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FROM THE LIBRARY OF
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Jyl of Breyntfords Testament,

BY

ROBERT COPLAND, BOKE-PRYNTER,

The Wyll of the Deuyll

and his

Last Testament,

A Talk of Ten Wives on their

Husbands' Ware,

A Balade or two by Chaucer,

And Other Short Pieces.

EDITED BY FREDERICK J. FURNIVALL.

PRINTED FOR PRIVATE CIRCULATION.

LONDON, 1871.

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PRINTED BY TAYLOR AND CO.,
LITTLE QUEEN STREET, LINCOLN'S INN FIELDS.

FOREWORDS.

IN hunting up Captain Cox's books lately, to give an account of each of them in my edition of *Laneham's Letter*, 1575, for the Ballad Society, and thus get a notion of the literature on which a reading middle-class man of Elizabeth's time was brought up, I came across "Julian of Brainford's testament" for the first time. Hearing that there was only one copy extant of the eight leaves of each of the only two editions known, I askt Mr. G. Parker of the Bodleian to transcribe the copy there for me¹; and as it proved to be worthy of preservation, I resolved to reprint it privately with another tract of like subject, *The Wyll of the Dewyll*, which I had seen in Lambeth Library two years ago when looking for MSS and books about the condition of England in Henry VIII's reign, and had then put down for reprinting in the Early English Text Society's list, but had since thought of withdrawing in order to avoid possible annoyance to the Society from any cantankerous puritan like the one who bothered me about the Percy-Folio Loose and Humorous Songs. Both tracts are of value as illustrating the manners and tone of the classes they treat of in Tudor days; and I have no notion of leaving them to be seen only by those who can spare time and money for visits to Lambeth and Oxford for that purpose. None of us students of English

¹ Mr. Collier does not say where the other copy, "Jyl of Braintford's Testament," is. [In his own possession.—T. Corser.] He holds it to be of the earlier edition. I hold it to be of the later, because it is less correct. Mr. Collier's reported variations of it are markt A in the notes following.

antiquity are beasts or fools enough to want to possess such tracts because they contain a few coarse words; we want the whole of the getatable evidence, whatever it may be, on the social condition of Tudor England, on our shelves, so that we may judge of it for ourselves.

Moreover, *Jyl of Breynthford* is by Robert Copland, the one of the poet-printers of Henry VIII's time to whom we are most indebted, and who has left us the most valuable picture I know, of the beggars and thriftless class of his day, in his *Hye Way to the Spytte House*, which I recommend every one to read in the reprint in Mr. W. C. Hazlitt's *Remains of the Early Popular Poetry of England*, 1866, vol. iv, p. 17. This *Hye Way* was another of Captain Cox's books, and I have given an account of it in my Forewords to *Laneham's Letter*. We owe besides to Robert Copland¹ the amusing "Complaynte of them that ben to late maryed" printed by Wynkyn de Worde; an 'Inuocation,' and perhaps all the metrical translations in 'The passyon of our lorde,' Wynkyn de Worde, 1532; "The History of Helyas Knight of the Swan translated out of french into English [by Robert Coplande] at the Instigation of y^e pusant and Illustrus prince y^e lord Edward Duke of Buckingham, Earle of Hereford Stafford & of Northhampton" (W. de Worde, 6 Febr. 1512-13); "The Life of Ipomydon," said to be printed by Wynkyn de Worde; "Kynge Appolyne of Thyre," a translation from the French, with an original prologue (W. de Worde, 1510); "The Rutter of the See, with the Hauens, Rodes, Soundynges, Kennynges, Wyndes, Flodes, and Ebbes, Daungers, and Coastes, of Dyuers Regyons, &c," London, 1528, a translation; an Address before, and an Envoy in verse after, a prose tract, "The

¹ His two names form an acrostic just preceding the last stanza . . . a fact . . . only recently pointed out to us. *Collier's Bibl. Cat.* i. 153. "He was probably the author, or rather, translator, of a second tract of similar character: "A complaynt of them that be to soone maryed," W. de Worde, 1535, 4to, 13 leaves, black letter; and of the "Payne and Sorowe of Euyll Maryage," W. de Worde, no date, 4to, 4 leaves, black letter." Hazlitt's *Early Pop. Poetry*, iv. 21, (at p. 73 of which volume the last named tract is reprinted).

spectacle of lovers. here after foloweth a lytell contrauers dyalogue bytwene loue and counsell, with many goodly argumentes of good women and bad, very compendyous to all estates, newly compyled by Wyllyam Walter, seruaunt vnto Syr Henry Marnaye, Knight, Chauncelour of the Dutche of Lancastre," (W. de Worde: a copy in Mr. S. Christie-Miller's Library at Britwell¹); an address in verse by 'Roberte Coplande, boke-prynter, to new-fanglers,' in four 8-line stanzas, prefixed to Chaucer's *Assemblé of Foules* 1530, and at the end, an Envoy of 3 more stanzas; also another Envoy to Wynkyn de Worde's edition of 'The Castell of Pleasure,' a poem by William Nevyl, son of Lord Latimer². 'He also contributed the *Petycyon* and *Envoye* to the Myrroure of the Chyrche, 1521; and he has verses before the *Secrets of Aristotyle*, 1528³.' Also, says Mr. Hazlitt, *E. Pop. P.* iv. 371, on the last leaf of 'The Introductory to wryte and pronounce Frenche' by Alexander Barclay, 'Imprynted at London in the Fletestrete at the sygne of the Rose Garlande by Robert coplande, the yere of our lorde M. CCCC. xxi. y^e xxii day of Marche,' is "Here foloweth the maner of dauncynge of base dances, after the vse of fraunce and other places, translated out of frenche into Englysshe by Robert coplande": this is reprinted in a note to my edition of *Captain Cox* or *Laneham's Letter*, Bal. Soc. 1871. "'The Secret of Secrets of Aristotyle,' translated out of French, and emprented by R. C. 1528, 4to, with the translator [R. Copland]'s Envoy in verse. 'The Maner to liue well &c,' printed by R. C. 1540, 4to, and translated, probably by himself, out of French. (See *Dibdin*, iii. 120-4.) 'The Art of Memorye,' translated out of French into English by Rob. Coplande. London, by W. Myddylton. 12mo.³"

Of the *Wyll of the Dewyll* I can find no notice; bibliogra-

¹ All from Hazlitt's *Handbook*.

² Hazlitt's *Early Pop. Poetry*, iv. 19, 20.

³ 'For further notices of Copland, consult Wood's *Ath. Oxon.* vol. i, p. 252; Warton's *Hist. Engl. Poet.* vol. i, p. ccxxxvi, and vol. iv, p. 138; Dibdin's *Typog. Antiq.* vol. iii, p. 122; Ritson's *Bibliogr. Poet.* p. 173.—Corser's *Collect. Anglo-Poet.* Pt. iv, p. 465.

phical or other, but am told that Mr. J. P. Collier has reprinted a later edition of it in one of his Series, and, as usual, without saying where his original is. It is a sharp and coarse satire against certain classes of the society of its time, and is reprinted from the copy in the Lambeth Library. For Testaments more or less like the present one, see *Colyn Blowbols Testament*, printed in Mr. Halliwell's *Nugæ Poeticæ*, 1844, and Hazlitt's *Early Pop. Poetry*, i. 91; Dunbar's *Testament of Andro Kennedy*, 1508, (and in *Works*, ed. Laing;) 'Wyl Bucke, *His Testament*, by John Lacy, printed by W. Copland, no date, 4to (reprinted by Haslewood, and in *Literature of the 16th and 17th Centuries Illustrated*, 1851); *The Will and Testament of the Hare*, printed (I think) in the English *Gesta Romanorum*; *The Last Wyll and Testament of Dan Bartholomew of Bath*, printed in Gascoigne's *Posies*, 1575, 4to,' Roxburghe Library, 1870. (*E. Pop. P.* i. 91.)

