his gifts,	¶ Most reuerent ^t father! I thank yow hartely of ^t yower grett kyndnes shuyd on-to me! ye haue gravntyd swych a lyfelod ^t , worthy Me to restreyn ⁿ from ⁿ all nessesyte.	85 88
and prays God for grace to live well.	now, good lord ^t , & hys wyll it ^t be gravnt me grace to lyue to thy plesowans, & a-3ens hem ⁿ so to rewle me, Thatt we may have Ioye with-owtyn weryauns.	92

[leaf 97]

Mary mardleyne.

Mary Magdalene praises God,	Thatt god of ^t pes and pryncypall covnsell, More swetter is þi name þan hony be kynd ^t !	93
and thanks her father Cyrus for his gifts.	we thank yow, fathyr, for your gyftes ryall, owt of ^t peynes of ^t poverte vs to on-bynd ^t ; thys is a preseruatyff from ⁿ streytnes, we fynd ^t , from ⁿ wordly labors to my covmfortyng ^t ; for thys lyfflod is abyll for þe dowtter of ^t a kyng, thys place of ^t plesavns, þe soth to seye.	96 99 100

martha.

Martha also praises and thanks her father,	O ye good ^t fathyr of ^t grete degre, thus to departe with your ryches, consederyng ^t ower lowlynes and humylyte, vs to save from ⁿ wordly dessetres: 3e shew vs poyntes of ^t grete Ientylnes, so mekly to meyntyn ⁿ vs to your grace.	101 105
and prays that he may see God's face in heaven.	hey in heuen ⁿ a-wansy ^t mot yow be In blysse, to se þat lordes face, whan ⁿ ye xal hens passe!	109

cyrus.

Cyrus orders wine and spices.	¶ Now I reioyse with all ⁿ my myghtes; to enhance my chyldryn, it was my delyte: now wynd ⁿ and spycys, 3e Ientyll knyttes, on-to þes ladys of ientylnes.	110 113
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[Here xal þey be servyd with wyndⁿ and spycys.]

[PART I. Scene 3.]

Part I. Scene 3.
Rome.

Inperator.

¶ syr provost, and skrybe, Iugges of^t my rem,
my massenger I woll send in-to ferre cuntre,
On-to my sete of^t Ierusalem,
On-to Herowdes, þat regent þer ondyr me,
and on-to pylat, Iugges of^t þe covntre :
mynd entent I woll hem teche.
take hed, þou provost, my precept wretyn be,
& sey I cummavnd hem, as þey woll be owzt wrech,
yf þer be ony in þe cuntre, ageyn my law doth prech,
or ageyn my goddes ony trobyll telles,
that thus agens my lawys rebelles,
as he is regent, and in þat reme dwelles,
& holdyth hys crownd of^t me be ryth,
yff þer be ony harlettes þat a-gens me make replycacyon,
Or ony moteryng azens me make with malynacyon.

114 Tiberius Cæsar
resolves to send
orders to Herod

117 [leaf 97, back]

120

123

to search out
rebels against
him, the
Emperor,
or his Gods,

126

[end of speech left out.] [and kill em.]

provost.

¶ syr, of^t all thys they xall have in-formacyon,
so to vp-hold þowre renovnd and ryte.

130

[Inperator.]

now, massenger, with-owtyn taryng,
Have here gold on-to þi fe ;
so bere thes lettys to Herowdes the kyng,
& byd hem make In-quyrans in euery cuntre,
as he is Iugge in þat cuntre be yng.

132 He bids his
Messenger start.

nvnicyus.

¶ soueren, your arend it^t xall be don ful redy
In alle þe hast þat I may ;
for to fullfyll your byddyng
I woll nat spare nother be nyth nor be day.

136

The Messenger
says he'll haste.

139

[¶ Here goth þe masenger to-ward herowdes.]

Part I. Scene 4.
Jerusalem.

[PART I. Scene 4.]

[leaf 98]

Herowdes.

- In þe wylð wanyng' word, pes all at onys! 140
 no noyse, I warne yow, for greveyng' of me!
 yff yow do, I xal hovrle of' yower hedes, be mahondes
 bones,
 as I am) trew kyng' to mahond so fre. 143
 help, help, þat I had a swerd!
 fall don), ye faytours, flatt to þe grovnd! 145
 Heve of' your hodes and hattes, I cummavnd yow alle:
 stonð bare hed, ye beggars! wo made yow so bold?
 I xal make yow know your kyng' ryall:
 thus woll I be obeyyð thorow al the wor[1]ð; 149
 & who-so wol nat, he xal be had in hold;
 & so to be cast in carys cold, 151
 that werkyñ ony wondyr a-zens my magnyfyceñs. 152
 be-hold these ryche rubyys, red as ony fyr,
 with þe goodly grene perle ful sett a-bowgth:
 what kyng' is worthy or egall to my power?
 or in thys word, who is more had in dowt' 156
 than is þe hey name of' herowdes, kyng' of' Jerusalem,
 Lord' of' alapye, assye, and tyr,
 of' abyron), berzaby, and bedlem? 159
 all thes byñ ondyr my governouns. 160
 Lo, all þes I hold' with-owtyñ reprobacyon);
 No man is to me egall, save a-lonly þe emperower
 tyberyus, as I have In provostycacyon). 163
 How sey þe phylysoverys be my ryche reyne?
 Am) nat I þe grettest' governower? 164
 Lett me ondyr-stond whatt can ye seyn). 166
 phelysofyr.
 ¶ Soueren, and it plece yow I woll expresse: 167
 ye be þe rewlar of' þis regyon),
 & most' worthy sovereyñ of' nobylnes
 That euer in Iude barre domynacyon): 170

HEROD, 'I'll
hurl off any
one's head who
speaks.

Off hats!
Stand barehead,
you beggars!

Look at my
rubies and green
pearl!

What king is
equal to me?

None but the
Emperor
Tiberius.

[leaf 98, back]
Speak, Philoso-
phers!

Bott, syr, skreptour gevytt informacyon), 171 'The Scripture
& doth reherse it werely, tells of a Child
of great renown,
that chylde xal remayn of grete renovn),
& all þe word of hem shold magnify,— 174 in the glory of
et ambulabunt gentes in lumine, et reges whose rising,
In splendore¹ ortus tui. 176 kings shall
walk.

Herowdes.

¶ and whatt seyst thou ?

secundus phy [*losefyr.*]

¶ the same weryfyt my bok, as how 178
as þe skryptour doth me tell
of a myty duke xal rese *and* reyn), This Child, a
whych xall reyn *and* rewle all Israell. shall rule
no kyng a-ʒens hys worthynes xall opteyn), 182 all Israel,
the whch in profesy hath grett eloquence,— and excel all
non avferetur septum Iuda, et dux de 184 kings.
femore eius, donec veniet Imitendus est.

Herowdes.

[leaf 99]

A, owʒt, owʒt, now am [I] grevyde all *with* þe worst! 186
ʒe dastardus! ye dogges! þe dylfe mote yow draw! 'The Devil tear
with fleyyng flappes I byd yow to a fest. says Herod ;
A swerd, a swerde! þes lordeynnes wer slaw! 189
ye langbaynnes, loselles, for-sake ʒe þat word!
þat caytyff xall be cawth, *and* suer I xall hem flaw; 'I'll catch that
for hym), many mo xal be marry *with* mordor. 192 Caitiff,
and slay him.'

I^{us} miles.²

¶ My sovereyn lord, dysse-may yow ryth nowt!
they ar but folys, þer eloquens wantyng,
for in sorow *and* care sone þey xall be cawt;
a-ʒens vs þey can mak no dysstonddyngt. 196
Herod's knights
tell him not to
mind these
Philosopher-
fools' talk.

ij^{us} miles.

¶ my lord, all swych xall be browte before your avdyens,
and leuynd ondyr your domynacyon),

[¹ MS. spelndore.]

[² MS. milis.]

or elles dammyd to deth *with* mortal sentense,
yf we hem gett onder ower gubernacyon). 200

Herowdes.

Herod is com- ¶ now thys is to me a gracyows exsortacyon), 201
forted by his
knights' counsel, & grettly reioysyth to my sprytes in-dede ;

thow þes sottes a-zens me make replycacyon),
I woll suffer non to spryngt of þat kenred ; 204

some woy in my lond shall sprede,
prevely or pertely in my lond a-bowth :

[leaf 99, back]
and makes sure
he'll be able to
catch Christ.

whyle I haue swych men), I nede nat to drede,
But þat he xal be browt onder, *with-owtyn* doth. 208

[¶ Her commyt þe emperowers [masenger] thus
sayyngt to herowdes :

Masenger.

Tiberius Cæsar's ¶ Heyll, prynse of bovntyows-nesse ! 209
Messenger hails
Herod,

Heyll, myty lord of to magnify !

Heyll, most of worchep of to expresse !

Heyll, reytyus rewlar in þi regensy ! 212

My sofereyn, tyberyuus, chyff of chyfalry,

His soveren sond hath sent to yow here :

He desyrth 3ow, *and* preyyt on eche party,

to fulfyll his commavndment and desyre. 216

and gives him
his Master's
letters.

[¶ Here he xall take þe lettyrs on-to þe kyngt.

Herawdes.

¶ Be he sekyr I woll natt spare 217

for [to] complyshe his cummavnddment,

Herod promises
to kill all rebels,

with scharp swerddes to perce þe bare,

In all covntres *with-in* thys regent), 220

for his love, to fulfyll his in-tentt :

non swych¹ xall from ower handys stertt,

for we woll fulfyll his ryall Iuggement,

with swerd and spere to perce thorow þe hartt. 224

and orders the
letter to be
taken to Pilate.

but, masenger, resevye thys letter wyth,

and berytt on-to pylatt-ys syth.

[¹ MS. swych swych.]

mesenger.

[leaf 100]

My lord, it xall be don^d ful wygth ;
In hast^t I woll me spede. 228

[PART I. Scene 5.]**Part I. Scene 5.**
Jerusalem.**Pylatt.**

¶ now ryally I reyne In robys of^t rych[e]sse, 229 Pilate proclaims
kyd *and* knowyn^d both ny *and* ferre,
for Iuge of^t Ierusalem, þe trewth to expresse,
Ondyr the emperower tyberius cesar. 232
þerfor I rede yow all, be-warre
ye do no pregedyse a-zeⁿ þe law,
for and ze do, I wyll yow natt spare
tyl he haue Iugment^t to be hangyd *and* draw ; 236
for I am^d pylat pr[o]mmyssary *and* pres[e]dent^t,
alle renogat robber Inper-rowpent^t,
to put hem^d to peyn^d, I spare for no pete.
my *ser-jauntes* semle, quat sye ye ? 240
of þis rehersyd, I wyll natt spare.
plesauntly, *serry*s, avnswer to me,
for in my herte I xall haue þe lesse care. 243

and declares
he'll hang and
draw all who
offend the Laws.**I^{ur} seriunt.**

¶ as ye haue seyde, I hold^t it^t for þe best^t, 244 His servants
yf^t ony swych a-mong vs may we know. promise to back
him.

ij^{ur} serjawnt.

¶ for to gyff^t hem Iugment I holdd yt best^t,
& so xall ye be dred^t of^t hye *and* low. 247

pylat.

¶ A, now I am^d restoryd to felycyte. 248

[Her comyt þe emprores masenger to pylat.

[leaf 100, back]

Masenger.

Heyll, ryall in rem in robis of^t rychesse !
Heyl, present þou pryns pere !
Heyl, Iuge of^t Ierusalem, þe trewth to expresse !
Tyberius þe emprower sendyt wrytyng^t herre, 252

Tiberius Cæsar's
letters are de-
livered to him.

and prayt yow, as yow be his lover dere,
Of þis wrytyng' to take a-vysement'
In strenthyng' of his lawys cleyr,
as he hath set yow In þe state of Iugment. 256

[Her pylat takyt þe lettyrs with grete reverens.

pylat.

Pilate declares he will uphold
Tiberius Caesar's laws,
and gives the Messenger gold.

Now, be martes so mythy, I xal sett many a snare, 257
His lawys to strenth in al þat I may;
I rejoyse of his renown and of his wylfare;
& for þi tydyngges, I geyff þe þis gold to-day. 260

masenger.

a largeys, 3e lord, I crye þis day;
for þis is a 3eft of grete degre. 261

pylat.

Masenger, on-to my sovereyn þou sey,
On þe most specyall wyse recummend me. 264

[Her a-voydýt þe masengyr, and syrus takyt his deth.

Part I. Scene 6.
The Castle of
Maudleyn,
Bethany.

[PART I. Scene 6.]

syrus.

A! help! help! I stond in drede,
syknes is sett onder my syde! 265

Cyrus is stricken with death,
[leaf 101]

A! help! deth wyll a-quyte me my mede!
A! gret gode! þou be my gyde;
How I am trobyllyd both bak and syde,
now wythly help me to my bede. 268

and asks to be helpt to his deathbed.

A! this rendyt my rybbys!. I xall never goo nor ryde!
the dent of deth is hevȳar þan led. 272
A! lord, Lord! what xal I doo þis tyde?

He prays to God for mercy,

A! gracyows god! have ruth on me,
In thys word no lengar to a-byde. 276

and blesses his children.

I blys yow, my chyldyrn, god mot with vs be! 276

[Her a-voydýt syrus sodenly, and than [comyt] sayyng, lazarus.

[Lazarus.]

Alas, I am sett in grete hevynesse ! 277

þer is no tong my sorow may tell,

so sore I am browth in dystresse ;

in feyntnes I falter, for [þ]is fray fell ; 280

thys dewresse wyl lett' me no longar dwelle,

But god of^t grace sone me redesse.

A ! how my peynes don' me repelle !

Lord, with-stand þis duresse ! 284

mary magleyn.

the in-wyttissymus¹ god þat euer xal reyne, 285

be his help, an sowlys sokor !

to whom it is most nedfull to cum-playn,

he to bry[n]g vs ow3t of^t ower dolor, 288

he is most^t mytyest^t governowr^t,

from^d soroyng^t, vs to restryne. 290

martha.

A ! how I am sett^t in sorowys sad, 291

That^t long^t my lyf y may nat in-devre !

thes grawous peynes make me ner mad^t !

vndyr clower is now my fathyris cure, 294

þat sumtyme was here ful mery and glad.

Ower lordes mercy be his mesure,

& defeynd^t hym^d from^d peynes sad^t ! 297

lazarus.

now, systyrs, ower fatherys wyll we woll² exprese : 298

thys castell is owerys, with all þe fee.

Lazarus grieves
greatly for his
father Cyrus's
death.

Mary Magdalene
prays God to
bring them out
of their sorrow.

[leaf 101, back]

Martha thinks
her troubles 'll
soon end her
life;

[² fulfyllē crost
out.]

martha.

as hed and governower, as reson^d is,

and^t on^d þis wyse abydyn^d with yow, wyl wee ; 301

we wyl natt desevyr, whatt so be-falle.

but she and
Mary 'll live
with Lazarus,
and obey him.

maria.

Now, brothyr and systyrs, wel-cum^m 3e be.

& ther-of^t specyally I pray 3ow all. 304

DIGBY MYST.

F

Part I. Scene 7.
 ¶ Where.

[PART I. Scene 7.]

[Her xal entyr þe kyng of þe word, [þen þe kyng of] þe flesch, and [þen] þe dylfe, with þe seuen dedly synnes, a bad angyl an an good angyl, þus seyng þe word.

[The King of the World.]

- The World says he is the first potentate next to Heaven,
- I am þe word, worthyest þat eyr god wrowth, 305
 & also I am þe prymatt portatur
 next heueyn, yf þe trewth be sowth,—
 & that I Iugge me to skryptur;— 308
 & I am he þat lengest xal Induer,
 and also most of domynacyon);
 yf I be hys foo, woo is abyll to recure,
 for þe whele of fortune with me hath sett his sentur.
- [leaf 102]
 and guides the Wheel of Fortune. In him rests the order of the Seven Metals knit each to a Star:—
- ¶ in me restyt þe ordor of þe metelles seuyn), 313
 þe whych to þe seuen) planyttes ar knett) ful sure;
 gold) perteynyng to þe sonne, as astronomer) nevyng); 316
 sylvyr, to þe mone whyte and pure;
 Iryn), on-to þe maris þat long may endure;
 þe fegetyff mercury, on-to mercuryus);
 copyr, on-to venus red In his merrouz); 319
 the frangabyll tyn), to Iubyter, yf 3e can) dyscus); 320
 On) þis planyt saturne, ful of) rancur),
 þis soft) metell led), nat of) so gret puernesse):
 Lo, alle þis rych tresor with þe word doth indure 323
 the vij prynsys of) hell of) gret bowntosnesse.
 now, who may presume to com) to my honour?
- pryde.**
- Pride and
- 3e worthy word), 3e be gronddar of) gladnesse, 326
 to þem) þat dwellyng) ondyr yower domynacyon). 327
- covetyse.**
- Covetousness praise him.
- & who-so wol nat, he is sone set a-syde,
 wher-as I couetyse take mynystracyon).
- mundus.**
- of) þat I pray yow make no declareracyon); 330
 make swych to know my soverreynte,

& than þey xal be fayn to make supplycacyon
yf þat þey stond In ony nesessyte. 333

[Her xal entyr þe kyng of flesch with slowth, [leaf 102, back]
gloteny, lechery.

flesch.

I, kyng' of^t flesch, florychyd in my flowers, 334 The King of the
Of^t deyntys delycyows I have grett domynacyon),
so ryal a kyng' was neuyr borne In bowrys,
nor hath more delyth ne more delectacyon), 337
for I haue comfortat ywys to my comfortacyon),
dya, galonga, ambra, and also margaretton),
alle þis is at my lyst a-zens alle vexacyon); 340 galingale (?),
alle wykkyt thynges I woll sett a-syde, 341
clary, pepur long', with granorum paradysy,
zenzybyr and synamom) at euery tyde;
lo, alle swych deyntyys delycyus vse I; 344
with swyche deyntyys I have my blysse.
who woll covett more game and gle,
my fayer' spowse lechery to halse and kysse, 347 and in his
Here ys my knyth gloteny, as good reson) is,
with þis plesavnt' lady to rest' be my syde;
Here is slowth, anohtyr goodly of^t to expresse : his friend Sloth.
A more plesavnt' compeny doth no-wher a-byde. 351

luxuria.

O ye prynse, how I am) ful of^t ardent' lowe, 352
with sparkylles ful of^t amerowsnesse;
with yow to rest', fayn) wold I a-prowe,
to shew plesavns to your Ientylnesse. 355

þe flesch.

O ze bewtews byrd, I must' yow kysse,
I am) ful of^t lost' to halse yow þis tyde. 357 He kisses
Lechery, and
desires her.

[Here xal entyr þe prynse of dylles In a stage, [leaf 103]
and Helle ondyr-neth þat stage, þus seyyng þe
dylfe.

[Satan, The Prince of the Devils.]

Prince Satan is a Now I, prynde pryked̄ prykyd in pryde, 358

satan) ower sovereyn), set *with* euery cyrcumstanse,
for I am a-tyred in my tower to tempt yow þis tyde;

King, with
Wrath and Envy
in his retinue.

as a kyng ryall I sette at my plesavns, 361

with wroth [*and*] Invy at my ryall retynawns;

the boldest in bower I bryngt' to a-baye;

Mannis sowle to be-segyn) *and* bryngt' to obeysavns,

He strives to
ruin men,
body and soul,
because they
gained what
Lucifer lost.

3a [with] tyde *and* tyme I do þat I may, 365

for at hem) I haue dysspyte þat he xold̄ haue þe Ioye

That lycyfer, *with* many a legyownd, lost for þer pryde;

þe snares þat I xal set, wher never set at troye,

so I thynk to besegyn) hem) be every waye wyde; 369

I xal getyn) hem) from) grace, wher-so-euer he abyde,

That body *and* sowle xal com to my hold̄,

Hyn) for to take. 372

He calls his
Knights to
council,

Now my knyghtes so stowth, 373

with me ye xall ron) In rowte,

My consell to take for a skowte,

whytly þat we wer' went for my sake. 376

wrath.

how to make Mary Magdalene *with* wrath or wyhylls we xal hyrre wynde. 377

envy.

sh, or *with* sum sotyllte sett hur in synne.

dylfe.

com of þan, let vs be-gynne

to werkyn hur' sum wrake. 380

[leaf 103, back]

[Her xal þe deywl go to þe word *with* his compeny.

satan.

Heyle word̄, worthyest' of a-bowndans! 381

In hast' we must' a conseyll take;

and serve the
Devils.

ye must aply yow *with* all your afyavns,

A woman of' whorshep ower servant to make. 384

mundus.

satan, *with my consell* I wyll þe a-wansse,
 I pray þe *cum vp on*-to my tent.
 were þe kyng of flesch her *with his a-sem-launvs* !
 Masenger, a-non þat þu werre went 388
 thys tyde ! 389
 sey þe kyng of flesch *with grete renown,*
with his consell þat to hym be bownd,
 In alle þe hast þat euer they mownd,
 com as fast as he may ryde. 393

The King of the
 World asks
 Satan to his
 tent,

and sends for
 the King of the
 Flesh.

masenger. [*Sensuality.*]

My lord, I am your *servant* sensvalyte, 394
 your masege to don, I am of glad chyr ; *World's
 Messenger,
 Sensuality,*
 Ryth sone In *presens* 3e xal hym se,
 your wyl for to fulfille her. 397

[**Her he goth to þe flesch, thus seyngge.**

Heyl, lord in lond, led *with lykyng* ! 398
 Heyl, flesch in lust, fayyrest to be-hold ! *tells the Flesh*
 Heyl, lord *and ledar* of empro^r *and kyng* !
 þe worthy word, be wey *and wold*, 401
 Hath sent for yow *and your consell*.
 satan is sembled *with his howshold* ;
 your covnseyl to haue, most fo[r] a-weyle. 404

he is wanted at
 Satan's Council

flesch.

[leaf 104]

Hens ! In hast, þat we þer wh[e]re ! 405
 lett vs make no lengar delay ! *Flesh hastes
 away*

senswalite.

gret myrth to þer hertes shold yow arere,
 be my trowth, I dare safly saye. 408

[**Her comyt þe kyng of flesch to þe word, þus to World,
 seyngge.**

[flesch.]

Heyl be yow, soverens lefe *and dere* !
 why so hastely do 3e for me send ? *and greets the
 Kings.*

mundus.

A! we ar' ryth glad we haue yow here.
 Ower covnsell to-gethyr to comprehend. 412
 Calld on by World, Now, satan, sey your devyse. 413

satan.

Satan opens the debate on Mary Magdalene. Serys, now ye be set, I xal yow say : 414
 syrus dyyd þis odyr day ;
 Now mary his dowctor, þat may,
 of þat castel beryt þe pryse. 417

mundus.

If she keeps vertuous, she'll be able to destroy Hell. sertenly, serys, I yow telle, 418
 yf' she in vertu styll may dwelle,
 she xal byn abyll to dystroye helle,
 but yf' your covnseyll may othyrwyse devyse. 421

flesch.

Therefore Lechery must seduce her. now, þe lady lechery, yow must don your attendans,
 for yow be flower fayrest of femynyte ;
 yow xal go desyyr servyse, and byn at hur' atendavns,
 for 3e xal sonest enter 3e beral of bewte. 425

lechery.

serys, I abey your covnsell in eche degre ; 426
 strytt waye þethyr woll I passe.

satan.

The Evil Spirits shall tempt her. spirits malyngny xal com to þe,
 Hyr' to tempt in euery plase. 429
 The 6 now here [leaf 104, back] now alle þe vj þat her be,
 wysely to werke, hyr fawor to wyzne,
 to entyr hyr person be þe labor of lechery, 432
 þat she at þe last may com to helle.
 ¶ How, how, spirits malyngt ; þou wottyst what I mene!
 Cum ow3t, I sey ! heryst nat what I seye? 435

bad angyll.

syrrus, I obey your covnsell In eche degree ; 436 The Bad Angel
 strytt waye þethyr woll I passe ;
 speke soft, speke soft, I trette hyr to tene, starts to tempt
 I prey þe pertly make no more noyse. 439 Mary.

[Her xal alle þe vij dedly synnes be-sege þe castell
 tyll [they] A-gre to go to Ierusalem. lechery xall
 entyr þe castell with þe bad angyl, þus seyngþe
 lechery.]

[PART I. Scene 8.]

Part I. Scene 8.
 The Castle of
 Marydelyn,
 Bethany.

[Lechery, or Luxuria.]

Heyl, lady most lavdabyll of alyauvns ! 440
 Heyl, oryent, as þe sonne In his reflexite !
 Myche pepul be comforyd be your benyng afyavns, Lechery greets
 Bryter þan þe bornyð, is your bemys of bewte, Mary Magda-
 most debonarius, with your aungelly delycyte ! 444 le, and praises
 beauty.

Marya.

awat persone be 3e þat þus me comende¹? [1 MS. comen-
 dyde]

luxurya.

your servant to be, I wold comprehend.

mary.

your debonarius obedyauzs ravysst me to trankquelyte ! Mary is
 now, syth ye desyre In eche de-gree, 448 flattered,
 to receyve yow I have grett delectacyon ;
 3e be hartely welcum com-to me ! welcomes
 your tong is so amyabyll devydyd with reson. 451 Lechery,

Luxurya.

[leaf 105]

now, good lady, wyll 3e me expresse, 452
 why may þer no gladdnes to yow resort?

mary.

for my father, I haue had grett heuynesse ; and tells her she
 whan I remembyr, my mynd waxit mort. 455 is nigh dead, for
 death.

luxurya.

Lechery cheers
Mary up, and
advyses her to
amuse herself.

3a lady, for all þat, be of good comfort, 456
for swych obusyouns may brede myche dysese ;
swych desepecyouns, potyt peynes to exsport,
prynt yow in sportes whych best doth yow plese. 459

mary.

for-sothe ye be welcum to myn hawdyens,
ye be my hartes leche ; 461
So Mary bids
Lazarus and
Martha good-
bye.

brother lazarus, and it be yower plezauns, 462
& 3e systyr martha also in substawns,
Thys place I commend on-to your governons,
and on-to god I yow be-take¹. 465

lazarus.

now, systyr, we xal do your intente, 466
in thys place to be resydent^t
whyle þat 3e be absent,
to kepe þis place from wreche. 469

Part I. Scene 9.
A Tavern in
Jerusalem

[PART I. Scene 9.]

[Here takyt mary hur way to Ierusalem with
Luxurya, and þey xal resort to a taverner, þus
seyy[n]g þe taverner.

[Taverner.]

I am a taverner wytty and wyse, 470
that wynys haue to sell gret plente.
The Taverner
declares he's the
best in Jerusa-
lem.
[leaf 105, back]

of all þe taverners I bere þe pryse
that be dwellyng^t with-inne þe cete ; 473
of wynys I haue grete plente,
both whyte wyne and red þat [ys] so cleyr^t : 475
He sells
Malmsey,
Claret,
Guelder

Here ys wyne of mawt and Malmeseyn, 476
clary wyne and claret, and other moo,
wyn of gyldyr and of galles, þat made at þe grome, [?]]
wyn of wyan and vernage, I seye also ;
and Guyenne
vine, and
Vernage.

Ther be no better², as ferre as 3e can goo. 480

¹ The ryme wants 'beteche'. [² MS. bertter.]

luxsu[r]ya.

lo, lady, þe comfort *and* þe sokower, 481
 go we ner *and* take a tast,
 thys xal bryngt your sprytes to fawor. Lechery orders
 Taverner', bryng' vs of þe fynnest þou hast. 484 some of the
 best wine,

taverner'.

here, lady, is wyn, a re-past' 485
 to man, *and* woman a good restoratyff';
 3e xall nat thynk your mony spent in wast',
 from' stodyys *and* hevynes it woll yow relyff'. 488 to cheer them
 up.

mary.

I-wys 3e seye soth, 3e grom' of' blysse ;
 to me 3e be covrtes *and* kynde. 490

Her xal entyr a galavnt þus seyyng**galavnt.** [*Curiosity, a Dandy.*]

Hof, hof', hof', a frysch new galavnt, 491 A smart Gallant
 ware of thyrst, ley þat a-doune ! comes, and
 what'! wene 3e, syrrys, þat I were a marchant',
 be-cavse þat I am' new com' to town'? 494 [¹ MS. rownd']
 with sum praty taspysster' wold' I fayne rownd'¹; 495 [leaf 106]
 I haue a shert of' reynnes with slevys peneawnt, Barmaid to chat
 a lase of' sylke for my lady constant'. to.
 a! how she is bewtefull *and* ressplendant'! 498 His love is a
 beauty.
 whan' I am' from' hyr' presens, lord, how I syhe! 499
 I wol a-wye sovereyns; *and* soiettes I dys-deyne.
 In wynter a stomachyr, In somer non att al;
 My dobelet *and* my hossys euer to-gether a-byde; 502 He wears no
 stomacher in
 summer,
 I woll, or euen, be shavyn', for to seme 3yngt'; 503
 with her' a-3en' þe her, I love mych pleyyng';
 that makyt me Ile3ant' *and* lusty in lykngt';
 thus I lefe in þis word'; I do it for no pryde. 506
 and likes his hair
 against a girl's.

luxsurya.

lady, þis man is for 3ow, as I se can; 507
 to sett yow I sporttes *and* talkyng' þis tyde.

mary.

Mary bids the
Taverner call
the Gallant in. cal hym In, taverner', as 3e my loue wyll han,
& we xall make ful mery yf' he wolle a-byde 510

taverner'.

How, how, my mastyr' coryossyte? 511

coryoste.

what is your wyll, syr ? what wyl 3e with me ?

taverner'.

Her' ar lentyll women dysyor' your presens to se,
& for to dryng' with yow thys tyde. 514

coryoste.

He comes, and
makes love to
Mary Magda-
lene, A dere dewchesse, my daysyys Iee ! 515
splendavnt of' colour, most of' femynyte,
your sofreyñ coloures set with synseryte !

[leaf 106, back] conseder' my loue in-to yower alye,
or elles I am smet with peynnes of' perplexite ! 519

mari.

Why, sir, wene 3e þat I were a kelle ? 520

corioste.

calls her his
Princess and
Sweetheart, nay, prenses parde, 3e be my hertes hele,
so wold' to god 3e wold' my loue fele.

mari.

quat cause þat 3e love me so sodenly ? 523

corioste.

and says he
can't help
loving her. o nedys I mvst', myñ own) lady,
your person), ittis so womanly,
I can) nat refreyñ), me swete lelly. 526

mari.

sir, curtesy doth it yow lere. 527

corioste.

Now, *gracyus* gost, *with-owtyn* pere

Mych nortur is þat 3e conne;

529 He asks Mary to
dance with him.

But wol yow dawns, my own dere ?

530

mary.

sir, I asent In good maner ;

She agrees,

go 3e be-fore ; I sue yow ner ;

for a-man at alle tymys beryt revereñs.

533

corioste.

Now, be my trowth, 3e be *with* other ten ;

534

felle a pese, *taverner*, let vs sen,

and will take
sops-in-wine
with him.

soppes in wyne, how love 3e ?

536

mari.

As 3e don, so doth me ;

I am ryth glad þat met be we ;

She begins to
love him ;

my loue, In yow gynnyt to close.

539

coryoste.

Now, derlyng dere, wol yow do be my rede ?

540

[leaf 107]

we haue dronkyn and ete lytyl brede.

wyll we walk to a-nother stede ?

542

mari.

Ewyn at your wyl, my dere derlyng !

543

nay, will go to
the end of the
world with him,
and die for his
sake.

thowe 3e wyl go to þe wordes eynd,

I wol neuer from yow wynd,

to dye for your sake.

546

[Here xal mary & þe galont a-woyd. & þe bad
angyll goth to þe word, þe flych, & þe dylfe, þus
sayng þe bad angyl.

[PART I. Scene 10.]

Part I. Scene 10.
Hell?

[Bad Angyl.]

a lorges, a lorges, lorddes alle at onys !

547

The Bad Angel
tells the Devils
of Mary Magda-
lone's fall.

3e haue a *servant* fayer and afyabylle,

for she is fallyn in ower grogly gromys ;

3a, pryde callyd corioste, to hur is ful lavdabyll,

550

and to hur' he is most preysse-abyll, 551
 She has granted Curiosity all he askt. for she hath gravnttyd hym) al his bones ;
 she thynkyt his person so amyabyll,
 to her' syte he is semelyar' þan) ony kyng in trones. 554

diab[o]lus.

a ! how I tremyl *and* trott for zese tydynges ! 555
 she is a soveryn servant' þat hath hur' fet in synne.
 The Devil sends Lechery back to keep Mary in sin. go thow agayn, *and* ewer be hur gyde ;
 þe lavdabyll lyfe of lecherry let' hur neuer lynne,
 for of' hur' al helle xall make reioysseyngt. 559

Here goth þe bad angyl to mari a-gayn.

rex diabolus.

fare-well, fare-well, ze to nobyl kynges þis tyde, 560
 Satan and the World, and the Flesh, bid one for hom) in hast' I wol me dresse.

[leaf 107, back]

mundus.

another fare-well. fare-well, satan), prynsse of' pryde !

flesch.

fare-well, sem[1]yest' all sorowys to sesse ! 563

[Here xal satan go hom to his stage, *and* mari xal entyr In-to þe place alone, save þe bad angyl *and* al þe seuen dedly synnes xal be conveyyd in-to þe howse of symont leprovs, þey xal be a-rayyd lyke vij dylf : þus kept closse, mari xal be in an erbyr, þus seyyng.

Part I. Scene 11.
 Jerusalem.
 An Arbour.

[PART I. Scene 11.]

mari.

Mary Magdalene thinks of her darling lovers, A ! god be *with* my valentynges, 564
 My byrd' swetyngt, my lovys so dere !
 for þey be bote for a blossom of' blysse ;
 me mervellyt sore þey be nat here, 567
 and will rest in the Arbour till one comes to her. but I woll restyn) in þis erbyr'
 A-mons thes bamys precyus of' prysse,
 Tyll som) lover wol apere,
 that me is wont to halse *and* kysse. 571

Her xal mary lye down, *and* slepe in þe erbyr.

[PART I. Scene 12.]

symond leprus.

Thys day holly I po. in rememberowns	572	<i>Part I. Scene 12. Bethany. The House of Simon the Leper.</i>
to solas my gestes to my power,		
I haue ordeymnyd ^t a dyner ^t of ^t substawns,		Simon has orderd a graud dinner.
My chyff freyndes þerwith to chyrt ^t ;	575	
In-to þe sete I woll a-pere,		
ffor my gestes to make porvyawns,		
for tyme drayt ny to go to dyner,		[leaf 108]
and my offycyrs be redy with þer ordynowñs.	579	He wishes he could get the
¶ so wold ^t to god ^t I myte have a-queyntowñs	580	
of ^t þe profyth of ^t trew perfytnesse,		Prophet to come to it,
to com ^t to my place and porvyowñs;		
it wold ^t rejoyse my hert in gret ^t gladnesse;	583	
for 3e report of ^t hys hye nobyll-nesse		
rennytt ^t in contreys fer and ner ^t ;		
Hys precheyng ^t is of ^t gret perfythnes,		for His preach- ing is of Right- cousnesse and Mercy.
of ^t rythwysnesse, and mercy cleyr ^t .	587	
Her entyr · symont in-to 3e place, þe good angyll þus seyynge to Mary.		

[PART I. Scene 13.]

[good angyll.]

woman, woman, why art þou so on-stabyll?	588	<i>Part I. Scene 13. Mary's Arbour in Jerusalem.</i>
ful bytterly thys blysse it wol be bowth;		
why art ^t þou a-zens god so veryabyll?		
wy thynkes þou nat god ^t made þe of ^t nowth?		The Good Angel warns Mary to
In syn ^t and sorow þou art browth,	592	
fleschly lust ^t is to 3e full delectabyll;		seek healing for her soul,
salue for þi sowle must ^t be sowth,		
and leve þi werkes wayn ^t and veryabyll.	595	
Remembyr, woman, for þi pore pryde,	596	which else shall lie in the fire of hell.
How þi sowle xal lyy ^t in helle fyr ^t !		
¶ A! remembyr how sorowful itt ^t is to a-byde		
with-owty ^t eynd in angur ^t and Ir[e]!	599	
remembyr þe on ^t mercy make þi sowle clyrt ^t !		
I am þe gost ^t of goodnesse þat so wold ^t 3e gydde.		

¹ ? MS. may be cu^t = cum.

[leaf 108, back]

mary.

- Mary Magdalene** A! how þe speryt of goodnesse hat promtyt me þis tyde,
And temtyd me with tytyll of trew perfythnesse.
- laments her sin :** A-las! how betternesse In my hert doth a-byde! 604
I am wonddyd with werkes of gret dystresse. 605
A! how pynsynesse potyt me to oppresse,
that I haue synnyd on euery syde.
- and asks who shall deliver her.** O lord! wo xall put me from þis peynfulnesse? 608
A! woo xal to mercy be my gostly gyde?
- She resolves** ¶ I xal porsue þe prophet, wherso he be,
for he is þe welle of perfyth charyte; 611
be þe oyle of mercy he xal me relyff.
- to seek Christ.** with swete bawmys I wyl sekyn hym þis syth,
and sadly folow his lordshep in eche degre. 614

Part I. Scene 14.
Bethany.
Simon's House.

[PART I. Scene 14.]

[Here xal entyr þe prophet with his desyplys, þus
seyng symont leprus.

[symont leprus.]

- Christ enters, and Simon beseeches Him** Now ye be welcom, mastyr, most of magnyfycens, 615
I be-seche yow benyngly 3e wol be so gracyows
yf þat it be lekyng on-to yower hye presens
- to dine with him,** thys daye to com dyne at my hows. 618

Jesus.

- Jesus says he will,** god a mercy, symont, þat þou wylt me knowe! 619
I woll entyr þi hows with pes and vnyte;
I am glad for to rest; þer grace gynnyt grow;
for with-inne þi hows xal rest charyte, 622
And þe bemys of grace xal byn Illumynows. 623
- [leaf 109]
and enters Simon's house. But syth þou wytyst saff a dyner on me,
with pes and grace I entyr þi hows.

symont.

- Simon thanks him,** I thank yow, master, most benyng and gracyus, 626
that yow wol of your hye soverente;
to me Ittis a Ioye most speceows,

with-Inne my hows þat I may yow se!

now syt to þe bord, mastys alle.

630 and bids all sit
down to table.

[Her xal mary folow a-longe, with þis lamentacyon.

mary.

O I, cursyd cayftyff, þat myche wo hath wrowth 631

A-zens my makar, of mytes most';

Mary Magdalene
reproaches her-
self for her sin,

I have offendyd hym with dede and thowth,

But in his grace is all my trost',

634 but trusts in
God's grace.

Or elles I know well I am but lost',

body and sowle damdpnyd perpetual.

3et, good lord of lorddes, my hope perhenuall,

637

with þe to stond In grace and fawour to se,

thow knowyst my hart and thowt in especyal;

He knows her
heart.

therfor, good lord, after my hart reward me.

640

[Her xal mary wasche þe fett of þe prophet with
þe terres of hur yys, whyppng hem with hur herre,
and þan a-noynt hym with a precyus noyttment.

She washes
Christ's feet
with her tears,
wipes them with
her hair, and
anooints them

Iesus dicit.

symond, I thank 3e speceally

641 Jesus says,

for þis grett r[e]past' þat her' hath be;

But, symond, I telle þe fectually

[leaf 109, back]

I have thynges to seyð to þe.

644

Symond.

Master, quat your wyll be,

645 "Simon, I have
somewhat to
say to thee :

and þe plesse yow, I well yow her',

seyth your lykyng' on-to me,

& al þe plesawnt' of your mynd and desyrr.

648

Iesus.

symond, þer was a man in þis present lyf,

649 A man had 2
poor debtors.

the wyche had to dectours well suer',

þe whych wher pore, and myth make no restoratyf,

But stulle in þer deit ded in-duour;

652

þe on ow 3t hym an hondyrd pense ful suer',

One owd him
100 pence, the
other 50; and

& þe other fefty, so be-fell þe chanse;

& be-cawse he cowd nat his mony recure,

655

- he forgave them both. they askyd hym for-3ewnesse; and he for-3af in substans :
but, symont, I pray 3e, answer me to þis sentens, 657
Which was most beholden to him ? whych of þes to personnes was most be-holddyn to þat man ?
- Simon : **symond.**
- " The one that owd him most ! " Master, and it pleze your hey presens,
He þat most ow3t hym, as my reson 3ef can. 660
- Jesus : **Iesus.**
- " Thou hast judgd rightly. Recte iudicasti ! þou art a wyse man 661
and þis quesson hast dempte trewly.
yff þu In þi concyens remembyr can,
3e to, be 3e dectours þat I of specefy. 664
Ye two are the debtors :
(leaf 110) But, symond, be-hold þis woman in al wyse,
How she with teres of hyr better wepyng'
this woman has washt my feet, and dothe me servyse,
with her tears, and anoynted them, and wyped them with her fair hair. she washeth my fete, and dothe me servyse,
and anoy[n]tyt hem with onymentes, lowly knelyng', 668
& with her her, fayer and brygth shynnyng',
she wypeth hem agayn with good In entent ;
¶ But, symont, syth that I entyrd þi hows, 671
To washe my fete þou dedyst nat aplye,
Thou didst neither. Nor to wpe my fete þou wer nat so faworus ;
wherfor In þi conscyens þou owttyst nat to repleye. 674
Woman, I forgive thee, and make thee whole in soul !
But, woman, I sey to þe werely,
I for-geyffe þe þi wrecchednesse,
And hol In sowle be þou made þerby ! 677
- Mary Magd. : **maria.**
- " Blessed be thou, Lord of Life ! O blyssyd be þou, lord of euer-lastyng lyfe ! 678
& blyssyd be þi berth of þat puer vergynne !
Blyssyd be þou, repa-t contemplatyf,
A-3ens my seknes, helth, and medsyn ! 681
and for þat I haue synnyd In þe synne of pryde,
I will clothe me in Humillity, I wol en-abyte me with humelyte ;
A-3ens wrath and envy, I wyl devyde
Patience and Charity." Thes fayer vertuys, pacyens and charyte. 685

Iesus.

