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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 ficke,” “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 opinions 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 belonged 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, developept 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 lumped into one play in the Series to which this *Killing of the Children* belonged.

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 "pageant" 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 followed.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 fhowes, & Pageants fayre are playd,
With fundrie fortes of maskers brave, in straunge atire 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 doggel service (p. 99-101), the Shipman with a merry song (p. 107), and his boy Grobbe (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 saide if it (the Play) be plaiede."

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 *abought* 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, *qwat* 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 Hertridge 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 their 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 are now abolished:* Abbaye of S^t Warburge in Chester, who redused 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 Collections 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* Daud 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 Gawsorth]," and "written by his sonne Daud 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 Citizens of Chester in the Whitsun Weeke. Nicholas the fift then was Pope, in the year of o^{ur} 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 absolued 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 Compaynes 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 the y^e Cittie, and there
 [The Reading of the Bans, or Proclamation of the Mysteries to be playd.] published the tyme and the matter of y^e playes in breife, which was called "y^e readinge of the banes." They were played vpon monday, tuesday, and wenseday 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
^{3^e description of y^e pagiantes they played in:] & the thirde daye: these pagiantes or cariage was a highe place made like a howse with ij rowmes, beinge open on y^e tope: the lower rowme they apperrelled & 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}

Hearafter 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 scfoldes 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 ye That not possible it is, these matters to be contynued
sight of ye In such sorte & cunninge, & by such playeres of price
play, but to As at this day good players & fine wittes coulde deuise,
consequence of ye 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 offensive.]

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 acustomablye before.
 If better men & finer heades now come, what canne be said?
 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 away at his pleasure;
 Oure playeinge 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 nothinge *profitable* to any vse, excepte it be to shewe y^e Ignorance of oure forefathers, and to make vs their ofspringe vnexcusable before God, *that* haue y^e true and synceare 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:

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

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

The Companyes 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
	(leaf 25, back) 5 Cappers } Wyerdraweres }	. . . . . { Kinge Balack & Balaam with Pynners } Moyses :/
6	Wrightes } slatereres } Tylers } Daubers } Thatchares }	. . . . . Natiuytie of our lord
7	Paynters } Imbrotheres } Glasieres }	. . . . . The sheperdes 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 vpon y ^e first day beinge Monday.
1	Gould smythes } Massons }	. . . . . The destroyinge of the Chillderen 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.

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

These 9 pagiantes aboue written weare played vpon y^e second day: beinge tuesday :/

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

These 7 pagiantes weare played vpon y^e third daye, beinge wensedaye; & these whitson playes weare played in Chester anno domini: 1574: Sr 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, with such a Clowde of Ignorance to defyle with 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 regards 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 wth 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 mid-
somer shoe
went, then
y^e whitson
playes went
not
when y^e
whitson play
went, then y^e
showe at mid-
somer went
not :*

*many thinges
reformed in
y^e midsomer
shoe before
m^r H:
Haritware, &
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 Citti 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 offensiu^e, is to be commended, and by all religeose magistrates there stepes to be troden in, inasmuch as they intende all their actiones to Gods glorie, & 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
ye butchers,¹
a man in
swomans ap-
parell, with
a diuill
swaytinge
on his horse
called cuppes
& cans, god
in stringes (?),
with other
thinges,
whiche were
reformed
& amended.*

of perfection, the which, howsoever it cannot be attaynd 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 iuste 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 offensiue 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 haue 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 I
Richard Spicer

The whitson playes 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, }
Irnemonger }
William Wall, } 244
Irnemonger }

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

Quene: Eliza: raigne: 17:

[*f.* 86, *bk.*] 1574 Sr 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, *merc*er² { Valentine Brough-
ton, *merc*er }
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 Companies,
especially the shoemakers, 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 ³ boyes he
suffered not to goe in midsomer showe, nor
the diuell for the Butchers, but a boye to
ride, as other Companies ; 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 Triumphes
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>
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This year the said *Sir John Sauage* 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 Mr *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:

Anno.	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.
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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 Knight</i>	{ <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 injoynd to proceed therein. p. 200.

1577.	<i>Tho. Bellin</i> , Mercer	{ <i>Valentine Broughton</i> , Mercer. { <i>Fo: Tilston</i> , Mercer.
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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.
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. . . . This Maior for his time altered many ancient Customs, as the shooting for the Sheriffs Breakfast [see Rogers's *Brewyarye*, 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		
iiii th knyght		
watkyn), Messanger		
Symeon) the bysshope		
Ioseph		
Maria		
Anna prophetissa		
A virgyn)		
Angelus		
j ^a mulier		
ij ^a mulier		
iiij ^a mulier		
iiii ^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 kyllynge of *the* children of
Israe^h. *anno domini* 1512. M'D xij.¹ ²the vij booke.²

[*Prologue.*]

¶ Poeta.

¶ This solenne ffest · to be had in remembrance³
Of blisid seynt Anne · moder' to our' lady,
whos right discent was fro kynges alyaunce—
Of dauyd *and* salomon · witnesseth the story;—
Hir blisid doughter' · that callid is mary,
by goddes provision · an husbond shuld haue,
Callid Joseph · of natur' old *and* drye,
& she moder vnto Crist · that all the world shall save. 8

This Feast is
held in remem-
brance of St.
Anne,

and her blessed
daughter Mary.

Christ's Mother,

¶ This glorious maiden · doughter vnto Anna,
In whos worshippe · this ffest we honour',
And by resemblaunce · likenyd vnto Manna,
wiche is in tast celestia^h of savour', 12
And of Ierico · the sote rose floure,
Gold Ebryson · callid in pictur',
Chosyn for to bere mankyndes sayvour',
with a prerogative · a-boue eche creature. 16

the heavenly
manna,

12

the sweet rose
of Jericho.

16

¶ These grett thynges remembred · after our' entent,
Is for to worshippe · oure ladye and seynt Anne.
we be comen heder as *seruautes* 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' cunning be ther-too. 24

In their worship
we show our
Play.

20

Excuse our
short-comings.

24

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* enteer' 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 Purification, and then And to shew you of' our' ladies purification that she made in the temple · as the vsage was than). 32
- Herod's bearing of the 3 Kings' departure, ¶ And after that · shaft 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, & commaundið 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 commaundið · in his furious wynde. Thought that, *Iesu* shuld' haue be oon) ;
- and how *Iesu* escaped into Egypt. And yitt he failed' · of' his froward' mynde, for by goodes *purviance* · our' lady was in-to *Egipite* gon). 48
- This, we'll play you, to the honour 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, doth your' diligens, & ye virgynes, shewe summe sport & plesure, These people to solas, & to do god' reuerens, As ye be appoynted ; doth *your* besy cure ! 56

¶ Et tripident

[Scene 1. Jerusalem.]

¶ Herodes.

[leaf 147]

¶ A-boue aȝ kynges vnder the Clowdys Cristaȝ

Herod.

Royally I reigne in welthe *with-out* woo ;Of plesaunt *prosperyte* · I lakke non at aȝ,

ffortune I fynde · that she is not my ffoo.

60

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

I am the great
king Herod.most strong *and* myghty · in feld) for to fyȝht,And to venquysshē my enemyes · *that* a-geynst me do ;I am most be-dred) · *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 aȝ sadnesse,

that no conquerour) nor knyght · is comparid) to me. 68

No conqueror
can be comparid
to me.

Aȝ tho that rebelle a-geyns me · ther bane I wiȝ be,

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

Aȝ suche rebellers · I shaȝ make for to flee,

And *with* hard) punysshementes · putt them to dethe. 72¶ what erthely wretches · *with* pompe & prideMy opposers and
foes shall be
confounded and
punisht.do a-geyns my lawes · or *with*-stonde myn) entent,thei shaȝ suffre woo *and* peyne · thurgh) bak *and* syde,*With* a very myschaunce · ther flesshe shalbe aȝ to-rent.

And aȝ my ffoes · shaȝ haue suche commaundement 77

that they shalbe glad) to do my byddyng ; Ay,

Or elles thei shalbe · in woo *and* myscheff) permanent,that thei shaȝ fere me nyȝht *and* day.¹

80

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 (*dede*), and is crosst through with the pen.

¶ My messenger) at my commaundement · come heder
to me,

Herod.

And take hed) · what I shaȝ to the say.

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

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

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

4

And if) ony suche come in thy way

brynge hem in-to our) high) presens,

And we shaȝ se them correctid) · or thei go hens.

7

Herod.

[leaf 148] ¶ I do¹ perceyue, though I be here in my cheff^e cite,
callid^e Ierusalem, · my riche Royall Town,
Three strange kings have de-
ceiud me. I am falsly disceyvid^e · by straunge kynges three ;
Therfor my knyghtes · I warne you · without delacion 84
That ye make serche thurgh^e-out all my region),
Knights ! kill all the children of
2 years old in Israel ! with-oute ony tarieng my wille may be seen),
And sle all tho Children · with-out excepcion
Of to yeeres of age · that within Israell bene. 88

Watkin, Messenger.

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

herod.

I warne the, thu Traytour, that thu not seas 14
To shewe every thyng thu knowist A-geyns our^e 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^e kynges · but late in your presence,
that went to bedlem to offre³ with due obseruaunce, 18
& promysed^e to come a-geyn by you without variaunce ;
but by thes bonys ten^e · thei be to you vntrue,
for⁴ homward^e an-other wey thei doo sue. 21

Herod.

Now, be my grett goddes · that be so full of myght,
I will be a-vengid^e 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^t thus I haue concluded^t
 ffor to a-voide a-vey aH interrupcion,
 Sythen^d thes thre kynges · haue me thus falsly deluded^t,
 As in maner by froward^t collusion, 92
 And a-geyn^d resortid^t hom · in-to ther region^d;
 but yitt, maygre ther hertes, · I shaH avengid^t be
 bothe in bedlem *and* in¹ provynces euerychone;
 Sle aH the Children^d · 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, ye may be sure that I shaH not spare
 ffor to fulfille · *your* noble commaundement,
 with sharpe sword^t · to perse them aH bare,
 In aH Cuntrees · that be to you adiacent. 100

ijth Miles.

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

iiijth Miles.

not on of them aH · our^t handes shaH astert.

iiiiijth Miles.

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

Herod.

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 preserue my
 In conseruacion^d of my tyteH of right, title,
 that ye go *and* loke for myn^d aduauntage,
 And sle aH the Children^d · þat come in *your* sight
 wiche ben^d *within* too yeer^t · of^t age. 112 kill all the chil-
 dren of 2 years
 old;

¶ Now be ware that my byddyng ye truly obey,
 for non but I shaH reigne *with* equyte.

Make aH the Children^d on *your* swordes to dey !

I charge you, spare not oon^d · for *mercy* nor pyte. 116 spare not one !

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

I^{us} Miles.

The soldiers
 promise to kill
 the children.

¶ My lord^d, be ye sure accordyng to your wiH,
 like as ye charge vs be streigt commaundement,
 AH the children of^t IsraeH doughbles we shaH kille 123
 Within to yeer^t of Age: this is our^t entent.

ij^{us} Miles.

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

Herod^d.

Herod promises
 them rewards.

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

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

[leaf 149]

Watkyn^d.

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

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

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

but *with* my sharpe sworde ther ribbes I shaſt shake,
 evyn thurgh the guttes · for anger & despight. 144

herowd.

¶ be thi trouthe, Watkyn · woldest thou be made a
 knyght;

thou hast be my *seruaunt and* Messenger many a day,
 but thou were neuer *provid* in bataile nor in fight,
 And therfor, to avauce the so sodeynly, I ne may; 148
 but oon thyng to the I shaſt say,
 be-cause I fynde the true in thynd entent,
 fforth *with* my knyghtes · thou shalt take the Way,
 And quyte the wele · *and* thou shalt it not repent. 152

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

Watkyn.

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

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

Rokke,

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

herowd.

¶ what, shaſt a woman *with* a Rokke drive the a-way?
 ffye on the traitour! now I tremble for tene.
 I haue trosted the long *and* many a day;
 A bold man *and* an hardy I went thou haddist ben. 164

Watkyn,¹ Messenger.

[¹ Watkyn later]

So am I, my lord, *and* that shalbe seen
 that I am a bold man *and* best dare a-byde;
 And ther come an hundred women I wole not fleen,
 but fro morowe tygh nyght *with* them I dare chide; 168

tho' he declares he is a bold man.

¶ And therfor my lord · ye may trust vnto me,
 for all the children of Israell your knyghtes *and* I shaſt
 kyll,

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 hed 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 pat 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
 And if I se ony walkyng a-bought,
 I wyll take good hede till 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

But Watkyn is
 afraid of the
 mothers.

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

He'll creep
 under a bench
 when the
 mother is in-
 doors, and then
 kill her children
 when she goes
 out.

herowd.

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

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

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

Watkynd.

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

Watkynd will kill
all the children.

Herod̄.

¶ I say, hye the hens · that thu were goon),
And vnto my knyghtes · loke ye take the way,
And sey, I charge them that my commaundement be don)
In all hast possible without more delay ; 212
And if ther be ony that wiH sey you nay,
Redde him¹ of his lyff¹ out of hand̄ a-non) ;
And if thu quyte the weeh̄ · vnto my pay,
I shaH make þ^o a knyght aventuroours whan̄ þu comyst
home. [et exeat. 216

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

[¹ him later]

Watkynd.

¶ Syr knyghtes, I must go forth with you—
Thus my lord̄ commaunded̄ me for to don),—
And if I quyte me weeh̄ whiH I am amonge you, 219
I shalbe made a knyght adventures whan̄ I come home.
ffor oon̄ thyng I promyse you, I wiH fight a-non),
if my hert faile not whan̄ I shalbe-gynne ;
the most I fere · is to come amonge women), 223
for thei fight like deuch̄es with Rokkes whan̄ þei spyne.

But Watkynd
fears the
mother.

I^{re} Miles.

¶ Watkynd, I loue the · for thu art euer a man) ;
If thu quyte the weeh̄ in this grett viage,
I shaH 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 watkyng 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.

¶ 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 236
 by kyng herowd, · the wiche, of gret Inyquyte,
 [leaf 151] 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 towards 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 journey 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 cruell 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 wight,
wiche wil 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, therow 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 ferdett 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 wil 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 housholdes to visite;
 though ye be neuer so wroth nor wood,
 with sharpe swerdes that redely wiþ byte, 283
 come to kill all ¹ your children of to yeer' age, in our' crueh mood,
 two, thurghie-out aþ bethleem to kylle and shed ther yong
 blood,
 [leaf 152] As we be bound be the commaundement of þe kyng.
 who that seith nay, we shaþ 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;
 Or elles be Mahounde we shaþ geve you a myschaunce;
 and will slay all ¹ who resist them.
 Our' sharpe swerdes thurgh your bodies shaþ goon. 292

Watkyñ.

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

Prima mulier.

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

Secunda mulier.

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

Tercia mulier.

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

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

iiij^a mulier.

but we women shall 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 dede 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.

Avaunt, ye skowtys, I defye you euery-chone,
ffor I wole bete you all my-self a-lone.

[Hic occident pueros. The Children
are killd.]

I^a mulier.

¶ Alas, alasse, good Gossypes this is a sorowfull payn, (leaf 152, back) .
To se our dere Children that be so yong, 316 The Mothers
call for venge-
ance on the
Murderers
With these Caytyves thus sodeynly to be slayn;
A vengeance I aske on them all for this grett wrong.

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 to an Ille endyng,
And in helle pytte to dwelle euer in peyn 324 [1--1 and alle his
bloode erased.]

Watkyn).

Watkyn rebukes
the Mothers.

What, ye harlottes, I haue aspied^d certeyn
that ye be traytours to my lord^d the kyng,
& therfor I am sure · ye sha^{ll} haue an Ille endyng. 328

I^a mulier.

¶ If^e ye abide, watkyn, you *and* I sha^{ll} game
with my distaff^e that is so Rounde.

ij^a mulier.

And if^e I seas, thanne haue I shame
ty^{ll} thu be fellid^d down^d · to the grounde. 332

ijj^a mulier.

They threaten
to beat him,

And I may gete the with-in my bounde,
with this staff^e I sha^{ll} make the lame.

Watkyn).

Yee, I come no more ther, · be seynt Mahound^d,
ffor if I do · me thinketh I sha^{ll} be made tame. 336

I^a mulier.

¶ A-byde, Watkyn · I sha^{ll} make the a knyght.

Watkyn).

and, though he
brags,

thu make me a knyght · that were on the newe!
but for shame · my trouthe I you pligh^t,
I shuld^d bete you bak *and* side ty^{ll} it were blewe; 340
but, be my god^d Mahounde that is so true,
[leaf 153] my hert be-gynne to fayle *and* waxethⁿ feynt,
Or elles be Mahoundes blood^d · ye shuld^d it rue;
but ye sha^{ll} lose your goodes as traitours atteynt. 344

I^a mulier.

¶ what, thu Iavell · canst not haue do?
thu *and* thi Cumpany sha^{ll} not depart,
ty^{ll} of our^e 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 sha^{ll} bete watkyn), · *and* the knyghtes

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

[Scene 4. Jerusalem.]

I^m miles.

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

ij^m miles.

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

Watkynd.

[one stanza on a
separate slip]

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

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 all 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 wyld, [1? for workyng
ffor as wele I haue slayn my ffrendes as my food;
wherfor I fere deth hath me begyled, 368
not-wit/standyng, syn thei be all 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 sorowful 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 Jesus. I commaunde you aH, as ye wole stond in my grace,
after this yong kyng · to make good enqueraunce; 376
And he þat bryngeth me tydynges · I shaH 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

¶ What out, out, allas! · I wene I shaH 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 wiH 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 shaH dey evyn heer',
ffor my legges ffalter', I may no lenger stande. 388

and dies. [here dieth herowde, · and Symeon) shaH 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 aH 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 mercifuH haboundaunce
Vpon me shyne, that callid am Symeon),

to teach the
people. So that I may without any variaunce
Teche thi people · thi lawis euery-chon). 396

He praises God
for the
[leaf 154]
Incarnation. ¶ ffrom the sterrið hevyn) · lord, thu list come down)
In-to the Closett of a pure virgy n),
Our kynde to take · for mannys saluacion).
Thi grett mercy, thu lowe lyst enclyne, 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 glorious, so blisshed, and so bright,
that thi presence to me shuld be gret solas.
I shall 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 shall 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 shall 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 plesse you · with hooth affection):
behold now, wyff · her are dowys tweyne
Of wiche ye shuH make an oblacion 424
With our child of fuh grett devocion).
Goth forth a-fornd · hertly I you pray,
And I shall 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 dowses, *and* our lady seith vnto
Symeon :—

Maria.

Mary asks Symeon to	¶ HeyH, holy Symeon · full of grett vertu, To make an Offryng · I gan my-self purveye Of my souereigne sone · that callid is Iesu, with ij yonge dowses the lawe to Obeye; Toward this temple · grace list me conveye, Of goddes sone to make a presentacion; wherfore, Symeon · hertly I you pray, In-to your handes · take myn oblacion.	429 432 436
take her offering.	[¶ her shaH symeon receyve of maria, Iesu <i>and</i> ij dowis, <i>and</i> holde Iesu in his armys expownyng nunc dimittis, &c., seyng thus :—	

Symeon.

Symeon accepts it,	¶ wolcome, lord · excellent of power; And wolcome, Maria · with your sone souereigne! Your oblacion · of hooH herte <i>and</i> enteer I receyue with these · dowys tweyn; wolcome, babe! for Ioye what may I sey? Atwen myn armys · now shaH I the embrace; My prayer, lord, was not made in veyn, ffor now I se thy celestiaH face. [here declare[th he ¹] nunc dimittis.	437 440 444
[leaf 155] takes the babe Jesus in his arms,	¶ O blisseH lord, after thi langage, In parfight peas now lett thy <i>seruaunt</i> reste, ffor why · myn eyen haue seyH thi visage, & eke thyn helthe · thurgh my meke request. 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 · geyH aH bitter galle.	445 448 452

thanks God for
the sight of Him,

[¹ or they : MS. is torn.]

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

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

Anna, prophetissa.

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

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

Prima virgo.

[leaf 155, back]

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

Symeon.

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

Maria.

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

Ioseph.

In worshipec of our Child, with gret devossion).
abought *the* tempel / in ordire 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 syng,
 to worship this Child that is her' present,
 whiche to mankende gladnes list brynge, 480
 [1 MS. wiche] In tokyn' our' hertes / withe¹ 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
Jesus.
 ¶ here shal Symeon bere Iesu in his armys, goyng'
 a procession' rounde aboute the tempel; and al this
 wyle the virgynis syng 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, chef' cause of' our' welfare, 485
 In yone tapir' therbe thing' iij^e,
 wax, week' and light, whiche I sha'll declare
 to the apporprid' by moralite; 488
 lord', wax betoknyth / thyn' humanyte,
 & week' betoknyth / thy soule most swete;
 [leaf 156] yone lyght 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,
 to slake the sharpnes, o lord' of' rigour,— 493
 very god' and man' / gun to-gedir' mete.
 He declares the Boy to be very God and Man, In the tabiracle / of' thy modrys bower', 496
 now shalt thou exile / wo and a'll langour',
 & of' mankende tappese infernal' stryf'.
 Record' of' prophetes, thou shalt be redemptour',
 and singular' 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,
 brighte' than berath outhe' clere cristall;
 the to worshipe as cheft' welle of' grace,
 On both my knees / now down knele I shaft. 508

Maria.

Now, Semyon, take me / my child, that is so bright,
 Cheft' 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' tranquylte,
 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 weH ye han obbeyed,
 In this tempit / with hert and mende:
 nowe ferweH, lord, comfort to all mankende;
 ffarweH, Maria and Ioseph, on you waytyng'. 520

[leaf 156, back]

and bids them
farewell.

Ioseph.

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

[¶ here maria and Ioseph goyng' from the tempit.
 seyng':

Maria.