The Talk of Ten Wives on their Husbands' Ware was first brought into public notice by Sir F. Madden, in his account of the contents of the Porkington MS No. 10, in his *Syr Gawayne* for the Bannatyne Club. He called it an amusing but indelicate story. Mr. Halliwell also quoted several passages from it in his *Dictionary of Archaic and Provincial Words*. It illustrates those old-time women of Britain, of whom Chaucer's *Wife-of-Bath* and Dunbar's *Widow* are the types, and justifies those poets' sketches. The *Ten Wives' Talk* is, we may be sure, no libel on what went on at those frequent sittings 'at the ale' in which women formerly indulged. A near relative of mine, a few years since, was greatly astonished to see a like question to that discust by the *Wives*, experimentally settled on some clean plates, for a bet, by a party of Welsh farmers after a market dinner at an inn on the borders.

A few other pieces of like character that have come across me in my manuscript work, are added.

In the *Jyl* tract the black-letter *I* is printed *I* or *J* according to modern usage.

EGHAM, September 2, 1870.

[4to, C. 39. Art. Seld. (Bodl. Libr.)]

Jyl of breyntfords testament.

Newly compiled;

[Woodcut of a man and a woman, with a house in the background.]

[p. 2] ¶ Proface, maystres Jyllyan, with your company:
I pray you fyll you not to moche of that mutton,
I promyse you that it is very queysy,
And, or ye be ware, wyll make your bely button."

[Woodcuts of a man and 2 women. *Fantasy* over the man on the left;
M. Jyllyan in the centre; an unnamed one on the right.]

"Take no thought, good syr, how I shal be fyld,
But come you nere, & take parte of our swylling.
Leane your courteysy, I pray you, be pyld,
And couer your head; I be-shrew the fylling!" 8

[p. 3] ¶ Prologus of Robert copland, the auctor.

At Brentford¹, on the west of London,
Nygh to a place *that* called is Syon²,
There dwelt a widow of a homly³ sort,
Honest in substaunce, & full of sport; 12
Dally she cowl, *with* pastim & Jestes,
Among her neyghbours and her gestes;

¹ Seven miles down the South Western Road. Many a walk did I have there from school at Hanwell, to buy books, papers, and packets of sweetstuff and cakes.

² Sion House is the Duke of Northumberland's big place between Brentford and Isleworth, seen well from the Thames and Kew Gardens, and is said to have as many windows as there are days in the year.

³ holy, A.—Collier.

She kept an Inne, of ryght good lodgyng, For all estates that thyder was comyng. It chaunced this wydow, as it is supposed, In her sport, and meryly dysposed, After her deth, for a remembraunce Thought to haue some matter of pastaunce For people to laugh at, in suche company As are dysposed for to talke meryly, Mengled with mani propre scoffes and boordes, Of sondry tauntes, with some mery woordes, The which I haue hard at many seasons Full of pastyme ¹ , with prety reasons ; For yf any dyd a thyng ouerthwart, They sayd euer, "ye shall haue a fart Of Jyll of Branford for your payne !" The which sayng oft troubled my brayn, For I neuer knew what the mater was, Nor coud the meanyng bryng to pas ; Tyll at the last, vpon a day I met on, Johñ hardlesay, A mery felaw in eche company, Which sayd, " Copland, thou lokest drye !" " The truth," quod I, " is as ye say ; For I drank not of all thys day."[p. 4.] And of a short tale to make an ende, To the Read Lyon at the shamels end We went for to drynke good ale ; And as he was tellyng his tale, I offred hym for to drynke fyrst : " Copland," quod he, " art thou a-thyrst, And byddeth me a-fore the to drynke ? To my Jugement, I do thynke, Of Jyll of Brentford worthy thou art, Be her bequest to haue a fart !	16 20 24 28 32 36 40 44 48
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¹ pastaunce, A.—Collier. Compare Henry VIII's song, "Pastaunce with good companye," in my ed. of Captain Cox, or *Laneham's Letter*.

And truly now is come to my mynde,
 Not long ago how I dyde fynde
 An old scrow, all ragged and rent,
 Besemyng it is some mery entent, 52
 As dyuers say that do it rede ;
 But galaunt toyes ther semes in dede,
 It is so antyk, broken, and so raced,
 That all the chyef¹ is clene defaced. 56
 Take it, and I pray the hertyly
 Loke theron ; and yf thou espy
 That it be of any substance,
 Of myrth, or of honest pastaunce, 60
 And where thou spyest that it dooth want,
 Or where for lack the mater is scant,
 Put to it as is accordyng
 To the mater in euery thyng ; 64
 Bere² it with the, and take sume payne,
 The poore mare shall haue his man agayn³.”

¶ Whan I came home, at lasure,
 My hert not parfytly at pleasure 68
 For the los of a certayn frynde,—
 As good knowes, few be to fy[n]de—
 For recreacion I it toke,
 To pas the tyme, ther on to loke ; 72
 And of trouth, oft in the redyng
 It dyd styre me to fall on smylyng,
 Consyderyng the prety pastyme
 And rydyle ordre of the ryme, 76

¹ Collier says that *chyet* in one copy is changed to *cheef* in the other, (*Bibl. Cat.* i. 153). This is probably one of those invented mistakes, of which some occur in his *Stat. Reg.* See my ed. of Boorde's *Introduction*, etc., E. E. T. Soc. 1871, p. 71-2, note. At any rate, either his *chyet* or *cheef* must be wrong.

² Keep, A.—Collier.

³ This line, says Mr. Collier, illustrates a speech by Puck in *Midsummer Night's Dream*, Act iii, sc. 2, the end :—

Iacke shall haue Iill, nought shall goe ill,
 The man shall haue his Mare againe,
 and all shall bee well. *Booth's reprint*, p. 157, col. 1.

The couert termes, vnder a mery sence,
 Shewyng of many the blynd in-solence,
 Tauntyng of thynges past and to come,
 Where as my selfe was hyt with some; 80
 And for that cause I dyd intend
 After thys maner to haue it pende,
 Prayeng all them that mery be,
 If it touch them, not to blame me. 84

¶ An ende of the proll[o]gue.

Here foloweth the preface and testament of maystres
 Jyllyen of Brentford.

This mery wydow, mastres Jyllyan,
 On a day dysposed ioyfully,
 By any way that I presuppose can,
 Ordeyned a lytell banket of deinty; 90
 At the whiche, to bere her company,
 For certayne of her neyghbours she sent,
 And for her Curat, to be ther present, 93

Prayeng hym for to bryng paper and ynke,
 To wryte som-what after her entent.
 She made hym chere of her meat and drynke.

[p. 6.] That doone, she sayd, "this is myne intent, 97
 That you as now shall wryte mi testament;
 For I do fele that aege dooth mee oppresse:
 Good is to haue all thyng in redynesse. 100

(a²)

"My neyghbours here shalbe *with* you recorde,
 How I am penytent at this making,
 And hole of minde, now, thanks to our lord;
 Howbeit, I haue oft a shrewd shaking: 104
 ye shalbe pleased for your payn takyng."
 "ye, maystres," quod he, "I am your curate,
 I am bound to serue you erli and late." 107

“ Well than,” quod she, “ In dei nomine, Amen !

My soule I bequeth to our lord almight :

He hath it maed, it is his own then ;

He hath it bought, it is his be ryght, 111

In heuen to be in the eternall lyght.

And to the erth I bequeth my body,

It is his own ; I can it not deny. 114

“ My synnes all I comyt to the deuyll.

Let hym take them with hym to hell,

For he was the causer of all myn euyll.

My goodes, to the world, yf I do well, 118

For they be his, I can it not expell ;

Her I found them ; here they must remayn ;

Saue fame *and* name, I leue nothyng certain. 121

“ Now vnto my frendes, reason is I should

Hane a synguler aspect bi nature :

I gyue vnto them all that they hold,

[p. 7.] As moche as I do to any creature ; 125

yf they gete ought, then are they sure,

After my dethe, yf they do for me,

I bequeth to them of my charyte. 128

“ But now, good syr ! I pray you for to take

[.]

This cup of ale, and drynke ones for god sake,

For I am dysposed to ordeyn a dole 132

To all maner people thorow a hol ;

For I wold not haue to ouer moche preas,

Least that *with* throng my almes shold ceas. 135

“ Now ye haue dronk ones, good goostly father,

I trust for to make an ende the rather ;

137

“ ¶ And write as I do byd you, hardyly :

‘ I bequethe a fart to hym that is angry

With his frend, and wotes not why.