[leaf 110, back]

Woman), in contrysson þou art' expert', 686 Jesus bids Mary

And in þi sowle hast' Inward mythe

That' sumtyme were In desert',

and from' therknesse hast' porchasyd' lyth ; 689

thy feyth hath savyt' þe, and made þe bryth ;

Wherfor I sey to þe, "vade In pace." 691 depart in peace.

[With þis word vij dyllys xall de-woyde frome þe woman, and the bad angyl enter into hell with thondyr. 7 Devils go out of her into Hell.

[Maria.]

O þou gloryus Lord! þis reheryd for my sped, 692 She thanks Jesus.

sowle helth attes tyme for-to recure.

Lord, for þat I was In whanhope, now stond I In dred',

But þat þi gret mercy with me may endure ; 695

My thowth þou knewyst' with-owtyn) ony dowth ;

now may I trost' þe techeyng' of' Izaye in scryptur,

Wos report' of' þi nobyllnesse rennyt, fer' abowt. 698

Iesus.

Blyssyd be þey at alle tyme, 699 He tells her to

that sen me nat', and have me in credens ;

With contrysson þou hast' mad a recumpens,

þi sowle to save from' all dystresse ;

be war', and kepe þe from' alle neclygens,

and after þou xal be pertener of' my blysse. 704

be careful ;
and she shall
partake of his
bliss.

[Here devodyte Iesus with his desipylles, þe good angyl reioysynge ofe mawdleyen. [leaf 111]

bonus angelus.

Holy god, hiest of omnipotency, 705 The Good Angel

The astat of good governouns to þe I recummed,

Humbylly be-secheyng' þyn Inperall glorye, 708

In þi devyn) vertu vs to comprehend'.

¶ and delectabyll Iesu, soverreyn) sapyens,

Ower feyth we recummed' om-to your purpete,

Most mekely prayyng' to your holy aparens,

Illumyn) ower ygnorans with your devynyte ! 712 enlighten their ignorance.

DIGBY MYST.

G

The Good Angel ye be clepyd Redempcyon of sowlys defens, 713
 whyche shal ben obscuryd be þi blessyd mortalyte.
 O lux vera, gravnt vs þower lucense,
 that with þe spryte of errour I nat seduet be! 716

prays the Holy Spirit and the Trinity that
 And sperytus alme, to yow most benyne,
 thre persons In trenyte, and on god eterne,
 Most lowly ower feyth we consyngne,
 they may come to bliss.
 þat we may com to your blysse gloryfyed from malyngne,
 & with your gostely bred to fede vs, we desyern. 721

Part I.
 Scene 15. Hell.

[PART I. Scene 15.]

Rex deabolus.

A, owt, owt, and harrow! I am hampord with hate! 722
 In hast wyl I set on Iugment to se;
 with thes betyll browyd bycheys I am at debate.

[leaf 111, back]
 The King of the Devils calls up Belfagour and Belzabub, to judge the

How! belfagour and belzabub! com vp here to me! 725
 [Here aperytte to dyvillys be-fore þe master.

secundus diabolus.

Here, lord, here! quat wol 3e?

tercius diabolus.

the Iugment of harlottes here to se,
 setting' In Iudycyal lyke a state. 728
 How, thow bad angyl! a-pere before my grace!

Bad Angel who fallid with Mary Magdalene.

spiritus malignus.

as flat as fox, I falle before your face.

I^{us} Diabolus.

thow theffe, wy hast þu don alle þis trespas,
 to lett þen woman þi bondes breke? 732

mali[g]nus spiritus.

the speryt of grace sore ded hyr smyth,
 & temptyd so sore þat Ipocryte.

I^{us} diabolus.

3a! thys hard balys on þi bottokkys xall byte!
 In hast on þe I wol be wroke. 736

He's to be beaten on his buttocks,

cum vp, 3e horsons, and skore a-wey þe yche! 737

& with thys panne 3e do hym pycche!

cum of, 3e harlottes, þat yt wer don! 739

[Here xall þey *serua* all þe seuyne as þey do þe freste.

and so are all
the other 7
Devils who
came out of
Mary.

Primus Deabolus.

Now have I a part of my desyer: 740

goo In-to þis howsse, 3e lordeynnes here,

& loke ye set yt on a feyer,

& þat xall hem a-wake. 743

[Here xall þe tother deylls sette þe howse on a
fyere, and make a sowth, and mari xall go to lazar
and to martha.

[leaf 112]
The other Devils
set fire to the
house [? whose.]

I^{us} diabolus.

So, now have we well afrayyd þese felons ffals! 744

They be blasyd both body and hals!

Now to hell lett vs synkyn als,

to ower felaws blake. 747

[PART I. Scene 16.]

mari mavgley.

O brother, my hartes consolacyownd! 748

O blyssyd In lyffe, and soltary!

the blyssyd prophet, my comfortacyownd,

He hathe made me clene and delectary,

the wyche was to synne a subiectary. 752

Thys kyng cryste consedyryd his creacyownd;

I was drynchyn In synne deversarye

tyll þat lord relevyde me be his domynacyownd,

grace to me he wold never de-nye; 756

thowe I were nevyr so synful, he seyde 'revertere'!

and bade her
'Turn again.'

O, I synful creature, to grace I woll a-plye;

the oyle of mercy hath helyde mynd Infyrmyte.

martha.

now worchepyde be þat hey name, Iesu,

760 Martha says

the wyche In latyn is callyde savyower!

fulfylling þat word ewyn of dewe,

to alle synfull and seke he is sokour.

763

He is the suc-
cour of all
sinners.

Lazarus.

[leaf 112, back] systyr, 3e be welcum on-to yower towere! 764
 Lazarus wel- glad In hart of yower obessyawmse,
 comes his sister wheyl þat I leffe, I wyl serve hym with honour,
 Mary Mag- that 3e have forsakyð synne and varyawfis. 767
 dalene.

mary Mavdeleyn.

She prays Cryst, þat is þe lyth and þe cler daye, 768
 Christ He hath on-curyd þe therknesse of þe cloudy nyth.
 of lyth þe lucens and lyth veray,
 Wos prechyng^t to vs is a gracyows lyth,
 Lord, we be-seche þe, as þou art most of myth, 772
 to give them Owt of þe ded slep of therknesse de-fend vs aye!
 grace to serve gyff vs grace ewyr to rest In lyth,
 Him ever. In quyet and In pes to serve þe nyth and day! 775

[Here xall lazar take his deth, þus seyyngc.

[Lazarus.]

Lazarus is A, help, help, systyrs! for charyte! 776
 stricken with a-las! dethe is sett at my hart;
 death, and calls a! ley on handes! wher ar 3e?
 to his sisters a! I faltyr and falle! I wax alle on-quarte! 779
 for help. A! I bome a-bove; I wax alle swertt!
 A, good Iesu, thow be my gyde!
 A! no lengar now I reverte!
 I yeld vp þe gost, I may nat a-byde! 783

[leaf 113]

mary Mavdeleyn.

Mary Magdalene O good brother, take covmforth and myth, 784
 comforts him. and lett non heuynes In 3ower hart a-byde;
 Lett a-way alle þis feyntnesse and fretth,
 & we xal gete yow leches, 3ower peynes to devyde. 787

martha.

Martha says A! I syth and sorow, and sey, a-las! 788
 thys sorow ys a-poynt to be my confusyon).
 they'll go for Ientyl syster, hye we from þis place,
 Christ. for þe prophe[t] to hym hatt grett delectacyon); 791

good brother, take somme comfortacyon),
for we woll go to seke yow cure. 793

[Here goth mary and martha, and mett with Iesus,
þus seyngē.

[PART I. Scene 17.]

[Mary & Martha.]

Part I.
Scene 17.
Beyond Jordan.

O lord Iesu, ower melleflueus swettnesse, 794

thowe art grettest lord In glorie,
Lover to þe lord In all lowlynesse!

Comfort þi creatur þat to þe crye! 797
be-hold yower lover, good lord, specyally,
How Lazar lyth seke In grett dystresse!

He ys þi lover, lord, suerly;
on-bynd hym, good lord, of his heuynesse! 801
and ask Him to
heal him.

Iesus.

of all In-fyrmyte, þer is non to deth, 802

for of all peynnes þat is Inpossyble.

To vndyr-stond be reson, to know þe werke, 804

the Ioye þat is in Ierusallem heuenly,

Can never be complyd be covnyng of clerke, [leaf 113, back]

to se þe Ioyys of þe fathyr In glory, 807

the Ioyys of þe sonne whych owth to be magnyfyed,

And of þe therd person, þe holy gost truly,

& alle iij but on In heuen gloryfyed. 810

Now, women, þat arn In my presens here,

of my wordys take a-wysement;

go hom a-zen to yower brothyr Lazere;

my grace to hym xall be sent. 814

Jesus bids them
go home.
His grace shall
be sent to
Lazarus.

mary Mavdeleyn.

O thow gloryus lord, here present,

We yeld to þe salutacyon!

In ower weyys we be expedyent;

now, Lord, vs defend from trybulacyon! 815
They thank
Him,

[Here goth mary and martha homvard, and Iesus
devodyte. and go home to
Bethany.

*Part I.
Scene 18.
The Castle of
Maudleyn, and
the Sepulchre
in Bethany.*

[PART I. Scene 18.]

Lazarus.

A! In woo I waltyr, as wawys In þe wynd! 819

A-wey ys went all my sokour!

A! deth, deth, þou art on-kynd!

Lazarus bids
his sisters fare-
well, and dies.

A! a! now brystyt' myn' hartt! þis is a sharp shower!
fare-well, my systyrs, my bodely helth! 823

[mortuis est.]

mary Mavdeleyn.

Iesu, my lord, be yower sokowr',

And he mott be yower gostes welth! 825

primus miles.

goddes grace mott be hys governour, 826

In Ioy euerlastyng' for' to be!

[leaf 114]

secundus miles.

A-monge alle good sowlys send hym' favour
as þi power' ys most' of' dygnyte! 829

martha.

Martha says

Now syn' þe chans is fallyn' soo 830

that deth hath drewyn' hym' don' þis day,

they must
bury Lazarus.

we must' nedys ower devyrs doo,
to þe erth to bryng' hym' with-owt delay. 833

mary Mavdeleyn.

Mary adds,

as þe vse is now, and hath byn' aye, 834

'with Weepers

with wepers to þe erth yow hym' bryng';

alle þis must be donne as I yow saye,

clad in black.'

Clad' In blake, with-owtyn' lesyng'. 837

primus miles.

gracyows ladyys of' grett honour, 838

Neighbours
come weeping.

thys pepull is com' here In yower syth,

wepyng' and welyng with gret dolour

be-cause of' my lordes dethe. 841

The grave is
made ready.

[Here þe one knyght make redy þe stone, and
other bryng in þe wepars arayyd in blak.

primus miles.

Now, good fryndes þat here be, 842 Lazarus is
 Take vp thys body *with* good wyll, laid in his tomb.
 & ley it In his sepoltur semely to se.
 good lord, hym save from alle maner ille! 845

[Lay hym In.

Here al þe pepyll resort to þe castell, þus seyynge
Iesus.

[PART I. Scene 19.]

[*Iesus.*]

Part I.
 Scene 19.
 Beyond Jordan.

Tyme ys comyn, of very cognysson. 846
 My dyssyplys, goth *with* me,
 for to fulfyll possybyll peticion.
 go we to-gether In-to Iude, 849
 Ther' lazarus, my frynd, is he;
 gow we to-gether as chyldyurn of lyth;
 and, from grevos slepe, sawen heym wyll we.
 to save Lazarus
 from sleep.

[leaf 114, back]

Dissipulus.

Lord, it plese yower myty volunte, 853
 thow he slepe, he may be sayvd be skylle.

Iesus.

That is trew, *and* be possybilyte;
 therfor of my deth shew yow I wyll. 856
 ¶ My fathyr, of nemyows charyte,
 sent me, his son, to make redemcyon,
 wyche was conseyyvd be puer verginyte,
 And so In my mother had cler Incarnacyon); 860
 and þerfor must I suffyr grewos passyon
 ondyr povnse pylat, *with* grett perplexite,
 betyn, bobbyd, skoernyd, crownnyd *with* thorne:
 Alle þis xall be þe soferons of my deite. 864
 ¶ I, therfor, hastely folow me now,
 for Lazar is ded verely to preve;
 whe[r]for I am Ioyfull, I sey on-to yow,
 that I knowlege yow þer-*with*, þat ye may it beleve. 868

He tells them
 how his Father
 sent him,
 born of a pure
 Virgin,

to be beaten,
 and crown
 with thorns.

And that
 Lazarus is dead.

[Here xal *Iesus* com *with* his dissipules; and one
 Iew tellyt martha.

*Part I.
Scene 20.
Bethany.*

[PART I. Scene 20.]

[*Iew.*]

A! martha, Martha! be full of gladnesse! 869

for þe prophett ys comyngt, I sey trewly,
with his dyssypyles In grett lowlynesse;

[leaf 115]

Martha runs
to greet Christ,
and says,

He shall yow comfortt with his mercy. 872

[Here martha xall ronne a-ȝene Iesus, þus seyynge.

[*Martha.*]

a, Lord! me, sympyl creatur, nat denye! 873

thow I be wrappyd In wrecchydnesse!

If he'd been
there,
her brother 'ud
not have died.
Jesus says that

Lord, and þou haddyst byn her, werely
My brother had natt a byn ded; I know well thysse. 876

Iesus.

Martha, docctor! on-to þe I sey,
thy brother xall reyse agayn. 877

martha.

yee, lord, at þe last day;
that I be-leve ful pleynd. 880

Iesus.

all who believe
in him shall
have everlasting
life.

I am þe resurreccyon of lyfe, þat euer xall reynne; 881

& whoso be-levyt verely In me
Xall have lyfe euerlastyng; þe soth to seynd.

martha, be-levyst thow þis [truly]? 884

martha.

Ȝe, forsoth, þe prynsse of blysch! 885

I be-leve In cryst, þe son of sapyens,

whyche with-owt eynd ryngne xall he,

To redemynd vs freell from ower Iniquite. 888

[Here mary xall falle to Iesus, þus seyynge mary.

mary M.

[leaf 115, back]

Mary tells Jesus
that if he had
been with em,
their brother
had not died.

O þou rythewys regent, reynyng in equite, 889

þou gracyows lord, þou swete Iesus!

And þou haddyst byn her, my brothyr a-lyfe had be.

good lord, mynd hertt doth þis dyscus. 892

Jesus.

Wher have 3e put hym? sey me thys. 893 Jesus orders

mary M.

In his mo[nu]ment, lord, is he.

Jesus.

to that place 3e me wys;

Thatt grave I desyre to se. 896

take of þe ston of þis monvment!

The agreement of grace, her shewyn I wyll. 898 the stone to be taken off Lazarus's tomb.

martha.

A, lord, yower preseptt fulfyllid xall be; 899

thys ston I remeve with glad chyr.

gracyows lord, I aske þe mercy, Martha takes it off.

thy wyll mott be fullfyllid here. 902

[Here xall martha put ofe þe grave-stone.

Jesus.

Now, father, I be-seche thyn hey paternyte, 903 Jesus prays to his Father,

that my prayour be resowndable to þi fathyrod In glory,

to opyn þeyn eryl to þi son In humanyte!

nat only for me, but for þi pepyll verely, 906

That þey may be-leue, and be-take to þi mercy.

fathyr! for þem I make supplicacyon.

gracyows father! gravnt me my bone!

Lazer! Lazer! com hethyr to me! 910 [leaf 116] and bids Lazarus come to him. Lazarus rises from his tomb,

[Here xall lazar a-ryse, trossyd with towelles, In a shete.

Lazar.

A! my makar, my savyowr! blyssyd mott þou be! 911 and blesses Jesus.

Here men may know þi werkes of wondyr!

Lord, no thy[n]g ys on-possybyll to the,

for my body and my sowle was departyd asonder! 914

I xuld a¹-rottyt, as doth þe tondyr

fleysch from þe bonys a¹-consumyd a-way. 916 [¹ a = have]

Lazarus pro-
claims God's
goodness. Now is a-loft, þat late was ondyr ! 917
the goodnesse of god hath don for me here ;
for he is bote of all baly to on-byndf,
that blyssyd lord þat here ded a-pere. 920

The folk say
they believe in
Jesus. [Here all þe pepull, and þe Iewys, mari, and martha
with one woys sey þes wordes : we be-leve in yow
savyowr, Iesus, Iesus, Iesus !

[Iesus.]

of yower goodf hertes I have ad-vertacyounes, 921
where thorow, In sowle holl made 3e be ;
be-twyx yow and me be never varyacyounes,
Wherfor I sey, " vade In pace." 924

He bids them
depart in peace.

[Here devoydyt Iesus with his desypyles ; mary,
and martha, and lazare, gone home to þe castell ; and
here [the kyng of Marcyll] be-gynnyt hys boste.

PART II.

[PART II. Scene 21.]

Scene 21.
Marcyille.

[Kyng of Marcyll.]

[leaf 116, back] A-wantt, a-want þe, on-worthy wrecchesse ! 925
The King :— Why lowtt 3e nat low to my lawdabyll presens,
'Why don't ye bend low to me, ye blabber-lipt bitches ?
ye brawlyng' brelles, and blabyr-lyppyd bychys,
obedyenly to obbey me with-owt of-fense ? 928
I am a sofereyn semely, þat ye se butt seyld ; 929
non swyche onder sonne, þe sothe for to say ;
whanne I fare fresly and fers to þe feldf,
my fomen fle for fer of my fray.
ewen as an enperower I am onored ay, 933
Wanne baner gyn to blasse, and bemmys gyn to blow.

I'm the Head of
all Heathendom, Hed am I heyst of all hethenness hollf ! 935
both kyngges and cayseres, I woll þey xall me know,

Or elles þey bey the bargayn, þat ewer þey wer so bold.

King of
Marcyille ! ¶ I am kyng of marcyll, talys to be told ; 938

Thus I wold it wer knowyn ferre and nerf.

Ho sey contraly, I cast heym In cares cold,

and he xall bey the bargayn wondyr dere. 941

I have a lovely
wife. I have a favorows fode, and fresse as the fakown, 942

she is full fayer In hyr femynyte ; 943

whan I loke on þis lady, I am lofty as the lyon;

In my syth, 945

of delycyte most delycyows, 946 She's the most
delicious
creature alive.'

of felachyp most felecyows,

of alle fodys most favarows,

o! my blysse! In bevtus brygth! 949

regina.

[leaf 117]

O of condycyons, and most onorabyll! 950

Lowly I thank yow for þis recummendacyon! 951 The Queen of
Marcylle thanks
the King for his
praise of her.

the bovnteest, and the boldest onder baner bryth!

no creatur so coroscant to my consolacyon!

whan the regent be resydent, ittis my refeccon; 954

yower dilectabyll dedes devydytt me from dyversyte;

In my person I privyde to put me from polucyon;

To be plezant to yower person, ittis my prosperyte. 957

rex.

now godamercy, berel brytest of bewte! 958

godamercy, rubu rody as þe rose! He declares
she's the Beryl
of Beauty,

ye be so ple[s]avnt to my pay, 3e put me from peyn.

now, comly knyghths, loke þat 3e forth dresse

both spycys and wyn her! In hast. 962 and orders wine
and spices.

**[Here xall þe knyghtes gete spycys and wynne, and
here xall enter a dylle In orebyll a-ray, þusseyngye.**

[PART II. Scene 22.]

[A Dylle.]

Part II.
Scene 22.
Marcylle.

Owzt! owzt! harrow I may crye and yelle, 963

for lost is all ower labor! wherfor I sey, alas! A yelling Devil
tells how Christ
has harrowd
Hell.

for of all holddes þat ever hort non so as hell. 965

ower barres of Iron ar all to-brost! stronge gates of brasse!

the kyng of Ioy enteryd In þer-at, as bryth as fyr's blase!

for fray of his ferfull baner, ower felashep fled asondyr;

whan he towcheyd it, with his toukkyng þey brast as 969 He broke their
iron gates like
glass

ony glase,

and rofe asonder, as it byn with thondor'. 970

now ar we thrall, þat frest wher fre, 971

[leaf 117, back]

	Be þe passon of his manhede.	
' Christ's Cross has destroyd Hell's work,	O[n] a crosse on hie hangyd was he, whych hath dystroyd ower labor <i>and</i> alle ower dede.	974
and emptid Limbo of Adam, &c.	He hath lytynnyd lymbo, <i>and</i> to paradyse 3ede. þat wondyr-full worke werkytt vs wrake :	975
	Adam and abram, <i>and</i> alle hyr kynred,	
	Owzt of ower preson, to Ioy wer þey take :	978
	all þis hath byn wrowth syn freyday at noñe ;	979
	brostyn don ower gates þat hangyd wer full hie.	
He's risen, and gone into Galilee.	Now is he resyn, his resurreccyon is don, And is procedyd In-to galelye.	982
	with many a temtacyon we tochyd hym to a-trey, to know whether he was god or non.	
He's wiped our eye,	3e[t], for all ower besynes, bleryd is ower eye, for with his wylde werke he hath wonne hem everychon.	985
	now for þe tyme to come	987
and we shall lose our victims.	þer xall non falle to ower chanse, But at his deleverans,	
	And weyyd be rythfull balans,	990
	And 3owyn be rythfull doñe.	
I'll go to Hell.'	I telle yow alle, In fine to helle wyll I gonne.	992
[leaf 118]	[Here xall enter þe iij mariis a-rayyd as chast women, with sygnis ofe þe passion pryntyde vp- one þer breste, þus seyynge Mawdlyen.	

Part II.
Scene 23.
Jerusalem, and
the Sepulchre.

[PART II. Scene 23.]

[Mawdlyn.]

Mary Magda- lene, and Mary the mother of James, lament Christ's death.	Alas! alas! for þat ryall bem!	993
	A! þis Percytt my hartt worst of all ; for here he turnyd a-3en to þe woman of Ierusalem,	
	And for wherynesse lett þe crosse falle.	996

M[ary] Jacobe.¹

Thys sorow is beytter þan ony galle ;	997
for here þe Ievys spornyd hym to make hym goo ;	

¹ This Mary was supposed to be the supposed Virgin Mary's sister, the wife of Alpheus, the mother of the Apostle James, &c., and Christ's Aunt. She is always identified with Mary Salome, who is here a distinct person.

and þey dysspytted þer kyng^t ryall :
that clyvytt myn hart *and* makett me woo. 1000

M. salome.

yt ys In-tollerabyll to se or to tell, 1001 Mary Salome
grieves with
them.
for ony creature, þat stronk^t tourmentry.

O lord ! þou haddyst a *mervelows* mell !
yt is to hedyows to dyscry. 1004

[al þe *maryys* with one *woyce* sey þis folowyng.

[Maryys.]

Heylle, gloryows crosse ! þou baryst þat lord on) hye, The 3 Maries
hail the Cross,
whych be þi mygth deddyst lowly bowe don),

mazzys sowle to bye from) all thraldam),
that euer-more In peyne shold^t a-be, 1008

Be record of^t davyt, with myld^t stevyn),
Domine, inclina celos tuos, et dessende ! 1010 and pray God to
come down.

M. magdleyⁿ.

[leaf 118, back]

Now to þe monument lett vs gon), 1011 They will go to
the Sepulchre

wher as ower lord *and* savyowr layd^t was,
to a-noynt hym) body *and* boñe,
To make a-mendes for ower trespas. 1014

Ho xall put don) þe led^t of^t þe monvment,
thatt we may a-noy[n]t his *gracyus* wovndes ? and anoint
Christ's wounds.
with hartt *and* my[n]d to do ower Intentt,
with *precyus* bamys, þis same stovnddes. 1018

M. salome.

Thatt blyssyd body with-In þis bovndes 1019
here was layd with rvfull mones ;

Never creature was borne vp-on) gronddes
þat mygth sofer^t so hediows a peyne at onys. 1022

[Here xall a-pere ij *angelus* In whyte at þe grave. Two angels
appear to them
at the Tomb.

[I^{us}] *angelus*.

þe women presentt, dredytt yow ryth nowth ? 1023
Iesus is resun, and is natt here.

The Angels say
that Christ shall
appear to his
disciples

Loo! here is þe place þat he was In-browth. 1025
go, sey to his dyspylles *and* to peter he xall a-pere.

ij^u angelus.

in Galilee. In galelye, with-owtyn) ony wyre, 1027
þer xall ye se hym), lyke as he sayd).
goo yower way, *and* take comfort *and* chyr,
for þat he sayd, xall natt be delayd). 1030

[Here xall þe maryys mete with peter *and* Ihone.

Part II.
Scene 24.
The Road to
Jerusalem.

[leaf 119]

[PART II. Scene 24.]

M. mavdlyn.

Mary Magdalene
tells Peter and
John that
Christ's body is
carri'd away.

o peter *and* Ihon)! we be be-gylyd)! 1031
ower lordes body is borne a-way!
I am) aferd ittis dyfflyd)!

I am) so carefull, I wott natt whatt to saye. 1034

Peter.

of þes tydynggys, gretly I dysmay! 1035

I woll me thether' hye *with* all my myth.

They resolve to
go to the Sepul-
chre,

now, lord) defend vs as he best may!

of þe sepulture we woll have a syth. 1038

Ihon).

¶ A! myn) Invard) sowle stondyng! In dystresse,— 1039

þe weche of' my body xuld) have a gyde,—

for my lord stondyng! In hevynesse,

lamenting his
sufferings

whan) I remembyr his wovndes wyde! 1042

Peter.

The sorow *and* peyne þat he ded drye 1043

for ower offens *and* abomynacyon)!

& also I for-soke hym) In hys turmentry;

I toke no hede to his techeyng) *and* exortacyon). 1046

[How peter *and* Ihon go to þe sepulcur, *and* þe
maryys folowyng.

[PART II. Scene 25.]

Part II.
Scene 25.
The Sepulchre.

[Peter.]

A! now I se *and* know þe sothe! 1047
 but, *gracyus* lord, be ower protexcyon!
 Here is nothyng' left butt a sudare cloth,
 þat of þi beryyng' xuld make mencyon. 1050

Ihon.

I am a-ferd of wykkytt opressyon; 1051
 where he is be-cum, it can-natt be devysyd;
 butt he seyd, after þe iij^d day he xuld have resur'rexon.
 Longt be-forn, thys was promysyd. 1054

St. John says
that Christ
[leaf 119, back]
promist to rise
ere the 3rd day.M. magdleyⁿ.

Alas! I may no lengar a-byde, 1055
 for dolour *and* dyssese þat In my hartt doth dwell.

Ius angelus.

woman! woman! wy wepest þou? 1057
 wom sekest þou *with* dolar' thus?

M. magdleyⁿ.

A! fayn wold I wete, *and* I wyst how,
 wo hath born a-way my lord *Iesus*. 1060

Mary Magdalene
asks the Angel,
Who has carrid
off her lord,
Jesus?
Jesus appears,[Hic aparuit *Iesus*.][*Iesus*.]

woman! woman! wy syest thow? 1061
 wom sekest þou? tell me þis. *and* asks Mary
whom she seeks.

M. magdlyⁿ.

A, good syr! tell me now
 yf þou have born away my lord *Iesus*, 1064
 for I have porposyd In eche degre 1065
 to have hym *with* me werely,
 the wyche my specyall lord hath be,
 and I his lover *and* cause wyll phy. 1068

She asks him
if he has borne
away her lord
Iesus.

Iesus.

He calls her Mary. O mari ! 1069

M. magdley.

She knows him, A, *gracyus master and lord!* yow it' is þat I seke ! 1070
and wants to anoint Lett me a-noynt yow *with* þis barnys sote.
Lord ! long hast' þou hyd þe from my spece,
and kiss him. Butt now wyll I kesse þou, for my hartes bote. 1073

Iesus.

Jesus bids Mary not to touch him. Towche me natt, mary ! I ded natt asenð 1074
to my father In deyyte, *and on-*to yowers ;
[leaf 120] Butt go sey to my brotheryn, I wyll pretende
To sty to my father In heu[n]ly towers. 1077

M. magdley.

She at first thought he was the gardener. whan I sye yow fyrst, lord, verely 1078
I wentt ye had byn symovd, þe gardener.

Iesus.

Jesus says he is the Gardener of man's Heart, so I am, for-sothe, mary :
mannys hartt is my gardyn here ; 1081
þer-In I sow sedys of^t vertu all þe zere ;
whence he plucks the Weeds of Vice. þe fowle wedes *and* wycys, I reynd vp be þe rote.
whan þat gardyn is watteryð *with* terys clere,
than spryng^t vertuus, *and* smelle full sote. 1085

M. Magdley.

O, þou dere worthy *emperowere*, þ . . hye devyne ! 1086
to me þis is a Ioyfull tydyng,
And on-to all pepull þat after vs xall reyngne, 1088
thys knowlege of^t þi deyyte,
to all pepull þat xall obteyne
and know þis be posybyl[it]e. 1091

Iesus.

He will appear to all sinners who seek him. I woll shew to synnars, as I do to þe, 1092
yf þey woll *with veruens* of^t love me seke.

be stedfast, *and* I xall ever *with* þe be,
and *with* all tho þat to me byn meke. 1095

[Here a-voydyt *Iesus* sodenly, þus seyyng mary M.

O, systyr! þus þe hey *and* nobyll Inffiventt grace 1096 Mary says that
Christ's appear-
ing
[leaf 120, back]
Of my most blessyd lord *Iesus, Iesus, Iesus!*
He a-peryd *on-to* me at þe sepulcur þer I was!
þat hath relevyd my woo, *and* moryd my blysche! 1099 has relieved her
woe.
ittis In-nvmerabyll to expresse,
Or for ony tong' for to tell,
of my Ioye how myche ittes,
so myche my peynnes itt doth excelle. 1103

M. salome.

Now lett vs go to þe sette, to ower lady dere, 1104 Mary Salome
proposes to tell
Christ's Mother
and his disciples.
Hyr to shew of his wellfare,
and also to dysspylles þat we have syn here:
þe more yt xall rejoyse þem from care. 1107

M. Iacob.

Now, systyr magdleyne, *with* glad chyr; 1108
so wold, þat good lord, we myth *with* hym mete!

Iesus.

To shew desyrows hartes I am full nere; Jesus appears to
them,
women, I a-pere to yow, *and* sey 'awete.' 1111

salome.

Now, *gracyus* lord, of yower nymyos charyte,— 1112
With hombyll hartes to þi presens complayne,—
gravntt vs þi blyssyng' of þ hie deyte,
gostly ower sowlys for to sosteyne. 1115

Iesus.

alle tho byn blyssyd þat sore refreyne: 1116 blesses them,
we blysch yow, father, *and* son, and holy gost,
all sorow *and* care to constryne, [leaf 121]
Be ower power of mytes most. 1119

In nomine patrys ett felii et spiritus sancti, amen!

and bids them
tell his Disciples
to go into
Galilee. goo ye to my brethryñ, *and sey to hem þer,* 1121
þat þey procede *and go In-to gallelye ;*
& þer xall þey se me, as I seyð be-fore,
bodyly, *with here caruall yye.* 1124

Here Iesus devoydytt a-þen.**magdleyñ.**

Mary blesses
Christ, O þou gloryus lord of heuen regyon, 1125
now blyssyð be þi hye devynyte,
thatt ever thou tokest In-carnacyon
thus for to vesyte þi pore *servantes* thre. 1128
and will fulfil
his heest. þi wyll, *gracyows* lord, fulfyllýð xall be
As þou commavndyst vs In all thyng';
Ower *gracyows* brethryñ we woll go se,
with hem to seyn all ower lekeyng'. 1132

Here devoyd all þe iij maryys ; and þe kyng of marcyll xall be-gynne a sacryfyce.*Part II, Scene 26.
Palace of
Marcyll.*

[PART II. Scene 26.]

rex mercyll.

The King of
Marcyll proposes
to sacrifice to
his Gods, Now, lorddes *and* ladyys of grett a-prise, 1133
a mater to meve yow is in my memoryall,
þis day to do a sacryfyce
with multetude of myrth be-fore ower goddes all, 1136
specially *with* preors In a-specyall be-fore his presens,
eche creature *with* hartt de-mvre. 1138

[leaf 121, back]

Regina.

to Mahound. To þat lord curteys *and* keynð, 1139
mahonð, þat is so mykyll of myth,
with mynstrelly *and* myrth In myndð,
lett vs gonð ofer In þat hye kyng's syth. 1142

Here xall enter an hethene preste and his boye.

[PART II. Scene 27.]

Part II. Scene 27.
Marcell.
The Temple.**presbyter.**

now, my clerke, Hawky n, for loue of me	1143	The Priest bids his boy get the altar ready, and ring the bells.
Loke fast myn awter wer' a-rayd ;		
goo ryng' a bell to or thre !		
lythly, chylde, it be natt delayd,	1146	
for here xall be a grett solemnyte.		
loke, boy, þou do it' with a brayd !	1148	

clericus.

whatt, master, woldyst þou have þi lemman to þi beddes syde?	The boy says,
thow xall a-byde tyll my servyse is sayd.	"Do you want your wench?"
	1150

presbyter.

boy! I sey, be sentt coppyn,	1151
no swyche wordes to þe I spake.	

boy.

wether þou ded or natt, þe fryst Iorny xall be myn,	But I'll have first turn.
for, be my feyth, þou beryst wattes pakke ;	1154
but, syr, my master grett morell,	1155
ye have so fellyd yower bylly with growell,	Your belly's as big as the Devil's.
þat it growit' grett as þe dywll of' hell.	
on-shaply þou art to see!	1158
whan women comme to here þi sermon,	
pratly with hem I can houkyn,	I can houk Kirchon and [leaf 122]
with kyrchon and fayer maryn.	
þey love me better þan 3-,	1162 Marion : they love me better than you.
I dare sey and þou xulddes ryde,	1163
þi body is so grett and wyde,	
þat never horse may þe a-byde,	You're so fat that you'd break a horse's back."
exseptt þou breke his bakk asovndyr	1166

presbyter.

A! þou lyst, boy, be þe dyvll of' hell!	1167	The Priest declares he'll flog the Boy.
I pray god mahond mott þe quell!		
I xall whyp þe tyll þi ars xall belle!		
On þi ars com mych wondyr.	1170	

boy.

The Boy calls
the Priest the
Devil's uncle.

A fartt, master, *and* kysse my grenne ! 1171
 þe dyvll of^t hell was þi emme ;
 þis keureð is a-sprongyn^d late.
 Loo, mastyr, of^t swyche a stokke he cam. 1174

presbyter.

mahovndes blod, precyows knave ! 1175
 stryppys on^d þi ars þou xall have,
 & rappys on^d þi pate ! 1177

bete hym.

rex dicitt.

The King asks
to hear the
service.

Now, prystes *and* clerkys, of^t þis tempyll cler, 1178
 yower servyse to sey, lett me se.

presbyter.

A, sovery^d lord, we shall don^d ower devyr.
 The Priest calls
for his book, &c.

boy, a boke a-non þou bryng me ! 1181
 now, boy, to my awter I wyll me dresse ; 1182
 On xall my westment *and* my^d aray.

boy.

The Boy says a
mocking non-
sensical service.

now þan^d, þe lesson^d I woll expresse,
 lyke as longytt for þe servyse of^t þis day :— 1185
 ¶ ' *Leccyo mahowndys, viri fortissimi sarasenorum,*
 [leaf 122, back] *glabriosum ad glvmandum glvmardinorum,*
gormondorum alocorum, stampatinantum cursorum,
Cownthtes fulcatum, congrvryandum tersorum, 1189
mursum malgorum, Mararazorum,
skartum sialporum, fartum cardiacolorum,
slavndri strovmpum, corbolcorum,
snyguer snagoer werwolfforum, 1193
standgardum lamba beffettorum,
strowtum stardy strangolcorum,
rygor dagor flapporum,
castratum ratyrybaldorum, 1197

Howndes and hogges, In hegges and helles,
snakes and toddes mott be yower belles;
ragnell and roffyn), and other, In þe wavys,
gravntt yow grace to dye on) þe galows.'

1198 May snakes and
toads be your
bells; and all
the lot of you
die on the
gallows!
1201

presbyter.

Now, lordes and ladyys, lesse and more,
knele all don) with good devocyon);
yonge and old, rych and pore,
do yower oferyng' to sentt mahownde,
& ye xall have grett pardon),
þat longytt to þis holy place;
& receyve · 3e xall my benesown),
and stond In mahowndes grace.

1202 The Priest bids
them all kneel,

and offer to
St Mahomet,
and get pardon.
1206

1209 [leaf 123]

rex dicitt.

mahownd, þou art of mytes most,
In my syth a gloryus gost;
þou comfortyst me both In contre and cost'
with þi wesdom and þi wytt;
for truly, lord, In þe is my trost.
good lord, lett natt my sowle be lost!
all my counsell well þou wotst.
Here In þi presens as I sett,
thys besawnt of gold, rych and rownd,
I ofer ytt for my lady and me,
þat þou mayst be ower covnfortes In þis stownd.
sweth mahovnd, remembyr me!

1210 The King prays
Mahomet

1213

1214

not to let his
soul be lost.

1217 He offers a gold
besant for him-
self and his
Queen.
1218

1221

presbyter.

now, boy, I pray þe lett vs have a song!
Ower servyse be note, lett vs syng', I say.
cowff vp þi brest, stond natt to long',
be-gynne þe offyse of þis day.

1222 The Priest bids
his Boy sing

1225

boy.

I home and I hast, I do þat I may,
with mery tvne þe trebyll to syng'.

1226 The Boy hums,
and then they
both sing.

synge both.

presbyter.

The Priest slangs his Boy,	Hold̄ vp! þe dyvll mote þe a-fray, for all owʒt of ^t rule þou dost ^t me bryngt!	1229
and shows the King, &c., his relics,	butt now, ser kyngt, quene, and knyth, be mery In hartt everychon; for here may ye se relykes brygth, mahowndes own̄ nekke bon,—	1233
Mahomet's neck-bone, and [leaf 123, back]	And ʒe xall se er ewer ye gon̄ whatt-so-mewer yow be-tyde; & ye xall kesse all þis holy bon;—	1237
eyelid	Mahowndys own̄ yee-lyd̄, ʒe may have of ^t þis grett store, & ye knew þe cause wherfor,	1238
that'll blind em,	ytt woll make yow blynd for ewer-more. þis same holy bede,	1241
	Lorddes and ladyys, old̄ and ynge, mahownd þe body(?), and dragon̄ þe dere;	1242
while Goliath'll send em to Belial.	golyas so good, to blysse may yow bryngt, with belyall, In blysse ewer-lastyngt, þat ye may þer In Ioy syngt be-fore þat comly kyngt, þat is ower god In fere.	1244 1248

Part II. Scene 28.
Jerusalem.
Pilate's House.

[PART II. Scene 28.]**pylatt.**

Pilate asks his servants about the death of Jesus, who was killd unjustly,	Now, ʒe serjauntes semly, quat sey ʒe ? ʒe be full wetty men In þe law; of ^t ʒe dethe of ^t Iesu I woll awysyd̄ be; Ower soferyn̄ sesar þe soth mvst nedes know.	1249 1252
	Thys Iesu was a man of ^t grett vertu, And many wondyrs In his tyme he wrowth; He was put to dethe be cawsys on̄-tru,	1253
[leaf 124]	weche mater stekytt In my thowth; & ʒe know well how he was to þe erth browth, wacchyd with knyngths of ^t grett aray.	1256
has risen again, and taken away Joseph of Arimathea.	He is resyn̄ agayn̄, as be-fore he tawth, & Ioseph of ^t baramatthe he hath takyn̄ away.	1260

[*Primus*] *serjant*.

soferyn Iuge, all þis is soth þat 3e sey; 1261 The servants tell
 But all þis mvst be curyd be sotylte, in a letter to
 & sey how his dyspylles stollyn hym away; Caesar, that
 And þis xall be þe answer, be þe asentt of me. 1264 Jesus's disciples
 stole his body.

secundus serjant.

so it is most lylly for to be; 1265
 yower covncell is good *and commendabyll*;
 so wryte hym a pystyll of specyallte,
 & þat for vs xall be most prophytabyll. 1268

pylatt.

now, masengyr, In hast hether þou com!
 on masage þou mvst, *with ower wrytyng*, 1269 Pilate bids his
 to þe soferyn emperower of rome. messenger bear
 but fryst þou xall go to herodes þe kyngt, 1272 his letter to
 And sey how þat I send hym knowyngt Emperor, but
 of crystes deth, how it hath byn wrowth. first to tell
 I charge þe make no lettyngt Herod about it.
 tyll þis letter to þe emperower be browth. 1276

Nvncyus pylatus.

[leaf 124, back]

My Lord, In hast yower masage to spede 1277 The Messenger
 On-to þat lordes of ryall renown, promises to
 Dowth 3e nat, my lord, it xall be don In-dede; make haste.
 now hens woll I fast owt of þis town. 1280

Her goth þe masenger to Herodes.

[PART II. Scene 29.]

Part II. Scene 29.
 King Herod's
 Palace.

nvncyus.

Heyll! soferyn kyngt onder crown!
 þe pryns of þe law recummende to yower heynesse, 1281 Pilate's Mes-
 & sendytt yow tydynges of crystes passon, senger shows his
 As In þis wrytyngt doth expresse. 1284 letter to Herod.

Herodes.

¶ A! be my trowth, now am I full of blys! 1285
 þes be mery tydynges þat þey have þus don!

Herod is glad of the news, and to be at one with Pilate. now certes I am glad of þis ;
for now ar we frendes, þat afore wher fon. 1288
hold a reward, masenger, þat thow wer gon,
& recummend me to my soferens grace ;
shew hym I woll be as stedfast as ston,
ferr and nere, and In every place. 1292

Here goth þe Masenger to þe emperower.

Part II. Scene 30.
Rome.
The Emperor's
Palace.

[PART II. Scene 30.]

nvncyus.

The Messenger greets the Emperor and gives him Pilate's letters. Heyll ! be yow sofereny, setting In solas ! 1293
Heyll ! worthy with-owtyn pere !
Heyll ! goodly to gravntt all grace !
Heyll ! emperower of þe word ferr and nere ! 1296
soferyn, and it plese yower hye empyre, 1297

[leaf 125]

I have browth yow wrytyng of grett a-prise,
wyche xall be pleseyng to yower desyre,
from pylatt yower hye Iustyce. 1300
He sentt yow word with lowly In-tentt,
In ewery place he kepytt yower cummavndement,
as he is bovnð be his ofyce. 1303

emperower.