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

Mary thanks
Joseph for his
kindness.

with our child, most gracious of^t 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, 529
& I shañt come aftir, stil vpon) *this ground*.
ye shal me fynde plesant^t at euery assaye;
to cherysshe 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 shañt bey al men-kende,
slayn) by Iwes at *the mount of calvery*; 536
and throwe devyn) grace here I wiñt provysye
and foretells Mary's suffering when her Son is on the Cross. Of blised) mary · howe she shañt suffre peyn),
whan) hir' swete sone shañt on a rood) deye; 539
A sharpe Sward) of Sorowe shañt 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 plese god) of most honour' 544

[leaf 157]

Anna, prophetissa.

lyke as ye say, I wiñt do this hour'.
ye chast virgynis with all humylite,
Worshipe we Iesu, *that* shalbe our' sauour'; 548
alle at ones come on, and folowe me,

[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.]

¶ Pceta.

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

And though our' eloquens be but rude,
 we besече you aH, of' your' paciens 554 The Poet begs
 To pardon vs of' our' offens; pardon for
 ffor after the sympyH cunning that we can, shortcomings,
 This mater' we haue shewid' to your audiens, 557
 In the worshipec 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. that his fellows
 wherfor now, ye virgynes, er we go hens, 563 shall play the
 with aH your cumpany, you goodly avaunce, Disputation of the
 Also ye menstralles doth your diligens, Doctors next
 A-fore our' departyng geve vs a daunce. 566 year.

¶ ffinis.

Anno domini Millesimo¹, CCCCCxij.

[? later hand]

[¹ ? MS]

¶ THE NAMYS OF THE PLEYERS.

The poete	}	Summa xvij.
kyng Herowde		
j ^{te} knyght		
the ij ^{de} knyght		
iiij ^{de} knyght		
iiij th knyght		
watkyn, Messenger		
Symeon the bysshope		
Ioseph		
Maria		
Anna prophetissa		
A virgyne		
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 S^t PAUL.

(In 7-line Stanzas, ababcc.)

[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' 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 vrygy[n] quene most excellent,
 wyche bare *that* blyssy^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 wyrshypfult^t audyens. 7 preserve this
 ¶ Honorable frendes, besechyng^t yow of lycens, 8 audience!
 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 Appostolorum, 11
 ther shaft he haue *the* very notycyon ;
 but as we can, we shall vs redres,
 Brefly *with* your fauour begynnyng^t owr proces. 14 Daunce²
 [here entryth saule, goodly besene in *the* best wyse / *Sc. 4. Jerusalem.*
 lyke an aunterous knyth, thus sayyng^t: *Enter Saul.*

Saulus.

Most dowty^t man, I am lyuyn^g 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 pepul^t vnyuersal^t,
 they dare not dyspease my most noble. 21
 renowned 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 <i>that</i> ye notyfy,	22
	whych conspyreth the dyscyplys <i>with</i> thretes <i>and</i> menaces,	
	be-fore <i>the</i> prynces of ^r prestes most hie <i>and</i> noble,	
and I get Christ's disciples punisht.	I bring ^r them to pūnyshement for ther trespace.	25
	we wyH them nott suffer to rest in no place ;	
[leaf 37, back]	nōr they go a-bouzte to <i>preche and</i> gyff ^r exemplis,	
	To destroye our ^r lawes, sinagoges, and ^r templis.	28
	By the god ^d bellyaH I schall make <i>progresse</i> ,	29
	Vnto the princes both Caypha And ^r Anna,	
	wher ^r I schall aske of ^r them in suernes,	
I'll pursue em thro Damascus and Lybia.	To <i>persue</i> thorow all dammask ^r <i>and</i> liba,	32
	And ^r thus we schall soone after than	
	Bryng them <i>that</i> so do lyff ^r in-to Ierusalem,	
	Both man and ^r child ^r that I fynd ^r of ^r them.	35
	[Her cummyth sale to caypha <i>and</i> anna, prestes of <i>the</i> tempyH.	
Saul asks the priests Caypha and Anna for letters to quell the Christian rebels.	NobyH prelates and princes of Regalyte,	36
	Desyryng ^r and askyng ^r of <i>your</i> benyngne wurthynes,	
	<i>Your</i> letters <i>and</i> epystolys of most souerente,	
	To subdue rebellyons that wyH of frawardnes,	39
	A-gaynst <i>our</i> lawes rebeH or transgresse,	
	Nor wyH not inclyne but mak obiecc[i]on,	
	To pursue all such I wyll do <i>proteccion</i> .	42
	Caypha.	
Caypha and	To <i>your</i> desyer we gyf ^r <i>perfyth</i> sentens,	43
	Accordyng ^r to <i>your</i> petycions that ye make <i>postulacion</i> ,	
	By-cause we know <i>your</i> trewe delygens,	
	To <i>persue</i> aH tho <i>that</i> do reprobacion	46
	A-gayns owur lawes by ony redarguacion ;	
	wherfor shortly we gyf in <i>commandmeñt</i>	
	To put down them <i>that</i> be dy[s]obedyeñt.	49
	Anna.	
[leaf 38] Anna give the letters,	And by thes letturs <i>that</i> be most reuerrent,	50
	Take them in hand, full agre <i>ther-to</i> ,	

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 bryngt 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 wylles both,
 wher I shall spare *with-in this* londe
 nother man nor woman; to *this* I make an oth;
 But to subdue I wyff not be loth: 60
 Now folow me, knytyes *and* seruafites 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* all 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 [leaf 38, back]
 To here thys report *that* ye do avauns

f̄or your sapyencyaH wyttes I gyf^t commendacion,
 Euer at my nede I haue founde yow constant; 81
 But knytes *and seruuanes 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 lytyH 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 otys *and* a botell of^t haye;
 Com of^t a pase, or I wyH 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 crabyysh wordes do aske a blow. 91

Seruus.

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

I cry yow mercy, *sir*. I wyst weH sum-what ye were, 92
 owther a gentyлмаñ 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 barowfull
 bare
 of^t horsdowng^t *and* dogges tordes, *and* sych *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.²

Butt in a cow tord^t 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 zere *and* more; saw me before
 ffull well I haue pleasyd hym, he wyH not say nay, to-day!'
 And mykyl he makyth of me therefore. 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. You're a first-
 rate servant.' 112

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^t:

Primus miles.

Now, stabyll grom, shortly bryng^t forth away 120 Saul's Knight
 The best horse, for *owur* lorde wyH ryde. bids the Ostler
 bring out his
 best horse.

Stabularius.

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

[¹ MS. mare.]

Thorow 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, your palfray ys com,	127
	fuH goodly besene, as yt ys yowr desyer To take yowur vyage thorow eury regyon.	
[leaf 39, back] and says his servants 'll follow him anywhere.	Be nott in dowt, he wyH spede your mater, And we as your <i>seruautes with</i> glad chere Shall gyf attendance; we wyll nott gaynsay, But folow yow where ye go be nyzt or day.	130 133

Saulus.

Saul starts on his journey.	Vnto Damask I make my <i>progressyon</i> , To <i>pursue</i> aH rebellyous beyng' froward <i>and</i> obstynate Agayns our lawes be ony transgressyon. <i>with</i> aH my delygens · my-self I wyH <i>prepare</i> , Concernyng' my purpose to oppres <i>and</i> separate; Non shaH reioyce that doth offend, But vtterly to reprove <i>with</i> mynde <i>and</i> intende.	134 137 140
	[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> : wherfor I <i>commende</i> hys goodly dygnyte, That he thus aluay takyth in hande By hys power to <i>gouerne</i> 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 lyuyng^r 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^r 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 bybyht 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 fauorable lycens*
 A-nother part of *the story* we wyll redres ; 165
 Here shalbe brefly shewyd *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 comnyth saule rydyng^r in *with hys seruantes.*

Saulus. *Scene i.*
 My purpose to Damask fully I intende, 169 *The Road to*
 To pursewe the dyscypulys 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
 perchaunce owur lawes than myzte ther-by, Christ's dis-
 And the pepuht also turne *and conuerte,* ciples.

[¹ a late to put above.]

- which shuld be gret heynes vnto myn hart. 175
 Saul vows he'll bring all the Christians bound to Jerusalem. 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
- He's struck by lightning, and falls off his horse. [Here commyth a feruent *with* gret tempest¹, and saule faulyth down of hys horse : *that* done, godhed spekyth in heuyn].
- Deus.
- Christ rebukes him. Saule, saule, why dost *thou* me pursue ? 183
 yt ys hard to pryke a-gayns *the* spore
 I am *thi* savyour *that* ys so trwe,
 whych made heuyn *and* erth *and* eche creature ; 186
 offendē nott my goodnes I wyll *the* recure
- Saulus.
- [leaf 40, back] Saul asks what Christ would have him do. O lord, I am a-ferd, I trymble for fere,
 what woldyst I ded, teH 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 yH 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 mercyfuH god, what alyth me ? 197
 I am lame, my legges be take me fro,
 my sygth 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 wyll not seise.¹

Saulus.

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

2^{ur} miles.

To put forth yow^{ur} 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.
 Damascus.
 cryst apperyth to annanie, sayng^t :

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 Straight
 Street,
 Into *the* strete, qui dicitur rectus,
 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 namyde; 218
 Do my behest ; be nothyng^t a-shamyde.
 He wantyth hys syth, by my punyshment constrayned. blind.

¹ sense? 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 bring'.
many yllys of hym I haue be kennyng',
ffor he hath the pour' of' the *princes* aHe,
To saue or spyHe, do which he schaff. 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 shaH bere my name ' be-fore the kynges ' and chylder
of IsraeH.

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

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

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

1st myles.

I maruayle gretly what yt doth mene, 248
 To se owur master in thys hard stounde.
 The wonder grett lythtys *that* were so shene,
 smett hym doune of hys hors to *the* grownde, 251
 And me thowt · that I hard a sounde
 Of won spekyng^t · with voyce delectable,
 Whych was to wonderfull myrable. 254

Act II. sc. iii.
 Damascus.

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

the voice speak-
 ing to him,

2nd myles.

Sertenly thys lyzt was ferefull to see, 255
 The sperkys of fyer were very feruent,
 yt inflamyd so greuosely about *the* countre,
 That by my trowth I went we shuld a ben^d brent. 258
 But now, serys, lett vs relente
 Agayne to caypha and anna, to tell *this* chaunce,
 How yt be-fell to vs thys greuauzs. 261

and the sparks
 of fire that they
 saw.

[Her saule ys in contemplacion.¹

Saulus.

lord, of *thi* counfort moch I desyre, 262 Saul desires
thou myzty prince of Israell · kyng^t of pyte,
 whyche me hast punyshyd as *thi* presoner,
 That nother ete nor dranke · thys dayes thre ; 265
 But, gracyos lorde, of *thi* vysytacyon I thanke the.
 Thy seruant shall I be as long^t as I haue breth,
 Thowgh I therfor shuld suffer dethe. 268

[leaf 42]
 He has fasted
 3 days.

[Here commyth anania to saule, sayeng :

[¹ MS. comtemplacion]

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 wyth* ? tell *with-owten* blame. 272

Ananias.

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

Saulus.

what wold^d ye haue : I pray yow me tell. 275

Ananias.

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

¶ Ther mayst *thou* know hys power celestyatt, 283
 How he dysposyth euery thyng^t as hym lyst ;
 God is almyghty, no thyng^t may *withstand* hys myzte *essency* : H,
 to lift up or cast To stond vp-ryght, or els down to thryste. 286
 down. Thys ys hys powur, yt may not be myste,
 ffor who *that* yt wantyth / lackyth a frende.
 Thys ys *the* message *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 [Hic aparebit *spiritus sanctus* super eum.
 appears.

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 blyuyd <i>and</i> coud nott see,		
lord, <i>thou</i> hast sent me my syght agayne.	300	
ffrom sobbyng <i>and</i> wepyng ^t I can not refrayne ;		weeps, and
my pensyue hart, full of <i>contryccion</i>		
ffor my offences, my body shal haue punycyon ;	303	
And where I haue vsed so gret <i>persecucion</i> ,	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 <i>predycacyon</i> ,		
That th[e]y dyd ^t tech on all <i>this</i> reme.	307	
wherefor, Ananie, at the watery streme,		He asks to be baptiad,
Baptyse me hartely I <i>the</i> praye,	309	
A-mong ^t <i>your</i> 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 ^t hys my3ty magnyfycens,	
But aluay obserue hys preceptys <i>and</i> kepe :	[leaf 43]
ffor my gret vnkyndnes my hart doth wepe.	317 and repents his sine.

Ananias.

knele ye down vpon thys grownde,	318
Receuyng ^t thys crystenynge <i>with</i> good ^t 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 fendes poures so fraudehent It putyth a-syde; where thys doth at-tayne, In euery stede he may not obtayne.	324
Ananias bap- tizates Saul	¶ I crysten yow <i>with</i> mynd full perfyght, reseyuynge yow in-to owur relygyon, euer to be stedfast <i>and</i> neuer to flyt; but euer constant, <i>with</i> -owt varyacyon.	325 328
in the name of Father, Son, and Holy Ghost;	now ys fullyllyd all our obseruacyon, concludynge <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 as foule on flyte, That I haue receyud <i>this</i> blyssyd sacrement.	332
	Ananias.	
bids him take food, and stay for a tyme in Damascus.	Com on your way, saule, for nothyng lett, Take yow sum coumforth for your bodyes noryschment ye shall abyde <i>with</i> the dysceplys verament, Thys many dayes in damask cyte, Vn-ty ^h <i>the</i> tyme more perfyte ye may be.	336 338
	Saulus.	
Saul will do as he is bid.	As ye commande, holy father, ananie, 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 : I shall not offend for most nor lest. Go forth yowur way ; I wyll succede In-to what place ye wyll me lede.	339 342 345
		Conclusyō.
<i>Epilogue to Act II.</i>	poeta.	
Dauñce	Thus saule ys conuerted, as ye se expres, The very trw seruante of our lord Iesu.	346

non may be lyke to hys perfyzt holynes,
 So nobyll a doctor, constant *and* trwe. 349
 Aftyr hys conuersyon neuer mutable, but still 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
 Conkludyng^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 Compyler
 begs learned
 men to correct
 his play.

ffinis istius secunde stacionis et sequitur tarcia.

[3rd Station.]

Act III.

Poeta.

Prologue.

The myght of the fadires potenciall deite 360
 preserue thys honorable *and* wurshypfull congregacion
 That here be present of hie *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 sauht 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,

2nd miles.

It rauysshid^t hym, and^t his spirites did^t be-nomme : 374
 A swete dulcet voyce spake hym vnto,

and a sweet
 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 reseuye bapty m truly ;
 and now clene a-geyns owur lawys he 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 [I] teH, 388
 that he wyll not turne in no maner wyse ;
 but rather to deth put *and* expell
 aH 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^t offendyng^t but trwly do iustyfye.

[leaf 44, back]

Cayphas.

By the gret god, I do maruayle gretly : 398
 and thys be trw *that* ye do rerhse
 He shaH 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 subtyH meanys on euery syde. 404

Cayphá vows
 vengeance
 against Saul.

Anna. The priest
Anna declares
they'll uphold
their Law.

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

[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 I am the God
BELIAL, second
only to Lucifer.
 in-fernall, 412

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 fauoure at all,
 my busshopys hathe chosyne won most rygorus
 them to persew, howse name ys saulus. 425

¶ 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 crosst 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 encreaseyth 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

[leaf 45, back]
 Mercury ap-
 pears,

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

Mercury.

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

belyal.

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

mercury.

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

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

belyal.

Belial 'll not
 believe it.

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

Folk delight but
 in sin.

but in syn, and to folow our desyere.
 pryde *and* voluptuosyte *ther* hartes doth so fyre, 446
 thowze on do swauer away from our lore, 447
 yet ys our powre of suche nobylyte
 to have hym a-gayne, *and* twoo therfore,
that shal preferre *the* prayse of owre maiestye. 450
 what ys *the* tydynges? tell owt, lett vs see;

Why is Mercury
 troubled?

why arte *thou* amasyd so? declare afore vs
 what fury ys fallyn *that* troblyth *the* thus? 453

Mercury.

[leaf 46]

Ho! ow3t, ow3te! he *that* I most trustyd to, 454 'Because our
& he *that* I thow3te 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 ondownyd 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! ow3t, ow3t! what haue we loste!
our darlyng most dere whom we lovyd moste: 467 Belial laments
but ys yt of trowth *that* thou doyst here specyfy? 468 the loss of his
darling Saul,

mercury.

yt ys so, vndow3tyd; why shuld I fayne?
for thow3te I can do non *other* but crye.

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

belyal.

ow3te, *this* grevyth vs worse *than* hell payne: 471
the conuersion 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 awayl 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* pryvely, 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 dysturbance, Bishops to
nor here-after cause vs to haue more greuance. 481 acheme his
death.'

belyal.

Wel sayd, *mercurye*, thy cowñcel ys *profytable*. 482

Belyal approves
Mercury's ad-
vice, and says
Saul shall repent
his desertion.

Ho, saul, *thou* shalt repent thy vnstablenes ;
thou hadyst ben better to haue byn *confirmable*
to our law ; for thys deth, dowltes 485
yt ys *conspyryd* to reward thy falsnes.
thowgh on hath dyssayvyd vs, yet now a days
xxⁱⁱ doyth gladly folow oure layes ; 488
¶ some by pryde, some thorowgh envye : 489
ther rayneth thorow my myght so moch dysobedyauñce :
The Devils'
power was never
greater than
now.

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 ;
[leaf 47]

glotony *and* wrath euery man doth devyse,
Gluttony,
Wrath, Covet-
ousness 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.

They'll plot
Saul's death.

go we than shortly ; let vs departe,
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, sayng^t :

² Saulus³.

Act III. scene iii.
Damascus.

That lorð *that* ys shaper of^t see *and* of^t sonð, 503
and hath wrowth with hys woort^l aH thynge^t at hys wyH,
Saul's Sermon.

sauē thys ⁴semely *that* here syttyth or stonde,
God save you
sitters and
standers here !

ffor hys meke marcy *that* we do not spyH. 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 asemely]

- grant me, good lord, thy pleasur^r to fulfyll,
and send me suche speche that I *the* trwth say,
my entencions proph[i]table to meve yf I may. 509
- ¶ Welbelouyde frendes, ther be vij mortall synnes, 510
whych be provyde pryncypall *and* princes of^r poysoines;
Pride, *that* of bytternes all bale begynnes,
with-holdyng^r all fayth, yt fedyth *and* foyssonnes, 513
As holy scryptur beryth playn wyttnesse,—
Inicium *omnium* peccatorum *superbya*¹ est,—
That often dystroyeth both most *and* lest.² 516
- ¶ Off all vyces *and* foly pride ys the Roote; 517
Humylyte may not rayn ner yet indure;
pyte, alak, that ys flower *and* boot,
ys exylyd wher pride hath socour^r,— 520
Omnis qui se exaltat humiliabitur,—
good lord, gyf vs grace to vnderstond *and* perseuer^r,
Thys wurd as *thou* bydyst to fulfyll euer^r. 523
- ¶ Who-so in pride beryth hym to hye, 524
with mys[c]heff shalbe mekyde, 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^r time;
Thys ys my conseil, bere the not to hye, 530
- ¶ But drede alway synne *and* folye, 531
wrath, enuy, couytys, and slugyshnes:
Exeunt owt of^r thy syzt, glotony *and* lechery,
vanytye *and* vayneglory, and fals Idylnes: 534
Thes be the branchys of all wyckydnnes:
who *that* in hym thes vyces do Roote,
He lackyth all grace, *and* bale ys *the* boote. 537
- ¶ I lern^d at my-self^r, for I am meke in hart: 538
owr lorde to hys *seruantes* thus he sayth:
ffor meknnes I sufferyde 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 *and* delayeth ; 541
rest to souly's yt shall fynd in fayth :
Discite a me, quia mitis sum, *et* corde humilis,
Et invenietis requiem animabus vestris. 544
- and ye shall find
rest for your
souls. ¶ So owur sauyour shewyth vs exampls of meknes, 545
Thorow grace of hys goodnes mekly ys groundys ;
Trwly yt wyll vs saue fro the synnes sekene,
ffor¹ pryde *and* hys progeny mekenes confoundys : 548
- [leaf 48, back]
Be lowly. Quanto maior es, tanto humilia te in *omnibus* :
The gretter *thou* art, the lower loke *thou* be ;
Bere the neuer *the* hyer for *thi* degre. 551
- Keep from
Sensuality. ¶ ffrō sensualityte of fleshe thy-self loke *thou* lede, 552
vnlefully therin vse not thy lyfe :
whoso therin delyteth, to deth he must nede ;
It consumyth natur^r, the body sleyth *with*-owt knyft. 555
also yt styntyth nott but manslawter *and* stryft,—
Omnis fornicator aut *immundus non habet hereditatem*
Christi,—
non shall in heuynd posses / that be so vnthryfty. 558
- No unclean
man shall
inherit heaven. ¶ fle fornycacon, nor be no letchour^r, 559
but spare *your* speche, *and* spek nott theron :
Ex habundancia cordis, os loquitur ;
who movyth yt oft, chastyte louyth non ; 562
of *the* hartes habundans *the* tunge makyth locucion :
what manys mynde ys laboryd^r, therof yt spekyth,
That ys of suernes, as holy scryptur tretyth. 565
- ¶ wherfor I reherse thys *with* mynd owynd mowthe,—
Caste viuentes, templum Dei sunt,—
kepe clene *your* body from synne vncuth ;
stabyth *your* syghtes, *and* look ye not stunt, 569
ffor of a sertaynte I know at a brunt,—
Oculus est nuncius peccati,—
- The eye is Folly's
messenger. That the Iey ys euer *the* messenger of foly. 572

¹ MS. ffor.

seruus sacerdotum.

whate, ys not thys saule <i>that</i> toke hys vyage	573	The Priest's
In-to Ierusalem ¹ , the dyscyplys to oppresse?		servant asks
bounde he wold bryng ^t them, yf ony dyd rage		if this isn't Saul
vpon cryst: <i>this</i> was hys processe:	576	who was going
To <i>the</i> princes of prestys, he sayde dowtles,		to bind the
Thorow all damask <i>and</i> also Ierusalem,		Christiana.
subdwe all templys <i>that</i> 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 <i>and</i> pristes of the relygyon,		
And templys of ^t Iues <i>that</i> be very hedyous,		
A-gayns almyghty cryst <i>that</i> Kyng ^t so precyous.	586	

seruus sacerdotum.