140

- ‘ To hym that selleth al his herytage,
And all his lyfe lyueth in seruage,
I bequeth a farte, for hym in his aege. 143
- ‘ He that settes by no man, nor none by hym,
And to promocion fayn wold clym,
I bequethe a fart, for to make hym trym. 146
- ‘ He that wyll not lerne, and can do nothyng,
And with lewed folk is euer conuersyng,
I bequethe a fart, toward his lyuyng. 149
- [p. 8.] ‘ He that boroweth with-out aduantage,
And euermore renneth in arrerage,
I bequeth a fart, for to lye to gage. 152
- ‘ He that geueth, and kepeth nought at all,
And by kyndnes to pouerte dooth fall,
Shall haue a fart, to helpe hym with all. 155
- ‘ He that is euer way-ward at hart,
And with euery man is ouerwart¹ ;
For to please hym, I bequethe a fart. 158
- ‘ He that² hath drynke in his hand, and is dry,
Byddyng him drinke fyrst *that* standeth him by ;
I bequeth a fart, his thyrst to satysfy. 161
- ‘ He that hath a faire wenche in bed all night,
And kyssyng her not onse or it be day lyght,
Shall haue a fart to clense his eye syght. 164
- ‘ He that lendeth a horse, with all thynges mete,
And on his own vyage gooth on his fete,
Shall haue a fart to kepe hym fro wete. 167

¹ overthwart.² thay, *orig.*

- ‘ He that suffreth all maner of offence,
And loseth his goodes through neclygence,
Shall haue a farte for a recompence. 170
- ‘ He that taketh a wyfe, and haue nothyng,
And boroweth all thyng to them belonging ;
I wyll a fart toward theyr offryng. 173
- [p. 9.] ‘ He that prepareth not for his household
Agaynst wynter, and hym self is olde,
Shall haue a fart¹ to kepe hym fro coulede. 176
- ‘ ¶ He that gooeth to a feaste to sup or to dyne,
And hath no knyfe *with* hym, neyther cours nor fyne²,
Shall haue a fart for to drynke *with* his wyne. 179
- ‘ ¶ He that boroweth tyll none wyll lend hym,
And swereth so moche, tyll non wyll beleue hym,
Shall³ haue a fart for to rel[e]ue hym. 182
- ‘ ¶ He that mourneth for that he cannot haue,
And vnpossyble to get that he dooth craue,
Shall haue a fart, as a folysh knaue. 185
- ‘ He that dooth nothyng but shaue and poll,
And taketh no thought for to saue his soll,
Shall haue a fart, my passyng bel to toll. 188
- ‘ A prentyce or seruant that wyll not obay,
And wyll not lerne, but ofte ren a-way ;
A fart for hys fredom I do pouruay. 191
- ‘ He that suffreth his wyfe to do her lust,
And seeth that to foly she is full trust,
Shall haue a fart, though I sholde burst. 194

¹ fare, *orig.*

² Guests took their own knives with them to feasts.

³ Shal, *orig.*

- ' A wydow that ones hath ben in the brake,
And careth not whome that she doth take,
Shall haue a fart, though myn ars ake. 19
- [p.10.] ' A mayde that marryeth, not caryng whome,
And doeth repent when she cometh home,
Shall haue a fart, to by her a come. 20
- ' ¶ He that dooth drynke euermore,
And wyll not shyfte to paye therfore,
S[h]all haue a fart for to set to¹ his score. 203
- ' He that goeth to a fray at the begynny[n]g,
And to a good meale at the latter endyng,
Shall haue a farte for his good attendyng. 206 ✓
- ' He that gooth oft where he is not welcom,
And to his fryndes hous gooth but seldom,
Shall haue a fart for his good wesdom.' 209

Maystres² Iyll.

- " Now hold your hand, and make a stay there.
Howe many fartes haue I bequest here ?
For by my trowth I am almost wery." 212

The Curat.

- " For soth, maystres, here is iomp³ four and twenty." 213

Maystres Iyll.

- " Nay, set in one mo, to make a hole quarteron." 214

Curate.

- " Tell me what, and it shalbe done anon." 215

¹ no, orig.² Maysters, orig.³ jump, just, exactly.

Maystres Iyll.

- 19 " Mary, he that dooth his wepen lend,
 And hath nothyng hym selfe to defende, 217
 Shall haue a fart; and there an end.
 These I do bequeth in especiall;
 But as for all the other in generall 220
 That are with-out nombre, [they] shall not be
 swerued,
 But delt to all suche as haue them deserued.
 p. 11.] But tary, I pray you all, yf ye please,
 203 For I fele me sodeynly euell at ease; 224
 It is a styche, romblyng in my syde,
 Which dooth greue me at many a tyde.
 I must rest me tyll the pang be gone,
 206 For other medicyn knowe I none. 228
 It cometh in maner of a wynd,
 That causeth my bely for to grynd;
 I feare it wyll turne to a strangury,
 To an vncom, or to a tympany; 232
 With qualmes & styches it doth me torment,
 That all my body is torne and rent;
 I haue a lytell box full of dyaculum,
 I dare not for nygorshyp¹ take sum, 236
 I-wis I am vnwyse so for to spare it,
 2 For I should take ther-of a-fore the fet." 238

The Curat.

- 3 ¶ With that she groned, as panged with payne,
 Grypyng her bely with her hands twayne,
 And lyft vp her butook som-what a-wry,
 And lyke a handgon, she lete a fart fly. 242

¶ *Maystres Iyll.*

- ¶ " Ah, syrra, mary, a-way the mare!
 The deuyll geue the sorow and care,

¹ ? for 'nygonship,' miserliness; 'niggon,' a niggard, a miser.

For thou haddest me almoost slaine !
I pray god thou come neuer a-gayne !” 246

¶ *The Curate.*

With that sum laughed, & sum did frown,
And for shame held theyr heades down. 248

¶ *Maystres Iyll.*

“ ¶ Be merry,¹ neybour, moch good do it yow !
I thank god I am well eased now !
[p. 12.] Loo ! there is my gryef gone and past ;
I wyst well that it wold not long last. 252
I pray you all for to be mery ;
I gyue it among this company,
For to make you some chere with-all ;
For I tell you, myn executors shall 256
Neuer haue all : by god I swere,
I wyll deale whyle I am here,
Now and than, where as I lyst.
By Chryst, I tell you, I have a chyst 260
Full, that shall be open whyle I lyue,
Secretly and openly for to gyue.
I shall haue ynough, I wyll not them spare,
As well for other, as myn own welfare. 264
Whan I am dead, they that come after me
S[h]all deale the rest at theyr necessitye.
Therefore as now, thys suffycyent
As concerning this sayd testament. 268
To sub[s]crybe your names, it shall not skyl ;
For I make it but as copy of a wyll.
As touchyng the choys of myn executours,
Of my funerals, and surueyours, 272
And other tryfles, ye shall not take the payns ;
Another tyme, whan it comes in my brayns,
It shalbe ordred after suche a sorte
That some shall not take it as a sporte. 276

¹ mercy, orig.

But, neybour, I pray you be not angry
 Bycause that I am so bold and homly
 To kepe you here at my folysh reason.
 Some wyll thynke my wyts be geson¹; 280
 But yet I tell you that all this season
 We haue neyther sayd heresy nor treason;
 [p. 13.] And yf thè take it neuer so at hartes
 I-wys it is but a bequest of fartes, 284
 Wyllled to them that, without aduysement,
 Do that thyng waer of they repent:
 Ther fore I wyll you no longer trouble.
 288
 What, mayd! come hyther,² I shrew your nek!
 Bryng vs vp shor[t]ly a quarte of sek,
 A cowple of bunnes, and set vs som chese.
 Lo, frendes, ye shall not all your labour lese; 292
 I haue as now no better chere to make you;
 Be mery and welcome! to god I be-take you! 294

Finis.

[A woodcut of a woman with a basket on her arm, and of a man with a book in his hand: like the cut on the title-page.]

¹ scanty.

² printed 'hyher.'

[p. 14.]