The Emperor orders his Judges to attend, and explain Pilate's letter. A, welcum masenger of grett plezeavns ! 1304
þi wrytyng a-non lett me se !
my Iugges anon gyffe a-tendans,
To onderstond whatt þis wrytyng may be, 1307
wethyr it be good ar ony deversyte,
Or elles natt for myn awayll ;
Declare me þis In all þe hast. 1310

provost.

The Provost says the letter is about the Prophet Jesus, syr, þe sentelles¹ we woll dyscus, 1311
& it plese yower hye exseleyns,
the In-tentt of þis pystull is þus :
pylatt recummendytt to yower presens, 1314
And of a prophett is þe sentelles,¹

¹ ¶ read sentens.

whos name was callyd *Iesus*.
 He is putt to dethe *with vyolens*,
 for he chalyngyd to be kyng^t of^t Iewys; 1318
 þerfor he was crucyfied to ded^t, 1319
 And syn^d was beryyð, as þey thowth reson^d;
 also he cleymyð *hym-sylf son^d of^t þe godhed^t*.
 þe therd nygth he was stollyn^d away *with treson^d*, 1322 [leaf 125, back]
with his desypylles þat to hym had dyleccyon^d, 1323 and whose body
 so *with hym^d away þey 3ode*. was stolen by
 his Disciples.
 I merveyll how þey ded *with þe hodyys corrupcyon^d*;
 I trow þey wer fed *with a froward^t fode*. 1326

Imperator.

crafty was þer connyng^t, þe soth for to sey^d. 1327 The Emperor
 thys pystyll I wyll kepe *with me yif^t I can^d*;
 also I wyll have cronekylyð þe 3er^t and þe reynne,
 þat never xall be for-gott, who-so loke þer-on^d. 1330
 masengyr^t, owt of^t þis town^d *with a rage!*
 Hold^t þis gold^t to þi wage,
 mery for to make. 1333

nvncyus.

fare-well, my lord^t of^t grett renown^d,
 for owt of^t town^d my way I take. 1335
**Here entyr mawdleyne with hyr dysypyll, þus
 seyng^e.**

[PART II. Scene 31.]

Part II. Scene 31.
 Jerusalem.

mavdlyn.

A! now I remembyr my lord þat put was to ded^t 1336 Mary Magdalene
with þe Iewys, with-owtтын^d gyltt or treson^d: speaks of
 þe therd nygth he ros be þe myth of^t his godhed^t; Christ's death
 and resurrec-
 vp-on^d þe sonday had his gloryus surrexcyon^d; 1339 tion,
 And now is þe tyme past^t of^t his gloryus asencyon^d;
 He steyyð to hevyn^d, and þer he is kyng^t:
 A! his grett kendnesse may natt fro my mencyon^d. and the Gift of
 Tongues.
 ¶ of Alle maner tongges he 3af vs knowyng^t, 1343 His disciples
 for to vndyrstonð every langwage; 1344 have gone
 abroad to
 preach the
 Gospel.
 Now have þe dysyllpylles take þer passage [leaf 126]

to dyvers contreys her *and* zondyr,
to prech *and* teche of his hye damage :
full ferr ar my brothyrn de-partyd asondyr. 1348

Part II. Scene 32.
Heaven.

[PART II. Scene 32.]

Her xall hevynne opyne *and* Iesus xall shew [hymself.]

Iesus.

Jesus says he has rested in the Moon,	O, þe on-clypsyð sonne, tempyll of salamon!	1349
the vessel of Purity,	In þe mone I restyd, þat never chonggyd goodnesse ; In þe shep of noee, fles of Iudeon ; she was my tapyrnakyll of grett nobyllnesse,	1352
his Mother,	she was þe paleys of phebus brygthnesse, she was þe wessell of puer' clennesses, wher my godhed zaff my manhod myth, My blyssyd mother, of demvre femynyte	1356 1357
Queen of Jerusalem and Empress of Hell.	for mankynd, þe feynddes defens, quewne of Iherusalem, þat heuenly cete, empresse of hell, to make resystens. s'he is þe precyus pyn full of ensens ;	1360
No tongue can express her goodness.	the precyus synamver, þe body thorow to seche ; s'he is þe mvske a-zens þe hertes of vyolens, þe lentyll Ielopher a-zens þe cardyakylles wrech ;	1363
[leaf 126, back] He will send Raphael to bid Mary Magdalene go to Marcyll. and convert it.	The goodnesse of my mother', no tong' can expresse, ne' no clerke, of hyr', hyr' Ioyys can wryth. Butt now of my servantt I remembyr þe kendnesse ; with heuenly masage I cast me to vesyte,— Raphaell, myn angell, In my syte ;— to mary Mavdleynd decende In a whyle, Byd her' passe þe se be my myth, And sey she xall converte þe land of marcyll.	1365 1368 1371
	angelus.	
	O gloryus lord, I woll resortt to shew your servant of yower grace. she xall labor for þat londes comfourt, from heuynesse þem to porchasse,	1372 1375
	tunc decendet angelus.	

[PART II. Scene 33.]

- ¶ Abasse þe novtt, mary, In þis place; 1376
 Ower lordes preceptt þou mu:st full-fyll,
 to passe þe see In shortt space
 On-to þe lond of marcyll. 1379
 Kyng^t and quene converte xall 3e, 1380
 An i bⁿ a-myttyd as an holy apostyllesse;
 Alle þ^r lond xall be techyd alonly be the;
 goddes lawys on-to hem 3e xall expresse. 1383
 þ^r-for^t hast^t yow forth with gladnesse,
 goddes commavddement for to fullfyllle. 1385
- mari Mawdleyⁿ.**
- He þat from my person vij dewlles mad to fle, 1386
 be vertu of^t hym alle thyng^t was wrowth;
 to seke thoys pepyll I woll rydy be.
 as þou hast commavnddytt, In vertv þey xall be browth.
 ¶ with þi grace, good lord, In deite, 1390
 Now to þe see I wyll me hy,
 sum sheppying^t to asspy.
 Now spede me, lord, In eternall glory!
 now be my spede, allmyty trenite! 1394

Part II. Scene 33.
 Jerusalem.
 Mary
 Magdalene's
 House.
 The Angel
 Raphael tells
 Mary to go to
 Mareyll, convert
 the land, and be
 an Apostoless.

[leaf 127]

She says she is
 ready to go,

and starts to
 find a ship to
 sail in.

[PART II. Scene 34.]

Here xall entyre a shyp with a mery song.
shep-man.

- stryke! skryke! lett fall an ankyl to grownd! 1395
 Her is a fayer haven to se!
 connyngly In, loke þat ye sownd;
 I hope good harbarow have xal wee! 1398
 loke þat we have drynke, boy þou. 1399
- boy.**
- I may natt for slep, I make god a wow;
 þou xall a-byde ytte, and þou wer^t my syer^t. 1401
- shepman.**
- why, boy, we ar^t rydy to go to dync^r. 1402
 xall we no mete have?
 and asks his boy
 for their dinner.

Part II. Scene 34.
 Coast of Judea.

[leaf 127, back]

boy.

The Boy declares
he can't get the
dinner, he's so
bad with the
cramp :

Natt for me be of^t good chyer,
thowe ye be sor hongord tyll 3e rave, 1405
I tell yow plenly be-fornd ; 1406
for swyche a cramp on^d me sett is,
I am^d a poynt to fare þe worse ;
I ly *and* wryng^t tyll I pysse,
And am^d a poyntt to be for-lorn). 1410

þe master.

now, boy, whatt woll þe þis seyll ? 1411

boy.

but a fair
damsel's coming
to help him.

Nothyng^t butt a fayer damsell ;
she shold^t help me, I know it well,
Ar elles I may rue þe tyme þat I was born). 1414

þe master.

Be my trowth, syr boye, 3e xal be sped^t ; 1415
I wyll hyr bryng^t on^d-to yower bed ;
now xall þou lern^d a damsell to wed,
she wyll nat kysse þe on^d skorn). 1418

The Shipman
beats the boy.

bete hym.**þe boy.**

A skorn), no, no, I fynd it herness ! 1419
the dewlle of^t hell motte þe brest^t,
for all my corage is now cast^t ;
alasse ! I am^d for-lorn) ! 1422

mav[d]leyⁿ.

Master of^t þe shepe, a word with the. 1423

[leaf 128]

master.

The Master tells
Mary Magdalene

All redy, fayer woman, whatt wol 3e ?

mary [maudleyⁿ.]

of^t whense is thys shep ? tell 3e me ;
and yf^t 3e seyle with-in a whyle. 1426

master.

that his ship
sails at once to
Marcylle.

We woll seyle þis same day,
yf^t þe wynd be to ower pay. 1427

bis shep þat I of^t sey,
is of^t þe lond^t of^t marcyll. 1430

Mary [maudleyn.]

syr, may I natt *with* yow sayle? 1431
& 3e xall have for yower awayle.

master.

Of^t sheppynge^t þe xall natt faylle; 1434 They sail,
for vs þe wynd is good *and* saffe. see Turkey
yond þer is þe lond of^t torke,
I wher full loth for to lye.

now xall þe shep-men syng.

of^t þis cors we thar nat a-baffe, 1437
yender is þe lond of^t satyllye. 1438 and Satalye,

¶ I stryk! be-ware of^t sond^t!

cast a led, & In vs gyde!

of^t marcyll, þis is þe kyngges lond^t. 1441 and land Mary
go a lond, þow fayer woman, þis tyde, Magdalene at
to þe kyngges place; yonder may 3e se. Marcyll.
sett of^t, sett of^t from lond^t!

þe boy.

[leaf 128, back]

All redy, master, at thyn hand. 1445

Her goth þe shep owt of þe place.

Mary [Maudleyn.]

O Iesu! þi mellyfluos name 1446

Mott be worcheppyd *with* reverens!

lord! gravnt me vyclore a-3ens þe fyndes flame, 1449 She prays Christ
And yn þi lawys gyf^t þis pepyll credens. power to show

I wyll resortt be grett conveyens, 1450 forth his
Godhead.

On^t his presens I wyll draw ner^t

of^t my lordes lawys to she[w] þe sentens,

bothe of^t his godhed *and* of^t his power^t. 1453

Here xall mary entyr be-fore þe kyng.

[PART II. Scene 35.]

Part II. Scene 35.
Marcylye.
The King's
Palace.

Now, þe hye kyng^t crist^t, mannes redempcyon), 1454
mote save yow, ser kyng^t, regnyng^t In equite,

Mary Magdalene in Jesus's name begs the King of Marcyllie to let her dwell there. & mote gydde yow yow þe [way] toward sauasyon),
 Iesu, þe son of þe mythy trenite,
 That was, *and* is, *and* ever xall be, 1458
 for mannes sowle þe reformacyon);
 In his name, lord, I be-seche þe,
 with-In þi lond to have my mancyon). 1461

rex [King of Marcyllie.]

[leaf 129] Iesu! Iesu! *quat* deylye is hym)? þat? 1462
The King abuses Jesus and her, I defye þe *and* þyn a-penyon!
 thow false lordeyn), I xal fell þe flatt!
 who made the so hardy to make swych rebon)? 1465

mary.

syr, I com natt to þe for no decepcyon), 1466
 But þat good lord crist hether me compassyð;
 to receyve hys name, ittis yower refeccyon),
 and þi forme of mysbele[*f*] be hym) may be losyð. 1469

rex.

asks who Jesus is, And whatt is þat lord þat thow speke of her? 1470

Mary.

Ið est salvator, yf thow wyll ler,
 þe secunde person) þat hell ded conquare,
 & þe son) of þe father In trenyte. 1473

Rex.

of what power, And of whatt power is þat god þat 3e rehearse to me?

Mary

He mad hevyn) *and* erth, lond *and* see,
¹and all þis he mad of nowthe. 1476

Rex.

woman, I pray 3e answer me. 1477
and how he was made. whatt mad god at þe fyrst be-gynnyng?
 thys processe ondyrstonnd wol we,
 that wold I lerne; Ittis my plesyng. 1480

[¹ MS. & and all.]

mary.

(Iesu, mercy!¹)

- syr, I wyll declare al *and* sum, 1482 [leaf 129, back]
 what from god fryst^t ded *procede* :
 He seyð, ' In principio erat *verbum*,'
 & *with þat* he provyð^t his grett godhed^t ; 1485
 He mad heuēn for ower spede,
 wher-as he syth In tronēs hye.
 His mynstyrs next, as he save nede,
 His angelus *and* archangylles all the *compeny*. 1489
 vpon þe fryst day god mad all þis, 1490
 as it was plezyng^t to his Intent.
 on þe munday he wold natt mys 1492
 To make *sonne*, *mone*, *and* *sterrys* & þe *fyrment* ;
 The *sonne* to be-gynne his cors In þe *oryent*, 1494
 & *ever* labor *with-owt* werynesse,
 & *kepytt* his covrs In-to þe *occident*.
 The *twysday*, as I ondyrstond þis, 1497
 grett *grace* for vs he gan^t to In-cresse ;
 þat day he satt vpon wateris,
 as was lykyng to his goodnesse, 1500
 As holy wrytt berytt wettnesse. 1501
 þat tyme he made both see *and* lond^t,
 All þat werke of grett nobyll-nesse,
 as it was plezyng^t to his *gracyus* sond^t. 1504
 On þe weddysday, ower lord of mythe 1505
 made more at his plezyng^t ;
 fysche In flod, *and* fowle In flyth ;
 And all þis was for ower hellpyng^t. 1508
 On the thorsday, þat nobyll kyng^t
 mad *dyverse* bestes grett *and* smale ;
 He yaff hem^t erth to ther fedyng^t,
 and bad hem^t cressyⁿ be hylle *and* dale. 1512
 And on þe fryday, god mad man^t, 1513
 as it plezett his hynesse most^t,
 On Friday, man,
 in his own
 likeness.

¹ 'Iesu mercy' is at the bottom of the page, in the margin.

- after his own semelytude than,
and 3af hem lyfe of þe holy gost. 1516
- On Saturday, he
blest his works
and bad 'em
multiply; and O[n] þe satyrday, as I tell can),
All his werkys he gan) to blysse;
He bad them multiply *and* Incesse than),
as it was plezyng^t to his worthynesse. 1520
- on Sunday he
rested. And on) þe sonday, he gan) rest take, 1521
as skryptur declarytt pleyn),
þat al shold) reverens make
to hyr makar þat hem) doth susteyn), 1524
vp-on) þe sonday to leuen) In his servyse,
& hym) alonly to serve, I tell yow pleyn). 1526
- rex.**
- The King says
his Gods did
these things, Herke, woman, thou hast many resonnes grett; 1527
I thyngk, on)-to my goddes aperteynyng^t þey beth.
but þou make me answer son, I xall þe frett,
& cut þe tonge owt of) þi hec). 1530
- [leaf 130, back] **Mary.**
- syr, yf I seyde amys, I woll retur[n] agayn). 1531
leve yower encomberowns of) perturbacyon),
& lett me know what yower goddes byn),
And how þey may save vs from) trevbelacyon). 1534
- rex.**
- and orders all to
go to their
Temple. Hens to þe tempyll þat we war), 1535
and þer xall thou se a solom) syth.
Com on) all, both lesse *and* more,
thys day to se my goddes myth. 1538
- Here goth þe Kyng with all his a-tendavnt to
þe tempyll.**
- [PART II. Scene 36.]
- Part II. Scene 36.
The Temple at
Mareylle. Loke now, qwatt seyyst thou be þis syth? 1539
How plezeavnttly þey stond, se thou how!
lord, I besech þi grett myth,
speke to þis christeyn) þat here sestt þu. 1542
The King of
Mareylle prays
his God to speak
to Mary
Magdalene. ¶ speke, god lord), speke! se how I do bow!

Herke, þou pryst! *quat* menytt all this?
 what! speke, good lord! speke! *what* eylytt þe now?
 speke, as thow artt bote of all blysse! 1546

prysbiter.

lord, he woll natt speke whyle *chriseten* her' is.

The God won't
 speak while a
 Christian's
 near.

Mary.

syr kyng, *and* it pleze yower gentyllnesse, 1548
 gyff me lycens my prayors to make
 on-to my god In heven) blysch,
sum merakyll to shewyn) for yower sake.

to show a
 miracle for the
 King's sake.

Rex.

pray þi fylle, tyll þen) knees ake. 1552

mary.

Dominus, illuminacio mea, quem timebo! She prays,
Dominus, protecctor vite mee, a quo trepedabo! [leaf 131]

Here xal þe mament tremyll *and* quake. and the Idol
 quakes.

Now, lord of lordes, to þi blyssyd name sanctificatt,
 most mekely my feyth I recummend. 1556 She prays again
 to God to show
 his power.

pott don) þe pryd of mamentes violatt!
 lord, to þi lover þi goodnesse descend; 1558

lett natt þer pryd to þi poste pretend;,
 wher-as is rehersyd þi hye name Ihesus.

good lord, my preor I feythfully send;
 Lord, þi rythwysnesse here dyscus! 1562

Here xall comme a clowd frome hevene, *and* sett The Temple is
þe tempyl One a fyer, *and* þe pryst *and* þe cler[k] set on fire,
xall synke; *and* þe kyng gothe home, þus seyynge, and the Priest
 sinks.

[Rex.]

A! owzt! for angur I and þus deludyd. 1563 [leaf 131, back]

I wyll be-wreke my cruell tene.

alas! *with*-In my-sylfe I and) concludytt.

þou woman, *comme* hether *and* wete whatt I mene;

My wyff *and* I to-gether many zerys have byn),
 & never myth be conceyvvd *with* chyl), 1568
 The King tells
 Mary that if
 she can make
 his wife with
 child,

he'll obey her God. yf þou for þis canst fynd a mene,
I wyll a-bey þi god, and to hym be meke and myld. 1570

Mary.

Now, syr, syn þou seyst so, 1571
to my lord I pr[a]ye with reythfull bone;
be-leve In hym and In no mo,
& I hope she xall be conceyvyd sone. 1574

Rex.

Now he is sick, A-woyð, awayð, I wax all seke, 1575
and will go to bed. I wyll to bed þis same tyde.
I am so wexyd with 3en sueke,
þat hath ner' to deth me dyth. 1578

**Here þe Kyng goth to bed In hast, and mary goth
In-to an olde logge with-owt þe gate, þus seyng.**

mary.

Mary prays to Christ to send her food and drink. Now, cryst, my creatur, me conserve and kepe, 1579
þat I be natt confunddyd with þis reddure!
for hungor and thurst, to þe I wepe;
lord, demene me with mesuer! 1582
as þou savydyst daniell from þe lyounes rigur,
Be abacuk þi masengyr', relevyd with sustynovns,
good lord, so hellpe me and sokore,
lord, as itt is þi hye plezewñs. 1586

*Part II. Scene 37.
Heaven; then,
outside Marcylls
Palace.*

[PART II. Scene 37.]

Jesus.

My grace xall grow, and donð decend 1587
to mary my lover, þat to me doth call,
Hyr assatt for to a-mend;
she xall be relevyd with sustinons corporall. 1590
now, awngelus, dyssend to hyr In especyall,
And lede hyr to þe pryssys chambyr ryth.
Jesus bids Angels feed Mary, and take her to the King's chamber. bed hyr axke of his good be weyss pacyfycal;
and goo yow be-fore hyr with reverent lyth. 1594

Primus angelus.

Blyssyd lord, In þi syth 1595 The Angels
we dyssend on-to mary. come down

ij^{us} angelus.

We dyssend from yower blysse bryth;
On-to yower cummavndement we aplye. 1598 to Mary Mag
dalene,

Tunc dissenditt angelus.

primus dyxit.

mary, ower lord wyll comfortt yow send: 1599
he bad, to þe kyng^t ye xuld take þe waye,
hym to a-say, yf he woll condensend;
as he is slepyng^t, hem to a-saye. 1602 and tell her that
Jesus bids her
go to the King
of Marcyll,

ij^{us} angelus.

Byd hym releve yow to goddes pay, 1603 [leaf 132]
And we xal go be-fore yow with solem lyth;
In a mentyll of whyte xall be ower araye;
The dores xall opyn a-zens vs be ryth. 1606 while they walk
before her with
lights,
clad in mantles
of white,

Mary.

O, gracyus god, now I vndyrstond! 1607
thys clothyn^t of whyte is tokenyng^t of mekenesse.
now, gracyus lord, I woll natt wond,
yower preseptt to obbey with lowlynesse. 1610 Mary will obey.

**Here goth mary, with þe angelus be-fore hyre, to
þe Kyngges bed, with lythys berynge, þus seyyng
mary.**

[PART II. Scene 38.]

[Mary.]

thow froward Kyng^t, trobelows and wood^t, 1611 Mary bids the
that hast at þi wyll all worddes wele,
Depart with me with sum of þi good^t,
that am In hongor, threst, and cold! 1614 King share some
of his goods
with her,
and turn from
his evil ways.

god^t hath þe sent warnyngys felle;
I rede þe torne, and amend þi mood;
Be-ware of þi lewdnesse, for þi own he! 1618 She warns the
Queen too,
and puts on the
Angel's garment.

**Here mari woodyt; and þe angyll and mary
chong[e] hyr clotheynge, þus seyyng þe Kyng^e.**

[Kyng.]

The King of Marcylle [leaf 132, back]	A! þis day is comð! I amð mery <i>and</i> gladð;	1619
	The sonð is vp, <i>and</i> shynyth bryth.	
says that in his sleep a fair Woman in white,	A mervelows shewyng, In my slep I hadð, That sore me trobelyð, þis same nyth :	1622
	A fayer woman I saw In my syth, All In whyte was she claddð;	
led by an angel, appearð to him,	Led she was <i>with</i> anð angyll bryth, to me she spake <i>with</i> wordes sad.	1626

regina [The Queen of Marcylle.]

	I trow, fromð goodð þat þey wer' sent;	1627
	Inð ower hartes we may have dowte ; I wentð ower chambyr sholdð a brentð, for þe lyth þat þer was all a-bowth.	1630
and, as the Queen adds, bade them help the needy with their goods.	to vs she spake wordes of dreð, that we xuld help þemð þat haue nede, <i>with</i> ower godes, so god ded byd, I tell yow <i>with</i> -owtynð dowthe.	1634

rex.

	Now, semely wyff, 3e sey ryth well.	1635
The King sends a knight to fetch the Woman.	A knyth a-nonð <i>with</i> -owtynð delay! now, as þou hast bynð trew as styll, goo fett þat woman be-fore me þis daye.	1638

Miles.

	my sovereynð lordð, I take þe waye ;	1639
	she xall comð at ower pleseawñs. yower sovereynð wyll I wyll goo saye, ittis almcsse hyr to a-wawns.	1642
[leaf 133]	thunc transiunt miles ad mariam.	

[PART II. Scene 39.]

Part II. Scene 39. Marcyll. Outside the Palace ; then, inside.	sped well, good woman ! I amð to þe sentð, yow for to speke <i>with</i> þe Kyngð.	1643
--	--	------

Maria.

gladly, *ser*, at hys Intentt,
I comme at his ownd plezeyng. 1646 Mary comes
gladly.

Tunc transytt maria ad regem.

The mythe *and* þe powere of þe heye trenynte, 1647 Mary greets
the King,
the wysdom of þe son, mott governe yow In ryth!
the Holy gost mott *with* yow be!
what is yowre wyll? sey me In sythe. 1650 and asks what
he wants.

Rex.

thow fayer woman, ittis my delyth, 1651 He says,
þe to refresch is mynd Intentt,
with mete *and* mony, *and* clothys for þe nyth,
And *with* swych grace as god hathe me lentt. 1654 to give her food
and money.

Maria.

Than fullfyll 3e goddes cummavndement, 1655 Mary bids him
help the poor,
pore folk In mysch[ef], þem to susteynd.

Rex.

Now, blyssyd woman, reherse here presentt,
the Ioyys of yower lord In heven. 1658

Mary.

¶ A! blyssyd þe ower, *and* blyssyd be þe tyme, 1659 and blesses the
time in which
he turnd to
God.
þat to goddes lawys 3e wyll gyff credens,
to yower selfe 3e make a glad pryne
A-3ens þe fenddes Malycyows violens. 1662
from god a-bove, comit þe In-fluens, [leaf 133, back]
Be þe Holy gost In-to þi brest sentt down,
for to restore þi of-fens; 1663
þi sowle to bryngt to ewerlastyngt salvacyon.
Thy wyffe, she is grett *with* chylt;
Lyke as þou desyerst, þou hast þi bone. 1668 She tells him his
wife is great
with child.

Regina.

A! 3e! I felytt ster In my wombe vp *and* down; 1669 The Queen feels
the child quick
within her.
I am glad I have þe In presens.
O blyssyd womman, rote of ower savacyon,
þi god woll I worshep *with* dew reverens. 1672

Rex.

The King asks
Mary her name, Now, fayer womman, sey me þe sentens, 1673
I be-seche þe, whatt is þi name?

Mary.

ser, a-3ens þat I make no resystens,
Mary mavdleyñ with-owtyn blame. 1676

rex.

and thanks her, O! blyssyd mary, ryth well is me 1677
þat ewer I have abedyñ þis daye.
now thanke I þi god, and specyally 3e,
And so xall I do whyle I leve may. 1680

mary.

3e xall thankytt peter, my master, with-owt delay. 1681
He is þi frend, stedfast and cler;
(leaf 134) To allmythy god he halp me pray,
and he xall crestyn yow from þe fynddes power, 1684
In þe syth of god an hye.

rex.

now suerly 3e answer me to my pay;
I am ryth glad of þis tyddynges.
and gives her
possession of
all his goods, Butt, mary, In all my goodes I sese yow þis day, 1688
for to byñ at yower gydyng',
to do what she
likes with till
he comes home
from being bap-
tizd by St. Peter. And þem to rewlyn at yower plezeyng' 1690
Tyll þat I comme hom a-gayñ.
I wyll axke of yow neythyr lond nor rekynyng',
But I here delever yow power' pleyñ. 1693

regina.

Now, worshepfull lord, of a bone I yow pray, 1694
And it be plezeyng' to yower hye dygnite.

Rex.

Madam, yower dysyer' on-to me say.
what bone is þat 3e desyer' of me? 1697

regina.

Now, worshepful sovereign, In eche degre, 1698 The Queen begs that she may go with him.
 þat I may *with* yow goo,
 A crestyn womman made to be.
 gracyus lord, it may be soo. 1701

Rex.

A-las! þe wyttes of wommen, how þey byn wyllð! The King dissuades his wife [leaf 134, back] from going.
 And þer-of fallytt many a chanse.
 A! why desyer it? *and* yow ar *with* chylð. 1704

regina.

A! my sovereign, I am knett In care, 1705
 but 3e consedyr now þat I crave;
 for all þe lowys þat ever ware,
 be-hynd yow þat 3e me nat leve. 1708 She begs him not to leave her behind.

Rex.

wyff, syn þat 3e woll take þis wey of pryse, 1709 and he agrees to take her.
 þerto can I no more seyn;
 now, Iesu be ower gyd, þat is hye Iustyce,
 And þis blyssyð womman, mary mavgley n! 1712

Mary.

syth 3e ar consentyd to þat dede, 1713
 the blyssyng of god gyff to yow wyll I;
 He xall save yow from all dred,
 In *nomine patrys, et filij, et spiritus sancti. amen!* 1716

Ett tunc navis venit In placeam, et navta dicit.

[PART II. Scene 40.]

Part II. Scene 40.
 Marcyllé shore.

[Navta.]

Loke forth, grobbe, my knave, 1717
 & tell me *quat* tydynges þou have,
 & yf þou a-spye any lond. 1719

boy.

In-to þe shrowdes I woll me hye. The Shipman's boy Grobbe sees a Castle.
 be my fythe, a castell I aspye,
 & as I ondyrstonð. 1722

navta.

The ship arrives
at Marcyllé,
sett *þer-with*, yf^t we mownd), 1723
for I wott ittis a havyn^d townd)
þat stondyt vp-on^d a strand^d. 1725

Ett tuncce transitt rex ad navem, et dicit rex.

[leaf 135]

[**Rex.** The King of Marcyllé.]

and the King How, good man, of^t whens is þat shep? 1726
I pray 3e *ser*, tell þou me.

navta.

ser, as for þat, I take no kepe;
for *quat* cavse enquire 3e? 1729

rex.

wants to sail
off in her. for cavsys of^t nede, seyle wold^d we; 1730
ryth faynd we wold^d ower bynd.

navta.

The Shipman
suggests that
he's stolen some
man's wife,
and wants to
carry her away;
3ee, butt me thynkytt, so mote I the,
so hastely to passe, yower spendyng^t is thyn). 1733
I trow, be my lyfe, 1734
þou hast stollynd^d sum mannes wyffe;
þou woldyst lede hyr owt of^t lond^d. 1736
never^d-þe-les, so god^d me save,
lett se whatt I xall¹ have,
or elles I woll nat wend^d. 1739

rex.

but, for 10 marks,
he agrees to
take the King
and Queen to
the Holy Land.
Ten marke I wyll 3e gyff,
yf^t þou wylt set me vp at þe cleyff^t.
In þe holy lond^d. 1742

navta.

set of^t, boy, In-to þe floed^d! 1743

boy.

I xall, master, þe wynd^d is good^d;
Hens þat we wer^t. 1745

lamentando regina.

[¹ MS. xall xall.]

[PART II. Scene 41.]

Part II. Scene 41.
At sea. A rock
on an island. The
Holy Land.

[Regina.]

A! Lady! helpp In þis nede,
þat In þis floð we drench natt. 1746

O blyssyd lady! for-ȝete me nowth! 1748

A! mary, mary, flower of wommanned!

The Queen of
Marcylle calls
on Mary to help
her.

[leaf 185, back]

Rex.

a! My dere wyffe! no dred ȝe have, 1750

butt trost In mary mavdleyñ,

And she from perelles xall vs save;

to god for vs she woll prayyn. 1755

regina.

A! dere hosbond, thynk on me, 1754

& save yower sylfe as long as ȝe may;

for trewly itt wyll no other-wyse be;

full sòr my hart it makytt þis day. 1757

A! þe chyld þat be-twyx my sydes lay,

þe wyche was conseyyd on me be ryth!

Alas! þat wommannes help is away;

and hevvy departyng' is be-twyx vs In syth; 1761

for' now departe wee.

for de-fawte of' wommen here In my nede,

deth my body makyth to sprede. 1763

now, mary mavdleyñ, my sowle lede!

In manus tuas, domine! 1766

commits her
soul to God,
and dies.

Rex.

Alas, my wyff is ded!

alas! þis is a carefull chans!

so xall my chyld, I am a-dred,

& for defawth of' sustynouns.

good lord, þi grace gravnte to me! 1770

A chyld be-twen vs of' Incese,

an it is mother-les!

Help me, my sorow for to relese,

yf þi wyl it be! 1775

The King
laments his
wife's death,

and prays God
to keep his child
[leaf 186]
alive.

navta.

benedicite, benedicite ! 1776

The storm
increases.

quat wethyr may þis be ?
ower mast woll all a-sondyr. 1778

boy.

The men want
to throw the
Queen's corpse
overboard.

Master, I þer-to ley myn ere ; 1779

it is for þis dedþ body þat we bere ;
cast hyr owt, or elles we synke ond[yr.] 1781

make redy for to cast hyr owt.

Rex.

nay, for goddes sake, do natt so ! 1782

& 3e wyll hyr In-to þe se cast,

The King begs
them to put it
and his child on
a rock.

gyntyll seres, for my love do.
3endyr is a roch In þe west : 1785

as ley hyr þer-ond all a-bove,
and my chylð hyr by. 1787

navta.

as þer-to I a-sent well. 1788

& she were owt of þe wessell,

all we xuld stond þe more In hele,

I sey yow werely. 1791

Rex.

The corpse and
child are laid
there,

ly here, wyff, and chylð þe by. 1792

blyssyð mavdleyñ, be hyr rede !

with terys wepyng, and grett cavse why,

and the King
kisses them.

I kysse yow both In þis sted. 1795

now woll I pray to mary mylð

to be þer gyde her'. 1797

tunc remigat a montem, et navta dicit.

[leaf 136, back]

[Navta].

The ship reaches
the Holy Land.

pay now, ser, and goo to lond, 1798

for here is þe portt 3af I ondyrstonð,

ley down my pay In my hond,

& be-lyve go me fro. 1801

ex.

I gravnt þe, <i>ser</i> , so god me save.	1802	The King of Marcyllc pays the Shipman and his Boy, a mark each extra.
lo, here is all þi connownt,		
all-redy þou xall it have,		
and a marke more þan þi gravnt.	1805	
& þou page, for þi good obedyentt,	1806	
I gyff yow be-syde yower styntt,		
Eche of ^t yow a marke for yower wage.	1808	

nawta.

now he þat mað bothe day <i>and</i> nyth,	1809
He sped yow In yower ryth,	
well to go on yower passage!	1811

[PART II. Scene 42.]

Part II. Scene 42.
Jerusal^m.

peter.

now all creaturs vp-on mold,	1812	St. Peter says that all folk are bound to worship Jesus.
þat byn of ^t crystes creacyon,		
to worchep Iesu þey ar ^t be-hold,		
nor ^t never a-ʒens hym to make waryacyon.	1815	

rex [The King of Marcyllc.]

<i>ser</i> , feythfully I be-seche yow þis daye;	1816	The King of Marcyllc asks for Peter,
wher peter þe apostull is, wete wold I.		

pete.

ittis I, syr, <i>with</i> -owt delay;	
of ^t yower askyng ^t tell me qwy.	1819

rex.

<i>ser</i> , þe soth I xall yow seyn,	1820	
and tell yow myn Intentt <i>with</i> -In a whyle.		[leaf 137]
þer is a woman hyth mary mavdleyñ,		and says that Mary Magdalene has sent him to
þat hether hath laberyd me owt of ^t mercyll;—	1823	
on-to þe wyche woman I think no gyle,—		
and þis pylgramage cavsyd me to take.		
I woll tell yow more of ^t þe styllc,		
for to crestyn me from wo <i>and</i> wrake.	1827	be baptizd by Peter.

peter.

O, blyssyd be þe tyme þat 3e ar^t falle to grace, 1828
 & 3e wyll kepe yower be-leve after my techeyng,
 & alle-only for-sake þe fynd saternas,
 the commavndme[n]ttes of^t god to have In kepyng^t.

rex.

The King of
 Marcyll declares his belief
 in the Trinity,

for-soth, I be-leve In þe father, þat is of^t all wyldeyng,
 And In þe son, Iesu Cryst, 1833
 also In þe holy gost, his grace to vs spredeyng^t.

Christ's death
 and uprising,

I be-leve In crystes deth and his vprysyng^t. 1835

Petryr.

ser, þan) whatt axke 3e ? 1836

Rex.

and prays Peter
 to baptize him.

Holy father, bapty[n], for charyte,
 Me to save In eche degre
 from) þe fyndes bond^t. 1839

petryr.

In þe name of^t þe trenite, 1840
 Peter does so, with þis water I baptyse 3e,
 þat þou mayst strong^t be,
 A-3en) þe fynd^t to stond^t. 1843

Tunc aspargit illum cum aqua.

[leaf 137, back]

rex.

A! holy fathy, how my hart wyll be sor, 1844
 of^t cummav[n]ddementt and 3e declare nat þe sentens.

petryr.

syr, dayly 3e xall labor¹ more and more,
 tyll þat 3e have very experyens; 1847
 with me xall 3e wall² to have more eloquens, 1848
 & goo vesyte þe stacyons by and by;
 and bids the King visit the
 King visit the Stations and go
 to Nazareth and Bethlehem.
 to nazareth and bedlem) goo with delygens,
 & be yower own) In-speccyon) yower feyth to edyfy. 1851

[¹ MS. labor.] [² P dwell: wall is to well, flow.]

Rex.

now, holy father, derevorthy *and* dere, 1852 The King of
 myn^d Intent^t now know 3e, Marcyll^e says
 ittis gon^d full to 3ere,
 þat I cam to yow ower^t þe se, 1855
 crystes servont *and* yower to be, 1856
 & þe lave¹ of^t hym^d ever to fulfill. [1 lawe]
 now woll I hom^d In-to my contre. he will go home.
 yower pver^t blyssynd, gravnt vs tylle,
 þat, feythfully I crave. 1860

petrus.

now In þe name of^t Iesu, Peter gives him
 Cum patre et *sancto* speritu, his blessing.
 He kepe þe *and* save! 1863

et tunc rex transit ad navem, et dicit rex.

[PART II. Scene 43.]

Part II. Scene 43.
 The Holy Land
 Shore

[Rex.]

Hold^t ner, shepman, hold, hold^t! 1864 The King of
 Marcyll^e sees liis

boy.

ser, 3endyr is on^d cally^d after cold^t.

navta.

A, ser! I ken yow of^t old^t. old Shipman,
 be my trowth, 3e be welcum to me. 1867

Rex.

[leaf 138]

now, gentyll marraner^t, I þe pray, 1868 and asks him to
 what-so-ewer þat I pay, take him back
 In all þe hast þat 3e may, to Marcyll^e.
 Help me ower þe se. 1871

navta.

In good soth we byn^d a-tenddawnt^t; 1872 The Shipman
 gladly 3e xall have yower gravnt^t. gladly agrees,
 with-owtyn^d ony connownt^t.
 comme In, In goddes name! 1875

and tells Grobbe to haul up the sail. grobbe, boy! þe wynd is nør west!
fast a-bowth þe seyle cast!
rere vp þe seyll In all þe hast,
as well as þou can). 1876
1879
et tunc navis venit ad-circa placeam: rex dicit.

Part II. Scene 44.
At sea The
Rock. Marcyll
strand.

[PART II. Scene 44.]

[Rex.]

They see the Rock master of þe shyp, cast forth yower yee! 1880
me thynkyt þe rokke I gyn) to a-spye.
gentyll master, 3ether vs gye;
I xall qwyt yower mede. 1883

navta.

I feyth it is þe same ston) 1884
þat yower wyff lyeth vp-on);
where they laid the Queen's corpse, with her child. ye xall be þer even) a-non,
werely Indede. 1887

[leaf 138, back]

Rex.

The King sees his babe all sound, O þou myty lord) of heven) region), 1888
3endyr is my babe of myn) own) nature,
preservy) and kept from) all corrupcyon!
blyssyd be þat lord þat þe dothe socur), 1891

and his wife too. And my wyff lyeth her' fayer and puer!
fayer' and cler' is hur color to se!
a! good lord, yower grace with vs Indure, 1894
My wyvys lyfe for to illumyn). 1895
A, blyssyd be þat puer vergyn),

She awakes from her trance, from) grevos slepe she gynnyt revyve!
A! þe sonne of' grace on) vs doth shynne!
now blyssyd be god, I se my wyff a-lyve! 1899

regina.

and blesses Mary Magdalene for saving her, O vergo salutata, for ower savacyon)! 1900
O pulcra et casta, cum of' nobyll alyavn)s!
O almyty maydyn), ower sowlys confortacyon)!
O demvr mavdlyn), my bodyys sustyñavn)s! 1903

- þou hast wr[a]ppyd vs In wele from all waryawns, 1904 and for taking
& leð me *with* my lord I[n]-to þe holy lond. her with her
I am baptysyd, as ye ar, be maryvs gyddavns, the Holy Land,
of sent peterys holy hand. 1907 letting her be
Peter,
I sve þe blyssyd crosse þat cryst shed on his precyvs see Christ's
blod; 1908 Cross and
Sepulchre,
His blyssyd sepulcur also se I;
whe[r]for, good hosbond, be mery In mode,
for I have gon þe stacyounes by *and* by. 1911 and go the
Stacions.

Rex.

- I thanke it, Iesu, *with* hart on hye; 1912 The King
now have I my wyf *and* my chyld both. thanks Jesus,
I thankytt, mavdleynd *and* ower lady, and Mary
& ever shall do *with*-owtyn othe. 1915 Magdalene.
- et tunc remigant a monte, et navta dicit.**

[Navta.]

- Now ar 3e past all perelle; 1916 [leaf 139]
Her is þe lond of mercylle!
now goo a lond, ser, whan 3e wyll, The King and
Queen reach
Marcylle,
I pr[a]ye yow for my sake. 1919

rex.

- godamercy, Ientyll marraner! 1920 pay the Ship-
Her is x ti of nobylles cler, man £10, and go
ashore.
And euer þi frynd both ferre *and* ner;
cryst save þe from wo *and* wrake! 1923
**Here goth the shep owjt ofe the place, and mavd-
[leynd] seyth.**

[PART II. Scene 45.]**Part II. Scene 45.**

- [Mary Maudleyn.]**
o, dere fryndes! be In hart stabyll, 1924 Mary Magdalene
& [thynk] how dere, cryst hathe yow bowth! exhorts the folk
to be steadfast,
A-3ens god be nothyng vereabyll;
thynk how he mad all thyng of nowth. 1927
thow yow In poverte sumtyme be browth,
[y]itte be In charyte both nyth *and* day, and bear their
troubles
patiently,

- for Poverty is
God's house. for þey byn blyssyd þat so byn sowth,
for pauptas est domum Dei; 1931
- Blessed are the
meek, god blyssyt alle þo þat byn meke *and* good, & he blyssyd all þo þat wepe for synne.
- and the feeders
of the hungry. þey be blyssyd þat þe hungor *and* þe thorsty gyff fode,
þey be blyssyd þat byn mercyfull a-3en wrecched men, 1936
- They who de-
stroy sin are the
Children of Life. þey byn blyssyd þat byn dystroccyon of synne, 1936
- leaf 139, back] thes byn callyd þe chyldyren of lyfe,
On-to þe wyche blysse bryng' both yow *and* me,
that for vs dydd on þe rode tre. **amen.** 1939
- The King and
Queen kneel
down before **Here xall þe kyng *and* þe quene knele doun : rex
dicit.**

[The King of Marcyll.]

- Mary Magdalene
and hail her as
their help Heyll be þou, mary ! ower lord is *with* the ! 1940
the helth of ower sowlles *and* repast contemplatiff !
Heyll, tabyrnakyll of þe blyssyd trenite !
Heyll, covnfortabyll sokor' for man *and* wyff ! 1943

Regina.

- and the savor of
the Queen and
her boy. Heyll þou chosyn *and* chast of wommen alon ! 1944
it passyt my wett to tell þi nobyllnesse !
þou relevyst me *and* my chylð on þe rokke of ston,
& also savyd vs be þi hye holynesse. 1947

Mary.