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

Saulus.

I wyll yow succede, for better or wors,		and I'll go with
To the prynces of pristes <i>with</i> all delectacion.	590	you to the
		Priesta.'

[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 <i>the</i> seruant of Ihesu Almyghty,	594	Saul declares
Creator <i>and</i> maker of see <i>and</i> sonnd ^t ,		himself the
whiche ys kyng ^t conctypotent of heuyn ^d glory,		servant of Iesus.
Chef comfort <i>and</i> solace: both to fre <i>and</i> 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

[recredit paulisper.

Caypha.

Caypha thinks
 the change in
 Saul has been
 wrought by
 conjuring.

Vn-to my hart thys ys gret admyracion, 601

That saule ys thus meruelously changyd^t ;

I trow he ys bewytchyd by sum coniuacion,
 or els the devyH on hym ys auengyd^t. 604

Alas, to my hart yt ys dessendyd^t,

that he ys thus takyn fro *our* relygyon :

How say ye, Anna, to thys conuercyon ? 607

[leaf 49, back]

Anna.

ffuH 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 ;

Anna says they
 must put Saul
 to death,

by myn assent, to dethe we wyll hym bryng^t,
 lest *that* more myschef · of hym may spryng^t. 614

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 ;

peraentur 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 subtyl fals treator^t. 621

Caypha.

The gates must
 be guarded lest
 Saul escape.

we wyH command the gates to be kept aboute, 622

& the wallis 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* unhappynes 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
shut, and the
priests exhorted
to kill Saul.
Euery place ys kepte well *and* sure,
That in no wyse he may, tyll he be take,
gett owt of *the* cyte by ony coniecture. 632
vpon *that* caytyf' *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 monyeyon : 636 Act III. sc. v.
Damascus.
[leaf 50]
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 yowr-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 heuyd *and* in hell, as hys wyll ys.
In a beryng' baskett or a lepe, a-non
I shall me co[n]uay with help of the dysceplys : 646 Saul says he 'll
escape over the
wall in a basket.
for euery gate ys shett *and* kept with multytud of pepuH;
but I trust in owr lord, that ys my socour,
to resyst ther malyce *and* cruell furour. 649

Conclusyo.

[*Epilogue.*]

Epilogue.

Poeta.

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

- The disciples let
him down over
the wall. but the dycyplys in *the nyzt ouer the wall*, truly,
As the bybull sayeth · dim[i]serunt eum summittens in
sporta ;— 653
- Saul goes to
Jerusalem. And saule after that, in Ierusalem vera,
Ioyned hym-self, and ther accompenyed
with the dycyplys, wher *thei* were vnfayned. 656
- Thys lytyll pagent thus conclud we 657
- Pray excuse our
lack of letters,
and our simple-
ness! as we can, lackyng lytturaht scyens ;
besechyng' yow all of hye and low degre,
owr sympylnes to hold' excusyð, and lycens, 660
- [leaf 50, back] That of Retoryk haue non intellygens ;
Commytting' yow aht to owr lord Ihesus,
To whoys lawd ye syng',—Exultet celum laudibus! 663
- End of the Play.* 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 Marcyllie, 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 Marcyllie, 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 Marcyllie, p. 98.
- 27, The Heathen Temple at Marcyllie, 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 Marcyllie Shipman and Mary, p. 107.
- 35, Mary and the King of Marcyllie, p. 109.

Scene

- 36, The Marcyllie Idols burnt, p. 113.
- 37, Mary to convert Marcyllie, 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 *sal* for 'shal', *gwot* 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 Seriant, p. 63.
 Secundus Seriaunt, p. 63.
 The Kyng of the World, or *Mundus*, p. 66, 76.
- The Kyng of the Flesch, p. 66, 67.
 The Dylfe, 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 Angyl, p. 77, 81.
 A Masenger, Sensualyte, p. 80.
 A Taverner, p. 72.
 A Galawnt, Coryossyte [= Dandy], p. 73, 74.
 Diabul, 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 Dyspyll, p. 105.
 Mary Jacobs (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 Emperour.

Silence, all!

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

¶ syr, from your person growyt moch grace.

20

Inperator.

now for þin answer, belyall, blysse þi face!
mykyl presporyte I gyn to purchase;
I am wonddyn in welth from all woo.
Herke þou, provost, I gyft þe in commandment,
all your pepull preserve in pesabyl possession.
yff ony þer be to my goddes [dis]obedyent,

23 I am wrapt in
wealth against
[leaf 95, back]
woo.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 precharsse of crystys incarnacyon).

¶ Provost.

¶ Lord of 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 chansse,

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* myschause;
yff^t ony swyche remayn), put^t hem) in repreffe, 40
& I xall yow releff^t.

¶ Serybb.

¶ yt^t xall be don), lord, *with-owtyn*) 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 answeryt^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
Maudleyn,
Bethany(r).

[PART I. Scene 2.]

[¶ Her entyr syrus, þe fader of mary mavdleyñ)

syrus.

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

- Berdes in my bower, so semely to señe,
 I commav[*n*]d yow at onys my hestes to holdē. 52
- be-holdē my *person*, glysteryng in goldē,
 semely be-syn^d of^t all other men^d :
 Cyrus is my name, be cleffys so coldē,
 I command yow all, obedyent to beynd^d ; 56
- wo-so woll nat^t, in bale I hem^d bryng^t, 57
 And knett swyche cayftyys¹ in knottes of^t care.
 thys castell of^t mawdeleynd^d is at^t my wylddyng^t,
with all þe contre, bothe lesse *and* more,² 60
 & Lord of^t *Ierusalem*, who agens me don^d dare.
 Alle beteny at my beddyng^t be ;
 I am^d sett in solas from^d al syng sore,²
 and so xall all my posteryte,
 thus for to leuend^d in rest^t *and* ryalte. 65
- I have her a sone þat is to me ful trew,
 no comlyar creatur of^t goddes creacyon^d,
 to amyabyll dovctors full brygth of^t ble,
 ful gloryos to my syth an ful of^t delectacyon^d.
 Lazarus my son^d, in my resspeccyon^d. 70
- Here is mary, ful fayr *and* ful of^t femynyte,
 and martha, ful [of] bevtē and of^t delycyte,
 ful of^t womanly merrorys *and* of^t benygnyte,
 þey haue fulfyllid my hart^t *with* consolacyon^d. 74
- Here is a coleccyon^d of^t cyrcumstance, 75
 to my cognysshon^d never swych a-nothyr,
 as be demonstracyon^d knett incontynens,
 save³ a-lonly my lady, þat was þer mother.
 Now Lazarus, my sonne, whēch art þer brothyr, 79
- The lordshep of^t *Ierusalem* I gyff þe after my⁴ dysses,
 and mary, thys castell, a-lonly, an non^d othyr ;
 & martha xall haue beteny, I sey exprese :
 thes gyftes I gravnt yow *with*-owtyn les, 83
 whyll þat I am^d in good myndē. 84

I am Cyrus,
glittering in
gold.

Let all obey me.

This Castle of
Maudleyn,

Jerusalem,
and Bethany are
mine.

65

66 I have a most
comely son,

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

74

75

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

83

84

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

lazarus.

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

[leaf 97]

Mary *mavdley*n.

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

martha.

Martha also praises and thanks her father,	O ye good fathyr of' grete degre, thus to departe <i>with your</i> ryches, <i>consederyng</i> ' ower lowlynes and humylte, vs to save from wordly dessetres: 3e shew vs poyntes of' grete Ientylnes, so mekly to meyntyn vs to <i>your</i> grace.	101 105
and prays that he may see God's face in heaven.	hey in heuen a-wansyde mot yow be In blysse, to se þat lordes face, whan ye xal hens passe!	109

cyrus.

Cyrus orders wine and spices.	¶ Now I reioyse <i>with</i> all my myghtes; to enhance my chyldryn, it was my delyte: now wyn and spycys, 3e Ientyll knyttes, on-to þes ladys of ientylnes.	110 113
----------------------------------	--	------------

[Here xal þey be *servyd with wyn and spycys*.

[PART I. Scene 3.]

Part I. Scene 3.
Rome.

Inperator.

- ¶ syr provost, and skrybe, Iugges of^r my rem,
my massenger I woll send in-to ferre cuntre,
Ond-to my sete of^r Ierusalem,
Ond-to Herowdes, þat regent þer ondyr me,
and ond-to pylat, Iugges of^r þe covntre :
myn entent I woll hem teche.
take hecð, þou provost, my precept wretyn be,
& sey I cummavnð hem, as þey woll be owzt wrech,
yf^r 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^r me be ryth,
yff þer be ony harlettes þat a-gens me make replycacyon,
Or ony moteryng^r a-gens me make with malynacyon.

114 Tiberius Caesar
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^r all thys they xall have in-formacyon,
so to vp-holdð þower renovnd and ryte.

130

[Inperator.]

- now, massenger, with-owtyn taryyng,
Have here gold on-to þi fe ;
so bere thes lettyrs to Herowdes the kyng,
& byd hem make In-quiryans in euery cuntre,
as he is Iugge in þat cuntre beyng.

132 He bids his
Messenger start.

nvnicyus.

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

136

The Messanger
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 wyld^t wanyng^t word^t, pes all at onys! 140
 no noyse, I warne yow, for greveyng^t of^t me!
 yff yow do, I xal hovrle of^t yower hedes, be mahondes
 bones,
 as I am^d trew kyng^t to mahond so fre. 143
 help, help, þat I had a swerd^t!
 fall don^d, ye faytours, flatt to þe grovnd^t! 145
 Heve of^t your hodes and hattes, I cummavnd yow alle:
 stond^t bare hed, ye beggars! wo made yow so bold^t?
 I xal make yow know your kyng^t ryall:
 thus woll I be obeyyð^t thorow al the wor[l]d^t; 149
 & who-so wol nat, he xal be had in hold^t;
 & so to be cast in carys cold^t, 151
 that werkynd^d ony wondyr a-ʒens my magnyfycens. 152
 be-hold^t these ryche rubyys, red as ony fyr,
 with þe goodly grene perle ful sett a-bowgth:
 what kyng^t is worthy or egall to my power?
 or in thys word^t, who is more had in dowt^t 156
 than is þe hey name of^t herowdes, kyng^t of^t Ierusalem,
 Lord^t of^t alapye, assye, and tyr,
 of^t abyron, berʒaby, and bedlem? 159
 all thes bynd^d ondyr my governouns. 160
 Lo, all þes I hold^t with-owtyn^d reprobacyon);
 No man is to me egall, save a-lonly þe emperower
 tyberius, as I have In provostycacyon). 163
 How sey þe phylssoverys be my ryche reyne? 164
 Am^d nat I þe grettest^t governower?
 Lett me ondyr-stond^d whatt can ye seyn). 166
- phelysofyr.
- ¶ Soueren, and it plice yow I woll expresse: 167
 ye be þe rewlar of^t þis regyon),
 & most^t worthy sovereyn^d of^t 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
that chyld^d xal remayn^d of^t grete renov^d, of great renown,
& all þe word^t of^t hem^d shold^t magnify,— 174 in the glory of
et^t ambulabunt^t gentes in lumine, et reges whose rising,
In solendore¹ ortus tui. 176 kings shall
walk.

Herowdes.

¶ and^t whatt seyst thou ?

secundus phy [*losofyr.*]

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

Herowdes.

[leaf 90]

A, owʒt, owʒt, now am [I] grevyd^t all *with* þe worst! 186
ʒe dastardus ! ye dogges ! þe dylfe mote yow draw ! 'The Devil tear
with fleyyng^t flappes I byd yow to a fest'. you, dogs !'
A swerd, a swerd^t ! þes lordeynnes wer slaw ! 189 says Herod :
ye langbaynnes, loselles, for-sake ʒe þat word^t !
þat caytyff^t xall be cawth, *and* suer I xall hem^d flaw ; 'I'll catch that
for hym^d, many mo xal be marry *with* mordor. 192 Caitiff,
and slay him.'

I^{ms} miles.²

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

ij^{ms} miles.

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

[¹ MS. spelndore.]

[² MS. milis.]

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

Herowdes.

Herod is com-
forted by his
knights' counsel,
¶ now thys is to me a gracyows exsortacyon), 201
& grettly reioysyth to my sprytes in-dede ;
thow þes sottes a-3ens me make replycacyon),
I woll suffer non to spryng^t of^t þat kenred^t ; 204
some woys in my lond^t 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^t on^{der}, *with-owtyn*) doth. 208

[¶ Her commyt^t þe emperowers [masenger] thus
sayyng^t to herowdes :

Masenger.

Tiberius Cæsar's
Messenger hails
Herod,
¶ Heyll, pryse of^t bovntyows-nesse ! 209
Heyll, myty lord of^t to magnyfy !
Heyll, most^t of^t worchep of^t to expresse !
Heyll, reytyus rewlar in þi regensy ! 212
My sofereyn), tyberyuus, chyff^t of chyfalry,
His soverer) sond hath sent to yow here :
He desyrth 3ow, *and* preyyt^t on^e 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 kyng^t.

Herawdes.

¶ Be he sekyr I woll natt spare 217
for [to] complyshe his cummavnddment,
with scharp swerddes to perce þe bare,
Herod promises
to kill all rebels,
In all covntres *with-in* thys regent^t, 220
for his love, to fulfyll his in-tentt :
non swych¹ xall from^e ower handys stertt,
for we woll fulfyll his ryall Iuggement,
with swerd^t *and* spere to perce thorow þe hartt. 224
but^t, masenger, reseve thys letter wyth,
and berytt on)-to pylatt-ys syth.

and orders the
letter to be
taken to Pilate.

[¹ MS. swych swych.]

mesenger.

[leaf 100]

My lord, it xall be don ful wygth;
In hast 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,
kyd *and* knowyn both ny *and* ferre,
for Iuge of^t Ierusalem, þe trewth to expresse,
Ondyr the emperower tyberius cesar. 229
þerfor I rede yow all, be-warre
ye do no pregedyse a-3en þe law,
for and 3e do, I wyll yow natt spare
tyl he haue Iugment^t to be hangyd *and* draw;
for I am pylat pr[o]mmyssary *and* pres[e]dent^t,
alle renogat robber Inper-rowpent^t,
to put hem to peyn, I spare for no pete.
my *ser-jauntes* semle, quat sye ye? 230
of^t þis rehersyd, I wyll natt spare.
plesauntly, *serryys*, avnswer to me,
for in my herte I xall haue þe lesse care. 232

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

¶ as ye haue seyde, I hold^t it^t for þe best,
yf^t any swych a-mong vs may we know. 244

His servants
promise to back
him.**ij^{us} serjawn^t.**

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

pylat.

¶ A, now I am 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 prynsys pere!
Heyl, Iuge of^t Ierusalem, þe trewth to expresse!
Tyberius þe emperower sendyt wrytyng^t herre, 252

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

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

[Her pylat takyt þe lettyrs with grete reverens.

pylat.

Pilate declares
he will uphold
Tiberius Cæsar'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^t his renown^d and of^t his wylfare;
& for þi tydyngges, I geyff^t þe þis gold^t to-day. 260

masenger.

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

pylat^t.

Masenger, on-to my sovereyn^d þou sey,
On þe most specyall wyse recummend me. 264
[Her a-voydyt 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, 265
syknes is sett onder my syde!
Cyrus is stricken
with death,
[leaf 101] A! help! deth wyll a-Quyte me my mede!
A! gret gode! þou be my gyde; 268
How I am^d trobyllyd both bak and syde,
and asks to be
helpt to his
deathbed. now wythly help me to my bede.
A! this rendyt my rybbys!. I xall never goo nor ryde!
the dent of^t deth is hevyr þan^d 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.
and blesses nis
children. I blys yow, my chyldyrn, god mot with vs be! 276

[Her a-voydyt 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 langar dwelle,

But god of^t grace sone me redresse.

A ! how my peynes donð me repelle !

Lord, with-stond þis duresse ! 284

mary magleyⁿ.

the in-wyttissimus¹ god þat euer xal reyne, 285

be his help, an sowlys sokor !

to whomð it is most nedfull to cum-playnð,

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

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

fromð 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 mað !

vndyr clower is now my fathyris cure, 294

þat sumtyme was here ful mery and gladð.

Ower lordes mercy be his mesure,

& defeyndð hym fromð peynes sad ! 297

lazarus.

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

thys castell is owerys, with all þe fee.

martha.

as hed and governower, as resonð is,

andð onð þis wyse abydynð with yow, wyl wec ; 301

we wyl natt desevyr, whatt so be-falle.

maria.

Now, brothy^r and systyrs, wel-cum 3e be.

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

Lazarus grieves
greatly for his
father Cyrus's
death.

[¹ L. infinitissi-
mus]

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

[leaf 101, back]

Martha thinks
her troubles 'll
soon end her
life ;

[² fulfyllen crost
out.]

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

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 seyyng 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;

[leaf 102]

and guides the Wheel of Fortune. In him rests the order of the Seven Metals knit each to a Star:—

yf I be hys foo, woo is abyll to recure,
 for þe whele of fortune with me hath sett his sentur.

¶ In me restyt þe ordor of þe metelles seuyn, 313

þe whych to þe seuen planytttes ar knett ful sure;
 gold perteynyng to þe sonne, as astronomer nevynd;
 sylvyr, to þe mone whyte and pure; 316

Iryn, on-to þe maris þat long may endure;
 þe fegetyff mercury, on-to mercurys;

as Copper to Venus, Tin to Jupiter, Lead to Saturn;—

copyr, on-to venus red In his merroure; 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:

wherewith the Seven Princes of Hell are enricht.

Lo, alle þis rych tresor with þe word doth indure 323

the vij prynsys of hell of gret bowntosnesse.

now, who may presume to con to my honour?

pryde.

Pride and 3e worthy word, 3e be gronddar of gladnesse, 326

to þen 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 supplicacyon
yf þat þey stonð In ony nesessyte. 333

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

flesch.

I, kyng of flesch, florychyd in my flowers, 334 The King of the
Of 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-þens alle vexacyon); 340
alle wykkyt thynges I woll sett a-syde, 341
clary, pepur long, with granorum paradysy,
þenþybyr and synamom) at euery tyde;
lo, alle swych deyntys delycyus vse I; 344
with swyche deyntys 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, anoþyr goodly of to expresse :
A more plesavnt compeny doth no-wher a-byde. 351 his friend Sloth.

luxuria.

O ye prynse, how I am ful of ardent lowe, 352
with sparkylles ful of amerowsnesse;
with yow to rest, fayn wold I a-prowe,
to shew plesavns to your Ientylnesse. 355

þe flesch.

O þe bewtews byrd, I must yow kysse,
I am ful of lost to halse yow þis tyde. 357 He kysse
Lechery, and
desires her.

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

[Satan, The Prince of the Devils.]

- Prince Satan is a Now I, prynde pyrked̄ prykyd in pryde, 358
 satan̄ ower sovereyn̄, set *with* euery cyrcumstans̄e,
 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 bolddest in bower I bryng' to a-baye;
 Mannis sowle to be-segyn̄ *and* bryng' to obeysavns,
- He strives to ruin men, body and soul, because they gaine what Lucifer lost. 3a [with] tyde *and* tyme I do þat I may, 365
 for at hem̄ I haue dysspyte þat he xold̄ haue þe Ioye
 That lycyfer, *with* many a legyow̄n̄, lost for þer pryde;
 þe snares þat I xal set, wher never set at troye,
 so I thynk to besegyn̄ hem̄ be every waye wyde; 369
 I xal getyn̄ hem̄ from̄ grace, wher-so-euer he abyde,
 That body *and* sowle xal com to my hold̄,
- Hym̄ for to take. 372
- He calls his Knights to council, Now my knyghtes so stowth, 373
with me ye xall ron̄ 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 wyhyll̄es we xal hyrre wynde. 377
- envy.**
- sin, or *with* sum sotyll̄te sett hur in synne.
- dylfe.**
- com of' þau, 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;
 ye must aply yow *with* all your afyav̄is,
 A woman of' whorshep ower servant to make. 384
- and serve the Devils.

mundus.

satan, *with my consell I wyll þe a-wansse,*
 I pray þe cum vp on-to my tent. The King of the
World asks
Satan to his
tent,
 were þe kyng of flesch her *with his a-semלאunvs !*
 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 bown,
 In alle þe hast þat euer they mown,
 com as fast as he may ryde. 393

masenger. [*Sensuality.*]

My lord, I am *your servant* sensvalyte, 394 World's
Messenger,
Sensuality,
your masege to don, I am of glad chyr ;
 Ryth sone In presens 3e xal hym se,
 your wyl for to fulfyller her. 397
 [Her he goth to þe flesch, thus seyngre.
 Heyl, lord in lond, led *with lykyng!* 398
 Heyl, flesch in lust, fayrest to be-hold!
 Heyl, lord *and ledar of empror 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

flesch.

(leaf 104)

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

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,
 seyngre.

[flesch.]

Heyl be yow, soverens lefe *and dere!*
 why so hastely do 3e for me sende ? 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 style may dwelle,
 she xal bynð abyll to dystroye helle,
 but yf your covnseyll may othyrwyse devyse. 421

flesch.

Therefore Lechery now, þe lady lechery, yow must donð your attendans,
 for yow be flower fayrest of femynyte ;
 yow xal go desyrr servyse, and bynð at hur' atendavns,
 must seduce her. 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 now alle þe vj þat her be,
 [leaf 104, back] wysely to werke, hyr fawor to wyne,
 to entyr hyr person be þe labor of lechery, 432
 shall help to bring her to Hell. þat she at þe last may com to helle.
 ¶ How, how, spirits malyng ; 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 seyyng
 lechery.]