¶ *The auctour.*

Whan *the compani* was al passed & gone,
 And *the curate with maistres Iil* alone : 296
 “Maistr[i]s” quod he, “if it be your plesauunce,
 ye know it is *the custam & ordinaunce*
 Of them *that writ a dede, indenture, or byll,*
 That it is of ryght, reason, & skylle, 300
 Some recompence of labour for to haue :
 Gyue what ye lust, for I wyll not craue.”
 “By our lady,” quod she, “that is but well said.
 What, John ! how ! come hyther, mayd ! 304
 Go call the company a-gayne to me,
 For I haue to say, two woordes or thre.”
 Whan they came, she sayd, “neyghbours, I pray
 you, bere record what I do saye : 308
 I sent for you for a certayne purpose
 Whiche a-for you I dyd dysclose ;
 The truth is so, after the same rate
 I dyd send also for mayster curate, 312
 To wryte, ye sawe, my symple testament.
 Now in dede, as is conuenyent,
 He doth aske for his labour therfore.
 In dede, bicause he mad no bargaine before, 316
 And dooth put it to my conscience,
 Truli this shall he haue for a recompence ;
 And by-cause a-fore hand he k[n]ewe my mynde,
 He shall not fynd me to hym vnkynde : 320
 A fart and a half I wil geue hym, no les,
 Nor no more ; thys is of my gentylnes ;
 For he that worketh, vnknowing whan to haue,
 Not half a fart is worthi for to craue, 324
 [p. 15.] And besyde that, a hood full of bels.”
 “Why,” quod the preste, “get I nothyng els ?
 Than to the deuill I geue hole fart, half, and all !”
 “Nay, take it thy selfe, folysh syr Hoball, 328
 Syr John whypdok, syr Jak whypstoke,
 Syr John smelsmok, as wyse as a woodcock !

A hedge Curat, *with* as moche wit as a calf,
 To syt so long for a fart and a halfe ! 332
 But to proue your braynes to be thynner,
 Or euer ye go, pay for your dynner !"
 This¹ she raeled, as her maner was to iest ;
 And so, with-out farwell, lost her dayly gest. 336

Finis.

¶ Thus endeth Jill of Brantfords testament
 conteynng. xxvi. farths and a half.

¶ *An exhortacyon,*

My maysters, I pray you all that shall rede
 Or here [th]is lytell prety fantasy, 340
 Passeng forth meryly, in it to proced,
 The maner how for to deale moost egally
 This half fart truly, for to try,
 That the Curate for his parte be not denyde 344
 Of the fart and the half, and let the rest ly ;
 And who shal haue *the* half among you to be trid[e].

In this matter, yf ye do a-gre,
 Who shall haue this half fart, say ye ? 348

¶ Imprinted at London in Lothbury ouer agaynst
 Saint Margarytes church by me
 Wyllyam Copland.

[p. 16, *blank.*]

[End.]

¹ often printed for *thus*.

[From the original black-letter tract in the Lambeth Library.]

¶ **The Wyll of the Deuyll,** [A. i.

And last Testament.

An Exhortacion to the deuyls [sign. A. ii.
Adherentes.

PAmachus, Bishop of Rome, beweylyng the death of Belsebub his father, doth cause al his Auernals forked-tipes, & anoynted Gentlemen, to come to the readyng of the Deuyls Testament & Last Wyll, which he, his owne selfe, trustyng no body in so hyghe mattiers, he dothe reade out a loude openly, sayyng as hereafter followeth.

The wylle of the deuyl.

IN myne owne name, Amen! I Belseebub, cheife of hel, Prince of darkenesse, Father of the vnbeleuers, and Gouvernour of the vⁿiuersall sinagoge Papistical, beyng sycke in bodye and soule, make this my Testament and Last Wylle, in maner & forme folowyng, that is to say: Fyrst, I bequethe my spytefull soule & body to my sonn Antichrist, togeder to be buried in saynt Peters Church at Rome, vnderne the hygh Aulter and Canapie, or in the stony & carnall heartes of my Dearlynges, the Massemongers and Papistes. Also, all my Ceremonies which in the Churches bee vsed here within this region, I geue them to the makers & inuentors ther-of, & to their posteritie, to bestow them where thei wyl: that is to wyt: First, I geue and bequethe to pope Phelix, all suche superstitious & idle hollydayes, as he inuented: & to

Honourous, ¹that Iue and coniuiner, I geue the
 [¹ leaf A iii] Offerynges which were geuen to ydolles &
 ymages. And I geue Constantine al the whole ymages of my
 Churches : My belles, to Sabinianus : my popysh Hymnes,
 to Pope Leo : my Matens and Organs, to Urbanus & Uita-
 lianus : my syngyng, to Pope Stephanus : my Procession, to
 Agapitus : to Pope Alexander, my coniuired waters : to Pas-
 chalis, my reliques : to Honorius, my Letany : my supersticion
 of Lent, to Thelesphorus ; the vigil saturdaye, to Pope Inno-
 cent : & the friday fish, to Pope Leo : The Imbredays, to pope
 Calixtus : to Theodorus, the Paschall at Easter : to Gregory
 the .vii. the Saintes vigils and Rogacion wycke : my Lent
 [² if A 3 back] seruyce, to A²uela the first : my Shrines and dedi-
 cacion, to Sergius & Phelix : All Hallowes & all
 soules daye, to Johan the .xix. And to Pope Boniface the .iiii.
 My yearely Confession, to the councell of Laterenence : & al
 other my Ceremonies, to the Inuenters therof, as precisely
 as I rehersed them *particulerly* by name.

And I geue and bequethe to the Usurers of all Tounes
 and Places, .xx. millions of golde, to be deuided equally
 betweene them, as they woulde parte my blessing ; and
 that they le[nd]ande to no maner of person any part therof,
 without great lucre and gaynes, yea, and without bearyng
 any aduerture at all.

Item, I geue my Chastitee to the Cleargy. Also, I
 geue to the best parte of them, eueryche, ³a red
 [³ if A 4.] bloody goune ; and euery other of them, a longe
 greene goune, or a fyne blacke goune, with eueriche their
 tippettes of veluet & sarcenet, doune to the grounde, to be
 knowen from other men, followyng me to my buriall, if I
 dye, and none other persones.


Item, I geue to the meane sorte of people, a M. loaues of
 bread, to be geuen to the dogges, rather then to poore
 men. Item to the Mercers & Grocers, and other reteylers
 of wares, euerich of them, a clothe, to hange before their
 wyndowes : & eueryche of them a subtile light, to make
 all their wares to shew fyne.

Item, I geue to the Uintiner, all my rotten wyne, to apparell the rest of their Wynes.

¹ If. A 4 back. Item, I geue to euery ¹Taylor, a Banner, wherein shal be conteyned al the parcelles of cloth and sylkes .&c. as he hathe cast them into hell.

Item, I geue to eueryche of the cheifest menne of Lawe, a Moyle, to bryng him to hell; and two right handes to helpe himself with-all, to take money of both partes: and to euery of these pety Bouget men of lawe, and Tearmers, a couple of geldynges for him and his man to ryde vp & doune, and a Bouget to put inne their Sub-Penas, to crake the poore men with-all in the countrey. Item, I geue to all Women, souereygntee, which they most desyre; & that they neuer lacke excuse.

Item, I geue to euery synge woman and vnchaste wyfe in London, a couered Basket, to ² beare in their ² leaf B. i. handes; & to the fynest sorte of them, an Apple squyre, to go before eueryche of them to couer their follyes.

Item, I geue to all Whoremongers, Fornicators, and Aduouterers, a craftye wytte, to wrest the scriptures, & to make them serue for filthy purposes, therby to excuse & proue themselues faultlesse. Wherein, I wyl al our Sodomitical Clergye, which for their owne ease do abhorre paynfull wedlocke, and replenish the worlde with incestuous whoredome, to helpe and ayde them with vnshamefast railyng agaynst our enemies, the ministers of Goddes worde. Item, I geue vnto hym  which, vnder the tytle of Heresytes Testament, dyd, as a valiant Champion of ours, ³ most treaterously diffame and sclaunder the ³ leaf B 1 back. trew doctrine of my great foe and enemye, Jesu Christ, a stubburne, styffe, & rebellious hert, therwith stoutly—thoroughe my speciall diuelysh grace—to withstand & resist, and as moche as in him lyeth, to let, his Princes procedynges, and to intoxicate & poyson the simple, lest they falle and swarue from me; and after his deceasse, if he continew faithfully to the end in my seruyce, a place in hel, next to Sathan my eldest sonne.