- Mary welcomes
them, welcum hom, prynse *and* prynsses bothe ! 1948
welcum hom, yong prynsse of ðew *and* ryth !
welcum hom to your own erylage *with-owt* othe,
and to alle yower pepyll present In syth ! 1951
- and says they
have become
God's own
knights. now ar 3e be-cum godes own knyght, 1952
for sowle helth salve ded 3e seche,
In hom þe holy gost hath take resedens,
& drevyn a-syde all þe deseptyon of wreche ; 1955
& now have 3e a knowle[ge] of þe sentens,
How 3e xall com on-to grace.
- She gives the
King back his
goods. but now In yower godes a-3en I do yow sese ;
[leaf 140] I trost I have governyd þem to yower hertes ese ; 1959

now woll I labor forth, god^t to plese, 1960 Mary Magdalene
more gostly strenkth me to purchase.

rex.

O, blyssyd^t mary, to comprehend, 1962 is askt by the
Ower swete sokor, on^d vs have pete! King and Queen

regina.

To departe from^d vs why shold^t 3e pretende? not to leave
O blyssyd lady, putt vs nat to þat poverte! 1965 them.

Mary.

Of^t yow *and* yowers I wyll have rememberavⁿs, 1966
& dayly [y]ower bede woman for to be, She promises to
þat alle wyckydnesse from^d yow may have deleverans, pray for them;
In quiet *and* rest^t þat leve may 3e. 1969

rex.

now tnanne, yower puer^t blyssyng^t gravnt vs tulle!

mari.

The blyssyn^d of^t god^t mott yow fulfyll! 1971 she blesses
ille vos benedicatt, qui sene¹ fine vivit^t et regnat! them,

Her goth mary In-to þe wyldyrnesse, and þus and then goes
seyyng Rex. into the Wilder-
ness.

Rex.

A! we may syyn^d *and* wepyⁿd also, 1973 The King and
þat we have for-gon^d þis lady fre; Queen of
it brynggytt my hart In care *and* woo, Marcyll weep
þe whеч ower gydde *and* governor shold^t a be. 1976 at Mary's going.

Regina.

þat doth perswade all my ble, 1977
þat swete sypresse þat she wold^t so;
In me restytt neyther game nor gle,
that she wold^t from^d owere presens goo. 1980 [leaf 140, back]

Rex.

now of^t hyr goyng^t I am^d nothyng^t glad^t, 1981 The King
But my londdes to gyddyn I mvst a-plye: resolves to guide
his folk.

[¹ for sine.]

Lyke as *sancte peter* me badde,
 The King of Marcyll will build churches, & who-so a-zens ower feyth woll repleye, 1984
 punish heretics, I woll ponysch [s]wych personnes *with* perplyxcyon;
 Mahond^e and his lawys I defye. 1987
 and give himself wholly to Iesus. & holle on-to Iesu I me be-take. 1989

*Part II. Scene 46.
 The Wilderness.*

[*Part II. Scene 46.*]

Mari In herimo.

In þis deserte abydynⁿ wyll wee; 1990
 My sowle from synne for to save,
 Mary Magdalene resolves to live in humility, and charity, and abstinence, I wyll ever abyte me *with* humelyte,
 & put me In pacyens, my lord^e for to love; 1993
 In charyte my werkes I woll grave,
 And^e In abstynens all dayys of my lyfe.
 Thus my concyefis of me doth crave; 1996
 than why shold^e I *with* my consyens st[r]yffe? 1997
 & ferdar-more I wyll levenⁿ In charyte,
 at þe reverens of ower blyssyd^e lady,
 In goodnesse to be lyberall, my sowle to edyfy; 2000
 of wordly fodes I wyll leve all refectyon);
 feeding only on food from heaven. Be þe fode þat commyt from hevenⁿ on hye,
 (leaf 141) thatt god wyll me send^e, be contemplatyff. 2003

*Part II. Scene 47.
 Heaven.*

[*Part II. Scene 47.*¹]

Iesus.

O! þe swettnesse of prayers sent on-to me, 2004
 fro my wel-belovyd^e frynd *with*-owt waryovnis!
with gostly fode relevyd xall she be.
 angelles! In-to þe clowdes ye do hyr havnis; 2007
 þer fede *with* manna to hyr systynovns;
with loy of angylles þis lett hur receyve;
 Byd hur In loye *with* all hur afyawnis, 2010
 for fynddes frawd xall hur non deseyve. 2011

¹ The upper stage of the Pageant-Waggon. No doubt a curtain was drawn before Mary on the lower stage.

j^{us} angelus.

- O þou redulent rose þat of a *vergy*n sprong!¹ The Angels
 O þou *precyus* palme of^t wytory! praise Mary
 O þou osanna, angelles song! 2014 Magdalene,
 O *precyus* gemme born of^t ower lady! and say they'll
 lord, þi *commav*[n]ddement we obbey lowly. obey Christ's
 to þi *servant* þat þou hast gravntyd blysse, 2017 heest.
 we angelles all obeyyn devowtly; we woll desend^t to þen wyldernesse. 2019

[PART II. Scene 48.]

Part II. Scene 48.
 The Wilderness;
 then the Clouds.

Here xall to angylles desend In-to wyldyrnesse;
 and other to xall bryng an oble, opynly aperyng
 a-loft In þe clowddes; þe to be-nethyn xall bryng
 mari, and she xall receyve þe bred, and þan go
 a-ȝen In-to wyldyrnesse.

ij^{us} angelus.

- Mari, god gretyt þe *with* heavenly Influens, 2020 An angel tells
 He hath sent þe grace *with* heavenly synys; Mary that
 þou xall byn^d onoryd *with* Ioye and reverens, In-hansyd In heven^d above *wergynnes*. 2023 [leaf 142, back]
 þou hast byggyd^t þe here among' spynys, 2024
 god woll send^t þe fode be revelacyon); þou xall be receyvyd^t In-to þe clowddes, 2027 she shall be
 gostly fode to reseyyve to þi savacyon). taken up into
 the clouds and
 fed there.

Mari.

- fiat voluntas tua In heven^d and erth! 2028
 now am^d I full of^t Ioye and blysse;
 lavd and preyse to þat blyssyd byrth!
 I am^d redy, as his blyssyd^t wyll isse. 2031
 Her xall she be halsyd *with* angelles *with* reverent song. The angels draw
 her up into the
 clouds,
 Asumpta est maria in nubibus; celi gavdent,
 Angeli laudantes felium Dei; et dicit mari:
 O þou lord of^t lorddes, of^t hye domenacyon!¹ 2032 and she praises
 and thanks
 Jesus.
 In hewen^d and erth worsheppyd be þi name.

[¹ MS. sporing.]

How þou devydyst me from hovngur' and wexacyon,
 O gloryus lord, In þe is no fravddes nor no defame!
 but I xuld serve my lord, I wer' to blame, 2036
 wych fullfyllt me with so gret felicete,
 with melody of' angylles shewit me gle and game,
 & have fed me with fode of' most delycyte. 2039

Part II. Scene 49.
 The Wilderness.

[PART II. Scene 49.]

**Her xall speke an holy prest in þe same wyldyr-
 nesse þus seyng þe prest.**

[The holy Prest.]

A Priest begs
 Jesus, by his
 7 names, 2040
 O lord of' lorddes! what may þis be?
 so gret mesteryys shewyd' from' heven),
 with grett myrth and melody,
 [leaf 145] with angylles brygth as þe lewyn). 2043
 to let him see
 Mary Mag-
 dalene. Lord Iesu, for þi namys sewynne,
 as gravnt¹ me grace þat person) to se. 2045
**Her he xal go in þe wyldyrnesse and spye mari
 in hyr devocyon, þus seyng þe prest.**
 He goes near,
 sees her, greets
 her, 2046
 Heyl, creature, crystes deleccen)!
 Heyl, swetter þan sugur or cypresse!
 Mary is þi name be angylles relacyon),
 grett art þou with god for þi perfythnesse. 2049
 þe Ioye of' Ierusallem shewyd þe expresse,
 þe wych I never save þis xxx wynter and more;
 wherfor I know well þou art of' gret perfy[t]nesse,
 and asks her
 about her Lord. I woll pray yow hartely to she[w] me of' yower lord.

mari.

Mary says she's
 livd 30 years in
 her cell, 2054
 Be þe grace of' my lord iesus,
 þis xxx wynter þis hath byn) my selle,²
 & thryys on þe day enhansyd' þus,
 has been raised
 up to heaven
 thrice a day, with more Ioy þan) ony tong can telle. 2057
 never creature cam) þer I dwelle,

[¹ MS. grvant.]

² This beats Shakspeare's growing babies into the marriageable Marina and Perdita in the course of *Pericles* and *Cymbeline*.

- tyme nor tyde, day nor nyth,
 þat I can) *with* spece telle,
 But a-lonly *with* goddes angylles brygth. 2061 and held con-
 But þou art wolcum on) to my syth 2062 verse with none
 yf þou be of good *conversacyon*;
 as I think In my delyth,
 Thow sholddyst be a man of devocyon). 2065 (leaf 143, back)
- prest.**
- In crystys lav, I am) sacryed) a pryst, 2066 The Priest says
 mynstryyde be angelus at my masse. that he conse-
 I sakor þe body of) ower lord Iesu cryst, crates Christ's
 & be þat holy manna I leve In sowthfastnesse. 2069 and lives on it.
- Mari.**
- now I rejoyse of) yower goodnesse, 2070
 But tyme is comme þat I xall asende.
- pryst.**
- I recummed) me *with* all vmyblynesse, He goes back to
 On) to my sell I woll pretend). 2073 his Cell.
- Her xall þe prest go to his selle, þus seyng
 Iesus.**
- [PART II. Scene 50.] Part II. Scene 50.
 Heaven.
- Iesus.**
- now xall mary have possession), 2074 Jesus says that
 be ryth enirytawns a crown) to bere; Mary shall dwell
 she xall be fett to everlastyng) savacyon, in joy.
 In Ioye to dwell *with-owtyn*) fere. 2077
 now, angelus, lythly þat 3e wer' ther! 2078 He bids the
 On) to þe prystes sell a-pere þis tyde; Priest to go and
 my body In forme of) bred þat he bere, housel her.
 Hur for to hossell, byd hym) provyde. 2081
- j^{us} angelus.**
- o blyssyde lord! we be redy, 2082
 yower massage to do *with-owtyn*) treson).
- ij^{us} angellus.**
- to hyr I wyll goo) and make reportur,
 how she xall com) to yower habytacyon. 2085

Part II. Scene 51.
The Wilderness;
the Priest's Cell.

[PART II. Scene 51.]

Here xall ij angylles go to mary and to þe prest,
þus seyyng þe angelles to þe prest.

[angels.]

The angels bid the Priest take the Last Sacrament to Mary. [leaf 144] ser pryst, god cummav[n]dytt from heven region, 2086
3e xall go hosyll his servont expresse,
And we with yow xall take mynstracyon,
They'll bear lights before it. to bere lyth be-fore his body of' worthynesse. 2089

pryst.

angylles, with all vmbyllnesse, 2090
In a westment I wyll me aray,
to mynystyr my lord of' gret hynesse,
straytt þer-to I take þe way. . 2093

Part II. Scene 52.
The Wilderness:
Mary's Cell.
Then, Heaven.

[PART II. Scene 52.]

ij^{us} angelus In herimo.

Mary, be glad, and In hart strong, 2094
to reseyyve þe palme of' grett wytory;
An Angel tells Mary of her coming death. þis day 3e xall be reseyyvd with angelles song';
yower sowle xall departe from yower body. 2097

mari.

A! good lord, I thank þe with-owt weryawñs, 2098
þis day I am grovndyd all In goodnesse,
with hart and body conclvdyd In substawñs;
I thanke þe lord with speryt of' perfythnesse. 2101

Another appears with the Priest,

Hic aparuit angelus et presbiter cum corpus dolicum.

[Presbiter.]

þou blyssyd woman, invre In mekenesse, 2102
and the Bread of Life for Mary. I have browth þe þe bred of' lyf to þi syth,
to make þe suer' from all dystresse,
þi sowle to bryng' to euerlastyng' lyth. 2105

Mari.

O þou mythy lord of' hye mageste, 2106
She takes it, þis celestyall bred for to determyn,
thy tyme to reseyyve it In me.

[leaf 144, back]

Her she reseyyvt it.

- my sowle þerwith to illumyn), 2109
 I thank þe lord of^t ardent love. 2110 and thanks God.
 now I know well I xall nat opprese.
 Lord, lett me se þi Ioyys above!
 I recumdmed my sowle on-to þi blysse. 2113 She commends
 her soul to Him,
 Lord, opyn þi blyssyd gates! 2114 prays Him to
 open heaven to
 thys erth at thys tyme ferven[t]ly I kysse. her :
 In manus tuas, Domine—
 Lord, with þi grace me wysse!— 2117
 Commendo spiritum meum! redemisti me, He has redeemd
 Domine Deus veritatis! 2119 her.
- j^u angel^{us}.
- now reseyye we þis sowle, as reson) is, 2120 The 2 Angels
 In heven) to dwelle vs a-mong^t.
- ij^u angel^{us}.
- with-owtyn) end) to be in blysse, and the folk in
 now lett vs syng^t a mery song^t. 2123 heaven sing a
 glad song over
 Mary's bliss.
- gavdent In celis.¹
- pryst.
- O! good god! grett is þi grace; 2124 The Priest
 rejoices over
 Mary's end,
 O Iesu! Iesu! blessyd be þi name;
 A! mary! mary! mych is þi solas,
 In heven) blysse with gle and name; 2127
 þi body wyl I cure from) alle maner blame, 2128
 & I wyll passe to þe bosshop of^t þe sete,
 thys body of^t mary to berye be name, and says he'll
 get the Bishop
 to bury her body
 reverently.
 with alle reverens and solemnyte. 2131
 sufferens of^t þis processe, thus enddyt þe sentens 2132 [leaf 145]
 Our Play is
 done.
 that we have playyd In yower syth. May God bring
 you all to bliss!
 Alle-mythty god, most of^t magnifyceñs,
 mote bryng^t yow to his blysse so brygth,
 In presens of^t þat kyng^t!— 2136
 now, frendes, thus endyt thys mater^t,— 2137

¹ ? Draw the curtain from the upper stage of the Pageant-Wagon, and all join in the Finale with the two (or three) Angels and Priest below. Or, ought a last Scene to begin with l. 2120?

	to blysse bryng' þo þat byn here !	
Let's sing the 'Te Deum.'	now, clerkys <i>with</i> woycys cler, Te Deum laudamus lett vs syng'.	2140
<i>The Play ends.</i>	Explicit oreginale de sancta Maria magdalena.	
<u>Epilogue.</u>	yff Ony thyng' Amysse be, blame connyng', and nat me : I desyer þe redars to be my frynd, yff þer be ony amyse, þat to amend.	2141 2144

A MORALITY OF WISDOM,
WHO IS CHRIST.

*(Imperfect; by a fresh and later hand, introducing the Holborn
Quest, and having no East-Midland xal, &c.)*

How Lucifer tempts the Mind, Will, and Understanding
of Man to sin.

In 8-line stanzas: Scene I, *abab-bcbc*; Scenes II, III, and IV (what's
left of it), *aaab-aaab*. Some stanzas are ryme-linkt with their
followers, as *abab-bcbc—cdcd-dede*.

[THE NAMES OF THE PLAYERS.]

[Wysdam of Christ, p. 139.

Anima, or the Soul, p. 140.

Anima's Five Wyttes, as Five
Vergynes, p. 145.

The 3 Powers of every Christian
Soul:—

Mynde, p. 145, 181, 189.

Wylle, p. 145, 181, 190.

Vnderstondyng, p. 145, 181,
189.

Lucyfer, p. 179.

A shrewed Boy, p. 189.

Mind's 6 Retainers: Indignacion,
Sturdynesse, Malyce, Hasty-
nesse, Wreche, Discorde, p. 197.

Understanding's 6 Jurors: Wrong,
Sleight, Doblensse, Falsehed,
Ravyne, Disceyte, p. 199.

Will's 6 Women: 3 disguis'd as
Gallants, and 3 as Matrons,
p. 200.]

[*The rest, wanting.*]

[A MORALITY OF WISDOM,
WHO IS CHRIST.]

[Scene 1.]

M[yles] B[lomefylde].

[leaf 158]

ffyrst entreth¹ Wysdam in a ryche purpyll cloth of gold, with a mantyll of the same ermyned within, havng a-bought his nek a ryall hood furred with ermyrn. vpon his hed a cheveler with browes, a berd of gold of Sypres curled. A ryche Imperiall crowne ther-vpon, set with riche Stonys and perlys. In his left hand a ball of gold with a crosse þer-vpon, And in his right hond A regall Sceptre, þus seyng.

Scene 1.

[Wysdam.]

Enter WISDOM.

If ye wyll wete the propyrte,
And the resoun of my name Imp[er]iall,
I am clepyd of hem that in erthe be,
euerlastyng wysdom to my nobley egaill,
Wiche name accordith best in especiaill,
and most to me is conuenyent.

1

My name is
Everlasting
Wisdom.

4

AH-though eche person of the trinite be wysdam
eternaill,

Tho' it exists in
each person of
the Trinity,

and aill thre on / euerlastyng wysdam to-gedyr present,
Neuertheles, for-Asmoche as wysdom is propyrly
Applied to the son be reson,

9

And also it fallith to hym specially
be-cause of his highest generacion;
therfor the belouyd son hath this signyficacion,
Customably Wysdam / now godd, now man,

yet it's specially
applied to the
Son, who is
both God and
Man.

12

13

¹ The crost ð and H, and tagd ð, f, n, are not markt in this clarendon type.

Spowse of^t the chirche and verray patron,
 Wyfe of^t eche chose sowle : thus wysdam be-gan). 16

Here entreth¹ *Anima* as a mayde in a whight
 cloth of gold, gy[n]tely purfyled with menyver,
 a mantyll of blak, ther-vpon a cheueler lyke to
 wysdam, with a riche chapetelet lasyd be-hynde,
 hangyng down with .ij. knottes of gold and syde
 tasselys, knelyng down to wysdam, þus seyng.

The Soul kneels
 to Wisdom,

[*Anima.*]

Hanc amaui *et* exquisiui, 17
 fro my yougthe this haue I sought,

and says she's
 desird him for
 her Lover,

To haue to my spouse most specially ;
 for a loue of^t your shappe am I wrought, 20

[leaf 158, back]

A-bove aH hele and bewte that euer was sought.

and lovd him as
 her Light.

I haue louyð wysdam as for my light,
 for aH goodnesse with hym he brought,
 In Wysdam I was made aH bewte bright ; 24
 Of^t your name the high felicite, 25
 no creature knowith full expositiõ).

Wysdam.

Wisdom says he
 is brighter than
 the sun and
 stars,

Sapientia specialior est sole ;
 I am founden light with-out co[m]parison), 28
 Of^t sterrys a-bove aH the disposicion,
 for-sothe of^t light the very brightnesse,
 Merour^t of the devyne domynacion,

and is the image
 of God,

And the Image of^t his goodnesse. 32
 Wysdam is better than aH wordly precio[s]nesse ; 33
 And aH that may desyreð be

length of years
 is on his right
 side ;
 and on his left,
 riches and joy.

Is not in comparison to my lykenesse ;
 the lengthe of^t the yeres in my right syde be, 36
 And in my lefte syde · richesse, ioye, and prosperite.
 lo ! this is the worthynesse of^t my name.

Anima.

A ! Souereyn Wysdam ! if^t your benygynte
 wolð Speke of^t love, that were a game. 40

¹ The crost ñ and H, and tagd ð, k, n, are not markt
 in this clarendon type.

Wysdam.

- Of my love to Speke it is myrable : 41 Wisdom speaks
 be-holde now, Sovle, *with ioyfull mynde*,
 how louely I am, how amyable,
 to be halsyde *and* kyssede of mynkynde. 44
 To all clene Sovles I am full hende,
 And euer present wher' that thei be. He is gracious to
 I love the loueres *with-outyn* ende, all pure souls.
 that thei' loue have stedfast in me. 48
 the prerogatyve of my love is so grett, 49 The least drop of
 that who tast therof the lest droppe, sur his love makes
 all lustes *and* lykenges wordely shaft lete ; folk quit sin.
 thei shaft seme tyll hym filthe and ordur'. 52
 thei that of the hevy burthen of Synne hath cure, [leaf 159]
 My love dischargeth and purifieth clene ;
 It strengtheth the mende, the sovele maketh pure,
 and yevyth wysdam to hem that perfight bene. 56
 who taketh me to spowse, may verily wene,— 57 They who wed
 if a-bove all thyng he¹ loue me specially,— him shall have
 that rest and tranquyllite he shaft sene, perpetual joy.
 and dey in Sekyrnesse of ioye perpetuall. [1 MS. ye]
- 60
 The hey loue of my worthynesse of my love,
 Angeh nor man can teth playnly ;
 it may be felt in experience from a-bove,
 but not spoke ne told as it is verily, 64
 the godly love, no creature can specyfie.
 What wrech is, that louyth not this love,
 that louyth his louers euer so tenderlye,
 that his Sighit from them neuer kan remove. 68
 What wretch
 exists that
 doesn't love this
 enduring Love?

Anima.

- O Worthy Spouse, and Souereyne fayr ! 69
 O swete amyke, our Ioye, our blisse !
 to your love who doth repeyer,
 All felicity in that creatur' is ; 72
 What may I yeve you a-geyn for this,
 O creatour, louer of your creatur' ?
 What return can
 man make for
 this love ?

though be our freelte we do a-mys,
 Your gret mercy euer sparith reddur, 76
 a! Souereyn Wysdam! *sanctus sanctorum!* 77
 What I may I yeve to your most plesaunce?

Wysdam.

Wisdom asks
 for Soul's heart
 and obedience,
 ffili! prebe michi cor tuum!
 I aske not ellys of^t a^{ll} this Substaunce, 80
 thi clene hert, thi meke obeisaunce;
 yeve me that, and I am content.

Anima.

A! Soueryen Ioy, myn hertes affiaunce!
 The fervour of my love to you I represente; 84
 [leaf 159, back] that mekith my herte, your loue so feruent: 85
 Teche me the Scolys of your devenyete.

Wysdam.

desire not to sauour in cunnynge^s to excellent,
 conformity of
 her will to his,
 But drede *and conforme* your wi^{ll} to me, 88
 ffor it is the heleful^l discypl^{yn}e that in wysdam may be:
 The drede of god^d, that is begynnyngⁱ;
 the Wedys of Synne it makith to flee,
 And swete vertuose herbis in the Soule spryng. 92

Anima.

She can know
 him
 O endeles wysdam! how may I haue knowyng 93
 of thi godhed^e in-comprehensible?

Wysdam.

by knowing
 herself.
 by knowyng of your-Self^t, ye may haue felyng,
 What god^d is in your Soule Sensyble; 96
 the more knowyng of your-Self^t passible,
 the more verily ye sha^{ll} god^d knowe.

Anima.

The Soul (of
 Man)
 O Souereyn Auctour most credible!
 your lesson I attende as I owe, 100
 I that represent her^t / the soule of man). 101
 asks what a
 soul is.
 What is a soule, wy^{ll} ye declare?

Wysdam).

It is the ymage of ^t god ^d that aH by-gan),		Man's Soul is
And not only ymage, but his lykenesse ye Are.	104	the Image of
of ^t AH creatures the fayrest ye ware,	105	God,
In-to the tyme of ^t Adamys offence.		

Anima.

lord, syth we, thi soules, that nought were thare,		and inherits
Why of ^t the fyrst man) bey we the violence ?	108	Adam's
		punishment

Wysdam.

ffor euery creatur ^t that hath ben or shaft	109	because it's of
Was in nature of ^t the first man, Adam.		Adam's nature,
of ^t hym takyng the fylthe of ^t synne orygynaH,		
for of ^t hym aH creatures cam.	112	
than) be hym, of ^t reason) ye haue blame,		a brand of hell,
and be made the brondes of ^t helle.		[leaf 160]
when ye be bore first of ^t your ^t dame ;		
ye may in no wyse in hevyn) dwelle,	116	
for ye be disfygured ^t be hys synne,	117	
and dampnyd ^t to derkenesse from goddes sight.		and damnd to
		darkness.

Anima.

How doth ^t grace than) A-geyn) be-gynne ?		It's re-formd
What reformyth ^t the sovl to his first light ?	120	by Wisdom,

Wysdam.

Wysdam, that was god ^d and man right,	121	who made full
Made a fuH Seth to the fader of ^t hevyn),		satisfaction to
by the dredfuH detH to hym was dight,		God.
of ^t wiche detH spronge the sacramentes sevyng);	124	From his death
Wiche sacramentes, aH synne wasshe a-wey.	125	sprang the 7
ffyrst, baptem clensyth ^t synne orygynaH,		Sacraments.
And reformeth ^t the soule in feith verry		1. Baptism,
to the glorious lykenesse of ^t god ^d eternaH,	128	which cleanses
And makith ^t it as fayer and as celestiaH		the soul.
As it neuer diffowled ^t had ^t be,		

And is cristes owne speciall,
His restyng place, his plesaunt see. 132

Anima.

In a Soul
are 2 parts; In A soule, what thynges be, 133
By wiche he hath his very knowyng ?

Wysdam.

1. Sensuality or
fleshy feeling,
which the 5
Wits serve. tweyn parties : the on is the sensualite,
wiche is clepyd the flesshly felyng ; 136

The .v. outward wittys to hym be seruyng ;
Whan thei be not rulyd ordynatly,
the sensualite than with-out lesyng
is made the ymage of synne, then of his foly. 140

2. Reason,
the image of
God,

by which God
knows who
serve him ;

That other parte, that is clepyd reson,
And that is the ymage of godd proprely,
ffor by that the soule of godd hath cognycion,
and be that hym seruyth and louyth duly ; 144

[leaf 160, back]
and man knows
what things to
use.

Be the nether parte of reason he knoweth discretly,
Añ erthely thynges how thei shalbe vsyd,
What Suffysith to his myghtys bodyly,
And what nedith not to be refusyd. 148

These 2 parts
of the Soul
typify black and
white dress.

These tweyne do signifye 149

Every soul is
Black from sin,

Your disgysyng And your Araye,
Blak and Whyte, fowle and fayr verylye ;
euery soule here / this is no naye ; 152

and White by
reason ;

blak, by steryng of synne that comyth al day,
Wiche felyng comyth of sensualite ;
And White, be knowyng of reson verray,
of the blissed infinite deite. 156

and is both foul
and fair.

Thus a soule is both fflowe and fayr ; 157
fflowe as a best, be felyng of synne,
ffayr as aungett of hevyn the hayr,
by knowyng of godd, by hys reson withinne. 160

Anima.

Than may I sey thus, and begynne, 161
with .v. prudent virgyne of my Reme,

tho be the .v. wyttys of my soule *with-inne*,
 'Nigra sum, *et formosa filia Ierusalem.*' 164

Here entreth v. virgynes in white kertelys and mantelys, with chevelers and chapelyttes, and Syng 'Nigra sum, *sed formosa filia ierusalem, sicut tabernacula cedar, et sicut pelles salomonis.*' Five Virgins in white, enter.

Anima.

The doughters of Ierusalem me not lak', 165 The Soul says she's dark outside, but beautiful within.
 for this dyrke shadowe I bere of humanyte,
 That as the tabernacle of Cedar, *with-out*, it is blak',
 and *with-Inne*, as the skynne of Salomon full of bewte,
 'Quod fusca sum, nolite considerare me, 169
quia decolorauit me sol Iouis.'

Wysdam.

Thus all the soules that in this lyve be, Wisdom exhorts the Five Wits
 stondyng in grace be lyke to this. 172
 A, *quinque prudentes!* your wittes fyve, 173
 Kepe you clene, and ye shall neuer deface,
 ye goddes ymage [n]euer shall ryve, to keep pure.
 ffor the clene soule is goddes restyng place; 176 [leaf 161]
 Thre myghtes, euery cristen soule hase, Every Soul has 3 Powers:
 Whiche beth applyeth to the trynyte.

Mynde.

All thre here lo / by-fore your face.
 Mynde. I. Mind,

Wylle.

Wylle. II. Will, and

Vnderstondyng.

and vnderstondyng, we thre. 180 III. Understanding.

Wysdam.

ye thre declare thanne this, 181
 your signyficacion and your propyrte.

Mende.

I am mende, that in the soule is, I. Mind is the image of God.
 the very figure of the deite. 184

When Mind thinks of God's gifts to her,	Whan) in my-selve I haue mynde, <i>and se</i> the benefetes of god) And his worthynesse, how hole I was made, how fayr, how fre, how glorious, <i>and</i> how genty) to his lyknesse, 188 this insight bryngeth to my mynde What grates I ough) to god) a-geyn), [? graces] that thus hath ordeyned) <i>with-outen)</i> ende Me in his blisse euer for to reigne; 192
her insufficiency	thanne myn insufficiens is to me peyn) that I haue not wher)-of) to yelde my dette, thynkyng my-self) creatur) most veyne;
makes her knit her browe for sorrow.	than) for sorowe my bren) I knette, 196 Whan) in my mynde I bryng to-gedyr 197 the yeeres and dayes of) my Synfulnesse, the vnstabylnesse of) my mynde hedyr <i>and</i> thedyr,
Her falls and frailties have been so horrible,	Myn) horrible fallynges and freelnesse, 200 my-self) right nought than I confesse, for be my-self) I may not ryse <i>with-out</i> specia) grace of) goddes goodnesse. thus mynde makyth me my-self) to dispise; 204
[leaf 161, back] that in God only can she find comfort.	I seke, and fynde no-where comfort, 205 but only in god) my creature; than vn-to hym I do resort, and say 'haue mynde of) me my sauour)!' 208 Thus mynde to mynde bryngeth that fauour); thus be mynde of) me, god) I can) knowe; Good) mynde of) god), it is the fygure; and this mynde to haue, a) cristen) owe. 212
Wille.	
II. Will is the likeness of the Godhead.	And I of) the soule am the wy); 213 of) the godhed), lyknesse and a fygur); <i>with</i> good) wy), no man may spy), nor <i>with-outen)</i> good) wy), of) blis be sure. 216 What soule wy) gret mede recur), he must gret wy) haue in thought or dede,

Vertuosly sett <i>with</i> conscience pur ^r ;		
ffor in wyll onely, standyt̄h manny's dede.	220	
Wyll for dede oft is take,	221	Will is oft taken for the deed, and must be well-disposd.
therfor the wil̄ must wele be disposed,		
thanne ther be-gynnyth̄ āll grace to wake,		
if ^t it <i>with</i> synne be not Anosed ^t ;	224	
Ther-for the wyll must be wele apposed,		
or that it to the mevynges yeve consent,		Before it yields, the Library of Reason must be open,
the lybrary of ^r reason must be vnclosed,	228	and its Dooms acted on.
And after his domys to take entent.	229	
Oure wyll in god ^t must be only sett ^r ,		
And for god ^t to do wylfully ;		
Whan god ^t wyll reysyth̄, god ^t is in vs knett ^r ,		
And he performeth̄ the dede verly ;	232	
of hym comyth̄ āll wyll sett̄ <i>per</i> fightly,		All good Will comes from God.
for of ^r our ^r -self ^t we haue right nought,		
but synne, wrechednesse, and foly ;		
he is begynner ^r and grounde of ^r Wyll and thought.	236	[leaf 162]
Than this good ^t wyll seid ^t be-fore	237	Every one should have it,
is be-houefull to eche creatur ^r ,		
if ^t he cast hym to restore		
the soule that hath take of ^r Cure,	240	
Wiche of ^r god ^t is the fygure,		
As longe as the figure is kept fayr ^r ,		keep it fair.
And ordeigned ^t euer to endure		
In blisse, of ^r wiche is the very hayr.	244	and live in bliss.

Vnderstondyng.

The .iiij. ^{de} parte of ^t the Soule is vnderstondyng.	245	III. Understanding enables men to see God,
ffor by vnderstondyng I be-hold ^t what god ^t is,		
In hym-self ^t begynnyng <i>with</i> -out begynnyng.		
And ende <i>with</i> -out ⁿ ende, that shall neuer mys.	248	
Incomprehensible in hym-self ^t he is,		
his werkes in me I can-not <i>compre</i> hende.		
how shuld ^t I holly hym than ⁿ / that wrought̄ āll this ?	251	and hallow him.
thus by knowyng of ^r me, to knowyng of ^r god ^t I ascende.		

- Understanding explains God's attributes. I know in Aungelys he is desiderable, 253
for hym to be-hold, thei desire souereynly ;
In his Seyntes most delectable,
ffor in hym thei Ioye assiduly ; 256
In creatures / his Werkes ben most wonderfully,
ffor all this is made by his myght,
bi his wysdam gouernyd / most souereynly,
and be his benygnyte inspired all soules with light. 260
of all creatures he is louyd souereyne, 261
for he is god of eche creature,
and thei be his people that euer shall reigne,
In whom he dwellyth as in his temple sure. 264
- Thro knowing Him, and His love, Understanding loves [leaf 162, back] Him. When I of this knowyng make reporture,
And se the loue he hath for me wrought,
It bryngeth me to love / that prince most pure,
ffor : for loue that lorde made man of nought. 268
This is that loue wiche is clepyd charite ; 269
for god is charite, as auctours telles,
and who is in charite, in god dwellith he,
and god that is charite, in hym dwelles. 272
- The understanding of God, compels men to love Him. Thus Vnderstondyng of god compelles
To come to charite · than haue his lyknesse, lo.
Blessed is that soule that this speche spelles,
Et qui creauit me, requieuit in tabernaculo meo. 276
- Wysdam.
- Wisdom shows how the Soul loves God, by its Mind, Will, and Understanding. lo ! these · thre myghtes in o soule be : 277
Mynde · Wyth · and Vnderstondyng ;
be mynde of god the fadyr, knowyng haue ye ;
Be Vnde[r]stondyng of god the sone, ye haue knowyng ,
by wyth, wiche turnyth in-to loue brennyng, 281
god the holy gost that clepyd is love :
not thre goddes, but on god in beyng ;
thus eche clene soule is simylytude of god A-bove. 284
- From these come Faith, Hope, Be mynde, feith in the ffader haue we ; 285
hope in our lorde iesu, by vnderstondyng ;

and be wyth in the holy gost, charite. 287 Charity.
 lo! these .iiij. princypall vertues of you .iiij. sprynge;
 thus the clene soule standith as a kynge.
 And a-bove all this ye haue fre wyth;
 of that be Ware by-fore all thyng,
 ffor if that peruert, all this doth Spylle. 292
 ye haue .iiij. enemyes,—of hem be-ware!— 293
 the worlde, the flessch, and the ffende:
 your .v. wyttes, from hem ye spare,
 that the sensualite thei bryng not to mynde. 296
 Nothyng shuld offende god in no kynde;
 And if ther do / se that the nether parte of reason
 In no wyse ther-to lende,
 than the ouer parte shaft haue fre domynacion. 300
 Whan suggestion to the mynde doth appere,
 Vnderstandyng, delyte not the ther-Inne!
 Consent not, Wyll / ylle lessons to lere!
 And than suche sterynges be no synne, 304
 thei do but purge the soule wher is suche contrauersie.
 Thus in me, wysdam, your werkes be-gynne;
 ffyght, and ye shaft haue the crowne of glorye,
 that is euerlastyng ioye, to be parteners ther-Inne. 308

Free-will is
above all.

The Soul's 3
foes are the
World, the
Flesh, and the
Devil.
From them, the
5 Wits are to be
kept.

[leaf 163]

The lower part
of Reason is to
be under the
rule of the
higher part.

Begin your
works in
Wisdom,
and win ever-
lasting joy.

Anima.

Souereigne lorde, I am bounde to the; 309
 Whan I was nougth, thu made me thus glorious;
 Whan I perished thurgh synne, thu sauyd me;
 Whan I was in grett pareth, thu kept me, *Christus*; 312
 Whan I erryd, thu reducyd me, *Iesus*;
 Whan I was ignoraunt, thu taught me truthe;
 Whan I synnyd, thu correct me thus;
 Whan I was hevy, thu confortd me be ruthe; 316
 Whan I stonde in *grace*, thu holdest me that tyde; 317
 Whan I falle, thu reiest me myghtily;
 Whan I go wele, thu art my gyde;
 Whan I come, thu receyvist me most louyngly; 320

The Soul
recounts God's
good deeds to
her.

thū hast anoynted me *with* the oyle of mercy; 321
 thy benefetys, lord, be innumerable;

The Soul praises
 God for his
 goodness.

Wherfor, laude endles to the I crye,
 recommendyng me to thi end[1]es powr durable. 324

Here, in þe goyng out, *the v. wyttes syng 'tota pul-
 cra es' &c. thei goyng be-fore, Anima next /and hir
 folwyng, wysdam and after hym Mynde, wyll, and
 vnderstandyng, alle .iij. in whit clothe of golde,
 chevelerede and crestyde in on sute. And after þe
 song entreth lucyferē in a deuely a-ray with out,
 and within as a prowde galaunt, seyng thus on
 this wyse.*

Scene II.
 Lucifer, in a
 Devil's Dress over
 a Dandy's.

[Scene II. (aaab, aaab).]

[Lucifer.]

[leaf 163, back] Out herrowe I rore, 325
 ffor envy I lore;
 My place to restore,
 God's made god hath made man); 328
 Man to take my place.
 aH come thei not thore,
 Woode and thei wore,
 But I'll tempt I shaH tempt hem so sore,
 him. ffor I am he that synne be-ganne; 332
 I was an Angel, I was aungeH of light, 333
 lucifer I hight,
 presumyng in goddes¹ sight,
 but now I'm Wherfor I am lowest in helle; 336
 lowest in Hell. In reformyng of my place, is dight
 I hate Man, Man), whan I haue in most dispight,
 and 'll stop his Euer castyng me *with* hem for to fight,
 getting to Heaven. In that heuynly place that he shuld not dwelle. 340
 I am as wyly now as than); 341
 the knowyng that I had, yet I can);
 I know his I know aH compleccions of man),
 weak points, wher-to he is most disposed; 344
 And ther-in I tempte hym ay whan),
 and I'll mar him I marre his myndes to thei wan),
 till he's woe that God made that God made
 him. that God made him.

[¹ MS. gooddes.]

- Many an holy man) *with me* is mosed. 348
 Of god, man) is the figure, 349 Man is God's likeness.
 His symylitude, his pitture,
 gloryosest of ony creature
 that euer was wrought, 352
 wiche I wyH disfygure I'll disfigure him, and bring him to nought.
 be my false coniecture ;
 if he tende my reporture,
 I shaH bryng hym to nought. 356
 In the soule be .iij. parties I-wys, 357 The Soul has 3 parts.
 Mynde · WyH · vnderstondyng of blis,
 ffigur' of the godhed ; I know wele this ;
 and *the flessH* of man) that is so chaungeable, 360 I'll tempt man's flesh.
 that wiH I tempte, as I gesse.
 though that I *peruert*, synne noon) is
 but if the soule consent vn-to mys, 363 But as the Soul must consent to evil,
 for in the wyH of the soule ben) the dedes dampnabyH.
 To the mynde of the soule I shaH make suggestion), 365 I'll tempt that,
 & bryng his vnderstondyng to delectacion,
 so that his wiH make confirmacion ;
 than) am I seker I-noow 368
 That dede shaH sew of dampnacion ; 369 [leaf 164] and then damning deeds 'll follow.
 than) of the soule the devyH hath dominacion :
 I wiH go make this examynacion,
 To aH the develis of helle I make a vowe. 372
 But for to tempt man) in my likenesse, 373
 it wold brynge hym to gret ferfulnesse ;
 I wiH chaunge me in-to brightnesse,
 And so hym to be-gyle, 376 I'll change into a bright being,
 Syn I shaH shew hym *perfightnesse*,
 and vertu prove it wykednesse :
 thus vnder colours aH thyng *peruerse*,
 I shaH neuer rest tyH the soule I defyle. 380 and never rest till I defile man's soul.

**Here lucyferre devoydeth, and commyth in ageyne
 as a godly galaunt /**

	[Scene III. (aaab, aaab, save 485-492.)]	
	Mynde.	
<i>Scene III. The Devil bamboozles Mind, Will, and Understanding.</i>	My mynde is euer on Iesu,	381
Mind declares he'll follow Christ's teaching.	that endued vs with vertu ; his doctryne to sue, euer I purpose.	384
	Vnderstandyng.	
Understanding says that is	Myn vnderstandyng is in trewe, that with feith vs did renewe ; his lawes to pursewe	
sweeter than the rose.	is swetter to me than the sauour of the rose.	388
	With.	
Will says his will is one with God's.	And my with is his wyth verily, that made vs his creatures so specialy, yeldyng vn-to hym laude and glory for his goodnesse.	389 392
	lucifer'.	
Lucifer talks to Mind :	ye fonnyd ffaders, founders of foly, vt quid hic statis tota die ociosi ?	
Why are you all idle here ? It's the Devil's doing.	ye with perisshe or ye it aspy ; the devyth hath accombred you expresse, Mynde, mynde, ser' ! haue mynde of this !	396 397
	Mynde.	
	He is not idyth that with god is.	
	Lucyfer.	
	No, Ser', I prove wele þis : lo, this is my suggestion ;	400
There's a time for prayer, and another for work.	all thynge hath dew tymes, prayer, fastyng, labour, all thes ; whan tyme is not kept, that dede is mys ; be more plenerly to your informacion :	404
	her' is a man thet leuith wardly,	405
Ought a man who has wife and house, to leave work,	hath wyff, children, and seruauntes besy, And other charges that I not specify : Is it leffuth to this man	408

To leve his labour vsyd truly ?
 his charges parisch that god̄ yave duly,
 and yeve hym to prayer and ese of body ;
 who-so do thus, *with* god̄ is not than ;
 Martha plesid̄ god̄ gretly thore.

[leaf 164, back]
 and give himself
 up to prayer?

412

413 Did Martha do
it?

Mynde.

ye, but Maria plesid̄ hym moche more.

lucyfer.

yit the lest had̄ blisse for euermore.
is not that I-now ?

416

Mynde.

contemplatyfe lyffⁱ is sett be-fore.

417

lucyfer.

I may not be-leve that in my lore,
ffor god̄ hym-selfⁱ, whan̄ he was man̄ bore,
what lyffⁱ led̄ he ? answer̄ thu nowe !
was he euer in contemplacion ?420 Did Christ live
in contempla-
tion ?