[PART I. Scene 8.]

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

[Lechery, or Luxuria.]

Heyl, lady most lavdabyll of^t alyauvns ! 440
 Heyl, oryent, as þe soune In his reflexite !
 Myche pepul be comforyd be your benyng afyavns,
 Bryter þan þe bornyð, is your bemys of^t bewte,
 most^t debonarius, with your aungelly delycyte ! 444
 Lechery greets
 Mary Magda-
 lene, and praises
 her angelic
 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 (n)-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 ;
 whan I remembyr, my mynd waxit mort. 455
 and tells her she
 is nigh dead, for
 her father's
 death.

luxsurya.

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

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

mary.

So Mary bids
Lazarus and
Martha good-
bye.

for-sothe ye be welcum to myn hawdyens,
ye be my hartes leche ; 461
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 wey to Ierusalem with
Luxsurya, and þey xal resort to a taverner, þus
seyy[n]g þe taverner.**

[Taverner.]

The Taverner
declares he's the
best in Jerusa-
lem.
[leaf 105, back]

He sells
Malmsey,
Claret,
Guelder
and Guyenne
vine, and
Vernage.

I am a taverner wytty and wyse, 470
that wynys haue to sell gret plente.
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 wynne and red þat [ys] so cleyr^t : 475
Here ys wynne of mawt and Malmeseyn, 476
clary wynne and claret, and other moo,
wyn of gyldyr and of galles, þat made at þe grome,[?] 477
wyn of wyan and vernage, I seye also ;
Ther be no better², as ferre as 3e can goo. 480

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

luxu[r]ya.

lo, lady, þe comfort *and* þe sokower, 484
 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 think 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 seyng**galavnt.** [*Curiosity, a Dandy.*]

Hof, hof, hof, a frysch new galavnt, 491 A smart Gallant
 ware of thyrst, ley þat a-doune!
 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 rownd¹; 495 [leaf 106]
 I haue a shert of reynnes with slevys peneawnt,
 a lase of sylke for my lady constant'.
 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
 stonacher in
 summer,
 I woll, or euen, be shavyn, for to seme 3yng'; 503
 with her a-3en þe her, I love mych pleyng';
 that makyt me Ilezant' *and* lusty in lykyng';
 thus I lefe in þis word; I do it for no pryde. 506
 and likes his hair
 against a girl's.

luxurya.

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^t he wolle a-byde 510

taverner[?].

How, how, my mastyr[?] coryosyte? 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^t *with* yow thys tyde. 514

coryoste.

He comes, and
makes love to
Mary Magda-
lene,

A dere dewchesse, my daysys Iee!
splendavnt of^t colour, most of^t femynyte,
your sofreynd coloures set *with* synseryte!

[leaf 106, back]

conseder[?] my loue in-to yower alye,
or elles I am^d smet *with* peynnes of^t 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^t to god 3e wold^t my loue fele.

mari.

quat cavse þat 3e love me so sodenly? 523

corioste.

and says he
can't help
loving her.

o nedys I mvst^t, myn^d own^d lady,
your person, ittis so womanly,
I can^d nat refreynd, me swete lelly. 526

mari.

sir, curtesy doth it yow lere. 527

corioste.

Now, *gracyus* gost', *with-owtynd* pere
 Mych nortur is þat 3e conne; 529 He asks Mary to
 But wol yow dawns, my ownð dere? 530 dance with him.

mary.

sir, I asent In good maner; She agrees,
 go 3e be-fore; I sue yow ner';
 for a-man at alle tymys beryt reverens. 533

corioste.

Now, be my growth, 3e be *with* other ten; 534
 felle a pese, *taverner*', let vs sen),
 soppes in wyne, how love 3e? 536 and will take
 with him.

mari.

As 3e don, so doth me;
 I am ryth glad þat met be we;
 my loue, In yow gynnyt to close. 539 She begins to
 love him;

coryoste.

Now, derlyng dere, wol yow do be my rede? 540 [leaf 107]
 we haue dronkynð *and* ete lytyl brede.
 wyll we walk to a-nother stede? 542

mari.

Ewynð at' your wyl, my dere derlyng'
 thowe 3e wyl go to þe wordes eynd',
 I wol neuer from yow wynd',
 to dye for your sake. 546 nay, will go to
 the end of the
 world with him,
 and die for his
 sake.

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

[PART I. Scene 10.]

Part I. Scene 10.
Hell?

[Bad Angyl.]

a lorges, a lorges, lorddes alle at onys!
 3e haue a *servant* fayer *and* afyabylle,
 for she is fallynð in ower grogly gromys;
 3a, pryde callyd corioste, to hur' is ful lavdabyll, 547 The Bad Angel
 tells the Devils
 of Mary Magda-
 lene's fall.
 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.
 go thow agayn, *and* ewer be hur gyde ;
 The Devil sends Lechery back to keep Mary in sin.
 þe lavdabyll lyfe of' lecherry let' hur neuer lynne,
 for of' hur' al helle xall make reioysseyng'. 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[l]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 crosse, mari xal be in an erbyr, þus seyynge.

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' swetyng', 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
 to solas my gestes to my power,
 I haue ordeymyd^t a dyner^t of substawns,
 My chyff freyndes þerwith to chyrf; 575
 In-to þe sete I woll a-pere,
 ffor my gestes to make porvyawns,
 for tyme drayt ny to go to dyner,
 and my offycyrs be redy with þer ordynowñs. 579
 ¶ so wold^t to god^t I myte have a-queyntowñs 580
 of þe profyth of trew perfytnesse,
 to com^ð to my place and porvyowñs;
 it wold^t rejoyse my hert in gret gladnesse;
 for 3e report of hys hye nobyll-nesse
 rennyt^t in contreys fer and ner;
 Hys precheyng^t is of gret perfythnes,
 of rythwysnesse, and mercy cleyr. 587
- Her entyr · symont in-to 3e place, þe good angyll
 þus seyng^e to Mary.**

Part I. Scene 12.
Bethany.
The House of
Simon the Leper.

Simon has
ordered a graud
dinner.

[leaf 108]

He wishes he
could get the

Prophet to come
to it,

for His preach-
ing is of Right-
cousnesse and
Mercy.

[PART I. Scene 13.]

[good angyll.]

- woman, woman, why art þou so on-stabyll? 588
 ful bytterly thys blysse it wol be bowth;
 why art^t þou a-3eus god so veryabyll?
 wy thynkes þou nat god^t made þe of nowth?
 In syn^ð and sorow þou art browth, 592
 fleschly lust^t is to 3e full delectabyll;
 salue for þi sowle must^t be sowth,
 and leue þi werkes wayn^ð and veryabyll. 595
 Remember, woman, for þi pore pryde, 596
 How þi sowle xal lynn^ð in helle fyr!
 ¶ A! remember how sorowful itt^{is} to a-byde
 with-owtyn^ð eynd in angur^t and Ir[e]! 599
 remember þe on¹ mercy make þi sowle clyr!
 I am^ð þe gost^t of goodnesse þat so wold^t 3e gydde.

Part I. Scene 13.
Mary's Arbour
in Jerusalem.

The Good Angel
warns Mary to

seek healing
for her soul,

which else shall
lie in the fire of
hell.

¹ ? MS. may be cu¹ = cum.

[leaf 108, back]

mary.

Mary Magdalene A! how þe speryt^t of goodnesse hat promtyt me þis tyde,
And^e temtyd me *with* tytyll of^t trew perfythnesse.

laments her sin; A-las! how betternesse In my hert doth a-byde! 604
I am^o wonddyd *with* werkes of^t gret dystresse. 605
A! how pynsynesse potyt^t me to oppresse,
that^t I haue synnyd on^o euery syde.

and asks who shall deliver her. O lord! wo xall put^t me from^o þis peynfulnesse? 608
A! woo xal to mercy be my gostly gyde?

She resolves ¶ I xal porsue þe prophett^t, wherso he be,
for he is þe welle of^t perfyth charyte; 611
be þe oyle of^t mercy he xal me relyff.

to seek Christ. *with* swete bawmys I wyl sekyn^o hym^o þis syth,
and sadly folow his lordshap 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^o, mastyr, most^t of^t magnyfycens, 615
I be-seche yow benyngly 3e wol be so gracyows
yf þat it^t be lekyng^t on^o-to yower hye presens

to dine with him. thys daye to com^o dyne at^t my hows. 618

Iesus.

god a mercy, symont^t, þat þou wylt^t me knowe! 619

Jesus says he will, I woll entyr þi hows *with* pes *and* vnyte;
I am^o glad for to rest^t; þer grace gynny^t grow;
for *with*-inne þi hows xal rest^t charyte, 622
And þe bemys of^t grace xal byn^o Illumynows. 623

[leaf 109] But^t syth þou wytyst^t saff^t a dyner^o on^o me,
and enters Simon's house, *with* pes *and* grace I entyr þi hows.

symont.

Simon thanks him, I thank yow, master, most^t benyng *and* gracyus, 626
that^t yow wol cf^t your hye soverente;
to me Ittis a Ioye most^t 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 folowa-longe, with þis lamentacyon.

mary.

O I, cursyd cayftyff, þat myche wo hath wrowth

631 Mary Magdalene
reproaches her-
self for her sin,

A-ȝens my makar, of mytes most;

I have offendyð 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 damdnyð perpetuall.

ȝet, 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;

therfor, good lord, after my hart reward me.

640

He knows her
heart.

[Her xal mary wasche þe fett of þe prophet with
þe terres of hur yys, whypyng 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 ȝe 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 seyn to þe.

644

Symond.

Master, quat your wyll be,

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

and it plese yow, I well yow her,

seyth your lykyng on-to me,

& al þe plesawnt of your mynd and desyyr.

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 :estoratyf,

But styll in þer de.ð ded in-duour;

652

þe on owȝt 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 cowð nat his mony recure,

655

he forgave them both. they askyd hym for-zewnesse; 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.

Ye two are the debtors : 3e to, be 3e dectours þat I of specefy. 664
 [leaf 110]

this woman has washt my feet with her tears, anointed them, and wiped them with her fair hair. But, symond, be-hold þis woman in al wyse,
 How she with teres of hyr better wepyng'
 she wassheth 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' ;

Thou didst neither. ¶ But, symont, syth that I entyrd þi hows, 671
 To wasshe my fete þou dedyst nat aplye,
 Nor to wype my fete þou wer' nat so faworus ;
 wherfor In þi consceyñs 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-lasting' lyfe ! 678
 & blyssyd be þi berth of þat puer vergynne !

I will clothe me in Humility, Blyssyd be þou, repa-t' contemptlyft,
 A-3ens my seknes, helth, and medsyn ! 681
 and for þat I haue synnyd In þe synne of pryde,

Patience and Charity." I wol en-abyte me with humelyte ;
 A-3ens wrath and envy, I wyl devyde
 Thes fayer vertuys, pacyens and charyte. 685

Jesus.

[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 seyth 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 angyll enter into hell with thondyr. 7 Devils go out of her into Hell.]

[Maria.]

O þou gloryus Lord! þis rehersed for my sped, 692 She thanks
 sowle helth attes tyme for-to recure. Jesus.
 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

Jesus.

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 **Jesus** with his desipylles, þe good
 angyll reioysynge ofe mawdleyne. [leaf 111]]

bonus angelus.

Holy god, hyest of omnipotency, 705 The Good Angel
 The astat of good governouns to þe I recommend,
 Humbylly be-secheyng þyn Inperall glorye,
 In þi devyn vertu vs to comprehend. 708
 ¶ and delectabyll Iesu, soverreyn sapyens,
 Ower feyth we recommend on-to your purpete,
 Most mekely prayng 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 3ower 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 trenyete, and on god eterne,
 Most lowly ower feyth we consyngne,
 þat we may com to your blysse gloryfyed from malyngne,
 & with your gostely bred to fede vs, we desyern. 721

they may come to bliss.

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.
 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,
 settinge In Iudycyal lyke a state. 728
 How, thow bad anyll! a-pere before my grace!

Bad Angel who
 faild with Mary
 Magdalene.

spiritus malignus.

as flat as fox, I falle before your face.

I^{us} Diabolus.

thow theffe, wy hast þou den 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 *seuyn* 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 one 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 solytary!

the blyssyd prophet, my comforyownd,

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 relevyd me be his domynacyownd,

grace to me he wold never de-nye; 756

thowe I were nevr so synful, he seyð 'revertere'!

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

the oyle of mercy hath helyd mynd Infyrmyte.

and bade her
'Turn agaln.'

martha.

now worchepyd be þat hey name, Iesu, 760 Martha says

the wyche In latyn is callyd savyower!

fulfyllng þat word ewynd of dewe,

to alle synfull and seke he is sokour.

He is the suc-
cour of all
sinners.

763

Lazarus.

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

mary Mavdeleyn.

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

[Here xall lazar take his deth, þus seyyng.

[Lazarus.]

Lazarus is stricken with death, and calls to his sisters for help. A, help, help, systyrs! for charyte! 776
 a-las! dethe is sett at my hart;
 a! ley on handes! wher ar 3e?
 a! I faltyr and falle! I wax alle on-quarte! 779
 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 natt a-byde! 783

[leaf 113]

mary Mavdeleyn.

Mary Magdalene comforts him. O good brother, take covmforth and myth, 784
 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 Christ. Ientyl systyr, hye we from þis place,
 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 seyng.

[PART I. Scene 17.]

[Mary & Martha.]

Part I.
Scene 17.
Beyond Joritan.

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-holdt 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 covnnyng' 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-wyusement;

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, 815

We yeldt to þe salutacyon!

In ower weyys we be expedyent;

now, Lord, vs defendt from trybulacyon! 818

They thank
Him,

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

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 sowlis 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 Maudleyn.

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-cavse 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 seyngne
 Iesus.

[PART I. Scene 19.]

[Iesus.]

Tyme ys comyn, of very cognysson. 846
 My dyspylys, goth *with* me, Jesus bids his
 for to fulfyll possybyll peticion. Disciples go into
 go we to-gether In-to Iude, 849 Judea with him,
 Ther' lazarus, my frynd, is he ; [leaf 114, back ?
 gow we to-gether as chyldyurn of lyth ;
 and, from grevos slepe, sawen heym wyll we. to save Lazarus
 from sleep.

Dissipulus.

Lord, it plesse yower myty volunte, 853
 thow he slepe, he may be savyd be skyll.

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 consevyd be puer verginyte,
 And so In my mother had cler Incarnacyon ; 860
 and þerfor must I suttyr grewos passyon
 ondyr povnse pylat, *with* grett perplexite,
 betyn, bobbyd, skoernyd, crownyd *with* thorne :
 Alle þis xall be þe soferons of my deite. 864
 ¶ I, therfor, hastely folow me now,
 for Lazarus is ded verely to preve ;
 whe[r]ior I am Ioyfull, I sey on-to yow,
 that I knowlege yow þer-with, þat ye may it beleve. 868

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

Part I.
 Scene 19.
 Beyond Jordan.

Jesus bids his
 Disciples go into
 Judea with him,

[leaf 114, back ?

to save Lazarus
 from sleep.

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

to be beaten,
 and crown'd
 with thorns.

And that
 Lazarus is dead.

Part I.
Scene 20.
Bethany.

[PART I. Scene 20.]

[*Jew.*]

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

for þe prophett ys comyng, I sey trewly,
with his dysspylles 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, doctor! on-to þe I sey, 877

thy brother xall reyse agayn.

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 seyn.

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.

[leaf 115, back]

mary M.

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

O þou rythewys regent, reynnyng 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

Iesus.

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

mary M.

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

Iesus.

to that place 3e me wys;
 Thatt grave I desyre to se. 896
 take of þe ston of þis monvment!
 The agrement of grace, her' shewyn I wyll. 898 *the stone to be
 taken off
 Lazarus's tomb.*

martha.

A, lord, yower presept' fulfyllyd xall be;
 thys ston I remeve with glad chyr. 899 *Martha takes it
 off.*
 gracysows lord, I aske þe mercy,
 thy wyll mott be fullfyllyd here. 902

[Here xall martha put ofe þe grave-stone.

Iesus.

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.
 gracysows father! gravnt me my bone!
 Lazer! Lazer! com hethyr to me! 910 *[leaf 116]
 and bids
 Lazarus com
 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 proclaims 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 balys to on-bynd, 920
 that blyssyd lord þat here ded a-pere.

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 good hertes I have ad-vertacyounes, 921
 where thorow, In sowle holl made 3e be ;
 be-twyx yow and me be never varyacyounes,

He bids them depart in peace. Wherfor I sey, "vade In pace." 924

[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.
 Marcyll.

[Kyng of Marcyll.]

[leaf 116, back] A-wantt, a-want þe, on-worthy wrecchesse ! 925
 The King :—
 'Why don't ye bend low to me, ye blabber-lipt bitches ?
 Why lowtt 3e nat low to my lawdabyll presens,
 ye brawlyng' breelles, and blabyr-lyppyd bycchys,

obedyenly to obbey me with-owt of-fense ? 928

I am a soferewyn semely, þat ye se butt seyld ; 929

non swyche onder sonne, þe sothe for to say ;

whanne I fare fresly and fers to þe feld,

my fomen fle for fer of my fray.

ewen as an enperower I am onored ay, 933

Wanne baner gyn to blasse, and bemyss gyn to blow.

I'm the Head of all Heathendom, Hed am I heyst of all hethenness holl ! 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 Marcyll ! ¶ I am kyng of marcyll, talys to be told ; 938

Thus I wold it wer' knowyn ferre and ner'.

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

The Queen of
Marcylle thanks
the King for his
praise of her.

Lowly I thank yow for þis recummendacyon! 951

the bovnteest, and the boldest onder baner bryth!

no creatur so coroscant to my consolacyon!

whan the regent be resydent, ittis my refeccyon; 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

He declares
she's the Beryl
of Beauty,

godamercy, rubu rody as þe rose!

ye be so ple[s]avnt to my pay, 3e put me from peyn.

now, comly knyghthys, 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 wyne, and here xall enter a dylle In orebyll a-ray, þus seyynge.

[PART II. Scene 22.]

[A Dylle.]

Part II.
Scene 22.
Marcylle.

Owzt! owzt! harrow I may crye and yelle, 963

A yelling Devil
tells how Christ
has harrowd
Hell.

for lost is all ower labor! wherfor I sey, alas!

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 tyrys blase!

for fray of his ferfull baner, ower felashep fled asondyr;

whan he towcheyd it, with his toukkyng þey brast as

ony glase, 969

He broke their
iron gates like
glass

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.
 O[n] a crosse on hie hangyd was he,
 which hath dystroyd ower labor *and* alle ower dede. 974
- ‘Christ’s Cross
has destroyd
Hell’s work,
and emptid
Limbo of Adam,
&c.
- He hath lytynnyd lymbo, *and* to paradyse zede. 975
 þat wondyr-full worke werkytt vs wrake :
 Adam and abram, *and* 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.
 Now is he resyn, his resurreccyon is don,
 And is procedyd In-to galelye. 982
with many a temptacyon we tochyd hym to a-trey,
 to know whether he was god or non.
 3e[t], for all ower besynes, bleryd is ower eye, 985
 for *with* his wyld werke he hath wonne hem everychon.
 now for þe tyme to come 987
 þer xall non falle to ower chance,
 But at his deleverans,
 And weydd be rythfull balans, 990
 And zowyn 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 seyyng Mawdlyyn.

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-zen 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 leys 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' 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 stronkg' 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 Maryes
hail the Cross,
whych be þi mygth deddyst lowly bowe don,
mannys sowle to bye from all thraldam),
that euer-more In peyne shold a-be, 1008
Be record of davyt, with myld stevyn), and pray God to
come down.
Domine, inclina celos tuos, et dessende ! 1010

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 was,
to a-noynt hym body *and* boñe,
To make a-mendes for ower trespas. 1014
Ho xall put don þe leð of þe monvment,
thatt we may a-noy[n]tt 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 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.

[1st] 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.

ijth angelus.

in Galilee.

In galelye, *with-owtyn* ony wyre, 1027

þer xall ye se hym, lyke as he sayð.

goo yower way, *and* take comfortt *and* chyr,

for þat he sayd, xall natt be delayyð. 1030

[Here xall þe maryys mete *with* peter *and* Ihone.

Part II.
Scene 24.
The Road to
Jerusalem.

[PART II. Scene 24.]

[leaf 119]

M. mavdlyn.

Mary Magdalene
tells Peter and
John that
Christ's body is
carri'd away.

o peter *and* Ihon! we be be-gylyð! 1031

ower lordes body is borne a-way!

I am) aferd ittis dyfflyð!

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.

now, lord defend vs as he best may!

of þe sepulture we woll have a syth. 1038

They resolve to
go to the Sepul-
chre,

Ihon.

¶ A! myn) Invard sowle stondyng! In dystresse,— 1039

þe weche of my body xuld have a gyde,—

for my lord stondyng! In hevynesse,

whan) I remembyr his wovndes wyde! 1042

lamenting his
sufferings

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 *devysyð*;
 butt he *seyd*, after þe iij^d day he xuld' have *resur'rexon*. St. John says
 Long' be-form, thys was *promysyð*. 1054 [leaf 119, back]
 [promist to rise
 ere the 3rd day.]

M. magdley*n*.

Alas! I may no lengar a-byde, 1055
 for *dolour and dysse* þat In my hartt doth dwell.

Ius *angelus*.

woman! woman! wy wepest þou? 1057
 wom' sekest' þou *with dolar*' thus?

M. magdley*n*.

A! fayn' wold' I wete, *and* I wyst how,
 wo hath born' a-way my lord *Iesus*. 1060
 [Hic aparuit *Iesus*. Mary Magdalene
 asks the Angel,
 Who has carrid
 off her lord,
 Jesus?
 Jesus appears,

[*Iesus*.]

woman! woman! wy syest thow? 1061
 wom' sekest' þou? tell me þis. and asks Mary
 whom she seeks.