And bicause that—with the inuincible sworde of my mortall enemy, which most victoriously reigneth nowe, our kyngdome beyng almost subuerted, sauing that yet, some of our Marked monsters do boldly & vnshamefastly, agaynst

¹ leaf B ii. their owne con¹science & knowledge, do maynteyne and vpholde it, fightyng with toothe and nayle for our honor and right,—I feele my self wounded to death, without any hope of recouery, (For all Phisicians, to whom I haue geuen leue to kyl boldly, without any feare of enditement or hangyng, and to minister poyson to the pacientes, in stede of wholsome phisycke, haue with the crafty and theuysh surgeons all forsaken me,) I doo here, in my ragious mynde, geue my ample & large banner & standarde, the Masse, vnder the which all false Christians haue with me stoburnly and moch more blasphemously fought agaynst the price of their owne soule healthe and redemption, that is to say, the deathe and bloode of my most

² leaf B. ii. back. deadlye ² enemy Jhesu Christ, vnto my good, especial, and trusty frendes, Emserus, Echius, Faber Constanciensis, and Stephen Gardenerus, with many other, vnto whom, if they wyll persist stil in my desent & comely camp of blasphemy, I haue prepared a place meete for suche Champions and worthy knyghtes: Reserued alway, that my sonne the Antichrist, with his shauelynges and annoynted Sodomites, shalbe participant therof, that so, with the daily Offeryng of a new made God, they may purchase vnto themselues my Satannicall blessynge and helly rest.

I do geue to Urbanus the .i. the syluer and golden Chalyces; and vnto Sixtus the first, all my fyne Corporaces; &

³ leaf B iii. the holy ³ deuclish halowed Uestimentes or Parliament robes, whiche my Standardbearers doo vse to weare in my battayles and warres; I dooe bequethe vnto Stephen the first.

Item, I geue the rablement of the other feined and domme ceremonies wherwith my standard is patched and made, to the Popysh masmongers, to conforte their sory

hertes with-all, licensyng them, with the misunderstood Gospell & Epistell to cloke their blasphemous Masse, as I myself dyd bring against myne enemy Christ, playn scriptures, to blynde him with-all. These bee the domme & blasphemous Ceremonies that I do meane; the *Confiteor*, wherein is the puddle of all blasphemye; the Office; the misused *Kyrye ele'son*; their blasphemous ¹ leaf B iii back. Colectes; their couetous Offertory, to spoyle the poore Laitee with-all, and fyll their owne purses; their stinkyng Canon, with their *Sussipe sancta Trinitas* wherewith they robbe my great enemy Christ of his honor and glory. Item, I wyl them, vnder the colour of the Communion set furthe by their godly Prince, boldly and vnshamefastly to keepe, maintayne, & vpholde my blasphemous Masse, which is an iniurye to the right institution of the Lordes Supper.

Item, I geue to all them that kepe whores beside their wives, a baudy house of their owne, & this sayng of the retcheles woman in Salomon ²(Stollen waters ar sweete, & the bread that is priuely eaten hathe a good ³taste) to defende their baudery. ² leaf B 4.

Item, I geue to all Preestes, Lemondes, that wyl not marry, but perseuer in their Sodomiticall & abhominable chastitee, that they shall pysse holy water all the dayes of their lyfe, euer chattering agaynst the trewe wyues of the Ministers.

Item, I geue to all them that professe the Gospell, and with their filthy liuyng doo geue occasion to blaspheme the same, a fayre tongue to talke of it, an hipocriticall face, and a newe Testament or other Booke in their handes, to hyde their feined holynesse, & hipocrisye with all.

Item, I geue to euery Ruffian, a sword & a buckeler, a shyрте of mayle, & hosen of the same, a payre of chayned buskens, a theuish looke, & a whore.

² The brackets are those of the original.

¹Item I geue to all my idle huswyues, a small
^{leaf B 4} huswyfe or .ii. to kepe them company with-all, &
^{back.} to loue other mens houses better then their owne,
 and to passe as much for their honesty as thei do of their
 cobled shoes, and also, a loue to go gay on the holy day, and
 to do nothing; and other of the workyng daye, to kepe them
 occupied styll.

Item, I bequethe to all dycers, otherwyse called wynde-
 shaken gentle men, to euery one a thousand payre of false
 dice, a copper chayne or two, .xx. copper rynges plated with
 golde, a glosyng tongue, a fayre dissembled countinaunce,
 to deceyue playne men with-all, & an acre of land vpon
 shoters hyll, worth an hundreth pounce a yeare, therewith
^{leaf C i.} to mainteyne his estate, and his amorous
 ladies.

Item, I bequethe to euery honest woman, beyng a
 furtherer of loue, the keyyng of some great mans house,
 that in the owners absence, fayre wyues may resorte
 thither, to banket & make mery with their Frannians.

Item, I bequethe to euery yong woman maydenlyke,
 when she shall goe to the market, a poore woman to bye
 her meate, that she in the mene tyme may go to a baudy
 house for her recreacion, or elles to a dauncyng scoole to
 learne facions &c.

Item, I bequethe to euery apprentice that is willyng to
 deceaue his maister, a receauer of his masters goodes; a
 house to set his chest in, with his apparell, that he maye
^{sign. C.i.} go clenly; a Ruffian for his compaⁿion, to helpe
^{back.} him to spende his money, & to bring him ac-
 quainted with whores .&c.⁴

Item I bequethe to all couetous excequtors⁵, a false &

⁴ Compare Chaucer's apprentice, with his friend who helpt him to
 spend his plunder, whose wife swived for her sustenance, and to whose
 house he moved his bed and his array when he was sent away by his
 master for robbing his box:—*Cook's Tale*; *Canterbury Tales*, Group
 A, § 8, l. 4389–4422.

⁵ Too secuturs and an overseere make thre theves. *Harl. Catalogue*, ✓

an vnfaithfull hert, & loth to departe frome that whiche is not their owne, not bestowing the goodes of the deceased to the comforte of the Poore Flocke of Jhesu Christ, which causeth vs mvch to reioyce together in hell, to see the multitude that cometh thither dailye, for that dredefull offence committynge.

Item, I geue to all hatefull haters of the poore Christians, a proude, crafty, & vnmercifull wyt, agaynst the prouision for the releyfe and maintinaunce of the same.

Item I geue to certayne Cities, Tounes, and Countreyes, ^{1 leaf C .ii.} negligent rulers, deuelysh, vnchast, couetous, and vnsaciabie ministers, pollers, and guydes, to haue the gouernance therof; Kepyng the goodes bequethed to the maintinance of the same, to their owne lucre & vantage, and to make merchaundyce of the goodes, landes, & rentes of the same, to oppresse the Poore laboring flocke of myne enemy Jesu Christ, that thei enioy not those goodes, landes, & rentes, according to the wylle & mynde of the Bequethers, but mayntayne vsury, and make leaces of the rentes therof, to the utter vndoing of all Artificers: For the whiche Usurpers is prouyded a place with me in our infernall Cities & Palaces, wher they shall reygne, with Diues Epulo, worlde without ende.

^{2 leaf C .ii.} Item, I geue to the faithfull seruauntes of my sonne back. Mammona, a proude, couetous, and an vncharitable hert, therwith boldly & without mercy, to oppresse the poore, to spoile the fatherlesse and wydowes, and to put the commens of the countrey frome their Farmes, Houses, commodities & liuyng, and all to mainteyne their pride, & eueriche of them, which after their deceasse wyll spende all their euyl gotten goodes merily, with cardyng, dicyng, & whorehuntyng.

Item, I geue to all Craftes men that fyght vnder my standarde, a lyeng tongue, & swearyng. Item, I geue to the Butchers, new fresh blood to ouer sprinckle their stale

ii. 727, col. 1: *Reliq. Antiq.* i. 314. See the many stories about rascally executors in R. Brunne's *Handlyng Synne*, &c. &c.


meate¹, that it may seeme to the eye of the vnware byer,
² leaf C 3. newly kylld, ²& pricke inough to set vp their
 thynne meate, that it may appeare thicke and
 well fedde.