Mynde.

I suppose not, be my relacion.

lucyfer.

and aȝ his lyffⁱ was informacion
& example to man̄.

424

Sumtyme *with* synners he had conuersacion,
sumtyme *with* hōly also communycacion,
sumtyme he labored̄, prayd̄ · sumtyme tribulacion :
this was vita mixta, that god̄ her be-gan ;
And that lyffⁱ shuld̄ ye her sewe.

428

429

No ; but with
sinners, with
good men, in
toil and suffer-
ing.
And *his* life,
men should
lead.

Mynde.

I can be-leve that ye say is trewe.

lucyfer.

contemplatyffⁱ lyffⁱ for to sewe,
It is gret dred̄ ; and se cause why :
thei must fast, wake, *and* pray, euer newe,
Vse hard̄ levynge, and goyng *with* disciplyne dewe,

432

Contemplative
life meansfasting,
watching,
flogging,

- silence, tears, kepe Sylence, wepe, and surfettes eschewe ;
 And if thei faile of this, thei offend god highly. 436
 Whan thei haue wastyd be feyntnesse, 437
 than febyth ther wittes, and fallyn to fondenesse,
 folly, despair, Summe in-to dispeyr, and summe in-to madnesse :
 madness.
 God doesn't like wete it wele, god is not plesid with this. 440
 this.
 Then, be in the be in the world, vse thynges necesse,
 world, the comon is best expresse ;
 (leaf 165) Who clymyth high, his ffalle grett is. 444
- Mynde.
- truly me seme ye haue reson). 445
- lucyfer.
- do as I tell you, Apply you than to this conclusion).
- Mynde.¹
- I can make no repplycacion,
 your resons be grete, 448
 I can-not for-yete this informacion.
- lucyfer.
- thynke ther-vpon, it is your saluacion.
 now and vnderstondyng wold haue delectacion,
 alle syngler deuociions he wold lete, 452
 your .v. wittes a-brode let sprede, 453
 use your wits,
 dress well, Se how comly to man is precious wede,
 do many deeds, what worshipe it to be Manffull in dede,
 þat bryngeth in dominacion. 456
- Of the Symple, What profite it to take hed ?
 be-hold how richesse distroyeth nede ;
 get riches,
 feed well, It makith man fayr, hym wele for to fede ;
 breed children. & of lust and lykyng comyth generacion. 460
 Vnderstondyng, tendr ye this informacion. 461

Vnderstondyng.

In this I fele a maner of delectacion.

[¹ MS. Make.]

lucifer.

A! ha! Ser! than) ther' make a pawsacion,
 Se and be-hold^t the world^t a-bought; 464 See the world.
 lyte^h thyng suffysy^h to saluacion,
 A^h maner synnys distroye^h contricion),
 thei that despeyer' mercy haue grett compu[n]ccion,
 god^t plesy^t best *with* good^t wy^h no dowte, 468
 therfor Wy^h, I rede you inclyne, 469
 leve *your* stodyes tho be devyne, Leave your
your prayers, your' penaunce, of' Ipocrytes the signe, penance ;
 and lede a comowⁿ lyff. 472 enjoy your life !
 What synne is in mete, in ale, in wyne? There's no sin
 What synne is in richesse, in clothyng fyne? in wine and
 A^h thyng god^t ordeigned^t to man) to inclyne. money.
 Leve *your* nyse chastyte, And take a Wyff'; 476 Have a wife too !
 better is fayr frute than) foule pollucion. 477 [leaf 165, back]
 What sey^h sensualite to this conclusion)?

Wi^h.

As the .v. wyttys yeve informacion,
 It semeth your' resons be good^t. 480

lucifer.

the wi^h of the soule hath fre dominacion ;
 Dispute not to moche in this *with* reason ; Don't bother
 yitt the nether' parte to this takit^h summe Instruccion, The lower part
 And so shuld^t the ouer parte, but he were woode. 484 if it wasn't
 mad.

Wi^h.

me seme, as ye sey, in body and soule¹ 485
 man) may be in the world^t, and be right good^t.

lucifer.

ya, Ser', be Seynt Powle !
 but truste not these prechours, for thei be not good^t, 488 Don't trust
 ffor thei flater' and lye as thei wer' wood^t ; Preachers !
 ther' is a wolfe in a lombe skynne. They flatter and
 lie, and are
 wolves in
 sheep's clothing.

¹ A stanza of Scene I form, *abab, babc*, is here put into the
aaab, aaab of Scenes II, and III and IV.

WyH.

Will agrees to
go in for larks.

ya, I wyH no more row a-geyn the flode,
I wyH sett my soule on a mery pynne.

492

lucifer.

be my treuthe, that do ye wysely,
god louyth a clene soule and a mery,
Accorde ye .iij. to-geder by,
& ye may not mysfare.

493

496

Mynde.

So do Mind and to this suggestion agre me.

Vnderstondyng.

Understanding. Delight ther-In I haue truly.

WyH.

And I consent ther-to frely.

lucifer.

Lucifer backs
them up;

A! ha! ser! aH mery than, and a-wey car!
go in the world, se that a-bought,

500

501

tells em to get
money, and be
jolly.

gete good ffrely, caste no dought;
to the riche, ye se men lowly lought;
yeve to your body that is nede,
& euer be mery; lett reueH rought!

504

Mynde.

ya! ellys I be-shrewe my snowte.

Vnderstondyng.

and if I care, catche me the gowte.

WyH.

[leaf 166]
They all say
they will.

And if I spare, the deuyH me spede.

508

lucifer.

Go your wey than, And do wysely;
chaunge that syde aray.

509

Mynde.

I it defye.

Vnderstondyng.

we wiþ be fressh, and it hape la plu Ioly.
ffare-wele, penaunce!

They'll have
girls,
513

Mynde.

to worshipping I wyþ my mynde applie.

honour,

Vnderstondyng.

Myn Vnderstondyng in worshepys and glorye.

glory,

Wyþ.

And I in lustes of lechery,
As was sumtyme gyse of fraunce,
with why whyppe.
ffareweþ, quod I; the deuyþ is vp.

and lechery,
517 in French
fashion.

519

Exeuntia.

lucifer.

Of my desyre now haue I summe
wer' onys brought in-to Custumme,
than farewele, consciens, he were clumme,
I shuld haue aþ my wyþ.
Reson, I haue made both deff and dumme,
grace is out, and putt a rome,
whedyr I Wiþ haue, he shaft cumme;
So at the last I shaft hym spille.
I shaft now stere his mynde
to that synne made me a fende,
Pryde, wiche is a-geyn kynde,
and of aþ synnes hed;
So to couetyse he shaft wende,
for that enduryth to the last ende;
and vn-to lechery, and I may hym rende,
than am I seker the soule is ded.
that soule, god made incomparable,
to his lykenesse most amyable;
I shaft make it most reprouable,
Evyñ lyke to a ffende of helle.
At his detþ I shaft appere informable,

520 Lucifer chuckles
over his
success:

523

I've made Man's
Reason deaf and
dumb;

527

I'll now stir him
to Pride,

531

Covetousness,

and Lechery.

535

536 I'll make his
Soul, God's
likeness,

539

[leaf 166, back]
like a Fiend of
Hell.

- I haue a-tastid^d lust ; farewele, chastite !
 Myn^d hert is euer-more light. 571 He's tried
pleasure,
[leaf 167]
- I am full of felicitye,
 My delyte is all in beute,
 ther' is no Ioye but that in me ;
 A Woman^d me semethⁿ an hevyly sight. 575 and thinks
Woman a
heavenly sight.
- Mynde.
- And these ben^d my syngler^r solace : 576 Mind has got
 kynde fortune and grace,
 kynde nobley of kynred^d me yovyn^d hase,
 and that makythⁿ me soleyne ; 579 noble kin,
 ffortune in worlde^s worshepe me dothⁿ lace,
 grace yevythⁿ coryous elequence, and that mase,
 that all vnkunnyng^e I disdeyne. 582 honour and
eloquence.
- Vnderstondyng.
- and my Ioye is especia^{ll} 583 Understanding
has hoarded up
riches, and
delights in
handling it.
 to hurde vp rychesse for fere to falle,
 to se it, to handele it, to telle it alle,
 & streightly to spare, 586
 to be-hold^d ryche and ryath.
 I bost, I avaunt wher' I shaft,
 Riches makythⁿ a man^d equa^{ll}
 to hem sumtyme his souereignes were. 590 Money makes a
man equal to
kings.
- WyH.
- to me is Ioye most laudable, 591 Will likes
 ffresshe disgysyng^e to seme amyable,
 Spekyng wordys delectable,
 Perteynyng vn-to loue ; 594 dalliance, and
words and
 It is Ioy of Ioyes inestimable,
 to halse, to kyss^e the affiable ;
 A louer is sone perceyvable
 be the smylyng on me whan^d it dothⁿ remove. 598 kisses of love.
- Mynde.
- to a-vaunte thus, me semethⁿ no shame, 599
 for galauntes now be in most fame ;

Mind is proud of
his dress. Courtly persones, men hem proclame ;
moche we be sett bye. 602

Vnderstondyng.

[leaf 167, back] The riche covetouse, who dare blame,
Of govele and symonye though he bere the name ?
Men now call falseness
'Wisdom,' and to be false, men reportith it game,
It is clepyd wysdam : " whar' that ! quod Wyly." 606

WyH.

think no more
of Lechery than
a drink. And of lechory to make a-vaunt, 607
men) forse it no more than drynke a-taunt :
these thynges be now so conuersaunt,
we seme it no shame. 610

Mynde.

Mind will
dress grandly, Coryous aray I wyH euer haunt. 611

Vnderstondyng.

Understanding
be false, And I, ffal[s]nesse, to be passaunt.

WyH.

Will fornicate ; And I, in lust my fflesh to daunt ;
no man) dispise these ; thei be but game. 614

Mynde.

I reioyse of thes : now let vs synge. 615

Wnderstondyng.

And if I spare euyH, Ioye me wrynge.

WyH.

haue at, quod I : lo ! howe I sprynge.
lust makith me wondyr wylde. 618

Mynde.

and they'll all
sing a song. A tenor to you both I brynge.

Vnderstondyng.

And I a mene for ony kyng.

WyH.

And but a trebyH I out-wrynge,
the deuyH hym spede that myrth exyled. 622

& cantent.

They sing their
song,

Mynde.

how be this, trowe ye nowe ? 623

Vnderstondyng.

at the best, to god a voue.

WyH.

as mery as the byrd on bowe,
I take no thought. 626

and are as merry
as birds.

Mynde.

the welefare of this world is in vs, I a-voue.

Vnderstondyng.

let eche man telle his condicions how.

They say how
they live.

WyH.

be-gynne ye, and haue at yowe,
for I am a-shamyd of right nought. 630

Mynde.

this is cause of my worshippe :
I serue myghty lorshipe, 631

Mind serves a
great lord,

And am in grete tendreshippe,
Therfor moche folke me dredys ; 634

[leaf 168]

men sewe to my frendshipe,
for meyntenaunce of her shenshipe ;
I support hem by lordshipe ;
for to gete good, this a grete spede is. 638

and gets money
for protecting
evil doors.

Vnderstondyng.

And I vse Iorourry,
Enbrace questes of periury, 639

Understanding
lives by prying
and simony.

choppe and change with symonye,
& take large yiftes ; 642

Understanding
swears falsely on
Quest. be the case neuer so try,
I preve it false, I swere, I lye,
with a quest of' myn affye :
the redy wey, this now to thrift is. 646

WyH.

Will spends
three times
what he gets,
and lives in
lust. and what trowe ye be me ? 647
More than I take, spende I thries thre ;
Sumtyme I geve, sumtyme thei me,
And am euer ffresshe and gaye ; 650
ffewe places now ther' be,
But vnclennesse ye shaft ther se,
It is holde but a nysete ;
lust is now comon as thei waye. 654

Mynde.

lawe procedith not for mayntenaunce. 655

Vnderstandyng.

Trouthe recuryth not for abundaunce.

WyH.

Their sins are
not heeded ; and lust is in so grete vsaunce,
we forse it nought. 658

Mynde.

the world trusts
em ; In vs the worlde hath most affiaunce.

Vnderstandyng.

Non thre be in so grett a-queyntaunce.

WyH.

ffewe ther be out of our' allyaunce ;
While the worlde is thus, take we no thought. 662

Mynde.

thought ! nay, ther geyne stryve I. 663

Vnderstandyng.

they have all
they want.
[leaf 168, back] We haue that nedith vs, so thryve I.

WyH.

And gyve that I care, neuer wyve I;
let hem care that hatH for to sewe. 666

Mynde.

Who lordship shaH sue, must it by. Lordship and

Vnderstondyng.

who wyH haue law, must haue mony. law can only be
got for money.

WyH.

ther' pouert is the male wry,
thoughH right be, he shaH neuer renewe. 670 Poverty never
gets its rights.

Mynde.

wronge is born vp boldly, 671 Wrong is
thoughH aH the world know it opynly; upheld.

mayntenaunce is now so myghty,
And aH Is for mede. 674

Vnderstondyng.

the lawe is so coloured falsly
by sleightes and by periury;
brybes be so gredy,
that to the pore trowthe is take right non hede. 678 To the poor,
Truth isn't
heeded.

WyH.

wno gete or lese, ye be ay wynnand;
mayntenaunce and periury now stand;
ther' wer' neuer so moche reynand
setH god was bore. 679 Maintenance
(support of
wrong), Perjury
682

Mynde.

And lechory was neuer more vsande,
of lernyd and lewyd in this lande. and Lechery
prevall

Vnderstondyng.

so we thre be now in hande.

WyH.

ya, ana most vsyd euery-where.¹ 686 everywhere.

¹ The ryme needs 'whore.'

Mynde.

Mind, Will,
and Under-
standing agree
to get up a
Dance.

now wyH we thre do make a daunce, 687
of tho that longe to our¹ retenantce,
comyng in be countenaunce,
this wer¹ a disporte. 690

Vnderstondyng.

therto I geve accordaunce,
of tho that ben¹ of¹ myn affyaunce.

WyH.

Mind or
Maintenance
(backing of
wrong)
calls in his crew
of 7:

let se be tyme, ye meyntenaunce,
clepe in first your resort. 694

**Here entre vj disgysed in the sute of mynde,
with red berdes and lyons rampaunt on here
crestes, and iche a wardere in his hande; hir men-
stralle, trumpes. eche answere for his name.**

Mynde.

[leaf 169]
Indignacion,
Sturdynesse,
Malice,
Hastynesse,
Vengeance,
Discord,
Maintenance,—

let se, com In, Indignacion and sturdynesse, 695
Malyce also and hastynesse,
wreche and discorde expresse,
And the .vijth. am I, mayntenaunce. 698

Vij. is a nombyr of¹ discorde and inperfightnesse.
lo, her¹ is a yomanry with loveday to dresse, 700

the Devil's
Dance,—

And the deuyH had swore it, thei wold¹ bere vp falsnesse,
And mayntyn¹ it at the best; this is the develys daunce;
and here menstrellys be conuenyent, 703

and Trumpets
to fit em.

ffor trompys shuH¹ blowe to the Iugement;
of¹ batayle also it is one instrument,
yevyng comfort to fight; 706

Dance away,
lads! Your
hearts are light.

therfor thei be expedient
to these meny of mayntement,
blow¹ sett, se madame regent,
and daunce, ye laddes, your hertes ben¹ ligh¹t! 710
lo! that other¹ spare, this meny wiH spende. 711

Vnderstondyng.

ye! who is hym shaH¹ hem offende?

¹ s altered to l, or vice-versa.

WyH

who wyH not to hem condescende,
he shaft haue thretys. 714

Mynde.

thei spille, that lawe wolde amende. Law-Reformers
shall be smasht.

Vnderstondyng.

yit mayntenaunce, no man dare reprehende.

WyH.

these meny, thre synnys comprehende
pryde, Invy, and wrathe in his hestys. 718

Vnderstondyng.

now wyH I thañ be-gynne my traces : 719 Understanding
Iorour in one hood berith to ffaces, then calls on his
crew,

fayre speche and falsehed in on space is,
is it not ruthe ? 722

the queste of holborn come in-to this places, the Holborn
Quest.

a-geyne the right euer thei rechases,
of whom thei hold not hard his grace is,
many a tyme haue dampnyd truthe. 726

Here entrithe vj. Iorours in a sute gownyde with [leaf 169, back]
hoodes a-bowte her nec[kes], hattes of maynten- 6 Perjurers
aunce ther-vpone vyserede diuersly, here myn- come in :
stralle a bagpy[pe].

Mynde.

let se first wronge and sleight, 727 Wrong, Sleight,

doblensse and falsehed shew your myghit, Doublensse,
Falsehood,
Ravine, Dcecit,

now ravyne and disceyte. 730

now holde you here to-gedyr,

this menyes conscyens is so streyte,

that report as mede yevith beyte.

her is the quest of holborn, an euyH endyrecte, making up the
Holborn Quest,

thei daunce aH this londe hyder and thedyr, 734

and I, periury, your foundour ; 735 with Perjury,
the 7th.

Now daunce on vs aH, the world doth on vs wonder.

lo ! here is a meyne loue weelfare. 737

Mynde.

ye, thei spende, that true men spare.

WyH.

This Holborn
Quest II give
any verdict for
a bribe.

haue thei a brybe, thei haue no care
who hath wronge or right.

740

Mynde.

thei forse not to swere and stare.

WyH.

thoughh aH be false, lesse *and* mare.

Vnderstandyng.

wiche wey to the wode wyH the hare,
thei knewe, *and* thei at rest sett als tight ;
some seme hein wyse

744

745

They're sons of
Covetousness.

ffor the ffader of' vs, covetyse.

WyH.

now, mayntenaunce *and* periury
hath shewed the trace of her company ;
ye shall se a spryng of lechery,
pat to me attende.

747

750

Will says he'll
bring in his
crew of Lechers.

her' forme is of the stewys clene rybaldry,
thei wene sey soth whan that thei lye ;
of the comon thei synge eche weke by *and* by ;
thei may sey with tynker, ' I trowe late amende.'

754

So his, or
Lechery's, 6
Retainers come
in.

Here entre vj womane in sute, [thre] disgysede
as galauntes, *and* thre as matrones, with wonder-
fulle vysers, conregent ; here mynstrallys, an
hornpype.

[The rest is wanting.]

[End of the Digby MS. But as a stray Play, which no
doubt once formd part of this MS, has been found in
another MS, it is added here.]

[The following sketch of the rest of the play is from Mr. J. P. Collier's account of the Macro MS. (after, the late Hudson Gurney's, and just promist me on loan by the Trustees of his Will (9 March, 1880) in his *Hist. of English Dramatic Poetry*, (1833 and) 1879, ii. 210-12:—

"They [Will's 6 Retainers] are called Reckleshood, Idleness, Surfeit, Greediness, Spouse-breach, and Fornication. The minstrels play 'a hornepype', and they all dance until they quarrel, when Mynde exclaims in a rage:—

'Hurle hens these harlots, here gyse ys of France!'

and the eighteen mutes being driven off, Mind, Will, and Understanding remain on the stage. Mind says to his two companions:

'Leve then thys dalyance,
Ande set we ordenance
Off better chevesaunce [enterprise—J. P. C.]
How we may thryve.

Undyrstondyng.—At Westmynster, with out varyance,
The nex terme shall me sore avaunce
For retornys, for enbraces, for recordaunce;
Lythlyer to get goode, kan no man on lyve.

(p. 211) *Mynde*.—And at the parvyse¹ I wyll be
A' Powlys, be-twyn two and three
With a menyf folowyng me . .

Wyll.—Ande ever the latter, the lever me:
Wen I come lat to the cyte,
I walke all lanys and weys to myne affynyte;
And I spede not ther, to the stewys I resort.'

They continue to converse in this strain for some time, Understanding dwelling, especially, on the tricks of the law. Just as they are about to make their *exit*, in order to eat and drink together, Wisdom unexpectedly enters; while *Anima*, having been disfigured and corrupted by Mind, Will, and Understanding, 'apperythe in the most horrybull wyse, fowlere than a fend.' She afterwards gives birth to six of the deadly sins, and the operation is thus described:—'Here rennyt out from undyr the horrybull mantyll of the Soule, six small boys in the lyknes of devyllys, and so retorne ageyn.' *Anima* becomes sensible of her dreadful transformation, and Mind, Will, and Understanding find that they are the cause of it. It is added:—'Here they go out, and in the goyng the Soule syngyth in the most lamentabull wyse, with drawte notes, as yt ys songyn in the passyon wyke'; in allusion probably to the prolonged manner of drawling out the notes of psalms at that season.

¹ *Parvyse* means the Portico. This passage settles the doubt (see Glossary to Tyrwhitt's *Chaucer*, voc. 'Parvis') as to where the Parvis at London was situated: it was where lawyers met for consultacion—viz. the portico of St. Paul's Cathedral. . . .—J. P. C.

“Wisdom makes a long speech, in order to give the characters time to dress themselves; after which, ‘here entreth the *Anima*, with the five wyts goynge before; Mynde on the on syde, and Undyrstondynge on the other syde, and Wyll folowyng, all in (p. 212) here fyrst clothynge, her chapeletts and crests, and all havynge on crownys, syngynge in here commynge’. Mind, Will, and Understanding renounce their evil courses, and *Anima* rejoices in the change. The conclusion or epilogue, not assigned to any character, is as follows:—

‘*Vobis qui timetis Deum*

Orietur sol rusticum.

The tru son of ryghtusnes.

Wyche that ys our lorde Jhu,

Shall sprynge in hem that drede hys meknes.

Nowe ye must evry soule renewe

In grace, and vyces to eschew,

And so to ende with perfection,

That the doctryne of wysdom we may sew.

Sapientia patris graunt that, for hys passyon. Amen.’

At the end is a list of the characters, but it does not include Will, nor any of the persons who have entered to dance.”]

NOTE ON THE *HOLBORN QUEST*, p. 165, l. 773.

The William Smith, Rouge Dragon, whose plans of Cambridge and Canterbury are given in my *Harrison II* (see p. 16* there), wrote also “A Breeff Description of the Farnovs Cittie of London, Capitall Cittie of this Realme of England. &c. Ann^o. 1588.” Harleian MS. 6363; and from it, leaf 13, I take his account of the *City Quest*, which shows what the *Holborn* one ought to have done and been:—

“Wardmote Enquest.

“There is also The Wardmote Enquest, Chosen euery St. Thomas day, in euery ward a quest. And are chosen after this maner. The Aldermen of euery ward, causeth all y^e Inhabitants thereof, to assemble at a Church, or some other place *within* the said ward, where is chosen out amongst them about 24 parsons, which are called The Wardmot Enquest. And these do sitt all y^e Christmas Hollydaies till Twelfft Day. And call beffore them all such parsons (in their ward) as be noted (yea, or suspected) of any notable cryme, which if they fynd culpable: They present them in wryting, vnder their handes & Sealls, into the guildhall. Also they go into every mans howse *within* the said ward, & peruse their weights & measures, which, if they fynd not Iust: they breake them in peeces.

“Also they present euery man, at whose dore the Street is not well paved: also all Strumpetts, Baudes, Raylers, Skolders, & such Lyke, which being found faulty, are punished accordingly. And therfore euery baudy bachelor had need to looke to hym self.”

CHRIST'S BURIAL AND RESURRECTION

A Mystery.

IN TWO PARTS, IN THE NORTHERN DIALECT.†

FROM THE BODLEIAN MS. *E Museo* 160.

PART I TO BE PLAYD ON GOOD FRIDAY AFTERNOON,

PART 2 ON EASTER-DAY IN THE MORNING.

PART I.

(*At Christ's Cross and Sepulchre.*)

Joseph and the Three Maries lament Christ's Death.—With Nicodemus they take his body from the Cross.—His Mother utters her Complaint over him (p. 188, 189, 191—197).—He is buried.

PART II.

(*In Jerusalem and at Christ's Tomb.*)

The Three Maries go to Christ's Sepulchre.—Peter laments his treachery (p. 210); Andrew and John comfort him.—Christ appears to Mary Magdalene (p. 219), and then to the 3 Maries (p. 222).—The Apostles go to the Sepulchre (p. 225).—All sing.

† Originally: See the *awe*, a', all (l. 4, 7, 653, &c.); *awn*, own (p. 185, l. 401); *till*, to (l. 402, 428, 528); *haves thou* (l. 403); *knaw*, know (p. 188, l. 496; p. 189, l. 514, &c.); *wald*, would (p. 189, l. 531; p. 190, l. 564, &c.); *lawly*, lowly (p. 226, l. 1715); *s*, verbal plural; *whiklye*, quickly (p. 186, l. 444; *whantite*, quantite (p. 192, l. 621; p. 196, l. 737); *whik*, quick, living (p. 198, l. 814); *whit*, quite, requite (p. 199, l. 850), &c. See more overleaf.

[THE NAMES OF THE PLAYERS.]

PART I.

Josephe of Aramathye.	2. Mary, the Mother of James.
The Three Maries.	3. Mary Magdalene.
1. Mary Salome (see note 3, p. 54 above).	Nicodemus (p. 184). The Virgin Mary (p. 186).
St. John the Evangelist (p. 187).	

Besides these, in Part II (except Joseph and Nicodemus).

The Angel (p. 205).	St. Andrew, Peter's Brother
St. Peter (p. 209).	(p. 213).
Jesus (p. 219, 222).	

Dr. Richard Morris kindly sends me the following note on the Dialect of this Mystery:—

"I've look'd over the 'Mystery' and find that it was originally in the Northumbrian dialect (has 2 and 3 sing. in -s, l. 1469, 1543 (is thou, 184/293); pl. in s, see l. 1426; *till*, sign of infinitive, ll. 992, 1335, 1345, 1580; *sho*, she, &c), but that it has been greatly alter'd and modernized (see footnote on p. 184, good *Northumbrian*).

"Northumbrian and Midland forms are mixed together (cp. *sho* and *shee*; 3rd pers. sing. in *s* and *th*, see p. 182), and whole lines have been alter'd to get a Midland *ryme* (cp. l. 203-4, original endings *wo* and *sho*; for *hee* = she, and not he; p. 202, l. 918-19, *sho* and *go*, original rymes).

"The Midland element is easily recognized to be of the West Midland type.

"1. The text contains a large number of Northern terms.

"2. pt. tense and pp. in -t, 'wipet, blessit, wrappit,' &c., &c.

"3. *Os*, as: This word occurs about 30 times, and as it is common in West Midland work, I take the frequent occurrence of it to be proof positive of Midland influence. The poem is still *Northern*, as distinct from *Southern*."

¹ Cp. pres. participles in -ing, not Northern; the dropping of *n* in past participles of strong verbs not Northern (p. 194).

THE BURIAL OF CHRIST.

[MS. E Museo 160 [once 226], (Bodl. Libr.), leaf 140.¹]

² [This is a play to be playede, on part on gudfriday after-none, & þe other part opou Ester-day after the resurrectione, In the morowe, but at [the] begynnynge ar certene lynes which [must] not be saide if it be plaiede, which (. . . another line cut off).]

The prologe of this treyte or meditatione off the buryalle of Criste & mowrnyng the rat.

<p>A Soule that list to singe of loue Of Crist, that com till vs so lawe, Rede this treyte, it may hymm moue, And may hym teche lightly <i>with</i> awe,³ Off the sorow of Mary sumwhat to knowe, Opon gudfriday after-none; Also of theapostiles awe, And how mawdleynd sorowe cessit not son); And also How Iosephe of Aramathye And othere persons holye; <i>With</i> Nichodeyme worthely, How in thair harte had wo. Fyrst lat vs mynde how gud Iosephe, On this wise wepите Cristes dethe :—</p>	<p>This Treatise tells of the sorrow of Mary, 4</p> <p>the Apostles, 8 Mary Mag- dalene,</p> <p>Joseph of Ari- mathea, Nicodemus, 13 and Joseph. 15</p>
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¹ The MS. is lettered on the back :—"Cronol. Papish Play." The stanzas are almost all 6 lines, *aab, acb*; some 8, *aaab, cccb*. The Virgin's Complaint, p. 191-3, is mainly in eights, *abab, bcbe*, with some sixes and sevens. Some couplets follow it. Parts of it (p. 194-5) have the same burden 'Who can not wepe, com lerne of me,' as the earlier poem in my *Hymns to the Virgin and Christ*, E. E. T. Soc. 1867, p. 126-7.

² In margin of leaf 140 back, at foot.

³ *withal*.

Iosephe.

	A Lesse ! that euer I leuit thus longe !	
Great wrong has been wrought to-day.	This day to se so grete wronge !	
	So feH Cruellitee & paynes stronge	
	Were neuer seyn or this !	19
	Such envy, such rancor, such malesse !	
	Of crueH tormentes such excesse !	
	O pilate, pilate ! in thy palesse,	
	He that neuer did amysse,	23
Christ's blood has flowd, and	This day was dampnyt ! o Innocent bloode,	24
	Most of vertue, most graciose & gude,	
	This day stremyt owt lik a floode	
	And lyk a ryvere grete ;	27
turnd Calvary's green to red.	On caluery mownt, on lenghe & brede !	
	O caluery ! thy greyn colore is turnyd to rede	
[leaf 140, back]	By a blessit lammes bloode which now is dede.	
	Alese ! for faynt I swete,	31
	Remembringe that so cleyne on Innocent shuld dye,	32
	Which ledd his life the most perfitlye,	
	And wrought sich warkes wonderoslye,	
	Ose Iudea can recorde.	35
What creature but God could raise a dead man,	What mortall creature, that powre myght haue	
	To make a dede man rise owt of his graue,	
	Lyinge ther-in iiij dayes tayve,	
	But god, the gretist ^r lorde ?	39
or give sight to the blind ?	A man to haue his sight, born ^d starke blinde,	40
	From Adams Creation ^d where shaH we fynde ?	
	Or what prophettes can ye call to mynde,	
	Of whom maybe verryfyed ^r	43
	So grete a miracte aboue naturs righte ?	
	To many othere blind men he gaue the sighte,	
	And wrought many wounders by godly myghte,	
	As it is weH certifiede.	47
	From the hyH I com bot now down,	48
	Wher I left the holy women in dedly swound.	
	O ye pepuH of this cetye & of this townd,	

- Herd ye not the Exclamation) 51
 And the grete bruñte which was on the h[i]H,
 "Crucify hym! Crucify hym! slo hym & kiH!" The Jews cried,
 "Crucify him!"
 Peace! now harkyn! I pray you stand stiH;
 Methink I here lamentation).¹ 55
- thre mariye sais aH to-gider in a voce.** (leaf 141)
- Aiunt iij marie**
- O most dolorose day! O tym of gretist sorowe ! 56 The 3 Maries
 lament.
- Mawdleyñ**
- O sisters,² stand stiH vn-tyH to-morowe!
 I trow I may not leue.³ 58
- Ioseph**
- I here the mawdleyñ / bitterly compleyn). Joseph sympa-
 thises.
 What gud creature / may hym-self refrayñ
 In this piteose myscheffe.⁴ 61
- ij^a maria.**
- O day of lamentation)! 62
- ij^a maria.**
- O day of exclamacione!
- Thrid mary.**
- O day off suspiratione!
 Which Iewes shaH repent! 65 The Maries
 lament again.
- Mawdleyñ.**
- O day most doloruse!
- ij^a maria.**
- O day paynfulH & tediose!
- ¹ Off the wepinge of the iij Maries.
M[An, harkyn how mawdleyñ *with the maris ij^o*
Wepis & wringes thair handes os thay goo.]
 These two lines crosst through with red ink.
- ² saide mawdleyne *crosst through.*
- ³ This line is crosst through:
 This hard holy Ioseph standinge ryght gayn
- ⁴ The MS. adds :—[The maries in that statione
 Then saide on this fascione]
- Lines crosst through.

ij^a maria.

O pepuĥ most crueĥ & furiose,
Thus to slo an Innocent!¹ 69

ij^a maria

Christ hangs
on the Cross, O mawdleyĥ, your master dere, 70
How rewfully he hinges here,
That set you first in ceile! 71

Mawdleyĥ

¶ A! cesse, sisters! it sloes my chere!
His dulfuĥ deth I may not bere!
Devowt Iosephē, I se hym here,
Our cares forto keyle. 76
O gud Iosephē, approche to vs nere;
wounded with a Behold hym wowndit with a spere,
spear; That louede yow so weyĥ! 79

Iosephe

¶ O¹ mawdleyĥ, said Ioseph,² I pray you here;
& your susters als to be of gud chere.

Magdal[eyn

¶ O frende Ioseph! this prince had neuer pere!
[leaf 141, back] The weĥ of mercy / that made me clere; 84
And that wist ye weile. /
Nay, gude Iosephē, com nere & behold! 85
His body stark This bludy lammes body is starke & cold.
and cold. O! hadde ye seyn his paynes many-fold,
Ye walĥ haue beyne right sorry. 88
Iosephē! luk bettere, behold & see,
In how litiĥ space how many woundes bee!
Here was no mercee,³ her was no pitee,
But Cruēĥ delinge paynfully. 92
O goode Iosephē, I am aĥ dysmayede 93

¹ gud crosst through, instead of said Ioseph.

² The poetaster has again forgotten that he's writing a play.

³ merceye alterd.

To see his tendere fleshe thus rewfully arayed,
 On this wise so wofully displayed,
 Woundit withē nayH & spere ! 96
 O dere Iosephe / I feyH my harte wex cold,
 Thes blessite fete / thus bludy to be-hold,
 Whom I weshid *with* teres manyfold,
 And wyped with my heare. 100
 O how rewfult / a spectacill itt' is ! 101
 Neuer hast bee seyn / ne shaft be after this,
 Such cruell rigore to the kinge of blisse ;
 The lord that made aH, 104
 Thus to suffere in his humanitee,
 And that only for our iniquitee !
 O makere of man ! what loue & pitee
 Had thou for vs so thraH ! 108
 O gude Iosephe, was ye not present here ? 109

Christ's blessed
feet are bloody.

The Lord of all
has sufferd for
man's iniquity.

Ioseph.

¶ Yis, moder mawdleyN, it changid my chere.
 The wounder was so grete, I yrkit to com nere.
 But I was not farre hence. 112 [leaf 142]

Magdalena.

¶ O Iosephe, If I told you euery circumstaunce
 Of the moste merite & perseueraunce
 Of hym þat neuer did offence, 115
 Thys highē kinge þat hinges befor our face,
 Displayede on Crosse in this piteos place,
 And telH you of his pacience ; 118
 Frende Iosephe, this day am I sure, 119
 Scantly *with* force ye myght it indure,
 But your hart shuld tendere 121
 How he sufferte to be takid,
 Sore scourgit & nakit
 On aH his body sclender ! 124
 And not-*with*-stondinge *your* manly hart', 125
 Frome your Ees the teres wald starte,

was taken and
scourgd.

	To shew your hevynesse.	127
	Com hithere, Iosephe, & stande ner this rood !	
The Lamb shed his blood.	Loo ! this lamme spared not to shedd ^d his blude With most paynfu ^{ll} distresse ;	130
	Her was more rancore shewed ^d than equitee,	131
	Mich more malace than ony pitee, I reporte me ; <i>your-self</i> behold & see !	
His pain passes all other.	His payn passis a ^{ll} othere ;	134
	A ^{ll} if he were the prince of peace, Therfor my sorow haves no releace.	

Iosephe

	¶ Gude mawdley ⁿ , of <i>your</i> mowrnynge cease ;	
	It Ekes my doole, dere moder : ¹	138

Maria Iacobi ij^a

Who can but sorrow for it ?	Goode frende Iosephe, what creatur maye	139
	But sorow to se this wofu ^{ll} daye,	
[leaf 142, back]	The day of gretist payne ?	141

Maria solamee

	¶ ² Wo & sorow must nedes synke	
	Mor in our hartes than met & drinke,	
	To se our saueyoure slayne.	144

Iosephe.

	¶ Alese, women ! ye mak my hart to relente,	145
	Beholding his body thus torne & rente,	
	That inwardly I wepe ;	147
	But, gude Mawdley ⁿ , shew vnto me	
The Virgin Mary	Where is mary his mothere so free.	
	Who haues that maide to kepe ?	150

Mawdleyⁿ

	A Iosephe, from this place / is sho ³ gone.	151
	To haue sey ⁿ hir, a harte of stone,	

¹ MS. has this line crosst through :—

The secund Mary began to saye

² The MS. puts before Wo, 'The thrid mary saide,' but it is crosst through.³ wente *crosst through*.

For ruthe wald haue relente :	153	
Right many tymes emanges vs here		
Sche swownyd <i>with</i> most dedly chere,		swoond.
Ose mothere mekest kente.	156	
With full longe prayere, scant we myghte	157	
Cause hir parte from this peteose sighte ;		
Scho made many compleynte ;	159	
Ye saw neuer woman þis wise dismaide ;		
Zebedeus & Iohn hase hir conuaide ;		Zebedee and John have taken her home.
To spek of hire I faynte.	162	
Many men spekes of lamentacion	163	
Of moders, & of their gret desolation		
Which that thay did in-dure	165	
When that their childer dy & passe ;		
But of his peteose tender moder, alasse,		
I am verry sure	168	
the wo & payn passis aH other :	169	
Was ther neuer so sorowfull a mother'		Never was mother so sorrowful as the
For inward thozt & cure,	171	
When sho harde hym for his enmyse praye,		[leaf 143]
And promesid the thefe the blissis aye,		
And to hir-self no word wald saye ;		Virgin when her Son didn't speak to her,
Sche sighid, be ye sure.	175	
The sonne hynge, & the moder stood,	176	
And euer sho kissid the droppes of blood		
That so fast / ran down ;	178	
Sche extendit hir Armes hym to brace ;		
But sho myght not towch hym, so high was the place,		and she could not touch Him.
And then sho felH in swoone.	181	

Iosephe

A Gude mawdleyñ, who can hir blame,	182
, To se hir awñ sonñ in so grete shame,	
With-owt ony offence.	184
But, mawdleyñ, had he ony mynd on hir in his passion?	

Mawdleyñ

	3ee, yee, Iosephe ! of hir he had grete compassion,	
	Os apperit ^t by evidence ;	187
	For, hanginge on the Crosse most petyfully,	188
Christ lookt from the Crosse ou His Mother,	He luyd ^t on that maide, his moder, rewfully,	
	And with a tender cow[n]tenaunce,	190
	As who say, " modere ! the sorow of your harte Makes my passion mor bitter & mor smarte, Ye ben ^t euer in my remembraunce.	193
and said that John should comfort her.	Dere modere, becawse I depart os nowe,	194
	Iohn my Cosyn ^t shaft waite on yowe, Your comferte for to bee."	196
	Loo, he had hyr on his graciose mynd ^t , To teche all chi[l]deren ^t to be kind ^t To fader & modere of dewtee.	199
	This child wald not lefe his moder alone,	200
[leaf 148, back]	Not-withstandinge hir lamentabi ^t mone & hevynesse.	202

[Io]seph

	¹ A, gud lady, full wo was shee ! But can ye te ^t what wordes saide hee There in that grete distresse ?	205
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Mawdleyñ

And in His	¶ ² O Iosephe, this lame most meke,	206
	In his Cruett tormentes & paynfull eke, But fewe wordes he had ^t ,	208
agony, He said "I thirst."	Saue that in grete Agonye He saide thes wordes, " I am thrustyey," With chere demure & sadd ^t .	211

[I]hoseph

¶ Mawdleyne :	Suppose ye his desire was to drinke?	212
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¹ In the MS. the line before is crosst through :—¶ Than saide Iosephe right peteslee.

² ¶ Mawdleyñ saide crosst through.

Maudleyn

¶ Nay, verrelve, frende Ioseph, I thinke	
He thrustide no lyquore ;	214
His thruste was of charitee ;	Christ thirsted
For our faithe & fidelitee,	
He ponderite the rigore,	217
Off his passion done so cruellye ;	218
For the helth of mannys sauht cheflye	for the health of
He thrustid & desirede.	man's soul,
	220
And then, after tormente longe,	
& after paynes fell & stronge,	
This mekist lam expyrede :	223 and then died.
For wikkitt synners þis lamm is dede.	224
Alese ! my hart wex hevy os lede,	
Myndinge my writchitnesse.	226
Where was euer a mor synfull creature	
Than I my-selſ? nay, nay ; I am sure	
Was none of mor offencesse.	229
O ! what displeur is in my mynd,	230
Rememberinge that I was so vnkynd	
To hym that hinges here,	[leaf 144]
That hinges here so piteoslye	How unkind was
For my synnes done owtragoslye !	I to Him !
Mercy, lorde, I requere !	232
Not-withstondinge the gre[t] enormitee	
Of my fowle synnes, & of his humylitee,	235
This lambe, this Innocent,	236
For my Contrition he forgaue mee	Yet He forgave
Only of his fre mercifull pitee ;	me all my foul
Neddes must my harte relente.	sins.
This is the sacrifice of remission ;	238
Crist, all synners havinge contrition,	
Callith to mercy & grace,	244
Sayinge thes swete wordes, " retorn to mee,	
Leve thy syn, & I shalbe with thee,	He is with all
Accepte in euery place."	who turn to
Had not beyne his most mercifull consolacion,	Him.
	248

	I, wreche of all wretches, ¹ into desperation Had fallen right dangeroslye;	250
	My dedes were dampnabiſſ of righte, But his mercee accepte my harte contrighite, And reconciled me graciouslye.	253
His mercy accepted my contrite heart.	O mekeste lambe, hanginge here on hye!	254
	Was ther none othere meyn but þou must nede dy, Synners to reconsyle?	256
How I sorrow for Him!	A, Sisters, sisters! what sorow is in me, Beholdinge my master on this peteose tree! My harte fayntes; I may no longer dree. Now lat me pawse a whyle;	260
[leaf 144, back] What can comfort me?	O, where shall ony comfurth com to mee, And to his modere, that Maid so free? Wald god, here I myght dye!	261 263

ij^o **Maries.**¶² Gud Mawdleyñ, mesure youre distillinge teres!**Mawdleyñ**

	¶ O sisters, ³ who may hold theire cheres? Thes are the swete fete I wipet with heris; And kissid so deuowtlye;	267
His feet that I wiped with my hair	And now to see tham thyrlite with a nayle, How shulde my sorowfull harte bot fayle And mowrñ contynually?	270
are pierct with a nail.	Cum hithere, Ioseph, beholde & looke How many bludy letters beyñ writen in þis buke, Small margente her is.	271 273

Iosephe¶⁴ Ye, this parchement is stritchit owt of syse.
O derest lorde! in how paynfull wise¹ had fallen *cross* through.² In the MS. these 3 lines are *cross* through:—
Ose mawdleyne thus sore did wepe
The othere ij^o Maryes tuk gude kepe
And saide righte soberlye³ saide sho *cross* through.⁴ In the MS. the line before is *cross* through:
Than said Iosephe a nobille man of prise

Haue ye tholit this!	276	
O, all the pepiff that passis here-by,	277	
Beholde here inwardlee <i>with your</i> Ees gostly,		See, ye folk, was ever Pain like this which Christ has sufferd
Consider weh̄ & see,	279	
Yf that euer ony payn or torment		
Were lik vnto this which this Innocent		
Haves suffert thus meklee!	282	
Remembere man! remembere weh̄, & see	283	
How libera ^{h̄} a man this lord was & free,		
Which, to saue mankind,	285	to saue Man- kind?
On droppe of blude haues not kepit ne sparid!		
Ful ^{h̄} litiff for ease or plesure he carid,		[leaf 145]
By reason ye may finde,	288	
Which on dropp of blood hase not resaruyd.	289	
O lord, by thy deth we beynd preseruyd;		
By deth thou hast slayne deth;	291	
Was neuer no love lik vnto thyn,		Never was Love like His!
That to this meknes thy-selfe wald inclyn,		
& for vs to yelde thy brestie.	294	
Thou knew the ^r were no remedy to redeym syn,	295	
But a bath of þi blude to bath mans saule in;		
And thou were weh̄ ¹ assent	297	
To let it ren ^d owt most plenteosly.		
Where wer euer sich love? neuer, verrelly,		
That such wise wald content.	300	
To his fadere, for vs he made a sure render.	301	
Loo! euery bone ye may nowmbere of his body tender,		
For vntollerabil ^{h̄} paynes	303	
The tormentours sparede no Crueltee,		
With sharp scowrges te-terre his fleshe, ye may see,		His flesh was torn with scourges; thorns were thrust into
With thorns thrust in his braynes;	306	
Grete nayles dreuyñ, the bones all to brake;	307	His brains; nails were driven into Him; His bones were broken in pieces.
Thus in Euery parte the nayles thay did wrake.		
O cruell wikkitnesse,	309	
From the Crowne of the hede vnto the too,		

¹ content *cross* through.