M. magdley*n*.

A, good syr! tell me now
 yf' þou have born' away my lord *Iesus*, 1064
 for I have *porposyð* In eche *degre* 1065
 to have hym' *with* me werely,
 the wyche my *specyall* lord hath be,
 and I his lover *and* *cavse* wyll phy. 1068
 She asks him
 if he has borne
 away her lord
 Jesus.

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 Lett me a-noynt yow *with* þis bamys sote.
anoint 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 asend' 1074
to my father In deyyte, *and* on)-to yowers ;
[leaf 120] Butt go sey to my brothern), I wyll pretende
To stey 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 þe þe rote.
whan) þat gardyn) is watteryd' *with* terys clere,
than) spryng' vertuus, *and* smelle full sote. 1085

M. Magdley.

O, þou dere worthy emperowere, þ hye devyne! 1086
to me þis is a Ioyfull tydyngt,
And on)-to all pepull þat after vs xall reyngue, 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 byn̄ meke. 1095

[Here a-voyd̄t *Iesus* sodenly, þus seyyng *mary M.*

O, systyr! þus þe hey *and* nobyll Inſiventt grace 1096 Mary says that
Christ's appear-
ing
[leaf 120, back]
Of my most blessyd lord *Iesus, Iesus, Iesus!*
He a-peryd *ou-*to me at þe sepulcur þer I was!
þat hath relevyd my woo, *and* moryd my blysche! 1099 has reliev̄d 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 syn̄ here:
þe more yt xall rejoyse þem̄ from care. 1107

M. Iacob.

Now, systyr magdleyne, *with* glad chyr; 1108
so wold̄, þat good lord, we myth *with* hym̄ mete!

Iesus.

To shew desyrows hartes I am̄ full nere; 1111 Jesus appears to
them,
women, I a-pere to yow, *and* sey 'awete.'

salome.

Now, *gracyus* lord, of yower nymyos charyte,— 1112
With hombyll hartes to þi presens *complayne*,—
gravntt vs þi blyssynḡ of þ̄ hye deyte,
gostly ower sowlys for to sosteyne. 1115

Iesus.

alle tho byn̄ blyssyd̄ þat sore refreyne: 1116 blesses them,
we blysch yow, father, *and* son̄, and holy gost̄,
all sorow *and* care to constryne, [leaf 121]
Be ower power of mytes most̄. 1119

In nomine patrys ett felii et spiritus sancti, amen!

and bids them
tell his Disciples
to go into
Galilee. goo ye to my brethryn, and sey to hem þer, 1121
þat þey procede and go In-to galleye ;
& þer xall þey se me, as I seyð be-fore,
bodyly, with here carnall yye. 1124

Here Iesus devoydytt a-þen.

magdleyñ.

Mary blesses
Christ, O þou gloryus lord of heuen regyon, 1125
now blyssyd be þi hye devynyte,
thatt ever thou tokest In-carnacyon
thus for to vesyte þi pore servantes thre. 1128
and will fulfil
his hest. þi wyll, gracyows lord, fulfyllyd xall be
As þou commavndyst vs In all thyngt ;
Ower gracyows brethryn we woll go se,
with hem to seyn all ower lekeyngt. 1132

Here devoyd all þe iij maryys ; and þe kyng ofe
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 keynd, 1139
mahond, þat is so mykyll of myth,
with mynstrelly and myrth In mynd,
lett vs gon 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, Hawkyn, for loue of me 1143
 Loke fast myn awter wer' a-rayd̄ ;
 goo ryng' a bell to or thre !
 lythly, chyl̄d̄, it be natt delayd̄, 1146
 for here xall be a grett solemn̄yte.
 loke, boy, þou do it' with a brayd̄ ! 1148

The Priest bids
 his boy get the
 altar ready,
 and ring the
 bells.

clericus.

whatt, master, woldyst þou have þi lemman to þi beddes syde?
 thow xall a-byde tyll my servyse is sayd̄. 1150

The boy says,
 "Do you want
 your wench?"

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, 1154
 for, be my feyth, þou beryst wattes pakke ;
 but, syr, my master grett mōrell, 1155
 ye have so fellyd̄ yower bylly with growell,
 þat it growit' grett as þe dywll of' hell.
 on-shaply þou art to see ! 1158
 whan women comme to here þi sermon,
 pratyly with hem I can houkky n,
 with kyrchon and fayer mary n.
 þey love me better þan 3. 1162
 I dare sey and þou xulddes ryde, 1163
 þi body is so grett and wyde,
 þat never horse may þe a-byde,
 exseptt þou breke his bakk asovndy r' 1166

But I'll have
 first turn.

Your belly's as
 big as the
 Devil's

I can houk
 Kirchon and
 [leaf 122]

Marion : they
 love me better
 than you.

You're so fat
 that you'd break
 a horse's back."

presbyter.

A! þou lyst, boy, be þe dyvll of' hell ! 1167
 I pray god mahond mott þe quell !
 I xall whyp þe tyll þi ars xall belle !
 On þi ars com mych wondy r' 1170

The Priest
 declares he'll
 flog the Boy.

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 kenreð is a-sprongyð 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, soveryn^d lord, we shall don^d ower devyr.
The Priest calls boy, a boke a-non þou bryng me! 1181
for his book, &c. now, boy, to my awter I wyll me dresse; 1182
On xall my westment *and* myn^d aray.

boy.

The Boy says a
mocking non-
sensical service.

now þan, þe lesson^d I woll expresse,
lyke as longytt for þe servyse of^t þis day :— 1185
¶ ' *Leceyo mahowndys, viri fortissimi sarasenorum,*
[leaf 122, back] *glabriosum ad glvmandum glvmartinorum,*
gormondorum alocorum, stampatinantum cursorum,
Cownthtes fulcatum, congrvryandum tersorum, 1189
mursum malgorum, Mararazorum,
skartum sialporum, fartum cardiacolorum,
slavndri strovmppum, corbolcorum,
snyguer snagoer werwolfforum, 1193
standgardum lamba beffetorum,
strowtum stardy strangolcorum,
rygor dagor flapporum,
castratum ratryrbaldorum, 1197

Howndes and hogges, In hegges and helles,
 snakes and toddes mott be yower belles;
 ragnell and roffyn, and other, In þe wayys,
 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!

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,
 1206 and offer to
 St Mahomet,
 and get pardon.
 1209 [leaf 128]

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-gyune 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.

syngþe both.

presbyter.

The Priest slangs his Boy,	Hold vp! þe dyvll mote þe a-fray, for all owȝt of rule þou dost me bryng!	1229
and shows the King, &c., his relics,	butt now, <i>ser</i> kyng, quene, and knyth, be mery In hartt everychon; for here may ye se relykes brygth, mahowndes own nekke bon,—	1233
Mahomet's neck-bone, and [leaf 123, back]	And ȝe xall se er ewer ye gon whatt-so-mewer yow be-tyde; & ye xall kesse all þis holy bon;—	1237
eyelid	Mahowndys own yee-lyd, ȝe may have of þis grett store,	1238
that'll blind em,	ytt woll make yow blynd for ewer-more. þis same holy bede,	1241
	Lorddes and ladyys, old and ynge, mahownd þe body(?), and dragon þe dere;	1242
while Goliath'll send em to Belial.	golyas so good, to blysse may yow bryng, with belyall, In blysse ewer-lastyng, þat ye may þer In Ioy syng be-fore þat comly kyng, 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 killid unjustly,	Now, ȝe <i>serjauntes</i> semly, <i>quat</i> sey ȝe? ȝe be full wetty men In þe law; of ȝe dethe of Iesu I woll awysyd be; Ower soferyn sesar þe soth mvst nedes know.	1249
	Thys Iesu was a man of grett vertu, And many wondrys In his tyme he wrowth; He was put to dethe be cawsys on-tru,	1252
[leaf 124]	weche mater stekytt In my thowth; & ȝe know well how he was to þe erth browth, wachyd with knyghts of grett aray.	1253
has risen again, and taken away Joseph of Arimathea.	He is resyn agayn, as be-fore he tawth, & Ioseph of baramathey he hath takyn away.	1256
		1260

[*Primus*] *serjant*.

soferyn Iuge, all þis is soth þat 3e sey; 1261 The servants tell
 But all þis mvst be curyd be sotylte, Pilate to report,
 & sey how his dyspylles stollyn hym away; in a letter to
 And þis xall be þe answer, be þe asent of me. 1264 Cesar, that
 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,
 to þe soferyn emperower of rome. 1269 Pilate bids his
 messenger bear
 his letter to the
 Emperor, but
 first to tell
 Herod about it.
 but fryst þou xall go to herodes þe kyng, 1272
 And sey how þat I send hym knowyng
 of crystes deth, how it hath byn wrowth.
 I charge þe make no lettyng
 tyll þis letter to þe emperower be browth. 1276

Nvncyus pylatus.

My Lord, In hast yower masage to spede 1277 [leaf 124, back]
 On-to þat lordes of ryall renown,
 Dowth 3e nat, my lord, it xall be don In-dede;
 now hens woll I fast owt of þis town. 1280 The Messenger
 promises to
 make haste.

Her goth þe masenger to Herodes.

[PART II. Scene 29.]

nvncyus.

Heyll! soferyn kyng onder crown!
 þe prysys of þe law recummente to yower heynesse, 1281 Part II. Scene 29.
 & sendytt yow tydynges of crystes passon, King Herod's
 Palace.
 As In þis wrytyng doth expresse. 1284 Pilate's Mes-
 senger shows his
 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^t þis ;
for now ar we frendes, þat afore wher fon. 1288
hold^t a reward^t, masenger, þat thow wer^t gon,
& recummend me to my soferens grace ;
shew hym I woll be as stedfast^t 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 soferenyⁿ, setting^t In solas ! 1293
Heyll ! worthy with-owtynⁿ pere !
Heyll ! goodly to gravntt^t all grace !
Heyll ! emperower of^t þe word ferr and nere ! 1296
soferyⁿ, and it^t plese yower hye empyre, 1297
[leaf 125] I have browth yow wrytyng^t of^t grett a-prise,
wyche xall be pleseyng^t to yower desyre,
fromⁿ pylatt yower hye Iustyce. 1300
He sentt yow word with lowly In-tentt,
In ewery place he kepytt yower cummandement,
as he is bovn^t be his ofyce. 1303

emperower.

The Emperor orders his Judges to attend,

A, welcum masenger of^t grett plezeavns ! 1304
þi wrytyng^t a-non lett me se !
my Iugges anon gyffe a-tendans,
and explain Pilate's letter.

To onderstond whatt þis wrytyng^t may be, 1307
wethyr it be good ar^t ony deversyte,
Or elles natt for mynⁿ awayll ;
Declare me þis In all þe hast^t. 1310

provost.

The Provost says

syr, þe sentelles¹ we woll dyscus, 1311
& it plese yower hye exseleyns,
the letter is about the Prophet Jesus,

the In-tentt of^t þis pystull is þus :
pylatt recummendyt^t to yower presens, 1314
And of^t 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* was beryy^t, as *þey* thowth *reson*;
 also he cleymy^t *hym-sylf* son^d of^t *þe* godhe^t.
þe therd nygth he was stollyn^d away *with treson*, 1322 [leaf 125, back]
with his desypylles *þat* to *hym* had dyleccyon^d, 1323 and whose body
 so *with hym* away *þey* 3ode. was stolen by
 I *merveyll* how *þey* ded *with þe* bodyys corrupcyon^d;
 I trow *þey* wer fed *with* a froward^t fode. 1326

Imperator.

crafty was *þer* connyng^t, *þe* soth for to seyⁿ. 1327 The Emperor
 thys pystyll I wyll kepe *with* me yif^t I can^d; says the fact
 also I wyll have cronekylly^t *þe* 3er^t and *þe* reynne, shall be
þat never xall be for-gott, who-so loke *þer-on*. 1330 chronicled.
masengyr, 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.**

[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-owt*tyⁿ gylt or treson^d: speaks of
þe therd nygth he ros be *þe* myth of^t *his* godhe^t; Christ's death
vp-on *þe* sonday had his gloryus resurrexcyon^d; 1339 and resurrec-
 And now is *þe* tyme past^t of^t *his* gloryus asencyon^d;
 He steyy^t to hevyn, and *þer* he is kyng^t:
 A! *his* grett kendnesse may natt fro my mencyon^d. and the Gift of
 ¶ of Alle maner tongges he 3af vs knowyng^t, 1343 His disciples
 for to vnderston^t every langwage; 1344 have gone
 Now have *þe* dysypylles take *þer* passage and the Gospel. [leaf 126]

to dyvers contreys her *and* 3ondyr,
to prech *and* teche of his hye damage :
full ferr ar my brothyrw de-partyd asondyr. 1348

Part II. Scene 32.
Heaven.

[PART II. Scene 32.]

Her xall hevayne opyne *and* Iesus xall shew [hymself.]

Iesus.

Jesus says he
has rested in
the Moon,
the vessel of
Purity,
his Mother,
Queen of Jeru-
salem and
Empress of
Hell.
No tongue can
express her
goodness.
[leaf 126, back]
He will send
Raphael to bid
Mary Magdalene
go to Marcyllie,
and convert it.

O, þe on-clypsyð sonne, tempyll of salamow! 1349
In þe mone I restyd, þat never chonggyd goodnesse ;
In þe shep of noee, fles of Iudeow ;
she was my tapyrnakyll of grett nobyllnesse, 1352
she was þe paleys of phebus brygthnesse,
she was þe wessell of puer' clennesses,
wher my godhed 3aff' my manhod myth,
My blyssyd mother, of demvre femynyte 1356
for mankynd, þe feynddes defens, 1357
quewne of Iherusalem, þat heuently cete,
empresse of hell, to make resystens.
she is þe precyus pyn full of ensens ; 1360
the precyus synamver, þe body thorow to seche ;
she is þe mvske a-3ens þe hertes of vyolens,
þe Ientyll Ielopher a-3ens þe cardyakylles wrech ; 1363
The goodnesse of my mother', no tong' can expresse,
nɔ' no clerke, of hyr', hyr' Ioyys can wryth. 1365
Butt now c'f' my servantt I remembyr þe kendnesse ;
with heuently masage I cast me to vesyte,—
Raphaell, myn angell, In my syte ;— 1368
to mary Mavdleyw decende In a whyle,
Byd her' passe þe se be my myth,
And sey she xall converte þe land' of marcyll. 1371

angelus.

O gloryus lord, I woll resortt 1372
to shew your servant of yower grace.
she xall labor for þat londes comfort,
from heuynesse þem to porchasse, 1375

tunc decendet angelus.

[PART II. Scene 33.]

¶ Abasse þe novtt, mary, In þis place;	1376	<i>Part II. Scene 33. Jerusalem. Mary Magdalene's House.</i>
Ower lordes precept þou mu-ſt full-fyll, to passe þe see In shortt space		
On-to þe lond of marcyll.	1379	The Angel Raphael tells Mary to go to Marcyll, convert
Kyng ^t and quene converte xall 3e,	1380	the land, and be an Apostoless.
An l bnd a-mytyd as an holy apostyless;		
Alle þ· 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 fullfyll.	1385	

mari Mawdley.

He þat from my person vij dewlles mad to fle,	1386	[leaf 127]
be vertu of hym alle thyng ^t was wrowth;		She says she is ready to go,
to seke thows pepyll I woll rydy be.		
as þou hast commavnddytt, In vertv þey xall be browth.		
¶ with þi grace, good lord, In deite,	1390	and starts to find a ship to sail in.
Now to þe see I wyll me hy,		
sum sheppyg ^t to asspy.		
Now spede me, lord, In eternall glory!		
now be my spede, allmyty trenite!	1394	

[PART II. Scene 34.]

**Here xall entyre a shyp with a mery song.
shep-man.**

stryke! skryke! lett fall an ankyl to grownd!	1395	<i>Part II. Scene 34. Coast of Judea.</i>
Her is a fayer haven to se!		The Shipman bids his men anchor,
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 dynar ^t .	1402	and asks his boy for their dinner.
xall we no mete have?		

- [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-fo^m;
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-lo^rn^d. 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^d. 1414
- þe master.**
- Be my trowth, syr boye, 3e xal be sped^t;
1415
I wyll hyr bryng^t on-to yower bed;
now xall þou lern^d a damsell to wed,
she wyll nat kysse þe on^d skorn^d. 1418
- The Shipman
beats the boy.
- bete hym.**
- þe boy.**
- A skorn^d, no, no, I fynd it hernest!
1419
the dewlle of^t hell motte þe brest^t,
for all my corage is now cast^t;
alasse! I am^d for-lo^rn^d! 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? 1424
- 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,
1427
yf^t þe wynd^t be to ower pay.

þis 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 sheppyng^t þe xall natt faylle; They sail,
for vs þe wynd is good *and* saffe. 1434
yond þer is þe lond^t of^t torke, see Turkey
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^t of^t satyllye. 1438 and Satalye,

¶ I stryk! be-ware of^t sonð!

cast a led, & In vs gyde!

of^t marcyll, þis is þe kyngges lond^t. 1441 and land Mary
Magdalene at
Marcylle.
go a lond, þow fayer woman, þis tyde,
to þe kyngges place; yonder may 3e se.
sett of^t, sett of^t from lond^t!

þe boy.

All redy, master, at thyn hand. 1445 [leaf 125, back]

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, She prays Christ

And yn þi lawys gyf^t þis pepyll credens. 1449 to grant her
power to show
forth his

I wyll resortt be grett *convenyens*, 1450 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. 1453

Here xall mary entyr be-fore þe kyng.

[PART II. Scene 35.]

Now, þe hye kyng^t crist^t, mannes redempcyon), 1454

mote save yow, ser kyng^t, regnyng^t In equite,

Part II. Scene 35.
Marcylle.
The King's
Palace.

Mary Magdalene
in Jesus's name
begs the King of
Marcylle to let
her dwell there.

& mote gydde yow yow þe [way] toward sauasyon),
 Iesu, þe son of þe myhty 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 Marcylle.]

[leaf 129]
The King abuses
Jesus and her,

Iesu! Iesu! *quat* deylye is hym)? þat? 1462
 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[ft] be hym) may be losyð. 1469

rex.

asks who Jesus
is,

And whatt is þat lord þat thow speke of her)? 1470

Mary.

Id est salvator, yf thow wyll ler,
 þe secunde person þat hell ded conqwar,
 & þe son of þe father In trenyte. 1473

Rex.

of what power, And of whatt power is þat god þat 3e reherse to me?

Mary

He mad hevyn) *and* erth, lond *and* see,
 and 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 ondrystond 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 his grett godheð ; 1485
 He mad heuend for ower spede,
 wher-as he syth In trones hyee.
 His mynysters next, as he save nede,
 His angelus *and* archangylles all the compeny. 1489 Angels and
 vp-on þe fryst day god mad all þis, 1490 Archangels.
 as it was plez yng^t to his Intent.
 on þe munday he wold natt mys 1492
 To make some, mone, *and* sterrys & þe fyrmament ; On Monday,
 The sonne to be-gynne his cors In þe oryent, 1494 the sun, moon,
 & ever labor *with-owt* werynesse, stars and sky.
 & kepytt his covrs In-to þe occedent^t.
 The twysday, as I onðyrstond þis, 1497
 grett grace for vs he gaw to In-cresse ; On Tuesday he
 þat day he satt vp-on wateris, sat on the
 as was lykyng to his goodnesse, waters, and
 As holy wrytt berytt wettnesse. 1500 made sea and
 1501 land.
 þat tyme he made both see *and* lond,
 All þat werke of grett nobyll-nesse,
 as it was plez yng^t to his *gracyus* sonð. 1504
 On þe weddysday, ower lord of mythe 1505
 made more at his plez yng^t ; [leaf 130]
 fysche In flod, *and* fowle In flyth ; On Wednesday
 And all þis was for ower hellpyng^t. 1508 he made fish
 and fowl.
 On the thorsday, þat nobyll kyng^t
 mad *dyverse* bestes grett *and* smale ;
 He yaff hem erth to ther fedyng^t,
 and bad hem cressyn be hylle *and* dale. 1512
 And on þe fryday, god mad man, 1513
 as it plezett his hynesse most^t, On Friday, man,
 in his own
 likenesse.

¹ 'Iesu mercy' is at the bottom of the page, in the margin.

after his own semelytude than,
and ȝaf 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 pleȝyng^t to his worthynesse. 1520

on Sunday he
rested.
And on þe sonday, he gan rest take, 1521
as skryptur declarytt pleyñ,
þat al shold^t reverens make
to hyr makar þat hem doth susteyñ,
vp-on þe sonday to leuen In his servyse,
& hym alonly to serve, I tell yow pleyñ. 1526

rex.

The King says
his Gods did
these things,
Herke, woman, thow 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 heck. 1530

[leaf 130, back]

Mary.

syr, yf I seyde amys, I woll retur[n] agayñ. 1531
leve yower encomberowns of perturbacyon),
& lett me know *what* yower goddes byñ,
And how þey may save vs from trevelacyon. 1534

rex.

and orders all to
go to their
Temple.
Hens to þe tempyll þat we war^t, 1535
and þer xall thow 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.
The Temple at
Marcyll.

[PART II. Scene 36.]

Loke now, qwatt seyyst thow be þis syth? 1539
How pleȝeavntly þey stond, se thow how!
lord, I besech þi grett myth,
speke to þis *chrisetyñ* þat here sestt þu. 1542
¶ 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 kyngt, *and* it pleze yower gentyllnesse, 1548 Mary asks leave
 to try her God,
 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.