Item, I geue to the Fishmongers, free libertee to sell
 their rotten lynes & stinkyng saltefyshe, to breede &
 engendre diseases among the people, to the phisicians
 aduantage & profit.

Item, I geue to the Kookes and Pye-bakers, good leaue
 to shreade mouldy meate, & ready to renne away for quick
 ware³, & to mengle it together with new fresh flesh, there-
 with to make pies & pasties, to furnysh their neyghbours
 tables with-all.

Item, I geue to the Goldsmithes, brasse & copper inough
 to myngle with their rynges & plate, to make them to wey
 for aduantage. . Item I geue to the Peuterers, & all other
⁴ leaf C 3 that ⁴ occupye weyghtes & measures, to haue false
 back. & contrary weightes, to bye with the one, & sell by
 another. Item, to the Apothicaries, I geue leaue, that
 when a man asketh them a thyng, & [they] haue it not, to
 bring them another thyng, and say it is that.

Item, I geue to my Dearlynges, the priuey papistes,
 ymages, Crucifixes, and other lyke puppet maumetry, to
 worship secretly in their Oratories and bed Chaumbres,
 because they may not worship them openly abrode in
 Temples & churches.

 Ouer this my Testament & last Wylle, which I haue
 here made, in my ragyous mynde and spytefull diuelysh
 memory, in the presence of my great councellour[s], Minos,
 & Radamanthus: I do make the Furies of ⁵hell
⁵ leaf C 4. excecutors, that is to saye: Megera, Alecto, & Tisi-
 phone: all Massemongers & Papistes, with the Authour of

¹ Compare the first Sleight of Cookery (slyste of cure) in the *Liber
 Cure Cocorum*, ed. Morris, 1862, p. 5.

³ live maggots. Cp. the Cook in Green's *Quip for an Upstart
 Courtier*, p. 59.

Heresyes Wyllle and Testament¹, beyng faythfull ouerseers of the same.

¶ Written by our faythfull Secretaries, Hobgoblyn, and Bloodybone, in the spytefull Audience of all the Courte of hell.

TESTE ME IPSO.

² leaf C 4
back.

²The Courte Auernall, after the
rehersall of the Deuylls
last wyllle and
Testament.

☞ Wo, wo, to our vnsaciable paunches, which thorough our Souereygne Lorde Belseebub had ben so long fed with the labors of the Laitee! O our belly chere, our belly chere, fare well! that mischeife maye come vpon these new Gospellers, by whom wee shall bee driuen to ploughe and to carte, and to kepe shepe!

O Belseebub our sweete
Mazon, Masses of
Requiem
thou shalt lacke
None.

Imprinted at London by Humfrey Powell.³

¹ Neither this tract (which was mentioned before on p. 22) nor its author is now known.

³ Humphrey Powell dwelt in 1548 above Holborn-conduit. He appears soon afterwards to be the first printer in the kingdom of Ireland. I have heard of no book printed by, or for, him at London, after 1551, yet I find him in the list of the Stationers' Company in the year 1556.—*Ames*, p. 264.

A Talk of Ten Wives on their Husbands' Ware.

[Mr. Ormsby Gore's Porkington MS. No. 10, ab. 1460 A.D.,
leaf 56, back.]

L Eve, lystynes to me
Two wordys or thre,
And¹ herkenes to my songe;
And I schaff tell þow a tale,
Howe .x. wyffys satt at þe nale,
And noman hem a-monge.

“ Sen we haue no othere songe
[Forto singen vs amonge,]
Talys lett vs tell
Off owre hosbondes ware,
Wych of hem most worthy are
To-day to bere the best.

And I schaff nowe begyn att myne:
I knowe the mett² well & fyne,
The lenȝte of a snayle,
And euer he warse is from day to day.
To grete god euer I pray
To gyve hym evyle hayle.”

¶ The secund wyffe sett her nere,
And seyd, “by the rode, I haue a ware
That is two so mene³ :

[leaf 57.]

¹ Every final d, g, m, n, has a curl to it, which in some cases must mean e.

² measure, length.

³ middling; ‘twice as poor.’

I mett¹ hym in þ^e morowe tyde,
 When he was in his moste pryde,
 The lenȝte of .iij. bene.

“Howe schuld I be served *with that*?
 I wold gybbe, owre gray catt,
 Were cord þere on!
 By sayne peter owte of rome,
 I se neuer a wars lome
 Stondyng opon mone.”

¶ The .iij. wyffe was full woo,
 And seyð *that* “I haue one of thoo
 That noȝte is at nede;
 Owre syre breche, when hit is torn,
 Hys pentyff pepythe owte be-forn
 Lyke a warbrede²;

“Hit growethe aif *with-in* þ^e here:
 Sychon se I neuer ere,
 Stondyng opon schare³.
 ȝett the schrewe is hodles,
 And of aif thyng goodles!
 There cryste gyve hym care!”

[leaf 57 back.]

¶ The .iiij. wyffe of the floke
 Seyð, “owre syre fydecok⁴
 ffayn wold I skyfte⁵:
 He is longe, and he is smalle,
 And ȝett hathe þ^e fydefalle⁴;
 God gyve hym sory thryfte!

¹ meted, measured.

² ? Warbot. ‘A worme, *escarbot*, Palsgrave.’ Halliwell. Cp. ‘Warbeetles. The large maggots which are bred in the backs of cattle. Norfolk.’ *Ib.*

³ ‘The pubes of a man.’ Halliwell, quoting this passage. ‘The fork of the legs,’ from A.S. *sceare* shears, scissors.

⁴ For *fyde*, cp. our *Fiddle*, *fiddle-de-dee*, nonsense; *fiddle-head*, stupid, etc.

⁵ shift, change; A.S. *sciftn*.

“The leste fyngere on my honde
 Is more *than* he, whan he dothe stonde :
 Alasse *that* I am lorn !
 Sory mowntyng com there-on !
 He schold a be a womon
 Had he be eere born.”

¶ The .v. wyffe was full fayn
 When sche hard her felowys playn,
 And vp sche gan stond :
 “Now ze speke of a tarse¹ !
 In all þ^e world is not a warse
 Than hathe my hosbond.

[leaf 58.]

“Owre syre bradys² lyke a dere,
 He pysses his tarse euery zere,
 Ryzte as dothe a boke :
 When men speke of archery,
 He mon stond faste there-by,
 Or ellys hys schote woff troke³.”

¶ The .vj. wyffe hyzte sare ;
 Sche seyde : “my hosbondys ware
 Is of good a-syse⁴ ;
 He is whyte as ony mylke,
 He is softe as ony sylke,
 zett sertis he may not ryse.

“I lyrke⁵ hym vp *with* my hond,
 And pray hym *that* he woff stond,
 And zett he lythe styff.

¹ ‘Mentula, virga :’ Halliwell, citing this passage.

² þ sheds his horns ; þ *braid*, to draw a sword out of the scabbard.

³ fall short : Halliwell, quoting these lines. ? A.S. *truca* fall.

⁴ measure, standard of weight, etc.

⁵ jerk. *Lirt* to toss, West. and Cumb. Dial. p. 368 : Halliwell, citing this passage.

When I se *that* aff is noȝte,
 I thynke mony a thro¹ thoȝte;
 Bot cryste wote my wyff."

[leaf 58 back.]

¶ The .vij. wyffe sat on the bynch,
 And sche caste her legge on wrynch,
 And bad fyff the wyne:
 "By seynt Iame of galys,
 In englond ne in walys
 Is not a wars *than* myne!

"Whon owre syre comys In,
 And lokes *after that* sory pyne
That schuld hengge bytween his leggis,
 He is lyke, by the rode,
 A sory laueroke² satt on brode
 Opon two adyff eggis."

¶ The .viii. wyffe was well I-taȝte,
 And seyð, "seldom am I saȝte,
 And so I weff may:
 When the froste fresys,
 Owre syris tarse lesys,
 And aff-way gose a-way.

When the ȝeke³ gynnys to synge,
 Then the schrewe begynnys to sprynge,
 Lyke a humbulbe;
 He cowres vp on othere two,—
 I know not the warse of tho,
 I schrew hem aff thre!"

[leaf 59.]

¶ The .ix. wyffe sett hem nyȝe,
 And held a mett⁴ vp on hyȝe
 The lenȝte of a fote:

¹ fierce.² lark.³ A.S. *geac* a cuckoo.⁴ measure.