	This blessit body was wrappit aH in woo, In payn & distresse.	312
Wounds are all over Him, in	In this displaid body, wher' may it be found, On spott', or a place, bet ther' is a wound, Owther' mor or lesse.	313 315
[leaf 145, back] side, head, hands, feet.	Se his side, hede, handes & fete ! Lo ! AH his body <i>with</i> blude is wete, So paynfulH was his presse.	318
	On yche parte he is paynede sore, Saue only the tunge, which euer-more For syñners did prayee.	319 321

Mawdlen.¹

O piteous sight !	Who saw euer a spektacte more pitevs, A more lamentable sight & dolorus ? AA ! this wofull daye !	324
	Alese, this sorow that I endure <i>With</i> grete inwarde hevynes & cure ! Alesse, <i>þat</i> I do not dye,	325 327
	To see <i>hym</i> dede, made me of noghte, And <i>with</i> his deth thus haves me boughte ;	
O cruel torment !	O CruelH tormentrye ! O dere master, be ye not displeasid Yf I myght dy <i>with</i> yow / my hart wer wel easid ; O ! ffaynt, & faynt it is	330 331 333

Ioseph.²

	What meyn 3e women, in goddis name ? Moder ! to mych sorow / 3e mak ; ye be to blame ; I pray yow, leve aH this !	336
But He shall rise again,	He that hingeth here of his humilite, From deth shaH aryse, for right so saide hee ; His wordes must nedes be trewe :	337 339

¹ The next line in the MS is crosst through :—

¶ To that word mawdene awnswert thus

² The next line in the MS is crosst through :—

¶ Holy Iosephe awnswert to this same

This is the finale cause & conclusiōn,
 To bringe our mortall enemy to confusion to subdue Satan,
 And his powere to subdewe. 342
 For this cause he descendit from þe hevynly place 343 [leaf 146]
 Born of þe mekist virgyn all full of grace,
 Which now most sorowfull is. 345
 For that cause he did our natur take,
 Thus, by deth, to sloo deth, ffor mannes sake, to slay Death,
 And to restor hym to blysse. 348 and restore Man
 Wherfor, good women, your-self comferte ; 349 to Bliss.
 Amongest vs agayn / he shaʒ resorte,
 I trust verrelve ; 351
 I pray yow, compleyn not thus hevylee.

Mawdle[yn.]

¹ Nedes must I compleyn, & that most bitterlee,
 & I shaʒ tell yow whye :— 354
 In-sensibili Creaturs / beynd trovblid, ʒe see ; 355 All Nature is
 The son had lost his sight ; Eclippid was hee ; 357 troubled.
 Therth tremblidde ferfullve ; 357 The Sun was
 The hard flynt & stone / is brokyn in sundre ; Rocks rent.
 Yf resonable creaturs / be trowblid · it is no wonder ;
 And emange all specialle, 360
 I, a wrechit woman / a, wrech ! a, wreche ! 361
 Behold these bludy welles / her may þou feche
 Balme more preciose than golde ! 363
 O ye welles of mercy / dyggide so depe,
 Who may refrayn / who may bot wepe, Who can refrain
 from weeping at
 these streams of
 Christ's blood?
 These bludy streymys to be-holde ? 366
 O fontains flowinge with water of life, 367
 To wash away corrupcion / of wondes infectyfe,
 By dedly syne grevose ! 369
 All with meknese is mesured this ground, with-out [leaf 146, back]
 dowte,

¹ The line before in the MS. is crosst through :—
 ¶ Than said Mawdleyne A Iosephe free

Wherin so many springes of mercy flowes owte,
Beholde, how so plenteose ! 372

Altera maria.¹

Mawdleyne, your mowrnyng avaylis nothings. 373

Lat vs speke to Iosephe, hym hertely desiringe

But let us find a
way to take the
Crucified to the
Sepulchre.

for To finde some gude waye, 375

This Crucified body down to take,

And bringe it to sepulchre, & so lett make

Ende of this wofull daye. 378

Ioseph.²

3e shaft vnderstand yit more, that I 379

Pilate has con-
sented, and

Haue beyne with the Iuge Pilat instantlye

For this same requeste, 381

To berye this most holy bodye ;

Ande he grauntid me full tenderlye

To do os me thought beste. 384

Nicodemus is
coming to take
the body down.

I haue spokene with Nichodemus also ;— 385

Ye shaft se hyme takyn down, or ye go ;—

That he taryes so longe, I merveh. 387

A ! I se hym now com vpward the hiH.

Cesse of youre wepinge, I pray you, be still ;

I trust all shalbe weH. 390

Nichodemus, come nerre ! we haue longe for you

thouzt.³ 391

Nicodemus venit.

¶ O worthy lorde, who made all thinge of noght,

[leaf 147]

With the most bitter payn to deth is thou broughte ;

Thy name blessit bee ! 394

¹ The next line and a quarter are crosst through in the MS :—

¶ The othere Mary myldly gafe awnsweringe
And saide

² The next line is crosst through in the MS :—

¶ Then saide Iosephe gude women & worthye

³ The next 4 lines are crosst through in the MS :—

When that Nichodeme see Crist, þat all boght,
Hinge all hide in his blude,
Than knelide he downe with hartely hevly thoughte,
And saide with milde mude,

O, how a pitefult sight is this,		Nicodemus la- ments the Jews'
To se the prince of euerlasting blisse		
To hinge here on this tree,	397	
To hinge here thus soo piteoslye !	398	
O most lovinge lorde, thy gret mercy,		
To this havese the constreynyð !	400	
Why wold thyn awn pepið, þi awnð flokke,		
Thus crucyfy the, & nayð tið a stokke ?		
Why havese thou not refreynyð ?	403	cruel return to Jesus for His goodness to their fathers,
For fourty yere in wilderness,	404	
Theire olde Faders in their progresse		
Thou fed <i>with</i> angelles foode,	406	
And brought tham in-to the land of <i>promission</i> ,		
Wher they fand lond in <i>euery</i> condischion,		
And aH thinge that was goodē.	409	
A ! A ! Is this their <i>gramercy</i> ? is this their reward ?		
Thy kindnesse, thy gudnese, Can they regard		
No better but thus ?	412	
Notwithstondinge the vesture of þi <i>humanyte</i> ,		and when His miracles showd them that He was the Son of God.
That þou were the verrey son of god, þay myzt see		
By myracēs most gloriose.	415	

Ioseph.

¶ ¹ gude brothere, ² of <i>your compleinte</i> ² Cesse !	416
þe renewe agayne grete hevynesse,	
Now in thes Women here.	418

Nicodeme.³

Nay, ⁴ gret <i>comfurthe</i> we may haue aH,		
For, by his godly powere, arise he shaH,		[leaf 147, back]
And the thride daye apere.	421	But still He shall arise on the 3rd Day.
For ons he gaue me leue <i>with</i> hym to reasone,	422	
And he shewet of this deth, & of this treasone		
& of this Crueltee,	424	

¹ Then saide Ioseph *cross* through. ²⁻² added above the line.

³ The next line is *cross* through in the MS :

¶ Nay, saide Nicodeme, it may befall.

⁴ That *cross* thro, Nay added.

- And how for mankynd he com to dye,
 And that he shuld arise so glorioslye
 By his myghtee maiestee 427
 And *with* our flesch in hevyn till ascend : 428
- Christ Himself
 told me this. Many swete wordes it plesit hym to spend
 Thus speking vnto me, 430
 That no man to hevyn myght clym),
 But if it were by grace of hym)
 Which com) down) to make vs free : 433
 Nemo ascendit in celum nisi qui descendit de celo.
- Ioseph, redy to tak crist down), sais.
- Let us then take
 down the Body, To tak down this body, lat vs assaye ! 435
 Brother Nichodemus, help, I yow praye !
 On Arme I walde ye hadd), 437
- and knock these
 big Nails out. To knock out the nayles so sturdy & grete.
 O safyoure ! they sparid not *your* body to bete ;
 They aught now to be sadd). 440
- Mawdleyne.
- Gude Iosephe, handi) hym tenderlye ! 441
- Iosephe.
- Magdalen, hold
 His feet ! Stonde ner, Nichodemus ! resauve hym softlye !
 Mawdleyne, hold ye his fete ! 443
- [leaf 148] Mawdleyne.
- Make haste. Hast yow, gude Iosephe, hast yow whiklye !
 His Mother is
 coming. For Marye his moder wi) com, fer I ;
 A ! A ! that virgyne most swete ! 446
- Nichodemus.
- I saw hir benethe on the othere sid) ; 447
 With Iohn I am sure sho wi) not a-bid)
 longe frome this place. 449
- Mary, virgyne & mother, com then sayinge.
- ¶ A, A, my dere sone Iesus ! A, A, my dere sone Iesus !

Ioĥn euangeliste.

Gude Marye, swete cosynd! mownd ye not thus,
Ye see how stondes the case. 452

Mawdleyne.

Allese, scho *commys*! A, what remedye!
Gud Ioseph, comfurth hire stedfastlye, 454
That *virgyn* so full of woo! 455

Mary *virgyn* sais, fallis in swownd.

The Virgin Mary

Stonde stiĥ, frendes! hast ye not soo!
Haue yee no fere of mee; 457
Lat me help to tak my dere son downd!

asks leave to help,

Mary mawdleynd.

Lo! I was sure sho walld fall in a swownd!
Her, on euery sid, is pitee. 460

and then swoons.

Iosephe.

Help, Mawdleynd, to revyue hir agaynd! 461 They revive her.
A. a. This womans harte is plungid *with paynd*!
Hir sorowe sho cane not cesse. 463

Ioĥne euangelist.¹

A, A! dere Ladee, wherfore & why
Fare ye on this wise? wiĥ ye here dy?
Leyf of this hevynesse! 466
Ye promesit me ye wold not do thus. 467

[leaf 148, back]
St. John prays her to bear up,

Mawdleynd.

Speke, ladye! speke for the loue of *Iesus*,
Youre swete sone, my master here! 469

Marye *virgyn*.A, A! Mawdleynd, mawdleynd! *your* master so dere!j^o *Maries*.

Most meke modere, be now of gude chere! 471

Ioĥn Euangeliste.

Wipe awaye that *rynnys* owte so faste! 472
From *your* remembraunce, rayse owt at þe last
Of his passion the Crueltee. 474

and forget the cruelty of her Son's sufferings.

¹ repeated over leaf.

Iosephe.

Tak comfurthe, marye ! this wailinge helpes nothings.
 Your dere soñ we wiłł to his sepulcre bringe
 Als it is ałł oure dewtee. 477

Mary Virgyn).

- The Virgin Mary
laments
- God reward yow of your tendernesse ! 478
 I shałł assiste you *wiłł* ałł humytnesse ;
 But yit, or he departe, 480
 Suffere me my mynd for to breke,
 How be it full scantly may I speke
 For faynte & febiłł harte : 483
 (leaf 149) A, A, Cosyn Iohñ ! what shałł I saye ? 484
 Who saw euer so dolfull a daye,
 So sorowfull a tym, as this ? 486
- her Son's death,
- This wofull moders sorow / who cane itt expresse,
 To se hir own chylđ sleyn *wiłł* cruelnesse ?
 Yit myn own swet son, your woundes wold I kysse, 489
 O, Gabriełł, gabriełł ! 490
 Of gret Ioy did ye telł
 In *3our* first Salutation ; 492
 Ye saide the holigost shuld co[m] in mee,
 And I shuld consaue a chilđ in virginitee,
 For mankind saluation. 495
 That ye said truthe, right wełł knaw I ; 496
 But ye told me not my son shuld dye,
 Ne yit the thought & care 498
 Of his bitter passion, which he suffert nowe.
- and Symeon's
saying that the
Sword of Sorrow
should enter her
heart.
- O ! old Symeon ! full suthe said yowe ;
 To speke ye wold not spare. 501
 Ye saide / The sword of sorow suld enter my hart. 502
 Ye, ye, Iuste Symeon ! now I fełł it smarte,
Wiłł most dedly payn ! 504
 Was there neuer moder that felit so sore !
 I-wise, Iohñ, I fełł it alway more & more !
 Help ! help now, Mawdleyñ ! 507
 & cadit in extas[ia].
- She swoons
again.

Mawdleynd.

Mek moder & mayde, leve <i>your</i> lamentation!	508
Ye swownd stih on pase <i>with</i> dedly suspiration;	
Ye mare yowre-self & vs.	510 [leaf 149, back]

Iohn Euangelist.

Ye shuld lefe of <i>your</i> paynfulH afflictione,		St. John bids Mary think of Christ's again- rising
Callinge to <i>your</i> mynd his resurrection		
Which salbe so glorivse;	513	
This know ye, & þat beste	514	

Mary virgyn).

I know it weH, or ellis in reste		
My harte shuld neuer bee;	516	
I myght not leve, nore endure		She says, that is her only sup- port.
On myznate, bot I am sure		
The thrid day ryse shaft hee;	519	
But yit havinge remembraunce	520	
The gret Cruelty & FeH vengeance		
Of the Iues so vnkind,	522	
Which thus wikkitle has betrayed		
Goddes son, born of me, a mayd,		
Most sorowfulH in my mynd.	525	
O Iudas! why didist thou betraye	526	She reproaches Judas for his
My son, þi master? what can þou saye,		
Thy-self for tih excuse?	528	
Of his tender mercyfulH charite,		
Chase he not the on his xij to bee?		
He wald not þe refuse.	531	
Callyt not he þe to his <i>supere</i> & last refection?	532	
Cowth þou not put owt þi pesyn & infection		treachery to his
Saue thus only,	534	[leaf 150]
Vnto thy master to be so vn-kind?		tender Master.
Was his tender gudnese owt of thy mynd		
So vn-naturallye?	537	
Gaue he not to the his body in memoriaH,	538	
And also in remembraunce perpetuaH		

	At his suppere there?	540
	He that was so comly & fayre to be-holdē,	
How could he dare to cause Christ's death?	How durst thou, Cruell hert, to be so boldē To cawse hym dy thus here?	543
	By thy treson, my son here is slayn!	544
	My swete, swetist son! how suld I refreynd, This bludy body to be-holdē?	546
	Iosephe.	
	Gud dere Marye! git you hence!	
	We shañ bery hym with añ reuerence, & ly hym in the moldē.	549
	Haue hir hence, Iohn, now, I desire!	550
	Ihoannes Euangeliste.	
Mary is askt to go away,	Com on, swete lady, I 3ow requyre; I shañ gife yow attendance.	552
	Iosephe.	
	On of yow women ber hir Companye!	
	Altera maria.	
	I shañ wayte on hir. Go we hence, marye! Put añ this from your remembrance!	555
	Marie Virgyn.	
	What meyn ye, frendes? what is your myndē?	556
[leaf 150, back]	Towards me be not so vn-kinde! His moder, am not I?	558
	Wold ye haue the moder depart hym fro?	
but she says she will stay by her Son.	To lefe hym thus, I wiñ not so, But bide, & sitt' hym bye.	561
	Therefore, gud Ioseph, be contentē.	562
	Iosephe.	
	Aa! Marye, for a gud consent We waldē not haue you here.	564
	Marie Virgyn.	
	Wold ye.re-newe mor sorow in me?	

Iosephe.

Nay, gud lady, that were pitee.

Marye Virgyne.

Than late me abide hym nere !	567	The Virgin Mary
Iohn ! why spek þe not for my comforte ?	568	prays them to let her stay by the Cross,
Mi dere sone bad me to you resorte,		
And allway on you call.	570	
Ye know weH, her is my tresure,		
Whom I loue beste, whom aH my plesure		
is & euer be shaH ;	573	
Her is my likinge & aH my loue ;	574	
Why wald ye than me hens renoue ?		
I pray yow hartly, cesse !	576	
Departe I may not, bot by fors constreynyd.		
Remembringe departinge, ales, my hert is paynid		
mor then I may expresse !	579	[leaf 151]
Now, dere swete coysyn ! I you praye !	580	
Myn awn dere loue, which on thursdaye,		
Of his grace speciaH,	582	and, in remem- brance of Christ's love to them,
Of his lovinge mynd & tendernesse,		
And of verrey Inward kindnesse,		
At suppere emanges you aH,	585	
He admyttid you frendly for to reste	586	
& slepe on his holye godly breste,		
For a speciaH prerogatif,	588	
Because of your virginite & clenness,		
Der' cosyn, encrease not myn hevynesse		
Yf ye desire my life !	591	
But, gud friendes, here in-treyt not ye,	592	to let
But be content, & suffere mee		
Ons yit for to hold,	594	
For to holde here in this place,		
And in myn armys for to embrace		ner once more hold her Son's body in her arms.
This body which now is cold,	597	
This bludy body woundit so sore,		
Of my swet son : Iohn, I aske no more !	599	

	Iohn Euangeliste.	
	Lady, if ye will haue moderation)	600
	Of youre most sorowfull lamentacion),	
Saint John	Do as ye list, in this case.	602
	Marie virgyne.	
	Iohn, I shall do os ye thinke gude.	
[leaf 151, back]	Gentill Iosephe, lat me sit vnder your rude,	
	And holde my son) a space.	605
	Nichodemus.	
and Nicodemus consent.	Let vs suffere the modere to compleyn)	606
	Hir sonnes dethe in verrey certeyn),	
	Till ease hir & content.	608
	Iosephe.	
	Ye! so shall hir sorowfull harte	
	Always to suffere smarte,	
	And we can) bot repente.	611
	Marie Virgyn).	
The Virgin takes Christ's body in her arms,	O sisters, Mawdleyne, Cleophe, & Iacoby!	612
	Ye see how pitiful) my son) doth lye	
	Here in myn) armys, dede!	614
	What erthly mother may refreyn),	
	To se hir son) thus Cruelly sleyn),	
and laments over Him,	A! my harte is hevy os lede!	617
	¶ Who shall gife me water sufficient),	618
	And of distillinge teris habundance,	
	That I may wepe my fill) with hart relent	
	After the whantite of sorowfull remembrance?	621
[eights: abab, bcbe]	¶ For his sak that made vs all),	622
	Which now ded lyes in my lappe;	
recalling His Birth and	Of me, a mayd, by grace special),	
	He pleside to be born), & sowket my pape.	625
[leaf 152]	He shrank not for to shew the shape	626
Circumcision.	Of verreye man at his circumcison),	
	And þer shed his blude for mannys hape.	

- Al-so at my purification),
¶ Of hym I made a fayre oblation),
Which to his fader was most plesinge.
For fere, than, of herodes persecution),
In-tiſſ egip[t]e fast I fled *with* hym—
His grace me gidid in euery thinge,—
& now is he dede ! that changes my cher !
Was neuer child to moder so lovinge !
Who þat cañ not wepe, at me may lere.
¶ Was neuer deth so Cruell as this,
To slo the gyvere of aH grace.
Son ! suffer me *your* woundes to kisse,
& *your* holy blude spilt in this place !
Dere son ! ye haue steynyð *your* face,
Your face so frely to behold.
Thikk bludy droppes ryñnes down a-pace,
Speciosus forma, the prophet told.
¶ But alese ! *your* tormentes so manyfold
Hase abatið *your* visage so gloriose !
Cruell Iewes ! what mad yow so bold
To commyt þis Crym most vngraciose,
Which to *your*-self is most noyose ?
Now shaH aH the cursinges of *your* lawe,
Opon yow faH most myschevose,
& be knawen of vagabundes ouer awe.
¶ He & I com both of *your* kyn),
And that ye kithe vn-curtesylye ;
He com for to fordoo *your* syn),
But ye for-suke hym frowardly.
Who can not wepe, com sit me bye,
To se hym that regnyd in blisse,
In hevyn *with* his fader gloryoslye,
Thus to be slayn in aH giltlesse.
¶ Son ! in *your* handes ar holes wid),
And in *your* fete that so tender were ;
A gret wounde is in *your* blessit sid),

629 The Virgin
630 Mary's Lament
over Christ's
Corpse.

633

Now is my dear
child dead.

637

638

Let me kiss his
wounds.

641

645

646

Cruel Jews,

649

you shall be
cursed, and
[leaf 152, back]

653

vagabonds
everywhere,

654

657

for slaying my
Son, the King of
Heaven.

661

662

The Virgin Mary's Lament over Christ's Corpse.	Full deply drevyn <i>with</i> a sharpe sper'; <i>Your</i> body is bete & brussið here; On euery sidð no place is free: Nedes muste I wepe <i>with</i> hevy chere.	665
	Who can not wepe, com lernð at me,	669
	¶ And beholde <i>your</i> lorde, mynð awnð der' sonð, Thus dolfulye delt <i>with</i> , ose ye see.	670
My dear Son's head is pierct with thorns.	Se how his hede <i>with</i> thornys is thronge! Se how he naylit was tið a tree! His synows & vaynes, drawne so straytlee, Ar brokynð sonder by payns vngude! Who canð not wepe, comð lernð at me,	673
He hange on the Rood.	And be-holde hymð here þat hange on rude!	677
(leaf 153)	¶ Se aH a-bowte the bludy streynes!	678
	O man! this suffert he for thee!	
	Se so many feH & bitter peynes!	
	This lamme shed his blude in full plentee:	681
	Who can not wepe, com lernð at mee!	
	Se aH his frendes is from hym fled!	
He is all blood, froun head to foot.	Að is but blude, so bett was hee	
	Fro the sole of his fute vnto þe heð!	685
	¶ O swete child! it was nothing mete—	686
	Sawe <i>your</i> sufferance, ye had no pere,—	
	To lat Iudas kisse thes lippes so swete;	
	To suffer a traytor to com so nere,	689
	To be-tray his master myldist of chere.	
	O my swete child! now suffer yee	
Let me kisse Him,	Me <i>your</i> moder, to kisse yow here,—	
	Who canð not wepe, com lernð at me!—	693
	¶ To kisse, & swetly yow imbrace;	694
hold Him in my arms, and look on His blessed face.	Imbrace, & in mynð armes hold;	
	To hold, & luke on <i>your</i> blessit face;	
	<i>Your</i> face, most graciose to behold;	697
	To beholde so comly, euer I wold;	
	I wold, I wold, stið <i>with</i> yow bee;	
	Stið <i>with</i> yow, to ly in mold,	700

- Who can not wepe, com lern) at me!
 ¶ My wiþ is to dy, I wald not leve;
 Leve, how suld I? sithen dede ar yee.
 My lif were ye / noght can me greve,
 So þat I may in *your* presence bee. 702
 Me, *your* wofuþ moder, her' may ye se;
 Ye see my dedly sorow & payn),—
 Who can not wepe, com lern) at mee!—
 To see so meke a lambe her slayn); 709
 ¶ Slayn) of men that no mercy hadd;
 Had they no mercy, I reporte me see;
 To se this bludy body, is not *your* hart sadd?
 Sad & sorowfuþ, haue ye no pitee, 710
 Pite & compassion) to se this crueltee?
 Crueltee, vnkindnese! O men most vnkind!
 Ye that can not wepe, com lern) at mee!
 Kepinge this Crucifixe stiþ in *your* mynd!
 ¶ When ye war born), of me, a mayde myld), 717
 I sange lullay to bringe you on slepe:
 Now is my songe, alese, ales, my child!
 Now may I wayle, wringe my handes, & wepe!
 Who shalbe my comforth? who shaþ me kepe, 718
 Save at *your* departinge ye segnyte to mee
 Ioþn, *your* cosynd),¹ most virtus & 3epe, 721
 Who that can not wepe, com & lern) at mee!
 ¶ O derest childe! what falt haf ye done?
 What was *your* trispace,—I wald knav it fayn),— 726
 Wherfor *your* blessid blude is forsið forth to rone?
 Haue murtherið any person) or ony man slayn), 729
 That *your* avn) pepiþ þus to yow dose endeyn)?
 Nay / nay / nay / ye neuer did² offence!
 Was neuer spote of syn) in *your* cler' conscience!
 ¶ And not-witstandinge their feþ indignation), 732
 Only of gudwiþ & inward) charitee,
 Also for loue, & mannes saluation), 733

The Virgin
 Mary's Lament
 over Christ's
 Corpse.

[leaf 153, back]

My meek Lamb
 is slain by
 merciless men.

When He was
 born, I sang
 Him lullaby;
 now is my song,
 Alas! Alas!

[Is: abab, bcc.]
 What was His
 fault, that He
 was slain?

[leaf 154]

None. No spot
 of Sin was in
 Him.

¹ 'standinge in *this* place' *cross* through. ² MS. did of.

- The Virgin
Mary's Lament
over Christ's
Corse. —
- 3e haue suffert aH this of *your* humylitee ! 736
 Of *your* large mercee, gret was þe whantite ;
 Grete was þe multitude of *your* merites aH,
 Thus for mannes sake to tast þe bitter gaH. 739
 ¶ Soñ ! helpe, help *your moder* in this wofuH smarte !
 Comfurth *your wofuH moder*, þat neuer was vnkind !
 In *your Conception*, ye reyoiet my harte ;
 But now of dedly woo / so gret cawse I find, 743
 That þe Ioy of my haylsinge is passit fro my mynd.
- Let me hold you
on my lap !
- Yit suffer me to hold yow her' on my lape,
 Which sumtym gafe you mylk of my pape. 746
 ¶ O swete, swetist child ! woo be vn-to me ! 747
 O most wofuH woman / *your awn moder*, loo !
 Who shaH graunt it me / *with you* for to dee ?
- What can I do ?
- The son is dede / what shaH the moder doo ? 750
 Where shaH sho resorte ? whider shaH sho goo ?
 Yit suffere me to hold yow a while in my lap,
 Which sum-tym gafe **yow** mylk of my pap !
- Death, take me !
- O creweH deth ! no lenger thou me spare ! 754
 To me thou wer welcom, & also acceptabiH ; 755
- [leaf 154, back]
- Oppresse me down at ons / of the I haue no care.
 O my son, my saueyour / & Ioye most comfortabiH,
 Suffere me to dy / *with yow* most merciabiH ! 758
 Or at lest lat me hold you / a while in my lape,
 Which sum-tym gaue yowe þe milk of my pape ! 760
 ¶ O ye wikkit pepiH, *with-out mercy* or pitee ! 761
 Why do ye not crucyfye & hinge me on þe crosse ?
 Spare not *your nayles* / spare not *your crueltee* !
 Ye can not make me to rowd in greter losse 764
 Than to lesse my son þat to me was so dere !
 Why sloo ye not þe moder / which is present her ? 766
- Dear Son,
- ¶ Dere sone ! if the Iwes / yit wiH not sloo me, 767
Your gudnes, your grace, I besech & praye,
 So caH me to *your mercy*, of *your benignitee* !
 To youre mek suters ye neuer saide yit naye ; 770
 Then may ye not your moder, in this cawse delaye.
- call me to Thee !

- The modere, *with* the child desires for to reste ;
 Remembere myn awn son / þat 3e sowket^t my breste !
 ¶ Remember when *your* fleshe was soft os tender silke,
 With the grosse metes then yow I wold not fede, 775
 But gauē yow the licour / of a maydyns mylke ;
 Tið Egip[t]e in myne¹ Armes / softly I did you lede ;
 But *your* smylinge contenaunce I askit non other^t mede,
 Then be content^t / that I *with* yow may riste,
 Remembere my der^t son / þat 3e sowkit my briste ! 780
 ¶ At *your* natiuitee, remember, my dere son), 781
 What vesseð I brochit^t to *your* nobið grace !
 Was þer neuer moder that brochit^t sich a ton)
 From my virgyne pappes / mylk ran owt a-passe ; 784
 To *your* godly power^t / natur gaf a place ;
 Ye sowkit maydens milke / & so did^t neuer nonde,
 Nore her-after shaft / saue *your*-self alone / 787
 ¶ When ye sowkid^t my brest / *your* body was hole &
 sound. 788
 Alese ! in *every* place Now se I many wound !
 Now, help me, swet mawdleyⁿ / for I fað to þe
 ground ! 790
 And me, wofuð mary, help now, gud Iohn !
 [Couplets.]
 Iohn Euangeliste
 Than, gude swete lady, lef *your* gret mon) ! 792
 Mary Virgyⁿ
 A. A. Mawdleyⁿ ! why devise ye nothings,
 To this blessid body for to gif praysinge ? 794
 Sum dolorose ditee Express now yee,
 In þe dew honour of þis ymage of pitee, 796
 Mawdleyⁿ
 To do *your* biddynge, ladye, [I] be rightt fayn,
 But yit, gud lady, *your* teres 3e refreyⁿ ! 798
 Iosephe
 Now, mary ! deliuer that blessit body tið vs !

The Virgin
 Mary's Lament
 over Christ's
 Corpse.

My dear Son, at
 your birth I fed
 you with
 Maiden's Milk.

[leaf 155]

Then were you
 whole and
 sound.

Now are you
 full of wounds !

[Couplets.]

Magdalene, sing
 and praise my
 Son's blessed
 corpse !

¹ MS. myns.

Mary Virgyn

With 3e tak from me / myn own son Iesus ? 800

Nichodemus

Gud lady, suffer' vs to bringe hym to his grave !

[leaf 155, back]

Mary Virgyn

Dear Friends, Swete frendes ! suffer' me mor respit to haue ! 802

Haue compassion of me, frendes, I 3ou praye !

So hastely, fro me tak hym not a-waye !

Yf to his sepulcre nedes ye with hym bere,

bury me with my Son ! Bery me, his moder, with myn awn son here ! 806

When he was lyyng, to leve I desirid ;

Now sithen he is ded, all my Ioye is expirid ;

There-for lay the moder / in grave with the child !

Iohannes euangelista.

O mary, modere, & maiden most myld ! 810

Ordere your-selfe, os reson doth require.

Iosephe

Com on ! lat vs bery this body that is here ! 812

Mary Virgyn

O, now myn harte is in a mortall dred ! 813

Can I not keep
Him, alive or
dead ?

Allas ! shaH I not kep hym nothire whik ne ded ?

Is ther no remedye ? 815

Yit, Iosephe, agayn the cloth ye vnfold,

that his graciose visage I may ons behold,

Let me look on
His face once
more !

I pray yow interlye ! 818

Iosephe

Pece, gude marye ! ye haue had all your will.

Mary virgyn

This parting
kills my heart.

Ales ! this departinge / my tender hart doth kill ! 820

Gud Coysyn Iohn, yit spek a word for mee !

Iohne Euangelist'

Be content, swet mary, for it may nott' bee / 822

Mary Virgyn

[leaf 156]

A. A. toward me ye be verreye Cruell ! 823
 Yit lat me bid ons myn) own) son) far-well !
 Ye may it not denye. 825 Let me bid my
Son farewell !
 Now, fare-well, only Ioye of all my harte & mynd !
 Farewell the derest / redemption) of mankind !
 Suffert most bitterlye. 828

Iohne Euangelist

Com one, gud Mary, com) !

Nichodemus

Some of you women ber' hir companye. 830

ij^o Maries

We shall gife hire attendance
 Faithfully *with* humbte reuerance. **Exeunt** 832

Iosephe

Now in his grave lat vs ly hym down), 833 Christ is laid in
His grave.
 And then resorte we agayn) to the town), **sepelit**[ur]
 To her' what men will saye. 835
 Mawdleyne, ye must hense departe.

Mawdlen)

Ye, & that *with* a sorowfull harte,
 Mowrnyng nyght & daye. 838
 Fare-well, swete lambe ! far-well, most innocent ! 839
 Wricht mawdleyne) / *with* most hartly intent'
 Commendes hir to your grace. 841 Mary Magdalene
resolves
 Far-well, der' master ! far-well, derest lord !
 Off your gret *mercy*e / 3e shall be world record
 Her-after in ylk place / 844
 Summe *preciose* balmes I will go bye, 845 [leaf 156, back]
to buy precious
balms to anoint
His body.
 Till anynt & honour this blessit body,
 Os it my dewty is. 847
 Fayre Iosephe & gude Nichodemus,
 I commend 3ou to the kepinge of Iesus !
 He will whit 3ou all this. 850

Iosephe

Fare-wel, mawdleyne! to *your-self* comfurth take!
 Of this blessit beriah / lat vs ane end make! 852
 Here now is he gravid, & her lyes hee, 853
 Which for loue of man, of his charite
 Suffert bitter passion. 855
 Gret comforte it is vnto vs all,
 That the thride day aryse he sha
 In the most gloriose fassion. 858
 The tyme drawethe fast, & approchis ner;
 Schortly I truste sum gud tidinges to her. 860
 Devowte Nichodemus, departe we as nowe.

Nicodemus.

Gladly, frende Ioseph, I wil go *with* zowe. 862

Thus her' endes the most holy

End of Part I.

Beriah of þe body of Crist Iesu.¹ 864

¹ The second part, *The Resurrection*, runs on without a break in the MS.

[Part II. *Christ's Resurrection.*]

[*Mainly in Sixes, aab ccb. Note the long Sevens (ababbcc)
and short Sixes after l. 1133, p. 209.*]

Her begynnes his resurrection) 865 [leaf 156, back]
on pas[c]he daye at Morn).

[Scene 1.]

Part II. Scene 1.

Mawdleyne begyñes, sayinge

Pascha.

O This grete hevynese & payn! 867 How long shall
Ales! how longe shañ it remayn? my sorrow last?

How longe shañ it endure 869
And rist *wit*-in my most carfuñ hart? [leaf 157]

How longe shañ I feyle this dedly smarte?
Who shañ my sorowe cure? 872
How longe shañ I lef in desolation? 873
When shañ þe houre com of consolation,
That my master I maye see, 875 My Master was
Which upon the friday laste, crucified last
Was Crucified & nailit fast, Friday,
Peteosly tiñ a tree? 878
So pyteose a sight & lamentabiñ,
So dolorose & miserabiñ, 879
I hop ye shañ neuer fynd.
Cursid kayn was verrey Crueñ, 881
And slew his awn brothere Abcñ
Of a maliciose mynd; 884
Yit was he not so maliciose 885
Ose the crueñ Iewes most owtragiose,
Which her' has slayn my lord! 887 by Jews crueller
The sonnes of Iacob, gret envy had than Cain,
Agayns þer brother' Ioseph 3onge, wise & sad,
Os scriptur doth record; 890

	Thay intendit to slo hym malishosly,	891
cruellier than Jacob's sons,	And yit þay did not soo Cruelly Os wrought thes Iewes wild!	893
or Herod who slew the Innocents.	Few 3eres past, herod the kinge Put to deth many 3onglinge, & many moders child	896
[leaf 157, back]	Here in the land off Israell; But of such Cruelte harde ye neuer tell Ose done was one Fridaye, When so grete rigore & tyrannye Was in theire hartes, to garre hym dye Which was so graciose aye!	897 899
Christ was more glorious than Abel and Joseph,	AbeH & Iosephe wer gude & graciose, But theire dedes wer not so gloriose Nor of so vertuose kynd, Ose of hym which in his humanitee Wrought grete myracles in his diuinitee, Als ye may caH to mynd.	902 903 905
	For aH his werkes so weH devyside, Emange tham thus to be dispised, And with Cruelly slayd!	908 909
and yet was cruelly slain.	Ales! when I remembere his woo, Scantly may I spek or goo, In harte I haue such payd.	911 914
I haue precious oyntments for His body.	I haue bought here oyntmentes preciose To ensalue his body most graciose, To doo it reuerence. My sister Cleophe saide that shee To the seputcre wald goo with mee, And doo hir diligence.	915 917
	Of the thridday this is þe mornynge, And of my dere master yit herd I nothings, Wherfor I am moste hevee.	920 921
[leaf 158]	Alese! felishipe her is noon!	923
I will go to His grave alone.	Rathere then I faile, I wiH go Alone. A, dere lorde! your mercee!	926

Secunde Marye commys in, & sais,

A, my harte! what þou art faynt! 927
 How longe shaft we thus mak complaynt?
 So sorowfull tym neuer was! 929
 When shaft comforth com of our desire?
 What woman is this þat lyes here?
 It is mawdleyñ, alese! 932
 Sister mawdleyñ! why waile ye on this wise? 933
 Gud sister! we pray þou stand vp, a-rise! Magdalene, rise up!
 Comforth your-self wyslye! 935

Mawdleyñ

Off your commynge, sister, I am glade;
 I-wise I knaw weñ þat 3e be sadd;
 Ye haue cawse, os weñ os I. 938

Secund Marye

Ther is no gud Creatur, dar I saye, 939
 But inwardly sorowe he may, Every one sorrows for
 And compleyn bitterlye, 941
 To remembere the feñ torment
 And Cruell payne of this Innocent
 Which leuit so vertuoslye. 944
 Of his meknese hymself he offred, 945
 What-soeuer payn to hym was profred,
 This lambe,¹ god[ys] soñ so free; 947
 Nothingse ragid he, ne was vnpaciente, this Lamb's suffering.
 But euer most mekly tiñ his payñ he went, [leaf 158, back]
 With bayne benignitee. 950
 From the tym of Abrahame, 951
 & þat our faders from Egip[t] cam,
 Or when sorow was maste, 953
 I am suere was neuer day so piteouse,
 So doolfuñ, & so dangerouse, Never was day so piteous as last Friday,
 Ose friday that is paste, 956
 When all the crueltye was owt sought, 957

¹ þat or ys blotted.

	To distroy hym made aH thing of noght,	
	To sloo hym that gyves life!	959
	Owt of my mynd this neuer goo shaft	
when the Maker of all, died for Man.	That for man, diete the maker of aH, By his manhed passyve.	962
	Mawdleyñ	
	So doolfuH a day was neuer befor this!	963
	But go we to the Monyment wher' his sepulcre is, To anynte his body there.	965
	Secund Marye	
	Sister, I com for that sam Intent'; Ther is nothings can me better content'; To go, I haue no fere.	968
	Mawdleyñ	
	Then, gude sister, lat vs goo devowtlee.	969
	Secunde marye	
The Three Maries, [leaf 159]	Abide! yonder commes Marye Iacobee; I trow, with vs sho will goo.	971-2
	Thride Marye commys in	
	O gude sisters, how is it with 3owe?	
	Mawdleyñ	
	A, dere sister! neuer soo evill os nowe!	
	Thrid Marye	
	Gud mawdleyñ, say not soo!	975
on this 3rd day,	This is the thirde day, 3e remember' weH.	976
	Mawdleyñ	
	Ye; bot of my master & lorde, I her' not teH, Therefore I can not cease.	978
will go to their Lord's Sepulchre.	We were goynge to [the] Monyment Wher'-os lyeth that swete Innocent'. Loo, here, Oyntmentes of swetnese!	981
	Thrid marye	
	Gude sisters, on yow shaft I wayte.	

Secunde Marye

Then let vs tak þe way furth strayte.	983	
Mawdleyñ		
Sisters, I perceyve the place is her-bye ;	984	
Lat vs ordeyn our oyntmentes accordinglye		
With aʒ humylite.	986	
Here lyes he þat was mercifull to synners aʒ !		The 3 Maries reach Christ's Tomb.
Here lyese he, most piteose when we did call !		
Com nerr sisters, & see !	989	
Lo, here is the place wher þe body was laid,	990	
Which born was of a virgyn & a cleyñ maid.		
Tiʒ honour it, grete cawse haue wee.	992	[leaf 159, back]
Gud sisters, be we not affrayd		
To do hym reuerence & dewtee !	994	
Here he lyeth, whose ¹ lif surmountes aʒ oþer,	995	
Which rayсед from deth to lyve, Lazarus my broþer,		
Now a levinge man !	997	
He lyese her, which by his powre devyn,		
In chana Galilee turnyde water to wyn,		
Ose many testyfy Can.	1000	
The angeʒ spekes :		
Whom seke ye, women sanctifiede ?	1001	The Angel tells them
Three maryes to-gider sais :		
Iesus of nazareth crucified,		
The redemer of mankind !	1003	
Angeʒ.		
He is resyne ! he is not here !		that Christ is risen.
To his disciptes he shaʒ apere ;		
In galilee thay shaʒ hym fynd.	1006	
Mulier, quid ploras // Woman, why wepis þou soo ?		
Mawdlen		
For myn harte is full of sorow & woo.	1008	
My lorde, þat was the kinge of blisse,		
Is takyn away ; I wat not wher he is.	1010	

¹ MS. whose whose.