Now, lord of lordes, to þi blyssyd name sanctificatt, and the Idol
 quakes.
 most mekely my feyth I recummend. 1556 She prays again
 to God to show
 his power.

pott don þe pry of mamentes violatt!
 lord, to þi lover þi goodnesse descend; 1558

lett natt þer pry 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 hevене, *and* sett The Temple is
 set on fire,
 and the Priest
 sinks.
þe tempyl One a fyer, *and* þe pryst *and* þe cler[k]
xall synke; *and* þe kyng gothe home, þus seyng,

[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, The King tells
 Mary that if
 she can make
 his wife with
 child,

& never myth be concevyd with chyl, 1568

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, synð 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 conceyvyð 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 amð so wexyd *with* 3enð 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 ittis þi hye plezewñs. 1586

Part II. Scene 37.
Heaven: then,
outside Marcyll
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 relevyð *with* sustinons corporall. 1590
now, awngelus, dyssend to hyr In especyall,
And lede hyr to þe pryñssys chambyr ryth.
bed hyr' axke of his good be weyys pacyfycal;
and goo yow be-fore hyr *with* reverent' lyth. 1594

Jesus bids
Angels feed
Mary, and take
her to the
King's chamber.

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 cummandement we aplye. 1598 to Mary Mag
dalene,
Tunc dissenditt angelus.

primus dixit.

mary, ower lord wyll comfort yow send : 1599
he bad, to þe kyng' ye xuld take þe waye, and tell her that
hym to a-say, yf he woll condend ; Jesus bids her
as he is slepyng, hem to a-saye. 1602 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 ; while they walk
In a mentyll of whyte xall be ower araye ; lights,
The dores xall opyn a-3ens vs be ryth. 1606 clad in mantles
of white,

Mary.

O, gracyus god, now I vndyrstond ! 1607
thys clothyng' of whyte is tokenyng' of mckenesse. tokens of meek-
ness.
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 seyng
mary.**

[PART II. Scene 38.]

[Mary.]

thow froward Kyng', trobelows and wood', 1611 Mary bids the
that hast at þi wyll all worddes wele, King share some
Depart with me with sum of þi good', of his goods
that and In hongor, threst, and cold' ! with her,
1614 and turn from
his evil ways.

god' hath þe sent warnyngys felle ;
I rede þe torne, and amend þi mood ;
Be-ware of þi lewdnesse, for þi own hele !
And thow qwen, tvrne from þi good'. 1618
She warns the
Queen too,
and puts on the
Angel's garment.

**Here mari woydyt ; and þe angyll and mary
chong[e] hyr clotheynge, þus seyng þe Kyng.**

[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, appeard 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' sentt;	1627
	Inð ower hartes we may have dowte;	
	I wentt ower chambyr sholdð a brentt, 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 ofð dreckð, that we xuldð 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 styлле, 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 soverynð wyll I wyll goo saye, ittis almesse hyr to a-wawns.	1642
[leaf 133]	thunc transiunt miles ad mariam.	

[PART II. Scene 39.]

Part II. Scene 39.
Marcylle. Outside the Palace;
then, inside.

sped well, good woman! I amð to þe sentt, yow for to speke <i>with</i> þe Kyng'.	1643
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Maria.

gladly, *ser*, at hys Intentt,
I comme at his own plezeyngt. 1646 Mary comes
gladly.

Tunc transytt maria ad regem.

The mythe *and* þe powere of þe heye trenyte, 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 myn Intentt,
with mete *and* mony, *and* clothys for þe nyth,
And *with* swych grace as god hathe me lenth. 1654 to give her food
and money.

Maria.

Than fullfille 3e goddes cummavndement,
pore folk In mysch[ef], þem to susteyn. 1655 Mary bids him
help the poor,

Rex.

Now, blyssyd woman, reherse here presentt,
the loyys of þe power 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 pryme
A-3ens þe fenddes Malycyows violens. 1662
from god a-bove, comit þe In-fluens,
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
with in 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-ʒens þat I make no resystens,
Mary mavdleyñ *with-owtyn* blame. 1676

rex.

and thanks her, O! blyssyð mary, ryth well is me 1677
þat ewer I have abedyn þis daye.
now thanke I þi god, *and* specyally ʒe,
And so xall I do whyle I leve may. 1680

mary.

ʒe xall thankytt *peter*, my master, *with-owt* delay. 1681
He is þi frend, stedfast *and* cler;
[leaf 134] To allmythy godð he halp me pray,
and he xall crestyn yow from þe fynddes power, 1684
In þe syth of godð an hye.

rex.

now suerly ʒe answer me to my pay;
I am ryth gladð of þis tyddynges.
and gives her Butt, mary, In all my goodes I sese yow þis day, 1688
possession of
all his goods, for to byñ at yower gydyng;
to do what she And þem to rewlyn at yower plezeyng^t 1690
likes with till Tyll þat I *comme hom* a-gayñ.
he comes home I wyll axke of yow neythyr lond nor rekynyng^t;
from being bap- But I here delever yow power^t pleyn). 1693
tizd by St. Peter.

regina.

Now, worshepfull lord, of a bone I yow pray, 1694
And it be plezeyng^t to yower hye dygnite.

Rex.

Madam, yower dysyer^t on-to me say.
what bone is þat ʒe desyer^t of me? 1697

regina.

Now, worshepful sovereign, In eche degre, 1698 The Queen begs
 þat I may *with* yow goo, that she may go
 A crestyn woman made to be. with him.
 gracys lord, it may be soo. 1701

Rex.

A-las! þe wyttes of wommen, how þey byn wyld! The King dis-
 And þer-of fallytt many a chause. suades his wife
 A! why desyer it? *and* yow ar *with* chylde. [leaf 134, back]
 1704 from going.

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
 þerto can I no more seyn; take her.
 now, Iesu be ower gyd, þat is hye Iustyce,
 And þis blyssyde woman, mary mavgleyde! 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 Mary blesses
 them.

Ett tunc navis venit In placeam, et navta dicit.

[PART II. Scene 40.]

Part II. Scene 40.
 Marylle shore.

[Navta.]

Loke forth, grobbe, my knave, 1717
 & tell me *quat* tydynges þou have,
 & yf þou a-spye ony lond. 1719

boy.

In-to þe shrowdes I woll me hye. The Shipman's
 be my fythe, a castell I aspye, boy Grobbe
 & as I ondyrstonde. sees a Castle
 1722

navta.

The ship arrives
at Marcyllé,
sett þer-with, yf^t we mownd, 1723
for I wott ittis a havynð townd
þat stondyt vp-on) a strondð. 1725

Ett tuncc 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 woldð we;
ryth faynd we woldð ower bynd. 1730

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 thynd. 1733
I trow, be my lyfe,
þou hast stollynd sum mannes wyffe;
þou woldyst lede hyr owt of^t londð. 1736
never²-þe-les, so godð me save,
lett se whatt I xall¹ have,
or elles I woll nat wendð. 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 londð. 1742

navta.

set of^t, boy, In-to þe flodð! 1743

boy.

I xall, master, þe wyndð is goodð;
Hens þat we wer². 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, 1746

þat In þis floð we drench natt.

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 135, back]

Rex.

a! My dere wyffe! no dred ȝe have, 1750

butt trost In mary mavidleyn,

And she from perelles xall vs save;

to god for vs she woll prayn. 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 sôr my hart it makytt þis day. 1757

A! þe chylð þat be-twyx my sydes lay,

þe wyche was conseyyd on me be ryth!

Alas! þat wommannes help is away;

an hevy departyng is be-twyx vs In syth; 1761

for now departe wee.

for de-fawte of wommen here In my nede, 1763

deth my body makyth to sprede.

now, mary mavidleyn, my sowle lede!

In manus tuas, domine! 1766

and having no
woman's help,

commits her
soul to God,
and dies.

Rex.

Alas, my wyff is ded!

alas! þis is a carefull chans!

so xall my chylð, I am a-dreð,

& for defawth of sustynouns. 1770

good lord, þi grace gravnte to me!

A chylð be-twen vs of Incese,

an it is mother-les!

Help me, my sorow for to relese,

yf þi wyl it be! 1775

1767 The King
laments his
wife's death,

1771 and prays God
to keep his child
[leaf 136]
alive.

navta.

benedicite, benedicite! 1776

The storm
increases.

quat wehyr may þis be? 1778
ower mast woll all a-sondyr.

boy.

The men want
to throw the
Queen's corpse
overboard.

Master, I þer-to ley myn ere; 1779
it is for þis dedð 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. 1785
3endyr is a roch In þe west:

as ley hyr þer-on 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 mavdleyð, be hyr rede!

with terys wepyng, and grett cause 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 <i>coznownt</i> ,		
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 yow a marke for yower wage.	1808	

nawta.

now he þat mað bothe day <i>and nyth</i> ,	1809
He sped yow In yower ryth,	
well to go on yower passage!	1814

[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 crystes creacyon,		
to worchep Iesu þey ar be-hold,		
nor never a-zens 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.		

eter.

ittis I, syr, <i>with-owt</i> delay;	
of yower askyng 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 157]
þer is a woman hyth mary mavydley,		and says that Mary Magdalene has sent him to
þat hether hath laberyd me owt of <i>mercyll</i> ;	1823	
on-to þe wyche woman I thynk no gyle,—		
and þis pylgramage cavsyd me to take.		
I woll tell yow more of 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 ar¹ falle to grace, 1828
 & 3e wyll kepe yower be-leve after my techeyng¹,
 & alle-only for-sake þe fynd saternas,
 the commavndme[n]ttes of¹ god to have In keyng¹.

rex.

The King of
 Marcyll declares his belief
 in the Trinity, for-soth, I be-leve In þe father, þat is of¹ all wvldyng¹,
 1833
 And In þe son, Iesu Cryst,
 also In þe holy gost, his grace to vs spredyng¹.
 Christ's death
 and uprising, I be-leve In crystes deth and his vprysyng¹. 1835

Petryr.

ser, þan¹ whatt axke 3e? 1836

Rex.

and prays Peter
 to baptize him. Holy father, baptyrn¹, for charyte,
 Me to save In eche degre
 from¹ þe fyndes bond¹. 1839

petryr.

In þe name of¹ þe trenite, 1840
 with þis water I baptyse 3e,
 Peter does so, þat þou mayst strong¹ be,
 A-3en¹ þe fynd¹ to stond¹. 1843

Tunc aspargit illum cum aqua.

[leaf 137, back]

rex.

A! holy fathy¹r, how my hart wyll be sor, 1844
 of¹ cumnav[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
 Stacions and go
 to Nazareth and
 Bethlehem. to nazareth and bedlem¹ goo with delygens,
 & be yower own¹ In-speccyon¹ yower feyth to edyfy. 1851

[¹ MS. lobar.] [² P dwell: wall is to well, flow.]

Rex.

now, holy father, derevorthy *and* dere, 1852 The King of
 myn Intent^t now know 3e, Marcyll 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 hym^d ever to fulfyll. [1 lawe]
 now woll I hon^d In-to my contre. he will go home.
 yower pver^t blyssynd, gravnt vs tulle,
 þat, feythfully I crave. 1860

petrus.

now In þe name of^t Iesu, Peter gives him
 Cum patre et sancto spiritu, 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 sees his

boy.

ser, 3endyr is on^d cally^t 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.
 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 nor west! 1876
 fast a-bowth þe seyle cast!
 rere vp þe seyll In all þe hast,
 as well as þou canð. 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 stonð 1884
 þat yower wyff lyeth vp-onð;
 where they laid the Queen's corpe, 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 hevenð region), 1888
 3endyr is my babe of myn ownð nature,
 preseryd and keptt fromð all corrupcyon!
 blyssyd be þat lord þat þe dothe secur', 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 illumynð. 1895
 A, blyssyd be þat puer vergyn),

She awakes from her trance, fromð grevos slepe she gynnyt revyve!
 A! þe sonne of grace onð vs doth shyne!
 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 wi[a]ppyd vs In wele from all waryawns, 1904 and for taking
 & led me with my lord I[u]-to þe holy lond. her with her
 I am baptyssyd, as ye ar, be maryvs gyddavns, the Holy Land,
 of sent petyers holy hand. 1907 letting her be
 I sve þe blyssyd crosse þat cryst shed on his precyvs see Christ's
 blod; 1908 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 chylt both. thanks Jesus,
 I thankytt, mavidleynd *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,
 I pr[a]ye yow for my sake. 1919 The King and
 Queen reach
 Marcyll,

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 mavid-
 [leyn] 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 thynge 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* goodþ,
& 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-zen wrecched men, 1936
- They who de-
stroy sin are the
Children of Life. þey byn blyssyd þat byn dysstroccyon of synne, 1936
- [leaf 139, back] On-to þe wyche blysse bryngt both yow *and* me,
that for vs dyyd on þe rode tre. amen. 1939
- The King and
Queen kneel
down before **Here xall þe kyng *and* þe quene knele down : 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 contemplyff !
Heyll, tabyrnakyll of þe blyssyd trenite !
Heyll, covnfortabyll sokor for man *and* wyff ! 1943

Regina.

- and the saver 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 dew *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 goddes own knyght, 1952
for sowle helth salve ded 3e seche,
In hom þe holy gost hath take resedens,
& drevyn a-syde all þe desepecyon of wreche ; 1955
& now have 3e a knowle[ge] of þe sentens,
How 3e xall com on-to grace.
but now In yower godes a-zen I do yow sese ;
I trost I have governyd þem to yower hertes ese ; 1959
- She gives the
King back his
goods.
[leaf 140]

now woll I labor forth, god̄ to plese, 1960 Mary Magdalene
more gostly strenkth me to purchase.

rex.

O, blyssyd̄ mary, to *comprehend*, 1962 is askt by the
Ower swete sokor, on̄ vs have pete! King and Queen

regina.

To departe from̄ vs why shovld̄ 3e pretende? not to leave
O blyssyd lady, putt vs nat to þat poverte! 1965 them.

Mary.

Of̄ yow *and* yowers I wyll have rememberavñs, 1966
& dayly [y]ower bede woman for to be, She promises to
þat alle wyckydnesse from̄ yow may have deleverans, pray for them;
In quiet *and* rest̄ þat leve may 3e. 1969

rex.

now tnanne, yower puer̄ blyssynḡ gravnt vs tulle!

mari.

The blyssyn̄ of̄ god̄ mott yow fulfyll! 1971 she blesses
ille vos benedicatt, qui sene¹ fine vivit̄ 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 syyn̄ *and* wepyn̄ also, 1973 The King and
þat we have for-gon̄ þis lady fre; Queen of
it brynggytt my hart In care *and* woo, Marcyllē weep
þe whēch ower gydde *and* governor shovld̄ a be. 1976 at Mary's going.

Regina.

þat doth *perswade* all my ble, 1977
þat swete sypresse þat she wold̄ so;
In me restytt neyther game nor gle,
that she wold̄ from̄ owere presens goo. 1980 [leaf 140, back]

Rex.

now of̄ hyr goynḡ I am̄ nothynḡ glad̄, 1981 The King
But my londdes to gyddyn I mvst a-plye: resolves to guide
his folk.

[¹ for sine.]

	Lyke as <i>sancte</i> peter me badde,	
The King of Marcyll will build churches,	Chyrchys In cetyys I woll edyfyē,	1984
punish heretics,	& who-so a-zens ower feyth woll replye,	
	I woll ponysch [s]wych personnes <i>with</i> perplyxcyon);	
	Mahond and his lawys I defye.	1987
and give himself wholly to Iesus.	A! hys pryde owt of my love xall have polucyon,	
	& 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 abydyn) 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 <i>with</i> humelyte,	
	& put me In pacyens, my lord for to love ;	1993
	In charyte my werkes I woll grave,	
	And In abstynens all dayys of my lyfe.	
	Thus my concyēns of me doth crave ;	1996
	than why shold I <i>with</i> my consyens st[r]yffe?	1997
	& ferdar-more I wyll leven) In charyte,	
	at þe reverens of ower blyssyd lady,	
	In goodnesse to be lyberall, my sowle to edyfyē ;	2000
feeding only on food from heaven.	of wordly fodes I wyll leve all relectyon);	
[leaf 141]	Be þe fode þat comyt from heven) on) hye,	
	thatt god wyll me send, be contemplatyff.	2003

*Part II. Scene 47.
Heaven.*

[Part II. Scene 47.¹]

Iesus.

	O! þe swettnesse of prayors sent on-to me,	2004
	fro my wel-belovyd frynd <i>with</i> -owt waryovns!	
	<i>with</i> gostly fode relevyd xall she be.	
Jesus bids Angels draw Mary up into the clouds, and there feed her with manna.	angelles! In-to þe clowdes ye do hyr havns ;	2007
	þer fede <i>with</i> manna to hyr systynovns ;	
	<i>with</i> Ioy of angylles þis lett hur receyve;	
	Byd hur In Ioye <i>with</i> all hur afyawns,	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.

How þou devydyst me from hovngur^d and wexacyon,
 O gloryus lord, In þe is no fravddes nor no defame!
 but I xuld^d serve my lord^d, I wer^d to blame, 2036
 wych fullfyllt me *with* so gret felicete,
 with melody of^d angylles shewit me gle and game,
 & have fed me *with* fode of^d 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, O lord of^d lorddes! what may þis be? 2040
 so gret mesteryys shewyð from^d heven,

[leaf 143]

to let him see
 Mary Mag-
 dalene.

with grett myrth and melody,
 with angylles brygth as þe lewyn. 2043

Lord Iesu, for þi namys sewynne,
 as gravnt¹ me grace þat person^d 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,

Heyl, creature, crystes deleccen!^d 2046

Heyl, swetter þan sugur or cypresse!
 Mary is þi name be angylles relacyon),
 grett art þou *with* god for þi perfythnesse. 2049

þe loye of^d Ierusallem shewyd þe expresse,
 þe wych I never save þis xxx wynter and more;
 wherfor I know well þou art of^d gret perfy[t]nesse,
 I woll pray yow hartely to she[w] me of^d yower lord^d.

and asks her
 about her Lord.

mari.

Mary says she's
 livd 30 years in
 her cell,

Be þe grace of^d my lord^d Iesus, 2054
 þis xxx wynter þis hath byn^d my selle,²

has been raisd
 up to heaven
 thrice a day,

& thryys on þe day enhansyð þus,
 with more Ioy þan^d 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 thynk 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
 mynstryyd 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 recummenð me with all vmblynesse, He goes back to
 On-to my sell I woll pretend. 2073 his Cell.

**Her xall þe prest go to his selle, þus seyyng
 Iesus.**

[PART II. Scene 50.]

Part II. Scene 50.
 Heaven.

Iesus.

now xall mary have possession), 2074 Jesus says that
 be ryth eniryawns 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; angels tell the
 my body In forme of bred þat he bere, Priest to go and
 Hur for to hossell, byd hyn provyde. 2081 housel her.

j^u angelus.

o blyssyd lord! we be redy, 2082
 yower massage to do with-owtyn treson.

ij^u 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 seyng þe angelles to þe prest.

[angels.]

The angels bid
the Priest take
the Last Sacra-
ment to Mary.
[leaf 144]

They'll bear
lights before it.

ser pryst, god cummav[n]dytt from heven) region), 2086

3e xall go hosyll his servont expresse,

And we with yow xall take mynstracyon),

to bere lyth be-fore his body of^t worthynesse. 2089

pryst.

angylles, with all vmbyllnesse, 2090

In a westment I wyll me aray,

to mynystyr my lord^t of^t 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 reseve þe palme of^t grett wytory;

An Angel tells
Mary of her
coming death.

þis day 3e xall be resevyd with angelles song^t;
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^t perfythnesse. 2101

Another appears
with the Priest,

**Hic aparuit angelus et presbiter cum corpus
domenicum.**

[Presbiter.]

þou blyssyd woman, invre In mekenesse, 2102

and the Bread
of Life for Mary.

I have browth þe þe bred of^t lyf to þi syth,

to make þe suer^t from) all dvstresse,

þi sowle to bryng^t to euerlastyng^t lyth. 2105

Mari.

O þou mythty lord of^t hye mageste, 2106

She takes it,

þis celestyall bred for to determyn),

thys tyme to reseve it In me.

Her she resevyt it.

[leaf 144, back]

- my sowle *perwith* to illumyn), 2109
 I thank þe lord of ardent love. 2110 and thanks God.
 now I know well I xall nat opprese.
 Lord, lett me se þi Ioys above!
 I recumdment my sowle on-to þi blysse. 2113 She commends
 Lord, opyn þi blyssyd gates! 2114 prays Him 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 redeemed
 Domine Deus veritatis! 2119 her.
- jth angelus.
- now reseve we þis sowle, as reson is, 2120 The 2 Angels
 In heven to dwelle vs a-mongt.
- ijth angelus.
- with-owtyn* end to be in blysse, and the folk in
 now lett vs syngt a mery songt. 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
 O Iesu! Iesu! blyssyd be þi name; rejoices over
 A! mary! mary! mych is þi solas, Mary's end,
 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 þe sete,
 thys body of mary to berye be name, and says he'll
with alle reverens and solemnyte. 2131 to bury her body
 reverently.
- sufferens of þis processe, thus enddyt þe sentens 2132 [leaf 145]
 that we have playyd In yower syth. Our Play is
 done.
 Alle-mythty god, most of magnyfyceñs, May God bring
 mote bryngt yow to his blysse so brygth, you all to bliss!
 In presens of þat kyngt!— 2136
 now, frendes, thus endyt thys mater',— 2137

¹ ? Draw the curtain from the upper stage of the Pageant-Waggon, and all join in the Finale with the two (or three) Angels and Priest below. Or, ought a last Scene to begin with l. 2130?

	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>	Explycit 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 amysse, 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.

Vnderstandyng, 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 disguisid 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 ermynd within, havynge a-bought his nek a ryall hood furred with ermynd. vpon his hed a cheveler with browes, a berd of gold of Sympres curled. A ryche Imperiall crowne ther-vpon, set with riche Stonys and perlis. In his left hand a ball of gold with a crosse per-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]iaH,
I am clepyd of hem that in erthe be,
euerlastyng wysdom) to my nobley egaH,
Wiche name accordith best in especiaH,
and most to me is conuenyent.
Al-though eche person) of the trinite be wysdam
eternaH,
and all thre on / euerlastyng wysdam to-gedyr present,
Neuertheles, for-Asmoche as wysdom is propyrly
Applied to the son) be reson),
And also it fallith to hym specially
be-cause of his highest generacion ;
therfor the belouyd son) hath this signyfycacion,
Customably Wysdam / now god, now man),

1

My name is
Everlasting
Wisdom.