“ Here is a pyntell of a fayre lenȝte,
 But he berys a sory strenȝte,—
 God may do boote¹ ;—

“ I bow hym, I bend hym,
 I stroke hym, I wend² hym ;
 The deuell mot hym sterve !
 Be he hote, be he cold,
 Tho I torn hym two fold,
 ȝett he may not serve.”

¶ The .x. wyffe be-gan her tale,
 And seyde, “ I haue on of the smalc, [leaf 59 back.]
 Was wyndowed a-way.
 Of all noȝtes it is noȝte :
 Sertis, and hit schuld be boȝte,
 He is not worth a nay” : Amen.

¹ remedy, help.

² turn.

A Balade or two by Chaucer.

[The two following Balades owe their importance to Shirley's heading over their second page, the back of leaf 244, "Balade by Chaucer." Over the first stanza of the first Balade, near the foot of the page, is merely written "Balade;" but over the second stanza, at the top of the back of leaf 244, is the headline "Balade by Chaucer," and this second stanza begins with a capital letter as if it were the first stanza of an incomplete Balade. Taken-in by this, I printed only the 2nd and 3rd stanzas in *The Athenæum*, February 18, 1871, p. 210, col. 2, but a Chaucer friend, who had at first been taken-in like I had, and then found out his mistake, told me of mine; and here accordingly is the complete Balade, though without the Envoy which it ought to have.

Following it is the incomplete Maidenhead-Balade that disputes with the Swiving one the title to being Chaucer's. Either or both may well have been written by the author of some of the *Canterbury Tales*.

"Shirley was Chaucer's contemporary, having been born in 1366 (as Ritson, *Bibl. Poet.* 102, reports Stowe), and himself wrote verses. He is our great authority for the authorship of the minor poems of his time. He died in 1456, aged ninety, and copied volumes of verse (and prose), of which at least five still exist. The handsomest, a vellum one, written before Shirley was old, is Harl. 7,333, containing Chaucer's 'Canterbury Tales,' &c., some of Lydgate's Poems, &c.; the other three known to me are, the Additional MS. 16,165 in the British Museum, on paper, written in Shirley's old age, containing Chaucer's 'Boethius,' the present Balade, &c.; Ashmole 59 in the Bodleian, on paper, containing Lydgate's Poems, &c.; and a paper MS. R. 3. 20 in Trinity College, Cambridge, of Lydgate's Poems, &c. Mr. Bradshaw has seen a fifth Shirley MS—of Lydgate's Poems—that the late Mr. Lilly had on sale for £120; but as no English buyer would give that sum for it, it went to the United States.

"On the first view, then, we ought to presume that the following Balade (or Balades) is (or are) Chaucer's; and, as neither is in Dr. Morris's or Mr. Robert Bell's edition of Chaucer's Poetical Works, both ought to be put before Early-English students." (*Athenæum*, altered.)]

[Shirley's MS, Additional 16,165 in the British Museum, leaf 244.]

Balade (on Swiving).

Hit is no right¹ alle oþer lustes to leese /
 þis moneþe of May / for missyng of on cas
 þer-fore I wol / þus my chaunce cheese
 Ageyns love / trey ageyns an as /
 Hasard a tout² and launche an esy pas /
 In lowe countrey / þer as hit may not greve
 þus holde I beth / þan labour as a reve /

¹ Every final *f*, *g*, *t*, has a tag to it.

² ? MS. cont.

¶ Sith hit is so / þer as hit may not freese / [leaf 244 back.]
 S þat euery wight / but I · haþe sume solas
 I wol me venge on loue as doþe a breese¹
 On wylde horsse þat rennen in harras² /
 ffor / maugre love amiddes in his cumpas
 I wol conclude / my lustes to releeve /
 þus holde I bett / þan labour as a Reve /

¶ Yit might I seyne / cryst seeyne³ as whan men sneese⁴ /
 If I hade leue / to hunt in euery chace
 Or fisshen / and so myn angle leese /
 þat Barbelle had swolowed boþe hooke and lace /
⁵Yit launche a steerne / and put at suche purchace
 To fonde⁶ to dompe⁷ / als deepe as man may dyeve /
 þus holde I bett / þan labour as a Reeve /

[Shirley's MS. Addit. 16,165 (Brit. Mus.), leaf 244 back.]

Balade.

[The Yard-Plough with its Ball-Stots.]

¶ Of alle þe crafftes oute / blessed⁸ be þe ploughe
 So mury it is / to holde[n] it⁹ by-hinde /
 ffor whanne þe share / is shoven Inn depe ynoght
 And þe cultre / Kerveþe / in his kuynde /
 þe tydee¹⁰ soyle / þat doþe þe lande vnbynde /

¹ Gadfly.

² Stud of brood mares and horses.

³ þ 'save'—MS. may be 'seeuyne'—or þ 'saine,' make whole, protect.

⁴ þ MS *fneese*. Ellis's Brand, iii. 66, quotes from Langley's 'Polydore Vergil,' fol. 130 b, "There was a plage whereby many as they needed dyed sodeynly, wherof it grew into a custome that they that were present when any man neezed should say, 'God helpe you!' A like deadly plage was sometyme in yawning, wherfore menne used to fence themselves with the signe of the Crosse: bothe whiche customes we reteyne styl at this day."

⁷ Plunge.

⁸ All the final *dees* and *eſs* have a curl to them.

⁹ þ MS.

¹⁰ þ MS. *rydee*.

Ageyns þe hil / Tpruk¹ In, tpruk out, I calle /
ffor of / my ploughe / þe best[e] stott² is balle /

¶ þe Dryver hade a goode³ / at whuhche I loughe /
ffor of þe poynt whan stripped was þe Rynde /
He dyd dryve In, þeghe þe lande were toughe /
Boþe Rudd and Goore / and eke Bayard þe blynde
þat beter beestis / may þer no man fynde /
Ageyns þe hil / tpruk In, tpruk out, I calle /
ffor of my ploughe / þe best[e] stotte is balle /

¹ ? Tprnk.

² This Reve sat vp on a ful good *stot*
That was al homely grey / and highte Scot.
CHAUCER, *Canterbury Tales*, Group A,
§ 1, l. 615, Ellesmere MS, p. 18.

³ goad.

⁴ leaf 245.

[Addit. MS. 16,165, leaf 245.]

¶ Deuotissima suffragia pro mulieribus impregnandis.

[Oratio]

¶ Omnipotens sempiterne deus / qui beatissimam virginem
& matrem Mariam in conceptu / et partu concecrasti, et
Ionam prophetam de ventre Ceti potenti virtute liberasti /
famulam tuam .N. grauidam protege & vi[vi]fica in salutari
tuo, vt proles in ea contenta feliciter ad lucem prodeat, et ad
graciam lauacri proveniat, ipsaque in parturiendo dolorem
misericorditer evadat, & a morte periculo segura permaneat /
per dominum nostrum Iehsum cristum filium &c /

Secreta /

Suscipe, *quesumus domine*, preces & hostias humilitatis
nostre, & famulam tuam .N. scuto proteccionis defende / &
quam ex gracia tua grauidam esse voluisti, adueniente partus
tempore *graciose* ¹Libera, et ab omnibus tribulacionibus, cum
prole, clementer conserua / *per dominum nostrum Ihesum &*
cetera /

¶ Post communio

Adeste, domine, supplicacionibus nostris, & famule tue
.N. munus concede, vt v[e]niente tempore pariendi, gracie
tue presidium suscipiat, vt cum proles humana ediderit,
percepto lauacri salutari, gloriosis incrementis feliciter pro-
ficiat, *per dominum Ihesum Christum filium tuum. & cetera /*

¹ leaf 245 back.

Proverbs.

[The following Proverbs are in the Harleian MS 7578, and in the Fairfax MS. 17, in the Bodleian Library, are attributed to Chaucer. They have been sometimes mistakenly amalgamated with Halsham's Balade 'The worlde so wide'¹. These Proverbs were first printed by Stowe, in his Chaucer's Works, ed. 1561, leaf 340. Mr. Bradshaw first arranged them in couplets.]

[Shirley's MS. Addit. 16,165, lf. 246 bk.]