Angel

The Angel again tells them	Com hidder, women ! approche mor nere !	1011
	Be of gude comfurth & of gud cher',	
	For so gret cawse ye haue :	1013
	He that ye seke so beselye,	
	With gude mynd so faythfullye,	
[leaf 160] that Christ has risen, and	Is resyn here from his grave !	1016
	The son of gode, in his humanite	1017
	Sufferde deth / & by his diuinitee	
	Is resyn the thrid daye.	1019
	For redemption of man was he born,	
	Displayede on the crose, & all to-torn	
	In right piteose araye.	1022
has won the victory.	The bateh is done, & victorye renuyd !	1023
	The grete enemy of man þerby is subduyd,	
	That most hatid mankynd.	1025
He shows them where the Body lay, and bids	Com hidder, & behold with your Eye	
	The place where þe body did lye !	
	Be loy eos now of mynd !	1028
them take the bloody cloth that was put on Him on the Cross.	Loo ! here is the cloth droppid blud,	1029
	Which was put on hym takyn of þe ruð,	
	Ose your-self did see.	1031
	For a remembrance, tak it yee,	
	And hy yow fast to Galilee ;	
	For ther', apper' shaft hee.	1034

Mawdleynd

	Yit must myn herte wepe Inwerdlye,	1035
	Yit must I mownd contynuallye,	
	Myndinge my master dere.	1037
Mary Magdalene still mourns.	O ! what mynd harte is hevy & lothe,	
	When I beholde this piteose clothe	
	Which in my hande is here ;	1040
	This cloth with blude þat is so stayned,	1041
	Of a maydens child so sor constraynid,	
[leaf 160, back]	On Cross when he was done !	1043

O rygore vnright ! O crueltee !
 O wikkit wylfullnese ! O peruersitee !
 O hartes harde os stone, 1046
 to Put to deth a lamb so meke ! 1047
 WeH may the teres ron) down) *your cheke* !
 WeH may *your hertes* relent, 1049
 Myndinge the payn) my lord & master felte !
 O ! in my body my herte now dothe melte !
 To dy, I were content ! 1052

She'd be content
to die.

Secund Marye

Sister Mawdlen), to blame ye are, 1053
 With this dedly sorow *your-self* to marre,
Your-self thus to torment. 1055
 Ye torment *your-selfe*, & crucifye ;
 Ye haue cawse to tak gladnes, & whye,
 Ye haue *proue* evident, 1058
 That *your master* & oures, by his godly myght 1059
 Is resen from deth / to lyfe ! an angeH bright
 Schewes thes tidinges tiH vs, 1061
 And shewed vs the place / wher his body laye,
 Which is not ther' / for-þi let passe a-waye
 Our sorow most grevous. 1064

The other
Maries assure
her that Christ
is risen,

Thride marye

Sister Mawdley), in *your hart* be stabiH ! 1065
 We shaH here tidinges right comfortabiH,
 And þat I trust shortlye ; 1067
 For that is suth veritabiH,
 Saide so afore suthlye. 1069

and good tidings
'll soon come.

Mawdley)

[leaf 161]

A. A. Sisters / my slewth / & my necligence ! 1070
 I haue not don my dewty ne my diligence,
 Ose vnto me did fall ! 1072
 At my masters sepulcre, if I hade gifen atten 'ance,
 And waytid) wisely *with humbte* affiance
 Os I was bound) most of aH, 1075

Mary Magdalene laments that she didn't come earlier to see Christ's arising.	I shuld haue seynd his vprisinge gloriose Of my swete lorde / of þe which desirose I am, & nedes must bee.	1076 1078
	¹ Alese, sisters! I was to tidiose, That holy sight to see. ¹	1080
	Than I shuld haue had comforth vncomparabiſſ, Of the which Ioye / to speke I am not abiſſ ; Than I hade seynd my lorde	1081 1083
	To haue resynd from his sepulture, With his bludy woundes, of hym I had ben sure. Ales! when I record	1086
	How I myghte haue had a sight of your presence, Who then aught of verrey congruence To be mor glad than I,	1087 1089
He, by His mercy, had calld her, the greatest of sinners, had let	Which ye haue callid by your grace onlee, Byngre gretist synner / vnto your large mercee, And that most ² curtesly ?	1092
	Whoso wiſſ not wayte when þat tym is, When faynest he wold therof, shaſſ he mysse ; So it faris by mee.	1093 1095
	O, wold to god I had made more haste! My slewthfuſſ werke is now in wast! ʒit, gud lord, haue þou pitee!	1098
[leaf 161, back] her, at Simon's dinner,	When Symon to dyner did hym call, Amonges the gestes & straungers aſſ, With meknese soberlye	1099 1101
	I com in with mynde contrite, For I hade levid in fowſſ delite, In syn of licherye.	1104
	Not-with-standing the gret abhomyntion Of my grete synnes fuſſ of execration Yit of his benignite—	1105 1107
wash His feet with her tears,	As with aſſ mercy he was replete— He sufferte me with teris to wesh his fete! Loo, his mercyfuſſ pitee!	1110

¹—¹ These 2 lines are at the bottom of the page.

² 'gracioslye or' *crossed thro.*

My synfuł lippes, which I did abuse, 1111 and touch His
 To towch his blessit fleshe he walð not refuse; flesh with her
 And ther right oppenlye, 1113 sinful lips.
 Off his most piteouse tendernese,
 The pardoun of my synnes & gret excesse, He pardond all
 He gauē to me hoolye! 1116 her sins.
 Now may I wringe, both wepe & wayle, 1117
 Myndinge on friday his gret bataile
 He had on crosse of tree, 1119
 And tuk opon hym for vs ałł
 To ouer-com the fend þat made vs fałł.
 A, Sisters! wełł mowrd may wee! 1122

Secund marye :

Sister Mawdleynd! it is bot in vaynd 1123
 Thus remedillesse to mak compleynd;
 Ther-for it is the best, 1125
 Ych on of vs a diuerse way to take.
 His apperinge, Ioyfułł may vs make, [leaf 162]
 And set our hartes in reste. 1128 The 3 Maries
 agree to
 separate,

The thride marye :

Ye, to sek & inquere, let vs faste hye; 1129
 Sister mawdlen, this is next remedye;
 And þerfore departe wee. 1131

¹Mawdleynd :

O lorde & master! help vs in hye
 To haue a sight of thee! ¹ 1133 that they may
 the sooner see
 Christ.

Tunc exeunt hee tres Marie.

[Scene 2.]

Part II. Scene 2.

Petrus intrat, flens amare. ²

O Allmyghty god, which with thyn inward Ee 1134
 Seest the depest place of mannys conscience,
 And knowest euery thinge most cler & perfitlee,

¹—¹ These 3 lines are at the foot of the page.

² Some stanzas of long sevens, *ababbcc*, now alternate with the old sixes, *aab aab*, shortend.

St. Peter,
 weeping, asks
 Christ's mercy

Haue mercy, haue pitee ; haue þou compatiencie !
 I confess & knowlege my most gret offence, 1138
 My fowle presumption & vnstabilnesse !
 Let þi mekihþ mercy ouerflowe my synfulnesse ! 1140
 And yit I know weþ, 1141
 No erthly thinge can teþ,
 Nor ȝit it expresse, 1143
 My fawtes & gret syn
 Which I am wrappiþ in
 With¹ dedly hevinesse. 1146
 Ther may not be lightly / a greter trispeße, 1147
 Then the seruaunt / the master to denye ;
 His owne master / his owne kind master : alesse !
 I mak confession / here most sorowfullye, 1150
 That I denyed mayster / & þat most vnkindlye !
 For when thay did enquere / if þat I did hym knoo,
 I saide I neuer sawe hym ! a-lesse ! why did I soo ? 1153
 With teres of contrition), 1154
 With teres of compassion),
 Weþ may I mowrnynge make ! 1156
 What a fawte it was,
 The seruaunte, alas,
 His master to forsake ! 1159
 When his grace callid me / fro warldly besines, 1160
 And of a poore fishere / his discipþe ! alas, mee !
 I was callit Symon Bariona, playnly to expresse ;
 But he namid me " petrus " / ' petra ' was hee : 1163
 Petra is a ston / full of stabiltee,
 Always stedfaste / alase ! wherfor was I
 Not stabiþ accordinge / to my nam stedfastlye ? 1166
 O my febiþ promesse ! 1167
 O my gret vnkindnesse,
 To my shame resaruyd ! 1169
 O mynde so vnstabiþ,
 Thou hast made me culpabiþ !

[leaf 162, back]
 for his Denial
 of Him,

Who callid him,
 from a poor
 fisher, to be His
 Disciple, and

nam'd him
 Peter, a rock
 of stability.

¹ mo crosst through.

Deth I haue deseruyd! 1172 St. Peter's
Lament over his
Faithlessness.
 It pleasid thy gudnese, gret kindnese to shew mee, 1173
 Callinge me to þi grace / & gudly conuersation);
 And when it pleasid thi godhed / to tak but three
 To beholde & see the highe speculation) 1176
 Of thy godly maiestye in thy transfyguration), Christ let me
see His
Transfiguration.
 Thy speciaß grace did abill me for on),
 With the gud blessid Iames / & þi cosyn Iohn. 1179
 Alese! þat I was so vnkind 1180 [leaf 163]
 To hym, so tender of mynd
 To me most vnworthye! 1182
 Ales! the paynes ar smarte
 Which I fele at my harte,
 And that so bitterlye! 1185
 O lorde! what exampte / of meknesse shewed yee! 1186
 On thursday after supere, it pleasid your grace
 To wesh your seruauentes fete / who euer are did see He washt his
Servants' feet
 More perfite meknesse / shewet in any case? 1189
 I my-self was present / in the same place.
 Alese! of my-self / why presumyd I,
 Consideringe your meknesse / don so stedfastlye? 1192
 A! myn vnkinde chaunce!
 When it commys to remembrance,
 In my mynde it is euer. 1195
 I fele owt of mesure (I feel deadly
pain.)
 Dedly payn & displesure,
 That I can not desseuere. 1198
 O mercyfull redemer / who may yit recownte 1199
 The paynes which þi-self / for vs did endure!
 Vnworthy if I were / I was with þe in þe mount I was with Him
during his
Agony in the
Mount of Olives.
 Where þou swet bludy droppes / man saule to recure.
 In that gret agonye / I am right verrey sure, 1203
 Stony hartes of flint / þou wald þam haue mevid,
 Seynge thy tendernese / to man by þe relevid. 1205
 O, that passion was grete, 1206
 When blud droppes of swet [leaf 163, back]

St. Peter's Lament over his Faithlessness.	ran) down) a-pace !	1208
	That was excedigne payne In euery membêre & vayn), As apperit by his face !	1211
	Of Iudas, thow were / betrayede by & bye, Which was thy disciputt, & familiere with the ; It grevid̄ the more, I knew it certanlye.	1212
	He was fede at þi burde / of þi benigntee,	1215
He was betrayd by Judas, His Disciple,	And 3it [thow] were betrayeð by his iniquitee ! Yf a straunger had don / þat dede so trayterouse, It had beyn mor / tolerabiht̄ / & not so greuowse.	1218
	Dauid did say in prophecye,	1219
	' Homo pacis mee, in quo speraui, Supplantauit' me ! '	1221
	O lord ! your ¹ pacience may be perceyvid̄, Which suffert so to be betrayeð Of Iudas ! woo is hee !	1224
and I forsook Him, tho' I said I wouldn't leave Him.	Fult̄ of wo may I bee, sorowfult̄ & pensyve, Complenynge & wepinge with sorow inwertlee, And wep bitter teres / aht̄ þe days of my life ; Myn vnstabiht̄ delinge / is euer in myn Ee.	1225
	I saide I wald̄ not leue my master for to dee ; He said I shuld for-sak hym / or þe cok crow / thris. ²	1228
Oh, when He lookt on me	Afterwerð, when hee Lokid opoñ mee With a myld̄ cowntenaunce, ³	1231
[leaf 164]	Ose he stude on the ground̄	1233
from among His enemies,	Emange his enmyse bownd̄, O, I wepitt abundaunce !	1236
how my tears ran down !	Then my teres continually Ran down most sorowfully, And yit thay can not cesse.	1237
	How may I cesse or stynte ? Yf my harte wer of flinte,	1239

¹ mercy erased. ² ? read 'thrie' = thries, thrice.³ Catchwords:—'As he stod on þe grounde.'

I haue caus to wepe dowllese.	1242	St. Peter's
O caytife, O wofull wreche!	1243	Lament over his Faithlessness.
from thy harte þou may feche Sore & sighes depe!	1245	
O most vkinde man,		I unnaturally
What creatur may or can,		
The from sclaunder kepe,	1248	
To forsake þi master so tender & soo gud,	1249	forsook my so good Master
Which gaue to þe þe keyes / of all holy kirke, And mor-ouer for thy sake / shed his own blud!		who shed His blood for me.
O synfull caytyfe / now aught I sore tiſt irke!	1252	
Ales, Iohn! why did not I	1253	
Folow my master so tenderlye		
Os 3e did to the ende?	1255	
But for ye delt soo stedfastlye, My master gaue you marye To kep in your commend.	1258	
Yf this dedly woo & sorowe	1259	
Endure with me vnto to-morowe, Myn hart in sunder wiſt breke.	1261	My heart will break.
Now, lorde, for þi tender mercyes all,		[leaf 164, back] Oh Lord, call me to thy mercy!
Reconcyle me to grace, & to þi mercy call!		
Ales, I may not speke!	1264	

et sic cadit in terram, flens amare.

Andreas, frater petri, dicit.

A. Brothere peter, what nedes all þis?	1265	Andrew com- forts his brother Peter.
I se weſt, good cownceſt wiſt yow myſſe.		
Dry vp your teres & rise!	1267	
Comforth your-ſelfe, I require yow, & praye!		
We ſhaſt haue gud tidinges! this is þe thrid day / Sorow not in this wiſe!	1270	

Iohannes Euangelista:

Stand vp, gud brother, & meſur your hevynese!	1271	St. John bids Peter moderate his grief.
This gret contrition of your hart, dowllese To god is pleaſant ſacrifice.	1273	

Petrus

A, gud brethere, Andrewe & Ioh̄n,
 Was neuer creatur so wo-begon
 Os I, wrech most vnwyse! 1276
 For remembering the infinite gudnese 1277
 Of my lorde / & my most Vnkyndnese
 Don so Writchitlye, 1279
 At my hart, sorow sittes so sore,
 That my dedly payn encresis mor & more!
 Alese, my gret folye! 1282

Peter still
 laments his
 cruelty.

[in 7a.]

Andreas

Gud brothere peter, your-self 3e comfort^t; 1283
 Ther is none of aȝ, bot comfurth may he hafe;
 [leaf 165] For emonge vs a-gayn our lorde shaft resort. 1285
 By his passion / his purpasse / was, man-kind to saue;
 Christ will rise this third day, This is the thrid daye / in which from his graue
 He shaft arise / fro deth, I haue no dowte;
 Therfor lett^t comfurth / put this sorowe owte! 1289
 ¶ Brothere peter / þe verrey truth to saye, 1290
 Few of vs aȝ / hade perfit stedfastnesse,
 But sumwhat downtid^t / & wer owte of the waye;
 Not-withstandinge / of his godhed^t the clernesse 1293
 Schewed^t by his miracles / with aȝ perfitnesse;
 And yf ye remember^t, brothere / in his last oblation
 He spak of our vnstabilnesse / & of his desolation, 1296
 and He foretold that His disciples should forsake Him. ¶ Saynge " Omnes vos scandalum patiemini," 1297
 Aȝ ye shaft suffer sclauder / for me,¹
²Os who say · ye shaft / forsak me a-lonly;
 The hird-man shalbe strikynd / & þe flokk, which we
 bee, 1300
 Schalbe disperbilit^t / & away shaft flee.
 He knew their weakness. Loo, gud brother^t peter / he knew our freales aȝ; 1302
 Our gude master is mercifull^t / & graciose with-aȝ;²

¹ onlee (sic) crosst through.

²—² These five lines are in the margin at bottom of leaf 164, back.

¶ And yow, brother peter / the most specialli 1304
 Hase cause of comfurth / for of his church þe heð
 He chace you by order / by his grace frelye;
 For-þi, from your harte / put þis fere & dred. 1307
 Yf ye remember, he said to yow in dede,
 Thy faith shall neuer faile / what-so-euer befall;
 Therfor haue gud hope / & comforth spirituall. 1310
 Ye askit hym ons a whestion / wherwith he was
 content, 1311
 'How oft to your brother / synn ye shuld relesse :'
 Ye thought vij tymmes / were verrey sufficient;
 But he said sevynty tymes & vij : ye suld forgif dowltes;
 A gret now[m]ber' it plesit / hym tiff expresse ; 1315
 The gret frely of man / he saw in his godly mynd. [leaf 165, back]
 For-thy, for your trispace / pardon may ye find; 1317
 How-be-it, of your-self / to presume, to blame ye were;
 Man þat is freale, of hym-self suld haue fere. 1319
 ¶ Your pennance [&] contrition / acceptabið must
 bee;
 Therfor in your harte reIoye / ye may be fayn),
 Rememberinge he has put [yow] in gret auctoritee. Christ also put
 That he has saide ons / he wið neuer cañ agayn), 1323 him in
 authority,
 "Quodcumque ligaueris" / he said; þes wordes ar playn);
 And gawe yow þe keyes / of hevyn & of heñ, giving him the
 So to lowse & to bynd / this can we añ teñ. 1326 and Hell.

Iohannes euangelista.

Gude brother peter / marke ye weñ, & note : 1327
 The wordes of Andrew beyn sadd & ponderose;
 In your conscience, I know weñ / is nozt so great mot', St. John is sure
 But that mercy may clere it' / of hym that is so graciose. that Mercy can
 clear Peter's sin.
 Peraunter it was þe wið / of our master Iesus 1331
 That 3e shuld not be present' / his passion to see,
 Which he hade on the hiñ / in þe most Crueltee. 1333
 ¶ Peter, if ye had seyn / your mastere at þat poynt',
 I trov þat syzt had beyn / to yow tiff endure :
 He had torment opon torment / in euery vayn & Ioynt;

St. John tells Peter how	He was so harde nailet / to þat paynfull lure; 1337 His flesh þat was so tender / born of a mayden pure, And was wont to be towchið / with virgyns handes swete,
Christ's body was torn and nailed; how His [leaf 166]	Was altotorn most piteosly / from hede to þe fet! 1340 ¶ When his body was halid / & stritchid with ropes, To caws his armes & fet / to þe holes extend, Then þe nayles dreffyn in; & of þe blude, dropes
blood was shed;	Ran owt so plentuosly / his will it was to spend 1344 Alþ his precios blude / mannes sor tilþ amend. With-owt compleint he sufferþ the nayles & þe spere; But gretist payn þat he had / was for his moder dere. He sufferd patiently, 1348
and how He was betrayd,	To be betrayd vnkindly, To be accusid falsly, To be intreytid Cruelly, 1351
scorned, and	To be scornid most dedenynglye, To be Iuged wrangfully, To be dampnyt to deth dolfully, With other paynes sere; 1355
crucified.	To be crucified piteosly, To be woundid vniuersally, With scowrges, nayles, & spere. 1358 For thes causes, he wald be born / of a maid most obedient. 1359
But now the time of Desolation is ended; that of	Now the gret rawnson is paid / which was requirid For redemption of man, of the fader omnipotent; The tyme of desolation / is now expirid; 1362
Grace is come;	The tyme of grace is commen, so longe of vs desirid! Hevyn zeates so longe / closid for gret syn, Our saueyour gafe yow the keyes / to open, & to lat in. He knew weþ, for his deth / we shuld be afrayed: 1366 And þerfor, ose 3e remembere / he told vs afore. His godhed saw weþ / þat we shuld be dismayd
[leaf 166, back]	Of his resurrection / he comfortid vs therfore; 1369
Christ will rise and live for ever.	He saide he shuld arise / & live euere-more. This is the thride daye / therfor dowl nothinge,

But shortly we shall here / of his gloriose vprisinge.
 Brether, I wolde tarrye *with* yow longer here, 1373
 But nedes I must go to the virgyn mylde.
 Most sorowfull is hir hart / most hevy is hir chere; St. John
 AH Ioye & comfurthe / from hir is exilde; 1376 describes the
 AH hir rememberance / is of hir dere childe. Virgin Mary's
 My master assignyt me / to gyve hir attendance, sorrow:
 And that is my dewtye / *with* all humblye obseruance.
 Hir sorow increacyse aye, 1380
 As weH nyght os daye,
 In most piteose araye;
 For I darsay suerlye, 1383
 Sen hir son was betrayed,
 & in his grave layde,
 The maid hase me dismaid
 For sorow inwerdlye, 1387
 That sho nowther tuk rist ne slepe, 1388 She takes nor
 Ne *from* hevynese hir-self cowth kepe; rest nor sleep,
 But euer-more stiH dose sho wepe,
 That I am verrey sure, 1391
 Hartes harder then stone
 Wold be mollyfyed anone,
 & melte to see hire mone,
 That sho dose endure. 1395
 To here hir mourn so moderlye, [leaf 167]
 To se hir wep so tenderlye, but weeping,
 AH myn hert it fayles. 1398
 Now sho spekes of the scornes; speaks of her
 Now sho remembers þe thornes Son's suffering,
 And the grete sturdy nayles; 1401
 Now sho spekes of his pacience; 1402 and patience
 Now sho myndes his obedience,
 That vnto deth was. 1404 unto death.
 Now of his visage spekes shee,
 Defilið *with* deformyte,
 Of fowH spittinge, a-lasse! 1407

	Now of his woundes dos sho speke,	1408
	& of the sper ^v which did breke	
	Hir sonnes blessid ^t sid ^t .	1410
She is comfort- less;	Thus is sho a ^{ll} comfurthlesse,	
	Replet <i>with</i> a ^{ll} dulfulness;e;	
	Therfor I may not bide.	1413
and John will go to her.	As for this tym ^v I wi ^{ll} departe.	1414
	Brother ^v peter, be of gud harte,	
	For other ^v cause haue ye none.	1416
	Now farwe ^{ll} , for a starte,	
	I sha ^{ll} 3ow mete anon ^v .	1418
	Peter	
	Praye fore me, brother ^v , for goddes sake!	1419
	Iohannes euangelista	
He bids Peter trust in faith. [leaf 167, back]	Brothere, to yow no discomfurth take,	
	But truste euer faithfullye!	1421
	We sha ^{ll} haue comforth, 3oure sorowe to slake,	
	And that I trust ^t shortlye.	1423
	Tunc exit Iohannes; et dicit Petrus:	
Peter thanks his brothers.	Brothere Andrewe / god rewar ^d 3oue euer speciallye!	
	For Iohn & ye, with youre swete wordes of consolation),	
	Hase easid ^t my mynd ^t / <i>with</i> comferte stedfastlye.	
	I am in trewe faith & hope / <i>with</i> -out desperation),	1427
He is now happy, trusting his Lord's mercy.	In my saule now havynge / <i>spirituall</i> iubilation),	
	Trustinge on the mercy / of my master & lord ^t ,	
	Of whose infinite gudnese / I sha ^{ll} euer record ^t .	1430
	Let the dew of mercy fall ^t opon ^v vs!	
	'Ostende faciem tuam / & salui erimus!'	1432
	Schewe thy powere, gud lord ^t / & to vs appere!	1433
	Let beames of thi grace approche to vs nere,	
	Super nos, writchit synners!	
Part II. Scene 3.	[Scene 3.]	
	Intrat maria Magdalena.	
	O, I writchit creature / what sha ^{ll} I doo?	1436
	O, I a wofull woman ^v / whidere sa ^{ll} I goo?	

My lorde, wher shaft I find?	1438	Mary Magdalene's Lament.
When shaft I se that desirid face, Which was so full of beuty & grace To me, the most vnkind?	1441	
I haue sought, & besely inquerid Hym whom my harte ah-way has desired, And so desiries stih.	1442	She has sought Him in whom her heart delighted, and has not found Him.
<i>Quem diligat anima mea', quesui;</i> <i>Quesui illum, et non inueni!</i> When shaft I haue my wiht?	1447	[leaf 168]
I haue sought hym desirusly, I haue sought hym affectuosly, <i>With</i> besines of my mynd.	1448	
I haue sought hym <i>with</i> mynd hartely, The tresure wher-in my hart dose lye.	1450	
O deth, thou arte vnkind! On me, vse thou & exercise The auctorite of thyn office!	1453	Why will not Death take her?
My bales thou may vnbind. What offence, deth, haue I don to the, Which art so ouer vnkind to mee?	1454	
Nay, Nay, deth! be not soo! Filie Ierusalem, Wher-os ye goo, Nunziate dilecto meo,	1456	
<i>Quia amore langueo:</i> Of Ierusalem, ye <i>virgyns</i> clere, Schew my best loue that I was here!	1457	
Tell hym, os he may prove, That I am dedly seke / And att is for his loue.	1459	Daughters of Jerusalem!
	1462	
	1463	
	1465	Tell my love that I am deadly sick for His love.
	1467	

Jesus intrat, in specie ortulani, dicens,

M ulier, ploras? <i>quem</i> queris?		Jesus asks her whom she would have,
Woman, why wepis thou? whom sekas thou thus?	1469	
Tell me whome thou wald haue!		

Mawdlen:

I sek my master & swete lorde *Iesus*,
Which her was layd in grave. 1472

[leaf 168, back]

Iesus.

Woman, thou mournest to piteoslye, 1473

And compleynist' the most hevilye,

as her heart
seems troubled.

Thy mynd is not cōtent'; 1475

Thyn hart' is trowblit, weſt I see,

AH fuſt doloruse, os thinkes mee,

Thou has not thyn intente. 1478

Maudleyñ

Mary Magdalene
thinks He is the
gardener.

Myn intent! that knawes hee 1479

On whom my hart is set, & ay shalbee.

Gardener, I yowe praye, 1481

Schew vnto mee, if ye can,

Yf that ye did see here ony man

Tak his body awaye. 1484

Iesus dicit. "Maria!"

Mawdleyñ awnswers, "Raboni!"

Iesus

He bids her not
touch Him,

Noli me tangere!

Mary, towche me not now!

But in-to Galilee go thowe,

but tell His
Disciples that
He is risen and

And to my brether' saye, 1488

And to peter which sorowfuſt is, 1489

That I am resen' from dethe, to lif ay in blisse.

Renynge perpetuallye! 1491

Exhort' tham to be of gud chere,

will soon appear
to them.

And hastely wyſt I to tham apere,

To comfurth Ioefullye. exit *Iesus* 1494

Mawdleyñ

O myñ harte! wher hast thou bee?

[leaf 169]

Com hom' agayñ, & leve with mee! 1496

My gret sorow is past ! 1497
 Now may thou entone a mery songe,
 For he whom thou desirid so longe,
 I haue fon now at laste ! 1500
 I thanke *your* grace *with* hert intere, 1501
 That of yowre gudnese to me wald apere,
 And make my herbt thus light. 1503

Mary Magdalene
rejoices ;

her heart is
light ;

Secund marye intrat, *cum maria.*

Soror, *nuncia nobis* :
 Gud mawdleynd, sister ! how standes *with* yow ? 1505

Mawdleynd

Dere sisters ! neuer so weH os nowe !
 For I haue hade a sight
 Of my lorde & master, to my comfurth speciaH. 1508
 To his godhed I render thankes immortaH,
 Os I am bound of dewtee. 1510

she has seen her
Lord and
Master,

Thrid marye :

It Apperis, suster, by *your* cowntenaunce,
 That the gret sorow is owbt of remembraunce ;
 And so, by your sawe, gret cause haue yee. 1513

Mawdleynd :

I haue gret cause, sisters, I know it weH ; 1514
 For of my Ioye he is the springe & weH,
 And of my lyfe sustenaunce. 1516

the Spring and
Well of her joy,

Secunde marye :

Haue ye seynd our lord, sister ? ar ye sure ?

Mawdlen

[leaf 169, back]

Sister, I haue seyne my gretist tresure,
 My hartly Ioye & plesaunce ! 1519

her greatest
Treasure.

Thride mary

A. Sister ! gret comfert may *your* hart inflame. 1520

Mawdlen

He spoke to her, 3e, gude sister! he callit me 'mary' by my name,
 And spak *with* me homlye. 1522
 I saw hym bodely, in flesh & bloode,
 Oure redemere, which for vs hang on the roode!
 He shewed hyme gracioslye, 1525
 and bade her tell His Disciples of His Resurrection. And bade me go to his disciples sone, 1526
 Thaim to certifye of his resurrectione;
 & so with I shortly doo. 1528

Secunde Marie

A. A! Mawdleyne! right happee ye were! 1529
 Ye spent not in vayne so many bitter tere!
 Gret grace is lent yow too! 1531
 Jesus appears to the Three Maries, Tunc venit *Iesus*, & salutat mulieres istas iij^{te}.
 Tamen mulieres nil dicunt ei, sed procidunt ad pedes eius.
 blesses and comforts them, Auete! Hayle, blessit women leve! 1532
 My blessinge here I youe geve!
 Let sorow no more youre harte meve,
 But haue comfort allwaye! 1535
 I am resene fro deth, so may ye tell;
 and says He has deliverd His prisoners from Hell. I haue deliuert my presoners frome heh,
 And made tham sure for aye! [*exit Iesus*] 1538

Mawdleyne

Now, gud sisters, be no more sadd;
 [leaf 170] Ye haue cause, os weh os I, to be gladd;
 Mary Magdalene rejoices with the other Maries. Oure lorde, loo, of his gudnese, 1541
 Of his heghe & godly excellence,
 Haves shewede vs here his Ioyefull presence
 With wordes of swetnese! 1544
 My wordes wer not fantasticall, sisters, yee see; 1545
 I told youe no lesinge, Sisters, report mee;
 Ye haue seyn *with* your/ eye. 1547

Thrid mary

Oure spirites beñd revivid; our hartes beyn light!
 O mawdleyñ! this was a gloriose sight,
 Schewed to vs gracioslye! 1550

Secund marye

Blessid be that lorde / blesst be that kinge 1551 The other *Maries*
 That haues comfurth vs thus with his vprising bless their Lord.
 So sone & glorioslye! 1553

Mawdlen

Susters, in Ioye of this Ioyfullnese,
 A songe of comforte lete vs expresse
 With notes of Armonye! 1556

“Victime paschali laudes immolent¹ *Christiani*”. Tunc The Three
^{totum vsque ad Di[o nobis]} *Maries* sing a
 hee tres cantant idem, id est, “Victime pascha[li]”² Hymn.
 in cantifracro vel saltum in pallinodio

Tunc occurent eis apostoli. *scilicet*. Petrus. Peter, Andrew
 and John sing
 too.
 Andreas et Iohann[es], cantantes hoc. *Scilicet*.

“Dic nobis maria. quid vidisti in vi[a?]”³ **re-
 spondent mulieres cantantes.** “Sepulcrum Christi
 viue[ntis]” et cetera, vsque ad “Credendum est /”
Apostoli respondentes cantant. “Credendum est
 magis soli marie veraci, quam iudeorum turbe fal-
 laci.” **Mulieres iterum cantant** “Scim[us] Chris-
 tum surrexisse vere /” **Apostoli et mulieres [tres]
 cantant quasi concredentes.** “Tu nobis *Christe* rex
 misere[re]. Amen.” **Post cantum dicit petrus.**

(¶ **Sufficit si cantetur eisdem notis et cant[ibus]
 vt habetur in sequentia predicta**)

¹ MS. immolant. This Sequence is from the Easter Sunday
 Mass, held at Tierce, 9 a.m. See Note, p. 227-8.

² Some of the writing in the Margin is cut off.

³ The Sequence of which this and the following quotations form
 part, is both in the Easter Sunday Matins (held before Dawn), and
 in the 9 o'clock Mass. See p. 227.

	Petrus dicit post cantum :	
[leaf 170, back]		
Then Peter asks Mary Magdalene for news.	How is it now, marye? Can ye tell Any newes which may lik vs well? Blithe is youre Countenance.	1557 1559
	Mawdleyñ	
Mary Magdalene tells Peter	Peter, in youre mynde be fast & stabill; I can shew youe tydinges most comfortabill; Trust it of assurance!	1562 1563
	Petere	
	Gude marye, of hym I wolde knowlege haue.	1563
	Mawdleyñ	
that Christ is risen, and has	Peter! oure master is resyn ^d from his grave! He apperit vnto vs three In fleshe & bone, in a gloriose wise!	1565 1568
restord Adam and his mates to Paradise.	He hase restori ^d adam & his in-to paradise, Which were in helles captiuitee!	1568
	Peter	
	God graunte youre wordes war not in vayñ!	
	Mawdleyñ	
	Peter, That ¹ I saye is trew & certayn, And therfor dowt no more!	1571
	Secund marye	
The other Maries confirm these glad tidings.	Brother, we saughe our lord ^d face to face; He Apperit to vs in this same place. And bad vs mowrne not so sore!	1574
	Thride mar[y]e	
	He bade vs testify & tell That he was resyn ^d in flesh & fell, And dy he shall no more.	1577
	Petere	
	A, mary! gret grace to youe is lent ^d , To whom our lord ^d was so content ^d , Befor other tith apere.	1578 1580
[leaf 171]		

¹ which crosst through.

Mawdlen

He said, ye aH shuld see *hym* in Galilee ; Christ will soon
be in Galilee.
 And *peter*, youre selfe expresly namyð hee ;
 Therefore be of gud chere ! 1583

Andrewe

Yit to his sepulcre lat vs go, & see, 1584 The 3 Apostles
go to the
Sepulchre,
 To satisfye our myndes from aH perplexitee.

Peter

So counseH I we doo. 1586

Tunc ibunt. precurrens Iohannes dicit'

Brothere *peter*, com hither' & behold ! John first.
 It is no fabiH that marye vs **hase** told ; He sees that
Christ is risen.
 This thinge is certen, loo ! 1589
 How say ye, brother', be ye satisfied ?

Petrus

Brothere Iohn, I am fully certified Peter sees it too,
 To gife credens her-too. 1592
 Now shaH the suth be veriefed
 Of hym) that most may doo / 1594
 O, myche ar we bound, gud lord, to *your* highnes ! and praises
Christ.
 For vs wer ye born, & also circumcised ;
 For vs were ye termp[t]id in the wilderness ;
 Now Crucyfed to deth, most shamfully dispised ! 1598
 Yit aH this, gude lorde, had vs not sufficyed
 But ye had resen) fro deth / by *your* godhed) gloriuse ;
 Your resurrection) was most / necessarye for vs. 1601
 Youre meknese suffert deth for our saluation), 1602 [leaf 171, back]
He died for our
Salvation, and is
risen for our
Justification.
 And now are ye resen for oure Iustification) ;
 Youre name euer blessit bee ! 1604

Andrewe

This resurrection), to aH þe world) is consolation),
 For of oure fayth it is trew consolation),
 Approvið by his diuinitee. 1607
 DIGBY MYST. Q

Iohannes Euangelista

- Brether! Ioy, & comfurth, & Inward iubilatiō, 1608
 And gostly gladnese, in vs aȝ Encrease may.
- St. John bids
 them all We haue passid̄ the tym̄ / of dole & desolatiō,
 And also I am sure / & right weȝ dare I saye, 1611
 The Ioyfuȝ tresure of *our* hart̄ / we saȝ se þis daye!
 Honour, Ioy & glory / be to *hym* with-out end̄,
 Which after sich sorow, *comfurte* can send̄! 1614
- laud and praise
 Christ. To laude & prayse *hym*, lat vs be abowt̄;
 To loue *hym*, & lofe *hym*, & lawly *hym* lowt̄,
 With mynd̄ & mowth̄ devowtlye. 1617
 Ther, brether̄ *with* Ioyfuȝ harte,
 And devowt̄ sisters on *your* parte,
 Entone sum ermouye! 1620
- They all sing a
 Song of Praise. tunc Cantant omnes simul "Scimus Christum,"
 veȝ aliam sequentiam aut ympnum de resurrectione.
 Post cantum, dicit̄ Ioh[an]nes, finem faciens /
- Loo, down̄ fro hevyn̄ / euer-mor grace dos springe!
 The gudnese of god is incomparabiȝ, yee see :
- Their Sorrow is
 turnd to Joy. Her was sorow & mournynḡ / lamentacion & wepinge ;
 Now is Ioy & gladnese / & of comfurth plentee,¹ 1624
 Ioyfully depart wee / now owt̄ of this place, 1625
- [leaf 172]
 They depart, in
 hope of seeing
 Christ this
 night. Mekly abidinge the inspiration̄ of grace,
 Which we belefe 1627
 Schaȝ com to vs this nyght!
 Now, far-weȝ euery wighte!
- To Him they
 commend their
 hearers. We commend̄ yow aȝ to his myght̄,
 Which for vs suffert grefe. 1631

Explicit

¹ Written at the bottom of the page; in a later hand:—written by me . . . (*torn off*).

Then the whole of the Clergy¹ joined in this acclamation :

We know that Christ hath truly risen from the dead. Do thou, O Conqueror and King, have mercy upon us !

*Scimus Christum surrexisse
A mortuis vere :
Tu nobis, victor Rex, miserere !*"

After the Matins, comes at dawn, *Lauds*, so called "because it is mainly composed of Psalms of Praise." This is followd at 9 a.m., the hour of Tierce, by *Mass*, in which, after the Antiphon, Prayer, Easter Song, Introit, Collect, Epistle, Gradual, and Alleluia-verse (p. 158—164) have been sung,

"the Church adds to her ordinary chants, a hymn full of enthusiastic admiration for her Risen Jesus. It is called a *Sequence*, because it is a continuation of the *Alleluia*.

Let Christians offer to the Paschal Victim the sacrifice of praise. ² *Victima paschali laudes
Immolent christiani.*

The Lamb hath redeemed the sheep : the innocent Jesus hath reconciled sinners to his Father. *Agnus redemit oves :
Christus innocens Patri
Reconciliavit peccatores.*

Death and Life fought against each other, and wondrous was the duel : *Mors et vita duello
Confluxere mirando :*

The King of Life was put to death ; yet now he lives and reigns. *Dux vite mortuus
Regnat vivus.*

Tell us, O Mary, &c. *Dic nobis, Maria [&c., as above]"*

It is clear, then, that the Play was only a better and more realistic performance of part of the Romish Church service. This quasi-acting of Easter Mysteries in church is new to me.³ It is not done now, Miss Lambert says.

¹ The play gives the first 2 lines to the 3 women, and the last line only to the women and apostles conjoind.

² Sequences. "The first, or the '*Victima Paschali*,' is, we believe, by the vast majority of critics accredited to a monk, Notker by name, of the celebrated monastery of St. Gall, in Switzerland, who flourished in the ninth century, and attained to much renown by his talent for writing sacred poetry. According to some, he is said to have been the first who caused this species of composition to be introduced into the Mass ; and, if we are to believe Durandus, he was encouraged in this by Pope Nicholas the Great (858—867). Others ascribe its introduction to Alcuin, the preceptor of Charlemagne. The '*Victima Paschali*' is also sometimes attributed to Robert, King of the Franks."

p. 224 of "A History of the Mass and its Ceremonies in the Eastern and Western Church." By Rev. J. O'Brien, A.M. . . 3rd Edition, Revised, New York, 1879.—M. LAMBERT.

³ I have since seen, in a review of the english Hase's book on Mysteries and Miracle Plays, 1880, that Prof. Ward has noted the fact in his History of the Drama, from the Germans, who've taught us so much.

GLOSSARY AND INDEX.