4

Tho' it exists in
each person of
the Trinity,

9

yet it's specially
applied to the
Son, who is
both God and
Man.

12

13

¹ The crost h and H, and tagd d, 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 your shappe am I wrought, 20

[leaf 158, back]

A-bove a^h hele and bewte that euer was sought.

and lovd him as
her Light.

I haue louyð wysdam as for my light,

for a^h goodnesse *with* hym he brought,

In Wysdam I was made a^h bewte bright ; 24

Of^t your name the high felicite, 25

no creature knowith full^t exposicion).

Wysdam.

Wisdom says he
is brighter than
the sun and
stars,

Sapientia specialior est sole ;

I am foundenⁿ light *with*-out co^[m]parison), 28

Of^t sterrys a-bove a^h the disposicion,

for-sothe of^t light the very brightnesse,

Merour^t of^t the devyne domynacion,

and is the image
of God,

And the Image of^t his goodnesse. 32

Wysdam is better than a^h wordly precio^[s]nesse ; 33

And a^h that may desyreð be

Is not in *comparison* to my lykenesse ;

length of years
is on his right
side ;
and on his left,
riches and joy.

the lengthe of^t the yeres in my right syde be, 36

And in my lefte syde · richesse, ioie, and prosperite.

lo ! this is the worthynesse of^t my name.

Anima.

A ! Souereynⁿ Wysdam ! if^t your benygnyte

wold^t Speke of^t love, that were a game. 40

¹ The crost *h* 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 halsyd and kyssed of mankynde. 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 ther 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 sovle makith pure, 56
 and yevyth wysdam to hem that perfight bene.
 who takith me to spowse, may veryly wene,— 57 They who wed
 if a-bove all thyng he¹ loue me specialy,— him shall have
 that rest and tranquyllite he shaft sene, perpetual joy.
 and dey in Sekyrnesse of ioye perpetuall. [MS. ye]
 60
 The hey loue of my worthynesse of my love,
 AngeH nor man can tell playnly ;
 it may be felt in experience from a-bove,
 but not spoke ne told as it is veryly, 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 Sight from them neuer kan remove. 68
 What wrech
 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 felicite in that creatur is ; 72
 What may I yeve you a-geyd 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! <i>sanctus sanctorum!</i> What I may I yeve to your most plesaunce?	77
	Wysdam.	
Wisdom asks for Soul's heart and obedience,	ffili! prebe michi cor tuum! I aske not ellys of' aH this Substaunce, thi clene hert, thi meke obeisaunce; yeve me that, and I am content.	80
	Anima.	
	A! Soueryen) Ioy, myn hertes affiaunce! The fervour' of' my love to you I represente; that mekith my herte, your loue so feruent;	84
[leaf 159, back]	Teche me the Scolys of' your devenyete.	85
	Wysdam.	
conformity of her will to his.	desire not to sauour in cunnynge's to excellent, But drede <i>and conforme your will</i> to me, ffor it is the helefult discyplene that in wysdam may be: The drede of' god, that is begynnynge'; the Wedys of' Synne it makith to flee, And swete vertuose herbis in the Soule spryng.	88
	Anima.	
She can know him	O endeles wysdam! how may I haue knowyng of' thi godhed' in-comprehensible?	93
	Wysdam.	
by knowing herself.	by knowyng of' your-Selff', ye may haue felyng, What god' is in your Soule Sensyble; the more knowyng of' your-Selff' passible, the more verily ye shaft god' knowe.	96
	Anima.	
The Soul (of Man)	O Souereyn) Auctour' most credible! your lesson) I attende as I owe, I that represent her' / the soule of' man).	100
asks what a soul is.	What is a soule, wyH ye declare?	101

Wysdam).

It is the ymage of god that aH by-gan),		
And not only ymage, but his lykenesse ye Are.	104	Man's Soul is the Image of God,
of AH creatures the fayrest ye ware,	105	
In-to the tyme of Adamys offence.		

Anima.

lord, syth we, thi soules, that nought were thare,		
Why of the fyrst man bey we the violence ?	108	and inherits Adam's punishment

Wysdam.

ffor euery creatur that hath ben or shaH	109	because it's of Adam's nature,
Was in nature of the first man, Adam.		
of hym takyng the fylthe of synne orygynah,		
for of hym aH creatures cam.	112	
than be hym, of reason ye haue blame,		a brand of hell,
and be made the brondes of helle.		[leaf 160]
when ye be bore first of your dame ;		
ye may in no wyse in hevyn dwelle,	116	
for ye be disfigured be hys synne,	117	
and dampnyd to derkenesse from goddes sight.		and damnd to darkness.

Anima.

How doth grace than A-geyn be-gynne ?		
What reformyth the sovre to his first light ?	120	It's re-formd by Wisdom,

Wysdam.

Wysdam, that was god and man right,	121	who made full satisfaction to God.
Made a full Seth to the fader of hevyn),		
by the dredful deth to hym was dight,		From his death sprang the 7 Sacraments.
of wiche deth spronge the sacramentes seyn ;	124	
Wiche sacramentes, aH synne wasshe a-wey.	125	
ffyrst, baptem clensyth synne orygynah,		1. Baptism, which cleanses the soul.
And reformeth the soule in feith verry		
to the glorious lykenesse of god eternah,	128	
And makith it as fayer and as celestiah		
As it neuer diffowled had be,		

And is cristes owne speciall,
His resting 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
fleshly feeling,
which the 5
Wits seruo. tweyn parties: the on is the sensualite,
wiche is clepyd the fleshly 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 properly,
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. AH erthely thynges how thei shalbe vsyd,
What Suffysith to his myghtys bodyly,
And what nedithe not to be refusyde. 148

These 2 parts
of the Soul
typify black and
white dress. These tweyne do signyfie 149
Your disgysyng And your Araye,

Every soul is
Black from sin,
Blak and Whyte, fowle and fayr verylye; 152
euery soule here / this is no naye;
blak, by steryng of synne that comyth al day,
Wiche felyng comyth of sensualite;

and White by
reason; And White, be knowyng of reson verray,
of the blissede infinite deite. 156

and is both foul
and fair. Thus a soule is both fowle and fayr; 157
fowle as a best, be felyng of synne,
ffayr as aungeth 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^t 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 daughters of^t Ierusalem me not lak', 165 The Soul says she's dark outside, but beautiful within.
 for this dyrke shadowe I bere of^t humanyte,
 That as the tabernacle of^t Cedar', *with-out*, it is blak',
 and *with-Inne*, as the skynne of^t Salomon^d full of^t bewte,
 'Quod fusca sum, nolite considerare me, 169
quia decolorauit me sol Iouis.'

Wysdam.

Thus a^{ll} the soules that in this lyve be, Wisdom exhorts the Five Wits
 stonyng in grace be lyke to this. 172
 A, *quinque* prudentes! *your* wittes fyve, 173
 Kepe you clene, and ye sha^{ll} neuer deface,
 ye goddes ymage [n]euer sha^{ll} ryve, to keep pure.
 ffor the clene soule is goddes restyng place; [leaf 161]
 Thre myghtes, *euery* cristen^d soule hase, 176 Every Soul has 3 Powers:
 Whiche beth applyeth to the trynyte.

Mynde.

A^{ll} thre here lo ·/ by-fore *your* face.

Mynde.

I. Mind.

Wylle.

Wylle.

II. Will, and

Vnderstondyng.

and vnderstondyng, we thre. 180 III. Under-
 standing.

Wysdam.

ye thre declare thanne this, 181
 your^t signyficacion and *your* propyrte.

Mende.

I am mende, that in the soule is, I. Mind is the
 the very figure of^t the deite. 184 image of God.

When Mind thinks of God's gifts to her,	Whan in my-selve I haue mynde, <i>and</i> se the benefetes of god And his worthynesse, how hole I was made, how fayr, how fre, how glorious, <i>and</i> how gentyH 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</i> -outen ende Me in his blisse euer for to reigne; 192
her insufficiency	thanne myn insufficiens is to me peyn that I haue not wher ^s -of to yelde my dette, thynkyng my-selff' creatur' most veyne;
makes her knit her brows 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,	My horrible fallynges and frelnesse, 200 my-selff' right nought than I confesse, for be my-selff' I may not ryse <i>with</i> -out speciall grace of goddes goodnesse. thus mynde makyth me my-selff' 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 sauyour!' Thus mynde to mynde bryngeth that fauour'; 208 thus be mynde of me, god I can knowe; Good mynde of god, it is the fygure; and this mynde to haue, aH cristen owe. 212

Wille.

II. Will is the likeness of the Godhead.	And I of the soule am the wyH; 213 of the godhed, lyknesse and a fygur'; <i>with</i> good wyH, no man may spyH, nor <i>with</i> -outen good wyH, of blis be sure. 216 What soule wyH gret mede recur', he must gret wyH haue in thought or dede,
--	---

Vertuosly sett <i>with</i> conscience pur' ; ffor in wyH onely, standyth mannys dede.	220	
WyH for dede oft is take, therfor the wyH must wele be disposed,	221	Will is oft taken for the deed, and must be well- disposd.
thanne ther be-gynnyth aH <i>grace</i> to wake, if' it <i>with</i> synne be not Anosed ;	224	
Ther-for the wyH must be wele apposed, or that it to the mevynges yeve consent, the lybrary of' reason must be vnclosed,	228	Before it yields, the Library of Reason must be open,
And after his domys to take entent.	229	and its Dooms acted on.
Oure wyH in god must be only sett, And for god to do wylfully ; Whan god wyH reysyth, god is in vs knett,		
And he performeth the dede veryly ;	232	
of' hym comyth aH wyH sett <i>perfightly</i> , for of' our-self' we haue right nought, but synne, wrechednesse, and foly ;		All good Will comes from God.
he is begynner' and grounde of' WyH and thought.	236	[leaf 162]
Than this good wyH seid' be-fore is be-houefull to eche creatur', if' he cast hym to restore the soule that hath take of' Cure,	237	Every one should have it,
Wiche of' god is the fygure, As longe as the figure is kept fayr', And ordeigned euer to endure In blisse, of' wiche is the very hayr.	240	keep it fair.
	244	and live in bliss.

Vnderstondyng.

The .iiij. ^{de} parte of' the Soule is vndyrstondyng, ffor by vnderstondyng I be-hold' what god is, In hym-self' begynnyng <i>with-out</i> begynnyng, And ende <i>with-outen</i> ende, that shaH neuer mys.	245	III. Under- standing enables men to see God,
Incomprehensible in hym-self' he is, his werkes in me I can-not <i>comprehende</i> . how shuld' I holly hym than / that wrought aH this ? thus by knowyng of' me, to knowyng of' god I ascende.	248	and hallow him.

- Understanding explains God's attributes. I know in Aungelys he is desiderable, 253
 for hym to be-holdē, thei desire souereynly ;
 In his Seyntes most delectable,
 ffor in hym thei Ioye assiduly ; 256
 In creatures / his Werkes ben most wonderfully,
 ffor aȝ this is made by his myghȝt,
 bi his wysdam gouernyd / most souereynly,
 and be his benygnyte inspired aȝ soules with light. 260
 of aȝ creatures he is louyd souereyne, 261
 for he is god of eche creature,
 and thei be his people that euer shaȝ 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 spellles,
 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 · Wyȝ · and Vnderstondyng ;
 be mynde of god the fadyr, knowyng haue ye ;
 Be Vnde[r]stondyng of god the sone, ye haue knowyng ,
 by wyȝ, 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 simylitude 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; Free-will is
 of that be Ware by-fore all thyng, above all.
 ffor if that peruert, all this doth Spylle. 292
 ye haue .iiij. enemyes,—of hem be-ware!— 293 The Soul's 3
 the worlde, the flessch, and the ffende: foes are the
 your .v. wyttes, from hem ye spare, World, the
 that the sensualite thei bryng not to mynde. 296 From them, the
 Nothyng shuld offende god in no kynde; 5 Wits are to be
 And if ther do / se that the nether parte of reason kept.
 In no wyse ther-to lende, [leaf 163]
 than the ouer parte shaft haue fre domynacion. 300 The lower part
 Whan suggestion to the mynde doth appere, of Reason is to
 Vnderstandyng, delyte not the ther-Inne! be under the
 Consent not, Wyll / ylle lessons to lere! rule of the
 And than suche sterynges be no synne, 304 higher part.
 thei do but purge the soule wher is suche contrauersie.
 Thus in me, wysdam, your werkes be-gynne;
 flyght, and ye shaft haue the crowne of glorie,
 that is euerlastyng ioye, to be parteners ther-Inne. 308 Begin your
 works in
 Wisdom,
 and win ever-
 lasting joy.

Anima.

- Souereigne lorde, I am bounde to the; 309 The Soul
 Whan I was nougth, thou made me thus glorious; recounts God's
 Whan I perished thurgh synne, thou sauyst me; good deeds to
 Whan I was in grett pareth, thou kept me, *Christus*; 312 her.
 Whan I erryck, thou reducyck me, *Iesus*;
 Whan I was ignoraunt, thou taught me truthe;
 Whan I synnyck, thou correct me thus;
 Whan I was hevy, thou confortest me be ruthe; 316
 Whan I stonde in *grace*, thou holdest me that tyde; 317
 Whan I falle, thou reiest me myghtily;
 Whan I go wele, thou art my gyde;
 Whan I come, thou receyvist me most louyngly; 320

thu 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,
recommending me to thi end[*l*]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 *lucyfer* 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).]

[Lucyfer.]

[leaf 163, back] Out herrowe I rore, 325

ffor envy I lore ;

My place to restore,

God's made
Man to take my
place.

god hath made man) ; 328

aH come thei not thore,

Woode and thei wore,

But I'll tempt
him.

I shaH tempt hem so sore,

ffor I am he that synne be-ganne ;

332

I was an Angel,

I was aungetH of light,

333

lucifer I hight,

presumyng in goddes¹ sight,

but now I'm
lowest in Hell.

Wherfor I am lowest in helle ;

336

In reformyng of my place, is dight

I hate Man,
and 'll stop his
getting to
Heaven.

Man), whan I haue in most dispight,

Euer castyng me with hem for to fight,

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
weak points,

I know aH compleccions of man),

wher-to he is most disposed ;

344

And ther-in I tempte hym ay whan),

and I'll mar him
till he's woe
that God made
him.

I marre his myndes to thei wan),

that wo is hym god hym by-gan) ;

[¹ MS. gooddes.]

- Many an holy man) *with* me is mosed. 348
- Of god, man) is the figure, 349
His symylitude, his pitture,
gloryosest of ony creature
that euer was wrought, 352
wiche I wyh disfygure
be my false coniecture ;
if he tende my reporture,
I shaH bryng hym to nought. 356
- In the soule be .iiij. parties I-wys, 357
Mynde · WyH · vnderstondyng of blis,
ffigur of the godhed ; I know wele this ;
and *the* flessH of man) that is so changeable, 360
that wiH I tempte, as I gesse.
though that I *peruert*, synne noon) is
but if the soule consent vn-to mys, 363
for in the wyH of the soule ben) the dedes dampnabyH.
To the mynde of the soule I shaH make suggestion), 365
& 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
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 ferfulnessse ;
I wiH change me in-to brightnessse,
And so hym to be-gyle, 376
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

Man is God's
likeness.

I'll disfigure
him, and bring
him to nought.

The Soul has 3
parts.

I'll tempt man's
flesh.

But as the Soul
must consent to
evil,

I'll tempt that,

[leaf 164]
and then
damning deeds
'll follow.

I'll change into
a bright being,

and never rest
till I defile
man's soul.

**Here lucyfer devoydeth, and commyth in ageyne
as a goodly galaunt /**

Scene III.

The Devil
bamboozles
Mind, Will, and
Understanding.

Mind declares
he'll follow
Christ's
teaching.

Understanding
says that is

sweeter than
the rose.

Will says his
will is one with
God's.

Why are you all
idle here?
It's the Devil's
doing.

There's a time
for prayer, and
another for
work.

Ought a man
who has wife
and house,
to leave work,

[Scene III. (aaab, aaab, save 485-492.)]

Mynde.

My mynde is euer on Iesu,
that endued vs with vertu;
his doctryne to sue,
euer I purpose. 381
384

Vnderstondyng.

Mynd vnderstondyng is in trewe,
that with feith vs did renewe;
his lawes to pursewe
is swetter to me than the sauour of the rose. 388

With.

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

lucyfer.

Lucifer talks to
Mind:

ye fonyd ffaders, founders of foly,
vt quid hic statis tota die ociosi?

ye with perisshe or ye it aspy;
the devy hath accombred you expresse,
Mynde, mynde, ser! haue mynde of this! 396
397

Mynde.

He is not idy that with god is.

Lucyfer.

No, Ser, I prove wele þis:
lo, this is my suggestion;
aith thynge hath dew tymes,
prayer, fastyng, labour, aith thes;
whan tyme is not kept, that dede is mys;
be more plenerly to your informacion: 400
404
405
her is a man thet levith wardly,

hath wyff, children, and seruantes besy,

And other charges that I not specify:

Is it leffull to this man? 408

- To leve his labour vsyd trully? [leaf 164, back]
 his charges parisch that godd yave duly, and give himself
 and yeve hym to prayer and ese of body; up to prayer?
 who-so do thus, with godd is not than; 412
 Martha plesid godd gretly thore. 413 Did Martha do
 it?
- Mynde.
 ye, but Maria plesid hym moche more.
- lucyfer.
 yit the lest had blisse for euermore.
 is not that I-now? 416
- Mynde.
 contemplatyfe lyff is sett be-fore. 417
- lucyfer.
 I may not be-leve that in my lore,
 ffor godd hym-selff, whan he was man bore,
 what lyff led he? answeere thou nowe! 420 Did Christ live
 was he euer in contemplacion? in contempla-
 tion?
- Mynde.
 I suppose not, be my relacion.
- lucyfer.
 and all his lyff was informacion
 & example to man. 424
- Sumtyme with synners he had conuersacion,
 sumtyme with holy also communycacion,
 sumtyme he labored, prayd · sumtyme tribulacion :
 this was vita mixta, that godd her be-gan; 428 No; but with
 And that lyff shuld ye her sewe. 429 And his life,
 men should
 lead.
- Mynde.
 I can be-leve that ye say is trewe.
- lucyfer.
 contemplatiff lyff for to sewe, Contemplative
 life means
 It is gret dred; and se cause why: 432
 thei must fast, wake, and pray, euer newe,
 Use hard levynge, and goyng with disciplyne dewe, fasting,
 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. wete it wele, god is not plesid with this. 440
 God doesn't like
 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 vnderstandyng wold haue delectacion,
 alle syngler deuocions he wold lete, 452
 use your wits, your .v. wittes a-brode let sprede, 453
 dress well, Se how comly to man is precious wede,
 do many deeds, what worshipe it to be Manffuth in dede,
 þat bryngeth in dominacion. 456
- Of the Symple, What profite it to take heed?
 get riches, be-hold how richesse distroyeth nede ;
 feed well, It makith man fayr, hym wele for to fede ;
 breed children. & of lust and lykyng comyth generacion. 460
 Vnderstandyng, tendr ye this informacion. 461

Vnderstandyng.

In this I fele a maner of delectacion.

[¹ MS. Make.]

lucyfer.

A! ha! Ser! than the^r make a pawacion,
 Se and be-hold^t the world^t a-bought; 464 See the world.
 lyteH thyng suffysyH to saluacion,
 AH maner synnys distroyeth conetricion,
 thei that despeyer^t mercy haue grett compu[n]ccion,
 god^t plesy^t best with good^t wyH no dowte, 468
 therfor WyH, I rede you inclyne, 469
 leue your studyes tho be devyne, Leave your
 your prayers, your^t penaunce, of^t Ipocrytes the signe, penance;
 and lede a comownd lyff^t. 472 enjoy your life!

What synne is in mete, in ale, in wyne?
 What synne is in richesse, in clothyng fyne?
 AH thyng god^t ordeigned^t to man^t to inclyne. There's no sin
 in wine and
 money.
 Leve your nyse chastyte, And take a Wyff^t; 476 Have a wife too!
 better is fayr frute than^t foule pollucion. 477 [leaf 165, back]
 What sey^tH sensualite to this conclusion?

WiH.

As the .v. wyttys yeve informacion,
 It semeth your^t resons be good^t. 480

lucifer.

the wiH of the soule hath fre dominacion;
 Dispute not to moche in this with reason;
 yitt the nether^t parte to this takith summe Instruccion,
 And so shuld^t the ouer parte, but he were woode. 484

Don't bother
 about Reason.
 The lower part
 of it agrees; and
 so 'ud the upper,
 if it wasn't
 mad.

WiH.

me seme, as ye sey, in body and soule¹ 485
 man^t may be in the world^t, and be right good^t.

lucyfer.

ya, Ser^t, be Seynt Powle!
 but truste not these prechours, for thei be not good^t, 488
 ffor thei flater^t and lye as thei wer^t wood^t;
 ther^t is a wolfe in a lombe skyenne.

Don't trust
 Preachers!
 They flatter and
 lie, and are
 wolves in
 sheep's clothing.

¹ A stanza of Scene I form, *abab, bcbc*, 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 pyne.

492

lucifer^r.

be my treuthe, that do ye wysely,
god^r 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^r.Lucifer backs
them up;tells em to get
money, and be
jolly.

A! ha! ser^r! aH mery than), and a-wey car^r!
go in the world, se that a-bought,
gete good^r 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!

500

501

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 nre spe:de.

508

lucifer.

Go *your* wey than), And do wysely;
change that syde aray.

509

Mynde.

I it defye.

Vnderstandyng.

we wiþ be fressh, and it haþe la plu Ioly.
ffare-wele, penaunce !