¶ Prouerbe.

(1)

¶ What shal þees cloþes þus many fold
Loo þis hoote / somers day /

[Answer]

Affter heet / komeþe cold /
No man caste his pilchche away /

(2)

¶ Of þis worlde / þe wyde compas /
Hit wol not / in myn armes tweyne /

[Answer.]

Who so mychel wol embrace /
Lytel þer of he shal destreyne.²

¹ Copies of this are in Shirley's MS Addit. 16,165, leaf 244; Harl. 2251, leaf 23, back; Harl. 2255, leaf 14.

² grasp: see *Parlement of Foules*, stanza 49, l. 337.

[Harl. MS. 78, lf. 80¹, P ab. 1455 A.D.]

Doctrina et Consilium Galienis.

Onys a day / and *twyes* a day / *Thryes* a wook / and twyes
a yeer /

Onys a day. þat Is to seyne / Charge and bidde þy wyff,
If sheo may in any wysse / to go to þe chirche / þer deuowtely
to here / hir masse /

Twyes a day / þat is to seyne / Aftter þat þat god sendeþe
to þee and hir / counseylle hir at duwe tymes to ete and
sowpe /

Thryes a wook, þat is to seyne / If so bee þat of þy manly
raysoun þowe feel þy self of so noble and strong corage /
with-oute þenpeyring of þy persone / þanne thryes a wooke
paye þy dette / which þowe art bounden-to by þe bonde of þy
marriage /

And twyes a yeer / þat is to seyn / Aftter þy degree and
power / so cloþe hir in pourpure or palle /

And who þat þus rulleþe his goode wyff, fayre mot him
befalle. Et econtra.

¹ This leaf and the three leaves following are without doubt in Shirley's handwriting, with his *eo* for *e*, etc. After the present bit of prose, follows Chaucer's *Complaint of Pitee*, with the curious unique continuation printed by Stowe, Urry, etc. Shirley seems to have thought this continuation, part of Chaucer's poem.

In the prose above, the words underlined in the MS are printed in italics. In other words, the italic letters are, as usual, expansions of contractions.

The Meaning of Marriage.

[Sloane, 1983 B, leaf 13.]

Ther was an old batchleor married to a young girle, and efter married he went to bed *with* the girle everie night for 6 months time together, never minding nor unde[r]standing what he ought to doe to his wife at night, bot fell asleep when he went to bed at night, & got up in the morning, and went abroad to his busines; and all the time understanding *that* he hadd nothing to doe *with* a wife bot for dressing his victuals, & keeping a clean house, & his back wearne all night, bot never minded the onlie & cheif thing te poor young girle wanted. so efter long times patience, or rather Impatience, the poor girle vent to the preist of the parosh, & compleaned on her housband John, and sayes, "god for-give yow, Sir, for marieing me to a man *that* understands not mariadge! therfor, pray, Sir, tell him what he ought to doe, or let us be pairted, for I can not comand natur longer; and ye vold taiken it ill to me to gon & satisfied nature the wrong vay, and mad me sit on the pillar of repentance." The preist replied *that* he vold be at her dwelling the nixt day, & speak to John; and accordingly cam, and asked John how he cam to be so unkind to his wife; who replied *that* 'non [c]ould be kinder to wife nor he was; never had he disobeyed her, or given her a froward vord.' "bot John," say the preist, "ye ar wanting in an other thing of greater consequence;" and tells *that* mariadge was ordained for procreation of children, for satisfieing nature, & avoiding of fornicatione, *with* a great manie more arguments: bot, by all, he culd not come to understand what

he ought. So the preist says : " poor girle, I pittie thy caise ! for this man is verie dull ; bot I think it best yow & I go to bed, & I will shew him how and what to doe." who replyed she was willing *with* all her heart ; & to bed thé went. & the preist got on the top of her, and spok in Irish tongue (as all the rest of the forg[o]ing storie was) *MUSSHO VETICH*, that is to say, doe this vay. So when the preist had don what he was able to do, the poor girl was so weel pleased *with* the game, *that* she says, " Oh : Sir, our John is verie forgetfull ! pray doe it over again !" VALE.

[On the back is written,]

scotch stor . . .

M^r Baire . . .

[Lansdowne, 197, (a MS of Wynton's Chronicle) leaf 260.]

Ane prettie Jeist of ane eremeit in Italye.

Ane eremit in Italye, professing a mervellous straight lyf, and eschewing the citie, dwelt in desert, quhare he maid him self ane cave wroucht by his handis *with* spaid and schoill¹, & covering the sam *with* bouchis² & erethe, lay than in his couche³ or cabine, living in *contemplat[i]oun* as on *that* vtterlie had forsakin the varld; quhare⁴-vpone he com in great cradeit *with* the pepill, and especiallie *with* the vomen of that toun; as by natour vomen ar more apt to beleif, & redier gevin to swperstitioun, nor men ar. Aftervoirdis it apperit pat this eremeitis holines vas altogether cunterfit, & he fand a verie lewid man; for it vas knaain and veill previt *that* he had the cumpanie of dyvers gentilvomen of *that* citie; and thairfoir being examenit opinlie, & grevislie rebukit, he confessit *that* he had the vse of dyvers ladyis thair. quhair-vpone a register *that* twik the not of all thair namis, being mwche grevit *with* his flechlie behaiour, especiallie bekaus he had vsit so manye, said thus: "ah thow vyle man! is thair vther *with* quhome thow hes beine acquentit? say on, beist! and schame *the* deveill!" The pur eremit, being vonderfullie rebwkit of everie bodye, & mervellius sorie for his folies previllie *commitit* and opinlie knowin, said to the register in this vayis; "SIR, seing I am chargit to say *the* truthe, and the holye mother chwrche villithe me to leiff nothing vnrehersit, *that* the rather vpone

¹ shovel.

² P MS. bouchis = boughs.

³ P MS. It cannot be *bouthe* = booth, bothy.

⁴ P MS quhan.

my plane confessioun I may *the* sooner have obsolacioun¹: in gud fathe, master register," [said he]², "I do not remember anye vther saving *your* vyf onlye, quho vas the first & last *that* ever I have touchit senk³ I maid my grave; & thairfoir, if it pleas *you* to, put hir in *your* bwik, also *you* may baldlie do it, for seurlye sche vas verie loving vnto me." *with that, the* register in a greit heit staid⁴ vp, & casting his pen out of his hand, vald have beine *the* eremit rather *than* his lyf. the pepill lawchid hartlie to sie *the* register, *that* vas so haistie befoir to charg the simpill eremit vith his vontit follies, to be in swuche sort towchit vith his vyfis default.

¹ absolution.

³ since.

² The brackets are those of the MS.

⁴ ? MS. stooid.

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¹ Mr. J. P. Collier's print differs from the original in some spellings, and in leaving out a few words.

The Wyll of the Deuyll was reprinted by Richard Jones—whose date is 1581–1611 in Mr. W. Chappell's *Ballad-Catalogue*—with the addition of what Mr. Collier is pleased to call “some miserable and blasphemous doggrel.” This is the Ten Commandments of the Devil that are in the *Shepherds Kalendar*, and that I extracted in my Forewords to *Captain Cox* or *Laneham's Letter*, p. lxxx-i, note 2. The title of this reprint is

“¶ The wyll of the Deuill, With his .x. detestable Commaundementes: directed to his obedient and accursed Children, and the Rewarde promised to all suche as obediently wyl endeuer themselues to fulfill them. Verye necessarie to be read and well considered of all Christians. ¶ Imprinted at London. by Richarde Johnes and are to be solde at the Southwest Dore of Paules Churchē.”

From a copy of Johnes's edition in the Advocates' Library, Edinburgh, 'Forty Copies' were reprinted by Mr. Maidment in 1828. A vellum copy is in the Grenville Library, and a paper one in the general library, in the British Museum. Mr. Collier says “the humorous reference to the tailor's many-coloured banner, composed of pieces stolen from the cloth or silk of his customers [p. 22], was most likely derived from the *Jests of Piovano Arlotto*, originally printed in 1520, and often afterwards; but it [the *Wyll's*] is the earliest notice of it in English, and from Powell's tract it may have found its way into Sir John Harington's *Epigrams*, published in 1615, and from thence into later jest-books.”

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