MAINLY BY

S. J. HERTAGE, B.A.

- A (often), 89/915, have
 Abacuk, 114/1584, Habakkuk
 Abasse, 107/1376, *vb.* be abashed, fear
 A-baye, 68/363, *sb.* bay, surrender
 Abey, 114/1570, obey
 Abill, 211/1178, *vb.* fit, make fit
 A-bought, 3/3, *adv.* about; a-bowght, 60/154, around, about
 Abuse, 209/1111, *vb.* misuse, use improperly
 Abyll, 58/99, *adj.* fit, becoming
 Abyron, 60/159, Hebron (?)
 Advertacyounes, 90/921, warnings, information, knowledge
 Aferd, 94/1033, *adj.* afraid
 Afyabylle, 75/548, affable
 Agayn-sayd, 55/15, *vb.* contradicted, opposed
 Aȝen, 128/1935, *prep.* towards
 Aȝens, 58/91, towards, *prep.* towards
 Aȝens, 115/1606, *prep.* in front of, before
 Al and Sum, 111/1482, altogether, completely
 Alapye, 60/158, (?) what country
 Alme, 82/717, *a.* kind, gentle. Lat. *almus*
 Almesse, 116/1642, *sb.* lit.: alms, hence, an act of kindness
 Alonly, 57/78; 107/1382, *adv.* only; 112/1526, *adv.* only, alone.
 "Allonely, *Tantummodo, solum solummodo.*" *Cath. Anglicum.*
 Ambra, 67/339, *sb.* amber
 A-mons, 76/569, *prep.* amongst
 Amyke, 141/70, *sb.* friend, Lat. *amicus*
 A-myttyd, 107/1381, *pp.* admitted, ranked
 Ananias, p. 35
 Angell Raphael, p. 107; other angels, p. 10, 51, 53, 205
 Anima or the Soul, p. 140; her Five Wits, p. 145
 Anna the Prophetess, p. 19, 261
 Anosed, 147/224, *pp.* Halliwell says, "acknowledged," but the context seems rather to require hindered, or opposed. Is it *harmed, spoilt*, from the Fr. *nuire*, to hurt (?)
 A-penyon, 110/1463, *sb.* opinion
 A-plye, 129/1982, *vb.* apply myself, set myself to
 Apposed, 147/225, *pp.* questioned, examined. "Examyn, or apposyn, or a-sayyn. *Examino.*" *Prompt. Parv.*
 A-queyntowns, 77/580, *sb.* acquaintance, intimacy
 Arend, 59/136, *sb.* errand
 Arere, 69/407, *vb.* raise
 Arimathea, Joseph of, p. 172
 Aspecyall, 98/1137, especial
 Asprongyn, 100/1173, sprung up, risen
 Assatt, 114/1589, *sb.* (?) distress, or astate = estate, state
 Assye, 60/158, Asia
 At, 194/669, *prep.* of, from
 A-taunt, 160/608, *adv.* (*à-tant*) so much. "A dronken foole that sparith for no dispençe, To drynk *ataunt* til he slepe at table." *Lydgate, in Halliwell.*
 A-trey, 92/983, *vb.* Fr. '*attirare*, to allure, intice, inueagle, toll on; *attraiement*, an illuring, inticing, inueagling.'—Cotgrave.
 Attes, 80/693, at his, at its
 Aunterous, 27/1415, adventurous

- Avdyeans, 55/2, *sb.* audience, hearers.
 Avoydyt, 64/264-5, *vb.* goes out
 Awansyd, 58/107, *pp.* advanced, promoted
 A-wantt, A-want, 90/928, *interj.* get out, avaunt
 Awawns, 116/1642, *vb.* advance, assist
 Awayll, 104/1309, *vb.* profit, advantage
 Awe, 171/4, 7, *adj.* all
 Awete, 97/1111, *vb.* Latin *avete*, hail!
 A-weyle, 69/404, *vb.* avail, profit
 Ay-whan, 150/345, *adv.* everywhen, at all times, ever
- Babbyd, 87/863, *pp.* smitten, struck
 Bales, 219/1456, *sb. pl.* griefs, pains
 Balys, 90/919, *sb.* troubles, misfortunes. A.S. *bealu*
 Balys, 82/735, *sb.* rod
 Bamys, 93/1018, balms
 Baramathye, 102/1260, Arimathea
 Bayne, 203/950, *adj.* ready, willing. "Beyn or plyaunt. *Flexibilis.*" *Prompt. Parv.*
 Be, 101/1223, *prep.* by
 Be-cum, 95/1052, *pp.* 'where he is be-cum' = what has become of him, where he has gone to
 Bede-woman, 129/1967, *sb.* a woman bound to pray for another
 Bedlem, 10/237; 60/159, Bethlehem
 Be-dred, 3/64, dreaded
 Beelzebub, 82/725
 Be-hold, 123/1814, *pp.* beholden, bound
 Be-holddyn, 80/658, *adj.* obliged, bound in gratitude. The corrupted form *beholding* is very common in the writers of the 17th cent.
 Belfagour, 82/725, *pr. nn.* Belphagor, a devil
 Belial, p. 43
 Belle, 99/1169, *vb.* roar, as deer 'bell'
 Be-lyve, 122/1801, *adv.* at once, quickly, hastily
 Bemmys, 90/934, *sb.* trumpets. A.S. *bēme*
 Benevolens, 1/21, *sb.* good-will, kindness
- Benyng, 71/442, *adj.* benign
 Beral, 70/425, *sb.* (?) beryl: as we should say "the pearl of beauty"
 Berdes, 57/51, *sb.* maidens
 Berzaby, 60/159, Beersheba
 Besawnt, 101/1218, *sb.* besant, a golden coin so called from having been first coined at Byzantium, or Constantinople
 Besene, 27/16, drest, adornd
 Be-shrewe, 156/506, 1 *pr. s.* curse
 Be-take, 72/465, *vb.* commend, 130/1939, 1 *pr. s.* commit, commend
 Beth, 112/1528, *pr. pl.* are
 Bethany, 57/82
 Betyll browyd, 82/724, *adj.* with overhanging brows. Compare *P. Ploverman*, B. v. 190
 Bey, 143/108, 1 *pr. pl.* buy, pay or suffer for
 Bey the bargayn, 90/937, 941, pay the penalty, pay the price for
 Blabyr-lyppyd, 90/927, *adj.* thick-lipped. Cf. *P. Ploverman*, B. v. 190: "Blabyr-lyppyd: *broccus, labrosus.*" *Cath. Angl.*
 Blasse, 90/934, *vb.* wave
 Blasyd, 83/745, *pp.* on fire, in flames
 Ble, 57/68; 129/1977, *sb.* countenance, complexion, colour. A.S. *bleo*
 Bleryd is ower eye, 92/985, a phrase signifying, "we have been deceived or mocked." The expression is common: see, for instance, *Sir Ferumbas*, ed. Herrtage, 391; *Romaunt of the Rose*, 3912, &c.
 Blomefylde, Myles, poet, p. 27, 41
 Blysch, 88/885; 97/1117, *sb.* bliss, joy
 Blyssynd, 125/1859, *sb.* blessing
 Bome, 84/780, 1 *pr. s.* bum, am confused with a noise in my head and ears; 'bombon as been (bummyn or bumbyn) Bombizo.' *Pr. Parv.* 'To bomme as a fly doth, or husse, *bruire*'. . Palsgrave, *ib.*
 Bone, 117/1668, *sb.* prayer. O. Icel. *bon*
 Bord, 79/630, *sb.* table

- Bornyd, 71/443, *adj.* (?) burnished
 Borons, 56/50, *sb.* barons
 Bote, 90/919, *sb.* cure, healer
 Botell (truss) of haye, 30/85
 Bovnteest, 91/952, most bountiful
 Bowth, 127/1925, *pp.* bought, re-
 deemed
 Brace, 177/179, *vb.* embrace, clasp
 Brayd, 99/1148, *sb.* haste, hurry
 Breelles, 90/927, *sb.* worthless
 rascals. "Breyel, *Brollus, brolla,*
miserculus." *Prompt. Parv.*
 Bren, 146/196, *sb.* brows
 Brentt, 116/1629, *pp.* been burnt
 Brochit, 197/782, 1 *pt. s.* tapped,
 opened, broached. "Brochyn, or
 settyn a vesselle broche (abroche),
attamino, clipsidro." *Prompt.*
Parv.; brochit, *pt. s.* 197/783
 Bronde, 3/64, *sb.* sword
 Brystyt, 86/822, *vb.* bursts
 Burde, 212/1215, *sb.* board, table
 By, 2/37, *prep.* by hym, by his way
 Bygyd, 130/2024, *pp.* settled,
 placed
 Byn, 56/50, *vb.*; 70/420, *vb.* be;
 112/1533, *pr. pt.* be, are

 Caiphas, p. 28, 42
 Cardyakylles, 106/1363, *sb.* a pain
 of the heart. "A cardiakylle or
 cardiake: *cardia, cardiaca."*
Cath. Angl.
 Carefull, 94/1034; 121/1768, *adj.*
 anxious, full of care, sad
 Castell, 87/845, *sb.* village
 Cawth, 61/191, *pp.* caught
 Cayftyff, 79/631, *sb.* wretch
 Cayseres, 90/936, *sb.* Emperors,
 Cæsars
 Caystyys, 57/58, *sb.* (?) caitiffs,
 wretches
 Ceile, 174/72, *sb.* happiness. "It
 turned him to *sele.*" *Cursor*
Mundi, 4432, A.S. *sæl.*
 Chalyngyd, 105/1318, *vb.* claim.
 "To chalange; *vindicare.*" *Cath.*
Angl.
 Chana, 205/999, Cana
 Chapetelet, 140/16, *sb.* chaplet
 Cheveler, 139/1, *sb.* a wig
Children, the Killing of the, p. 1, 13
 Choppe, 160/641, 1 *pr. s.* bargain,
 barter. A.S. *ceapian*

 Christ, his 7 Names, 132/2044
 — or Wisdom, a Morality of,
 p. 137
 Chyldyurn, 87/851, *sb.* children
 Chyr, 56/48, *sb.* cheer
 Chyr, 77/575, *vb.* cheer, please
 Clary, 67/342; 72/477, *sb.* a kind of
 sweet wine
 Cleffys, 57/55, *sb.* (?) cliffs
 Clennesse, 191/589, *sb.* purity of
 life. "A clenness. *Honestas,*
mundicia, puritas, sinceritas."
Cathol. Anglicum.
 Cler, 113/15623, *sb.* clerk, Lat.
clerus
 Cleyff, 120/1741, *sb.* cliffs (?)
 Clower, 65/294, *sb.* clover
 Clumme, 157/522, *adj.* lit. be-
 numbed, hence, rendered useless.
 Compare "Clumysyd, *eneruatus,*
eviratus," Cathol. Anglicum,
 and Cotgrave "Entombi, stonied,
 benumbed, clumpse, asleep."
 Clyvytt, 93/1000, *clave*, split
 Cognysshon, 57/76, *sb.* knowledge
 Comic scenes, p. 30, 99, 108
 Compylyd, 85/806, *pp.* written as
 in a book
 Conctypotent, 49/596, all-powerful
 Connownt, 123/1803, *sb.* covenant,
 sum bargained for
 Conregent, p. 166, at foot: (?)
 Contraly, 90/940, contrarily
Conversion of St. Paul, p. 27
 Coroscant, 91/953, *adj.* shining,
 bright. Lat. *coruscantem*
 Coryosyte, 74/511, smartness,
 finery; a dandy, 75/550
 Coryous, 189/581, *adj.* curious,
 strange
 Costodyer, 51/628, custodian, guard
 Covnnyng, 85/806, *sb.* science,
 knowledge
 Cowff, 101/1224, *vb.* cough
 Crabbysh, 30/91, uncivil, rude
 Cressyn, 111/1512, *vb.* increase,
 multiply
 Cunnyng, 1/24, skill, science
 Cyrus, Lazarus's father, p. 56, 64

 Dandy Curiosity, in a play, p. 73, 74
 Daysyys Iree, 74/515, daisy
 Deadly Sins, the Seven, p. 75
 Debonarius, 71/444, *adj.* courteous

- Dectours, 79/650, *sb.* debtors
 Dedenynglye, 216/1352, *adv.* undeservedly, unworthily
 Dee, 212/1229, *vb.* die
 Defame, 132/2035, *sb.* villainy
 Defye, 156/511, 1 *pr. s.* despise. "To defye: *despicere.*" *Cathol. Anglicum.*
 Delacion, 49/588, delay
 Delectary, 83/751, delightful
 Delycyte, 91/946; 132/2039, deliciousness, delightfulness
 Demene, 114/1582, rule, manage
 Dempthe, 80/662, deemed, judgment
 Dent, 64/272, *sb.* stroke
 Departe, 58/102, *vb.*; 115/1613, *imp. s.* share
 Derevorthis, 125/1852, *adj.* precious, dear. A.S. *deoruyrðe*
 Dessettes, 58/104, *sb.* distress
 Desyern, 82/721, *vb.* desire, pray
 Deuely, 150/324, *adj.* devilish, resembling a devil
 Deversarye, 83/754, *adj.* diverse
 Devils, 8 beaten, p. 82; see p. 53
 Devyrs, 86/832, *sb.* duty
 Dewresse, 65/281, *sb.* hardship
 Diete, 204/961, *pt. s.* died
 Discent, 1/3, *sb.* descent
 Disperbillit, 214/1301, *pp.* scattered abroad. "Sparpe here and there, *segrego, spargo.*" Huloet. "Disparplyn. *Dissipo, dispergo.*" *Prompt. Parv.*
 Docctor, 88/877, *sb.* daughter
 Dog Latin, 100/1187
 Dolar, 95/1058; Dolour, 95/1056, *sb.* grief
 Don, 63/227, *pp.* done
 Done, 206/1043, *pp.* placed, put. "To do on Crosse. *Crucifigere.*" *Cath. Anglicum.*
 Doole, 176/138, *sb.* sorrow, grief. O. Fr. *doel*
 Doth, 56/42, *sb.* doubt
 Dovctors, 57/68, *sb.* daughters
 Dowl, 60/156, *sb.* fear
 Dowl, 216/1371, *imp. s.* fear
 Dowth, 103/1279, doubt
 Dree, 180/259, *vb.* suffer, endure. A.S. *dreogan*
 Drench, 121/1747, *subj.* drown
 Drye, 911/1043, *vb.* suffer. A.S. *dreogan*
 Drynychyn, 83/754, *pp.* drowned, overwhelmed
 Dya, 67/339, *sb.* Dyachylon (?)
 Dylf, 76/563-4, *sb.* devils
 Dylfe, 61/187, *sb.* devil
 Dylle, a Devil, p. 91
 Dyscus, 113/1562, *imp. s.* show abroad, spread, prove
 Dysmay, 94/1035, am troubled, dismay
 Dysses, 57/80, *sb.* decease
 Dyssese, 95/1056, *sb.* pain, grief
 Dyssever, 56/27, *vb.* separate, pick out
 Dysspytyd, 93/999, did despite to
 Dysyer, 74/513, desire
 Eclippid, 183/356, *pp.* eclipsed
 Ee, 209/1134, *sb.*; 212/1228, eye
 Egall, 55/6, *adj.* equal
 Ekes, 176/138, *pr. s.* increases. A.S. *ecan*
 Emende, 1/23, *vb.* amend, correct
 Emme, 100/1172, *sb.* uncle. A.S. *eam*
 En-abyte, 80/683, *vb.* dress, array
 Enhanse, 58/111, *vb.* raise, advance; 'enhansyd,' 132/2056
 Enrytawns, 133/2075, *sb.* inheritance
 Ensalue, 202/916, *vb.* embalm
 Entone, 221/1493, *vb.* intone, sing
 Erber, 76, *sb.* garden
 Ermony, 226/1620, *sb.* harmony, melody
 Ewyr, 83/774, *adv.* ever
 Exsport, 72/458, *vb.* expel, drive out
 Eylytt, 113/1545, ails, troubles
 Fakown, 90/942, *sb.* falcon
 Fantasticall, 222/1545, *adj.* fanciful, "fancy-bred"
 Fathyrod, 89/904, *sb.* Fatherhood
 Favorows, 90/942, 91/9481, *adj.* well-favoured, handsome
 Faworus, 80/673, desirous
 Faytors, 60/145, *sb.* wretches, rascals
 Fectually, 79/643, *adv.* in truth
 Fegetyff, 66/318, *adj.* fugitive, slippery
 Felishipe, 202/924, *sb.* company. "A Felischippe. *Consortium,*

- societas, et cetera: vbi a company." Cathol. Anglicum.*
- Fell, 172/18, *adj.* cruel, furious
- Felle, 75/535, *vb.* fell
- Felle, 115/1615, *adj.* many. A.S. *feol*
- Femynyte, 57/71, *sb.* the good qualities of a woman
- Fles, 106/1351, *sb.* fleece
- Flyth, 111/1507, *vb.* flight
- Fode, 90/942, *sb.* lit. woman, hence wife. Fodys, 91/948, *pl.*
- Fon, 221/1500, *pp.* found
- For, 2/44, *prep.* in spite of
- For, 60/141, *prep.* to prevent
- For-gon, 129/1974, *pp.* lost
- Forse, 160/608, *pr. pl.* make or think of importance, regard
- For-thy, 215/1317, *conj.* therefore
- Founyd, 152/393, *adj.* foolish
- Frangabyll, 66/320, brittle
- Fray, 2/39, *vb.* storm, rage
- Fray, 91/968, *sb.* fear, terror
- Freell, 88/888, *adj.* frail, sinful, weak [persons]
- Freelnesse, 146/200, *sb.* frailty, weakness
- Frelty, 215/1316, *sb.* frailty, weakness
- Fresse, 90/942, *adj.* fresh, fair
- Frest, 91/971, *adv.* at first, before
- Frett, 112/1529, *vb.* grieve, pain, torture, tear to pieces
- Frerth, 84/786, *sb.* fretting, grief
- Fryst, 103/1272, *adv.* first
- Fulfyllyd, 57/74, *vb.* filled
- Galonga, 67/339, *sb.* (?) galingale
- Garlement, 27/16, ornament
- Garre, 202/901, *vb.* cause. "To gar. *Compescere, cogere, et cetera.*" *Cathol. Anglicum.*
- a Gentleman's servant, 30/90
- Govele, 160/604, *sb.* usury. "Gowle or vsury. *Usura, fenus.*" *Prompt. Parv.*
- Gramercy, 185/410, *sb.* great thanks, gratitude. Fr. *grand merci*
- Grates, 146/190, *sb. pl.* than'ks, gratitude
- Gravid, 200/853, *pp.* buried. "To Graue: *vbi.* to Bery." *Cathol. Anglicum.*
- Gravnt, 123/1805, agreement; 125/1873, desire, pleasure (?)
- Grawous, 65/293, *adj.* grievous, heavy
- Grobbe, a ship's boy, 107, 125; 119/1717
- Grogly, 75/549, *a.* (?) ugly
- Grom, 73/489, *sb.* person, man
- Grome, 72/478, *sb.* ?name of a place
- Gromys, 75/549, *sb.* men, persons
- Gronddar, 66/326, *sb.* foundation
- Grooth, 56/38, *vb.* (?) grow, or 'grooch', grumble, murmur
- Growell, 99/1155, *sb.* gruel
- Grudge, 3/70, *vb.* grumble, murmur
- Gyddyn, 129/1982, *vb.* guide, govern
- Gyldyr, 72/478, *sb.* guelder
- Gyn, 90/934, *vb.* begin
- Gynnyt, 126/1897, *pr. s.* begins
- Gyntely, 140/16, *adv.* finely, grandly
- Hals, 83/745, *sb.* neck. A.S. *heals*
- Halse, 67/347, *vb.* embrace
- Halzyd, 131/2031, *pp.*; 141/44, saluted, greeted, welcomed
- Hape, 192/628, *sb.* happiness, good
- Harbarow, 107/1398, *sb.* shelter, refuge
- Harlettes, 59/127; Harlottes, 56/27, *sb.* low wretches, villains
- Harrow, 91/963, *interj.* the old Norman exclamation calling for assistance
- Havns, 130/2007, *vb.* raise, carry up (see 'in-hansyd', 'enhans')
- Hawkyn, Acolyte of the priest of Maryll, 99/1143
- Haylsinge, 196/744, *sb.* salutation, greeting
- Hayr, 144/159, *sb.* heir
- Hegges, 101/1198, *sb.* hedges
- Hele, 122/1790, *sb.* safety
- Helefull, 142/89, *adj.* wholesome
- Hell harrowd, p. 91
- Her, 80/669, *sb.* hair
- Here, 98/1124, *pron.* their
- Herod, King, p. 3, &c.; his death, p. 16; p. 59, 103
- Herod's Philosopher, p. 60
- Herrowe, 150/325, *int.* haro! a cry for help
- Hestes, 57/52, *sb.* behests, commands

- Hight, 150/334, 1 *pr. s.* am named
 Ho, 93/1015, *pron.* who
 Hof! 73/491, ho!
 Holborn Quest, the, 165/773, p. 163
 Holy Ghost, the, p. 38
 Holy Land, p. 119
 Home, 101/1226, *vb.* hum
 Hort, 91/965, *pl. pl.* (?) hurt
 Hossell, 133/2081, *vb.* administer
 the holy communion to. A.S.
huslian, 134/2087
 Hosteler, p. 30, ostler
 Houkkyn, 99/1160, *vb.* toy, copulate
 Hurde, 159/584, *vb.* hoard
 Hye, 209/1132, *sb.* haste
 Hyr, 112/1524, *pron.* their
 Hyrre, 68/377, *pron.* her
 Hyth, 123/1822, *pp.* named, called.
 A.S. *hatan*
- Idols burnt at Marcyll, p. 113
 a Jew, p. 88
 Ilejant, 73/505, *adj.* elegant
 Illumynows, 78/623, light-giving
 In-devre, 64/292, *vb.* endure
 Indeyn, 195/730, *adv.* unworthily,
 undeservedly. Lat. *indigne*
 Inffventt, 97/1096, inflowing
 Inhansyd, 131/2023, raised up
 Innumerabyll, 97/1100, impossible
 Inspeccon, 124/1851, inspection
 Intete, 221/1501, *adj.* earnest,
 hearty
 Interlye, 198/828, *adv.* heartily,
 earnestly. "Enteyrly. *Intime.*"
Cathol. Anglicum. "He praythe
 the enterly." *Gesta Romanorum*,
 p. 171.
 Invre, 134/2102, *adj.* practised
 Irke, 213/1252, *vb.* to be grieved or
 weary. "To Irke. *Fastidire*,
tedere, *pigere.*" *Cathol. An-*
glicum.
- I-wise, 203/937, *adv.* assuredly,
 certainly. A.S. *gewis*
 Ielopher, 106/1363, *sb.* gillyflower
 Jesus prophesies his sufferings and
 death, 87; raises Lazarus, 89;
 appears to the Maries after his
 resurrection, 95. See p. 54, 219,
 222
 Iorourry, 161/939, *sb.* (?)swearing,
 or jurying, serving on juries (to
 give false verdicts)
- Joseph, Christ's reputed father, p.
 10, 17
 Joseph of Arimathea, p. 172
 Iudeon, 106/1351, Gideon
- Kelle, 74/520, *sb.* (?) prostitute :
 compare 'collet'
 Kente, 177/156, *pp.* known
 Kepe, 120/1728, *sb.* care, thought
 Kepit, 181/286, *pp.* cared, thought
 Kertelys, 145/164, *sb. pl.* kirtles,
 gowns
 Keyle, 174/76, *vb.* cool, assuage.
 A.S. *celan*
 Kings of the Flesh, the World and
 the Devils, p. 66
 Knett, 57/58, *vb.* knit, involve
 Knett, 57/77, *pl. s.* joined, united
 Knette, 146/196, 1 *pr. s.* knit,
 crinkle, my brows
 Knowledge, 87/868, *vb.* acquaint,
 tell
 Kyd, 63/230, *pp.* known
- Laberyd, 123/1823, *pp.* workt,
 causd to go or wander (labour)
 Lace, 159/580, *vb.* entangle, in-
 volve
 Lad, 56/43, *sb.* common men
 Lak, 145/165, *imp. pl.* blame
 Langbaynes, 61/190, *sb.* (?) long-
 bones
 Lase, 73/497, *sb.* binding, ornament
 Lasyd, 140/16, *pp.* laced, fastened
 Lave, 125/1857, *sb.* law
 Lawly, 226/1616, *adv.* lowly, hum-
 bly
 Lazarus, his Death and Raising,
 p. 53, 54
 Lechery, a character, p. 71
 Led, 93/1015, *sb.* lid, cover
 Lef, 201/873, *vb.* live
 Lem, 55/13, *sb.* limb
 Lere, 74/527, *vb.* teach
 Lesinge, 222/1546, *sb.* lie. A.S.
leasung
 Letificacion, 2/26, joy, rejoicing
 Lewyn, 132/2043, *sb.* lightning
 Locucion . . . speech
 Lordeynnes, 61/189; 83/741, *sb.*
 wretches, rascals. "A lurdane,
vbi. a thefe." *Cath. Anglicum.*
 See Loselles.
 Lore, 150/326, 1 *pr. s.* am lost

- Loselles, 61/190, *sb.* lazy, rascally fellows. "Lorel, or losel, or ludene (lordayne S. lurdeyn P.). *Lurco.*" *Prompt. Parv.*
 Loue, 226/1616, *vb.* praise, worship
 Lowt, 226/1616, *vb.* bow to, worship
 Lowte, 56/43; 90/926, *vb.* bow
 Lucense, 82/715, *sb.* light
 Lucifer, p. 179
 Lure, 216/1337, *sb.* decoy, trap, the Cross
 Lyfeloll, 58/87, *sb.* livelihood
 Lyll, 103/1265, likely
 Lynne, 76/558, *vb.* cease [to lead]
 Lyth, 84/768, 774, *sb.* light
 Lytturall, 52/658, of letters, of literature
 Lytynnyd, 92/975, *pp.* lightened, emptied
 Lyve, 58/91, *vb.* live

 Mahondes, 60/142, *sb.* Mahound, Mahomet
 Malesse, 172/20, *sb.* malice
 Malyng, 70/434, Malyngny, 70/428, *adj.* evil, malign
 Mament, 113/1554, *sb.* idol
 Mancyon, 110/1461, stay, dwelling
 Marcyll, the King and Queen of, Idols of, p. 54
 Mare, 189/510, 2 *pr. pl.* destroy, upset. A.S. *merran*
 Margaretton, 67/339, *sb.* pearls
 Margente, 180/273, *sb.* margin, vacant space
 Maries, the three at the tomb of Jesus, 93; Jesus appears to them, 95
 Marre, 56/39, *vb.* destroy
 Marry, 61/192, *pp.* destroyed
 Martes, 64/257, (?) Mars
 Martha, p. 58, 65, 83, 86, 88
 Mary, Christ's reputed Mother, p. 11, 17, 186
Mary Magdalene, a Play in 2 Parts, p. 53
 Mary Salome, p. 93, 97, 173
 Mary the mother of James, p. 92, 97, 173
 Mase, 159/581, *pr. s.* makes, causes
 Mawt, 72/476, *sb.* (?) Malta
 May, 170/416, *sb.* maid
 Mell, 93/1003, strife, trouble
 Melleflueus, 85/794, mellifluous

 Memoryall, 98/1134, memory, remembrance
 Mene, 160/620, *sb.* a contralto, or counter-tenor voice
 Menyver, 140/16, *sb.* fur of the ermine mixed with that of the weasel
 Mercury, another Devil, p. 44
 Merrorys, 57/73, *sb.* (?) shinings, graces, beauties
 Messenger, p. 59, 62, 63
 Mesure, 114/1582, moderation
 Metyest, 53/3, *adj.* most meet, fitting
 Meyn, 180/255, *sb.* means, way
 Midland Dialect, p. 53, 170
 Mind, a characier, and her 6 Retainers, p. 138
 Mo, 57/80, *adj.* my
 Mold, 123/1812, *sb.* earth
 Monument, 89/894, *sb.* tomb, sepulchre
 Monyment, 204/964, *sb.* tomb, grave
A Morality of Wisdom or Christ, p. 137
 Morell, 99/1155, (?) a man's name
 Moryd, 97/1099, *pp.* rooted, firmly fixed
 Mosed, 151/348, *pp.* mased, bewitched
 Mot, 215/1329, *sb.* a spot, fault
 Moteryng, 59/128, *sb.* muttering, grumbling
 Mown, 69/392, *vb.* may, can
Mundus, King of the World, p. 66, 76
 Mynnate, 189/518, *sb.* minute
 Mynstrelly, 98/1141, minstrelsy
 Myscheffe, 173/61, *sb.* misfortune

 Nemyows, 87/857, *adj.* exceeding
 Nevyn, 66/315, *vb.* mention, declare
 Nicodemus, p. 184
 Noe, 106/1351, Noah
 Non, *passim*, none, no one
 Northumbrian and Midland dialects, p. 170
 Noyose, 193/650, *adj.* hurtful, harmful
 Noyttment, 79/640-1, ointment
 Nymyos, 97/1112, *adj.* exceeding.
 Lat. *nimum*

- Nysete, 162/653, *sb.* folly, foolishness
- Oble, 131/2019, *sb.* a kind of wafer-cake, sweetened with honey. It was the usual name for the consecrated wafer in the Mass
- On, 82/718, *a.* one
- On-clypsyd, 106/1349, *adj.* un-eclipsed
- Oncuryd, 84/769, *pp.* uncovered, taken away the covering of
- On-quarte, 84/779, *adj.* unheated, dismayd, troubled, in pain
- Onymentes, 80/668, *sb.* ointments
- Oppresse, 135/2111, (?) suffer, be cast away
- Opteyn, 61/182, *vb.* hold a place, prevail
- Ore, 56/38, *conj.* or
- Os, as, p. 170
- Ouer-awe, 193/653, *adv.* = *overal*, everywhere. "Overalle: *passim*, *ubicunque*, *est genus loquendi ubique.*" *Cathol. Anglicum.*
- Ough, 146/190, 1 *pr. s.* owe
- Owzt, 80/660, *pt. s.* owed
- Pacyfycal, 114/1593, peaceable
- Pageant-waggon, its 2 stages, p. 130, 135
- Pakke, 99/1154, *sb.* pack
- Panne, 83/738, *sb.* (?) pan (of pitch)
- Parfre, John, p. 24
- Passyve, 204/962, *adj.* suffering
- Paul, the Conversion of, p. 27
- Pay, 91/960, *sb.* pleasure, pleasing
- Peneawnt, 73/496, *adj.* hanging, loose
- Perhennuall, 79/637, perennial, constant
- Perplyxcyon, 130/1986
- Perswade, 129/1977, take away(?)
- Pertely, 62/206, *adv.* openly, publicly
- Pese, 75/535, *sb.* cup
- Pesyn, 189/533, *sb.* poison
- Phy, 95/1068, *vb.* (?) fie, trust
- Pilate, p. 63, 87
- Pitture, 151/350, *vb.* picture, image
- Players, names of the, p. 23, 26, 54, 138, 170
- Ple;eavns, 104/1304, *sb.* pleasure
- the Poet who speaks the Prologue and Epilogue, p. 1, 22, 26
- Ponderite, 179/217, *pt. s.* (?) weighed pondered
- Purchase, 55/22, *vb.* obtain, gain
- Porchasyd, 81/689, *pp.* obtained, gained
- Porvyowns, 77/582, *sb.* providing
- Poste, 113/1559, *sb.* power
- Poty, 72/458, *vb.* put; 78/606, (?) strive
- Povnse Pylat, 87/862, Pontius Pilate
- Pregedyse, 63/234, *sb.* violence
- Preors, 98/1137, *sb.* prayers
- Pretende, 96/1076; 133/2073, *vb.* go before, proceed
- Priest, a heathen, p. 99, 113
- Prommysary, 63/237, *sb.* deputy
- Provost, in a play, p. 59, 104
- Provostycacyon, 60/163, *sb.* regency, vice-gerency
- Pryse, 70/417, *sb.* prize: *beryt þe þryse*, bere þe pryse, 72/472, take first place
- Pver, 125/1859, *adj.* pure
- Purfyled, 140/16, *adj.* trimmed, edged or embroidered
- Purpete, 81/710, *sb.* (?) special care, or pure pity
- Pynsynesse, 78/606, *sb.* pensiveness
- Pyrked, 68/358, *adj.* proud, elated. See Halliwell, s. v. *Perk.*
- Pystull, 104/1313, *sb.* epistle, letter
- Quell, 99/1168, *vb.* kill. A.S. *cuellan*
- Quesson, 80/662, *sb.* question
- Qwat, 102/1249, what
- Rage, 105/1331, *sb.* haste, hurry
- Ragnell and roffyn, 101/1200
- Raphael the Angel bids many go and convert the land of Marcyll, p. 107
- Readers of an acted Play, 136/2143, p. 170
- Rebon, 110/1465, *sb.* (?) rebound, answer, insolence
- Recure, 66/311; 79/6251; 211/1202, *vb.* recover, redeem
- Reddure, 114/1580, *sb.* violence
- Rede, 122/1793, *sb.* guide, counsellor

- Rede, 115/1616, 1 *pr. s.* advise
 Refreyne, 97/1116, *vb.* (?) restrain themselves
 Releff, 56/41, *vb.* free (from harm or responsibility)
 Rem, 59/114; Reme, 59/125, *sb.* realm
 Reporte, 176/133, 1 *pr. s.* urge, argue, declare
 Reportur, 133/2084, *sb.* report
 Repreff, 56/40, *sb.* punishment
 Rese, 61/180, *vb.* rise
 Resowndable, 89/904, able to be heard
 Restoratyf, 79/651, *sb.* restoration, repayment
 Resun, 93/1024, *pp.* risen
 Reynd, 96/1083, pull, pluck
 Rofe, 91/970, *vb.* were riven, split
 Rome, the Emperor of, p. 55, 59, 104
 Rownd, 73/495, *vb.* whisper, chat
 Rud, 206/1030, *sb.* rood, cross
 Rvfull, 93/1020, *adj.* rueful, sad
 Ruthe, 149/316, *sb.* pity
 Ryte, 59/130; Ryth, 59/126, *sb.* right
 Rythewys, 88/889, *adj.* righteous
 Ryve, 145/175, *vb.* rive, destroy
- s, 2 & 3 *sing.* in, p. 170
 Sadd, 215/1328, *adj.* weighty, of weight. "Sadde. *Solidus, firmus.*" *Cathol. Anglicum.*
 St. Andrew, p. 213
 St. John, p. 94, 187; and St. Peter, p. 94, 123, 209
 Sakor, 133/2068, 1 *pr. s.* consecrate
 Satan, Prince of the Devils, p. 66, 68, 76
 Saul, after Paul, p. 27, 33, 46
 Save, 132/2051, 1 *pt. s.* saw, have seen
 Sawen, 87/852, *vb.* save
 Seduet, 82/716, *pp.* seduced, led away
 Segnyte, 195/723, 2 *pt. pl.* assigned, committed
 Sembled, 69/403, *pp.* met, assembled
 Semle, 63/240, *adj.* seemly, handsome
 Sensuality, a character, p. 80
- Sentelles, 104/1311, 1315, (?) for sentence, intelligence
 Sepoltur, 87/844, sepulchre, tomb
 Serybyl or Serybb, p. 55
 Sese, 118/1688; 128/1958, endow, put in possession, give seisin
 Seth, 143/122, *sb.* a full seth = full aseth, full satisfaction
 Sette, 97/1104, *sb.* city
 Seyld, 99/929, *adv.* seldom
 Shep, 106/1351, *sb.* ship
 Sheppyng, 107/1392, *sb.* ship
 Shewyng, 116/1621, vision
 Shipman or Captain in a play, p. 54
 Sho, she, p. 170
 Shower, 86/822, *sb.* struggle, pain
 Shuyd, 58/86, *pp.* showed
 Simeon the priest, p. 16
 Simon the Leper, p. 77
 Skreptour, 61/171; Skryptour, 61/179, *sb.* Scripture
 Soferous, 87/864, *sb.* suffering
 Sokor, 65/286, *sb.* succour, help
 Soleyne, 159/579, *adj.* (?) alone, singular, unique
 Sond, 62/214, *sb.* message. "Sond or sendyng. *Missio.*" *Prompt. Parv.*
 Sond, 111/1504, *sb.* word, order
 Sond, 109/1439, *sb.* land, shore
 Sops in wine, 75/536
 Sote, 1/13; 90/1071, *adj.* sweet
 Sottes, 62/203, *sb.* fools
 Sowket, 192/625, *pt. s.* sucked
 Sowth, 83/743-4, *sb.* (?) sawt = assault, attack
 Sowth, 66/307, *pp.* sought
 Spece, 132/2060, *sb.* speech, words
 Spece, 96/1072, *sb.* (?) view, from Lat. *aspicio* (?)
 Speceows, 78/628, special, particular
 Spyll, 146/215, *vb.* be ruined, fail
 Spynys, 131/2024, *sb. pl.* thorns, thickets
 Stableman or Ostler, p. 30
 Stanzas, two plays in 8-line, p. 1, 137; a play in 7-line, p. 25; a play mainly in 8-line, p. 171: see too, p. 53, at foot.
 Starte, 218/1417, *sb.* time. "Styrt, or lytyl whyle (lytyl qwyle, A.). *Momentum.*" *Prompt. Parv.*
 Steryng, 144/153, *sb.* stirring, incitement

- Stey, 96/1077, *vb.* ascend
 Steydyd, 105/1341, *vb.* ascended
 Stooddes, 93/1018, *sb.* moment, time. A.S. *stund*
 Streytness, 58/97, *sb.* hardship
 Stronkg, 93/1002, *adj.* strong, violent
 Strytt, 70/426, *adj.* straight
 Styffe, 130/1997, *vb.* (?) stryffe = strive
 Style, 116/1637, *sb.* steel. A.S. *style*
 Stynte, 212/1240, 1 *pr. s.* stop, cease
 Syntt, 123/1807, *sb.* allowance, bargain, agreement
 Subjectary, 83/752, subject, thrall
 Subjugal, 55/7, *adj.* subject
 Sudare, 95/1049, *sb.* napkin, kerchief. It occurs in exactly the same meaning in Wyclif's version of John xx. 7
 Sue, 75/532, *vb.* follow
 Suspiratione, 173/64, *sb.* sighing. Lat. *suspirationem*
 Suthe, 188/500, *adv.* truly, with truth
 Swertt, 84/780, *adj.* black
 Syest, 95/1061, sighest
 Syn, 86/830, *conj.* since
 Synamver, 106/1361, *sb.* (?) Fr. 'Cinnabre: m. Cynoper, Vermillion, Sanguinarie . . . a soft red and heauie stone found in Mines.' Cotgrave.
 Sypresse, 139/1978, *sb.* Fr. 'Cypere: m. Cyperus, or Cypresse, Galingale (a kind of reed).—Cotgrave. A sweet herb, a sweet person
 Syrus, Lazarus's father, p. 56, 64
 Syyn, 129/1973, *vb.* sigh
 Syyng, 57/63, sighing
 Tapyrnakyll, 106/1352, *sb.* tabernacle, vessel
 Tasppysster, 73/495, *sb.* barmaid
 Taverner, in a Play, p. 72
 Tawth, 102/1259, taught
 Tayve, 172/38, *adj.* (?) decaying
 Tene, 71/438, *vb.* injure, annoy
 —th constantly used for —ght, as *lyth*, light, *nyth*, night, *myth*, might, &c.
 Thar, 139/1437, *impers. vb.* need. A.S. *þearf*
 Þen, 82/732, *pron.* that
 Therkenesse, 81/689, *vb.* darkness. "Therkenesse or derkenesse. *Tenebre, Caligo.*" *Prompt. Parv.*
 Tholit, 181/276, *pp.* suffered, endured. A.S. *þolian*
 Thrall, 175/108, *adj.* miserable, mean
 Threst, 115/1614, *sb.* thirst
 Thruste, 179/215, *sb.* thirst, desire
 Thrustide, 179/214, *pt. s.* thirsted for. A.S. *þyrstan*
 Thrustye, 178/210, *adj.* thirsty. A.S. *þurstig, þrystig*
 Thryst, 73/492, *sb.* thirst
 Thyrlite, 180/268, *pp.* pierced. A.S. *þyrlian*, Eng. *drill*
 Tiberius Cæsar, p. 55, 59
 Tidiose, 208/1079, *adj.* anxious, impatient
 Till, to, with the infinitive, p. 170
 To-brost, 91/966, *pp.* broken to pieces
 Ton, 197/783, *sb.* tun, vessel
 Toukkyng, 91/969, *sb.* touching, touch
 Treyte, 171/3, *sb.* treatise, little piece
 Tripident, 2, *stage direction*, let them dance
 Trossyd, 89/910-11 *adj.* bound, wrapped
 Trott, 76/555, *vb.* (?) shake
 Trotte, 71/438, *vb.* hasten, hurry off
 Tyr, 60/158, Tyre
 Understanding, a character, and her 6 Jurors, p. 138
 Veruens, 96/1093, *sb.* fervency
 Very, 3/76, *adj.* true, real
 Virginite, 191/589, *sb.* chastity, purity of life. Often applied, as here, to males as well as females
 Vysered, 165/726, *adj.* wearing a visor or mask
 Vysers, 166/754, *sb. pl.* visors, masks
 Wall, 124/1848, *vb.* (?) dwell
 Wardly, 152/403, *adv.* carefully

- Waryacyon, 123/1815, *sb.* variation, or (?) opposition
 Waryovns, 130/2005, *sb.* variance, disagreement
 Watkyn, a Messenger, p. 4, 6, &c.
 Wawys, 89/829, *sb.* waves
 Weepers in black at a burying, 86/835-7
 Went, 68/376, *pp.* gone
 Wentt, 96/1079; 116/1629, *vb.* thought, weened
 Werely, 80/675; 122/1791, *adv.* verily, assuredly
 Weryauns, 58/92, *sb.* variance, change
 Weryfyyt, 61/178, *vb.* verifies, confirms
 Weryous, 56/36, *adj.* troublesome
 Wete, 95/1059; 123/1817, *vb.* know
 Wetty, 102/1250, *adj.* learned
 Whan, 150/346, *adv.* ay whan = every when, ever, always
 Whanhope, 81/694, *sb.* despair
 Whantite, 192/621, *sb.* quantity
 Whatt-so-mewer, 102/1235, whatsoever, whatever: the pronunciation *whatsomever* is not uncommon amongst the lower classes
 Wher, 68/368; 104/1288, *vb.* were
 Whit, 199/850, *vb.* requite, repay
 Whytly, 68/376, *adv.*; wygth, 68/227, quickly, speedily
 Will, a character, p. 138; her 6
 Women or Retainers, p. 161-7
Wisdom or Christ, a Morality of, p. 137
 Wod, 2/39, *adj.* mad, furious
 Wolunte, 55/3, *sb.* will
 Wonddyn, 55/23, *adj.* enveloped, wrapped, and so, protected
 Wonde, 115/1609, turn, refuse
 Woo, 66/311, *pron.* who
 Word, 56/31, *sb.* world
 Wordely, 141/51, *adj.* worldly, earthly
 Wos, *pron.* whose
 Woydyt, 115/1618, *pr. s.* goes out
 Wrake, 68/380, *sb.* harm, injury
 Wreche, 72/469, *sb.* harm
 Wrowth, 79/631, *pp.* wrought, done
 Wry, 163/669: (?) read 'malewry', mishap, misfortune: Fr. *malheur*
 Wryng, 108/1409, *vb.* turn and twist about in pain
 Wyan, 72/479, *sb.* Guienne
 Wycys, 90/1083, *sb.* vices
 Wyhylls, 68/377, *sb.* wiles
 Wylddyng, 57/59, *sb.* wielding, command
 Wyldyng, 124/1832, *sb.* power, wielder
 Wyre, 94/1027, *sb.* doubt. "Awere or dowte. *Dubium, ambiguum, perplexus.*" *Prompt. Parv.*
 Wys, 89/895, guide, show
 Wytory, 134/2095, victory
 Wytyst saff, 78/624, *vb.* vouchsafest
 Xall, 56/41, &c., shall; þou xall, 100/1176
 Xuld, 132/2036, &c., should
 Xulddes, 99/1163, *vb.* shouldst
 Yee-lyd, 102/1237, *sb.* eye-lid
 Ynge, 102/1242, *adj.* young
 Yrkit, 175/111, *impers. pt.* grieved
 Ywys, 67/338, *adv.* assuredly
 Yye, 98/1124, *sb.* eye
 Yys, 79/640-1, *sb.* eyes
 ʒaf, 122/1799, *conj.* if
 ʒaf, 135/1343, *vb.* gave
 ʒede, 92/975, *pp.* gone. A.S. *eode*
 ʒen, 114/1577, *sb. pl.* of eyes, ʒen *sucke* = ʒearning(?)
 ʒenʒybyr, 67/343, *sb.* ginger
 ʒepe, 165/724, *adj.* active, careful. A.S. *geap*
 ʒode, 105/1324, *vb.* went
 ʒonglinge, 202/895, *sb.* young child, infant
 ʒyng, 73/503, *adj.* young

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