They'll have
girls,
513

Mynde.

to worshippys I wyþ my mynde applie.

honour,

Vnderstandyng.

Myn Vnderstandyng in worshepy and glorie.

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.

520 Lucifer chuckles
over his
success :

523

Reson, I haue made both deff' and dumme,
grace is out, and putt a rome,
whedyr I Wiþ haue, he shaþ cumme ;
So at the last I shaþ hym spille.

I've made Man's
Reason deaf and
dumb ;

527

I shaþ now stere his mynde
to that synne made me a fende,

I'll now stir him
to Pride,

Pryde, wiche is a-geyþ kynde,
and of aþ synnes heþ ;

531

So to couetyse he shaþ wende,
for that enduryþ to the last ende ;
and vn-to lechery, and I may hym rende,
than am I seker' the soule is deþ.

Covetousness,

and Lechery.

535

that soule, god made incomparable,
to his lykenesse most amyable ;

536 I'll make his
Soul, God's
likeness,

I shaþ make it most reþrouable,

Evyþ lyke to a ffende of helle.

539 (leaf 166, back)
like a Fiend of
Hell.

At his deþ I shaþ appere informable,

Shewyng hym aȝ hys synnys ab-homynable,
 Prevying his soule dampnable,
 I'll kill the Soul So *with* dispeyr I shaȝ hym quelle. 543
 with Despair; Whyȝ clenness is man kyn), 544
 Verely the soule, godȝ is *with*-in ;
 And whanȝ it is in dedly synne,
 It is verely the deuelys place : 547

and by craft win thus by colours and false gynne,
 many from many a soule fro hevynȝ I wyne.
 heaven. Wyde to go I may not blynne,
 with this false boy godȝ geveȝ hym ille grace ! 551

Here he takith a shrewede boy *with* hym, and goth his way cryeng.

Scene IV.
 Mind, Will, and
 Understanding,
 glory in their
 new naughti-
 nesses.

[Scene IV. (aaab, aab.)]

Mynde.

Mind is proud of
 his new dress.

lo me here in newe a-ray ! 552
 [.]
 Whyppe, whyrre, care a-way !
 fare-wele, perfeccionȝ ! 555
 Me semeth my-selfȝ most lykly ay,
 It is but honest, no pride, no nay,
 I wyȝ be ffresshest be my fay,
 ffor that accordith *with* my complexion. 559

Vnderstondyng.

Understanding
 is so of his
 dress,

and money got
 anyhow.

He bids Con-
 science farewell.

And haue here one as ffressȝ as you, 560
 Aȝ mery, mery, and gladȝ now !
 I haue gete goodȝ, godȝ wote howe ;
 for Ioye I spryng, I skyppe ; 563
 goodȝ makith onȝ mery, to godȝ a vowe.
 ffareweȝȝ, conscience, I knowe not yowe !
 I am at ease, had I Inowe ;
 truthe, on syde I lete hym slippe. 567

Will.

Will is jolly too. lo ! herȝ onȝ as Iolye as ye ; 568
 I am so lykying, me seme I fle ;

- I haue a-tastid^t lust ; farewele, chastite !
 Mynⁿ 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 Womanⁿ me semeth an hevynly sight. 575 and thinks
Woman a
heavenly sight.
- Mynde.
- And these benⁿ my syngler' solace : 576 Mind has got
 kynde fortune and grace,
 kynde nobley of kynred^t me yovynⁿ hase,
 and that makythⁿ me soleyne ; 579 noble kin,
 ffortune in worldes worshepe me doth lace,
 grace yevithⁿ coryous elequence, *and* that mase,
 that all vnkunynge I disdeyne. 582 honour and
eloquence.
- Vnderstandyng.
- and my Ioye is especia^t
 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^t ryche and ryath.
 I bost, I avaunt wher' I shaft,
 Riches makythⁿ a manⁿ equa^t
 to hem sumtyme his souereignes were. 590 Money makes a
man equal to
kings.
- Wyth.
- to me is Ioye most laudable,
 fressehe disgysyng to seme amyable,
 Spekyng wordys delectable,
 Perteynyng vn-to loue ; 594 dalliance, and
words and
 It is Ioy of' Ioyes inestimable,
 to halse, to kysse the affiable ;
 A louer is sone perceyvable
 be the smylyng on me whanⁿ it doth remove. 598 kisses of love.
- Mynde.
- to a-vaunte thus, me semeth no shame,
 for galauntes now be in most fame ; 599

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 to be false, men reportith it game,
'Wisdom,' and 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 flesh 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 wyld. 618

Mynde.

and they'll all sing a song. A tenor to you both I brynge.

Vnderstondyng.

And I a mene for ony kynge.

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 vowe.

WyH.

as mery as the byrd on bowe,
I take no thought. 626

and are as merry
as birds.

Mynde.

the weelfare of this world is in vs, I a-vowe.

Vnderstondyng.

let eche man telle his condicions how. 627

They say how
they live.

WyH.

be-gynne ye, and haue at yowe,
for I am a-shamyd of right noughit. 630

Mynde.

this is cause of my worshipe :
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 meyntenance of her shenshippe ;

and gets money
for protecting
ovil doers.

I support hem by lordshipe ;
for to gete good, this a grete spede is. 638

Vnderstondyng.

And I vse Iorourry, 639

Enbrace questes of periury,
choppe and chaunge with symonye,

Understanding
lives by prying
and stinony.

& 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 what trowe ye be me ? 647
More than I take, spende I thries thre ;
Sumtyme I geve, sumtyme thei me,
And am euer ffreshe and gaye ; 650

and lives in
lust,

But vnclennesse ye shafl ther se,
It is holde but a nysete ;
lust is now comon as thei waye. 654

Mynde.

lawe procedith not for mayntenaunce. 655

Vnderstondyng.

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.

Vnderstondyng.

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

Vnderstondyng.

they have all
they want.
[leaf 163, back]

We haue that neditth 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 shall sue, must it by. Lordship and

Vnderstandyng.

who wyH haue law, must haue mony. law can only be
got for money.

WyH.

ther' pouert is the male wry,
though right be, he shall neuer renewe. 670

Poverty never
gets its rights.

Mynde.

wronge is born vpon boldly, 671 Wrong is
though all the world know it openly;
upheld.

mayntenaunce is now so myghty,
And all is for mede. 674

Vnderstandyng.

the lawe is so coloured falsly
by sleighes 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;
679
mayntenaunce and periury now stand;
ther' wer' neuer so moche reynand ·
seth god was bore. 682

Maintenance
(support of
wrong), Perjury

Mynde.

And lechory was neuer more vsande,
of lernyd and lewyd in this lande. and Lechery
prevail

Vnderstandyng.

so we thre be now in hande.

WyH.

ya, ana most vsyd euery-wher.¹ 686 everywhere

¹ The ryme needs 'whore.'

Mynde.

Mind, Will,
and Under-
standing agree
to get up a
Dance.

now wyȝ we thre do make a daunce, 687
of¹ tho that longe to our¹ retenaunce,
comyng in be countenaunce,
this wer¹ a disporte. 690

Vnderstondyng.

therto I geve accordaunce,
of¹ tho that ben¹ of¹ myn allyaunce.

Wyȝ.

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 answeere 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 yombyr of¹ discorde *and* inperfightnesse.
lo, her¹ is a yomanry *with* loveday to dresse, 700
And the deuyȝ had swore it, thei wolde bere vp falsnesse,
And mayntyn¹ it at the best ; this is the develys daunce ;
the Devil's
Dance,—
and here menstrellys be conuenyent, 703
and Trumpets
to fit em.
ffor trompys shuld¹ blowe to the Iugement ;
of¹ batayle also it is one instrument,
yevyng comfort to fight ; 706
therfor thei be expedient
to these meny of¹ mayntement,
blow¹ sett, se madame regent,
and dance, ye laddes, your hertes ben¹ light ! 710
lo ! that other¹ spare, this meny wyȝ spende. 711

Vnderstondyng.

ye ! who is hym shaȝ hem offende ?

¹ s altered to l, or vice-versa.

WyH

who wyH not to hem condescende,
he shaH haue thretys. 714

Mynde.

thei spille, that lawe wolde amende. Law-Reformers
shall be smasht.

Vnderstondyng.

yit mayntenance, no man dare reprehende.

WyH.

these meny, thre synnys comprehende
pryde, Invy, and wrathe in his hestys. 718

Vnderstondyng.

now wyH I thaH be-gynne my traces : 719 Understanding
Iorour in one hood berith to ffaces, then calls ou his
crew,

fayre speche and falsehed in ow space is,
is it not ruthe? 722

the queste of holborn come in-to this places,
a-geyne the right euer thei rechases, the Holborn
Quest.

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 Perjurors
ance ther-vpone vyserede diuersly, here myn- come in :
stralle a bagpy[pe].

Mynde.

let se first wronge and sleight, 727 Wrong, Sleight,
doblennes and falsehed shew your myght,
now ravyne and disceyte, Doubleness,
Falsehood,
Ravine, Deceit,

now holde you here to-gedyr, 730
this menyes conscyens is so streyte,
that report as mede yevith beyte.

her is the quest of holborn, an euyH endyrecte,
thei daunce aH this londe hyder and thedyr, 734 making up the
Holborn Quest,

and I, periury, your foundour; 735 with Perjury,
the 7th.

Now daunce on vs aH, the world dotli on vs wonder.
lo ! here is a meyne loue weelfare. 737

Mynde.

ye, thei spende, that true men spare.

WyH.

This Holborn
Quest 'll 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.

Vnderstondyng.

wiche wey to the wode wyH the hare,
thei knewe, *and* thei at rest sett als tight ;
some seme hem wyse

744

745

They're sons of
Covetousness.

ffor the ffader of^s vs, covetyse.

WyH.

now, mayntenaunce *and* periury
hath shewed the trace of^t her company ;

747

Will says he'll
bring in his
crew of Lechers.

ye shaft se a spryng of^t lechery,
pat to me attende.

750

her^t forme is of^t the stewys clene rybaldry,
thei wene sey soth whan that thei lye ;
of^t the comon thei syng eche weke by *and* by ;
thei may sey with tynker^t, ' 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
dubt once formed 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 avauce
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 devylls, 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 drawing 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 consultation—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 entrethe *Anima*, with the five wyttys goynge before; Mynde on the on syde, and Undyrstondynge on the other syde, and Wyll folowyng, all in (p. 212) here fyrst clothyng, her chappeletts 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:—

‘*Fobis 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 Famoys Cittie of London, Capitall Cittie of this Realme of England. &c. Ann°. 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 ffynd 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 therefore euery baudy bachelor had need to looke to hym self.”

CHRIST'S BURIAL AND RESURRECTION

A Mystery.

IN TWO PARTS, IN THE NORTHERN DIALECT.¹

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.

¹ Originally: See the *arve*, a', all (l. 4, 7, 653, &c.); *arwn*, own (p. 188, l. 401); *till*, to (l. 402, 428, 528); *haves thou* (l. 403); *knaw*, know (p. 188, l. 496; p. 189, l. 514, &c.); *awald*, 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.

Joseph 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. particip.es 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 upon Ester-day after the resurrectione, In the morowe. but at [the] begynnynges ar certene lynes which [must] not be saide if it be plaiede, which (. . . another line cut off).]

The prologe of this treyte or meditation off the buryalle of Criste & mowrnynges therat.

<p>A Soule that list to singe of loue Of Crist, that com tið vs so lawe, Rede this treyte, it may hymm moue, And may hym techie lightly <i>with awe</i>,³ Off the sorow of Mary sumwhat to knawe, Opon gudfriday after-none; Also of theapostiles awe, And how mawdleyne 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 wepite Cristes dethe :—</p>	<p>4 This Treatise tells of the sorrow of Mary,</p> <p>8 the Apostles, Mary Mag- dalene,</p> <p>Joseph of Ari- mathea, Nicodemus,</p> <p>13 and Joseph.</p> <p>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, ccb*; some 8, *aaab, cccb*. The Virgin's Complaint, p. 191-3, is mainly in eights, *abab, bcbc*, 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 feſt Cruellitee & paynes stronge	
	Were neuer seyn) or this!	19
	Such envy, such rancor, such malesse!	
	Of crueſt 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 blesst 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' lorde?	39
or give sight to the blind?	A man to haue his sight, born) starke blinde,	40
	From Adams Creation) where shaft we fynde?	
	Or what prophettes can ye call to mynde,	
	Of whom maybe verryfyed	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 weſt certifiende.	47
	From the hyſt I com bot now down),	48
	Wher I left the holy women in dedly swoun).	
	O ye pepuſt of this cetye & of this town),	

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 crted,
 "Crucify him!"
 Peace! now barkyn! 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-
 What gud creature / may hym-self refrayñ thises.
 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 paynfull & tediose!

¹ Off the wepinge of the iij Maries.

M[An, barkyn how mawdleyñ with the maris ij^a
 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 pepuH most crueH & furiose,
Thus to slo an Innocent! 69

ij^a maria

Christ hangs
on the Cross,

O mawdleyñ, your master dere, 70

How rewfully he hinges here,

That set you first in ceile! 71

Mawdleyñ

¶ A! cesse, sisters! it sloes my chere!

His dulfuH 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
spear;

Behold hym wowndit *with* a spere,

That louede yow so weyH! 79

Iosephe

¶ O¹ mawdleyñ, 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 weH of mercy / that made me clere;

And that wist ye weile. / 84

Nay, gude Iosephē, com nere & behold! 85

His body stark
and cold.

This bludy lammes body is starke & cold.

O! hadde ye seyñ his paynes many-fold,

Ye wald haue beyne right sory. 88

Iosephē! luk bettere, behold & see,

In how litiH space how many woundes bee!

Here was no mercee,³ her was no pitee,

But CrueH delinge paynfully. 92

O goode Iosephē, I am aH dysmayede 93

¹ gud *cross* through, instead of said Ioseph.

² The poetaster has again forgotten that he's writing a play.

³ *mercy altera*.

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,	Christ's blessed feet are bloody.
Whom I weshid with teres manyfold,	
And wyped with my heare.	100
O how rewfulH / a spectakiH itt is !	101
Neuer hast bee seyn / ne shaft be after this,	
Such crueH rigore to the kinge of blisse ;	
The lord that made aH,	104
Thus to suffere in his humanitee,	The Lord of all has sufferd for man's iniquity.
And that only for our iniquitee !	
O makere of man ! what loue & pitee	
Had thou for vs so thratt !	108
O gude Iosephe, was ye not present here ?	109

Ioseph.

¶ Yis, moder mawdleynd, 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 circumstance	
Of the moste merite & perseueraunce	
Of hym þat neuer did offence,	115
Thys highe kinge þat hinges befor our face,	He never did offence, and yet
Displayede on Crosse in this piteos place,	
And teH 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 takið,	
Sore scourgit & nakit	was taken and scourgd.
On aH his body sclender !	124
And not-with-standinge your manly hart,	125
Frome your Ees the teres wald starte,	

	To shew your hevynesse.	127
	Com hithere, Iosephe, & stande ner this rood!	
The Lamb shed his blood.	Loo! this lamme spared not to shedd ^t his blude	
	With most paynfull distresse;	130
	Her was more rancore shewed ^t than equitee,	131
	Mich more malace than ony pitee, I reporte me; your-self behold & see!	
His pain passes all other.	His payn passis aH othere;	134
	AH if he were the prince of peace, Therfor my sorow haves no releace.	

Iosephe

¶ Gude mawdleyⁿ, of your 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 wofull 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
	Beholdinge 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 sho³ gone. 151
To haue seynⁿ 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 with most dedly chere,		swoond.
Ose mothere mekest kente.	156	
With full louge prayere, scant we myglite	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
To spek of hire I faynte.	162	her home.
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 verray sure	168	
the wo & payn passis all other :	169	
Was ther neuer so sorowfull a mother		Never was mother so
For inward thozt & cure,	171	sorrowful as the
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
Sche sighid, be ye sure.	175	Son didn't speak to her,
The sonne hyngc, & 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 fell in swoone.	181	

Iosephe

A Gude mawdleyne, who can hir blame,	182
, To se hir awn son in so grete shame,	
With-owt any offence.	184
But, mawdleyne, had he any mynd on hir in his passion ?	

Mawdleyñ

	3ee, yee, Iosephe ! of hir he had grete <i>compassion</i> ,	
	Os apperit ^t by evidence ;	187
	For, hanginge on the Crosse most petyfully,	188
Christ lookt from the Cross ou His Mother,	He lukyd ^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 ^d euer in my remembraunce.	193
and said that John should comfort her.	Dere modere, becawse I depart os nowe, Ioñn my Cosyn ^d shañ waite on yowe, Your <i>comforte</i> for to bee."	194
	Loo, he had hyr on his graciose mynd ^t , To teche añ chi[l]deren ^d to be kind ^t To fader & modere of dewtee.	199
	This child wald not lefe his moder alone,	200
[leaf 143, back]	Not-withstandinge hir lamentabiñt mone & hevynesse.	202

[Io]seph

	¹ A, gud lady, fuñ wo was shee ! But can ye telñ 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, In his Cruetñ tormentes & paynfulñ eke, But fewe wordes he had ^t ,	206
agony, He said "I thirst."	Saue that in grete Agonye He saide thes wordes, " I am thrustye," With chere demure & sadd ^t .	208
		211

[I]hoseph

¶ Mawdleyne : Suppose ye his desire was to drinke?	212
--	-----

¹ In the MS. the line before is crosst through :—¶ Than saide Iosephe right peteoslee.

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 chesflye	for the health of man's soul,
He thrustid & desirede.	220
And then, after tormente longe,	
& after paynes felt & stronge,	
This mekist lam expyrede :	223 and then died.
For wikkitt synners þis lamm is dede.	224
Alese ! my hart wex hevvy os lede,	
Myndinge my writchitnesse.	226
Where was euer a mor synfull creature	
Than I my-selvf ? 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,	232
That hinges here so piteoslye	[leaf 144] How unkind was I to Him !
For my synnes done owtragioslye !	
Mercy, lorde, I requere !	235
Not-withstondinge the gre[t] enormitee	236
Of my fowle synnes, & of his humylitee,	
This lambe, this Innocent,	238
For my Contrition he forgave mee	Yet He forgave me all my foul sins.
Only of his fre mercifull pitee ;	
Neddes must my harte relente.	241
This is the sacrifice of remission ;	242
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 who turn to Him.
Accepte in euery place."	
Had not beyne his most mercyfull consolacione,	248

	I, wreche of all wretches, ¹ into desperation	
	Had fallen right dangerouslye;	250
	My dedes were dampnabill of righte,	
His mercy accepted my contrite heart.	But his mercee accepte my harte contrighte,	
	And reconciled me graciouslye.	253
	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 shaft ony comfurth com to mee,	261
	And to his modere, that Maid so free?	
	Wald god, here I myght dye!	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;	
His feet that I wiped with my hair	And kissid so deuowtlye;	267
are pierct with a nail.	And now to see tham thyrlite with a nayle,	
	How shulde my sorowfull harte bot fayle	
	And mowrn contynually?	270
	Cum hithere, Ioseph, beholde & looke	271
	How many bludy letters beyñ writen in þis buke,	
	Small margente her is.	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, aH the pepiH that passis here-by,	277	
Beholde here inwardlee <i>with your Ees</i> gostly,		See, ye folk, was ever Pain like this which Christ has sufferd
Consider weH & see,	279	
Yf that euer ony payn ^d or torment ^t		
Were lik vnto this which this Innocent		
Haves suffert thus meklee!	282	
Remembere man! remembere weH, & see	283	
How liberaH a man this lord was & free,		
Which, to saue mankind,	285	to saue Man- kind?
On droppe of blude haues not keptit ne sparid!		
FulH litiH 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 brethie.	294	
Thou knew ther ^t were no remedy to redeym ^d syn,	295	
But a bath of þi blude to bath mans saule in;		
And thou were weH ¹ assent	297	
To let it ren ^d owt most plenteosly.		
Where wer euer sich love? neuer, verrely,		
That such wise wald content ^t .	300	
To his fadere, for vs he made a sure render ^t .	301	
Loo! euery bone ye may nowmbere of his body tender,		
For vntollerabiH 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	His brains;
Grete nayles dreyyn, the bones aH to brake;	307	nails were driven into Him; His bones were broken in pieces.
Thus in Euery parte the nayles thay did wrake.		
O crueH wikkitnese,	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,	313
	On spott', or a place, bet ther' is a wound,	
	Owther' mor or lesse.	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 paynfull was his presse.	318
	On yche parte he is paynede sore,	319
	Sauē only the tunge, which euer-more	
	For syñners did prayee.	321

Mawdlen.¹

O piteous sight !	Who saw euer a spektacle more pitevs,	
	A more lamentable sight & dolorus ?	
	AA ! this wofull daye !	324
	Alese, this sorow that I endure	325
	<i>With</i> grete inwarde hevynes & cure !	
	Alesse, þat I do not dye,	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 Cruell tormentrye !	330
	O dere master, be ye not displeasid	331
	Yf I myght dy <i>with</i> yow / my hart wer wel easid ;	
	O ! ffaynt, & faynt it is	333

Ioseph.²

	What meyn þe women, in goddis name ?	
	Moder ! to mych sorow / þe mak ; ye be to blame ;	
	I pray yow, leve aH this !	336
But He shall rise again,	He that hingeth here of his humilite,	337
	From deth shaH aryse, for right so saide hee ;	
	His wordes must nedes be trewe :	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 & conclusion,
 To bringe our mortall enemy to confusion to subdue Satan,
 And his powere to subdewe. 342
 For this cause he descendit^t 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
to Bliss.
 Wherfor, good women, your-self comferte ; 349
 Amongest vs agayn / he shaH resorte,
 I trust verrelye ; 351
 I pray yow, compleyn not thus hevylee.

Mawdle[yn.]

¹ Nedes must I compleyn, & that most bitterlee,
 & I shaH teH yow whye :— 354
 In-sensibili Creaturs / beynd trovblid, 3e see ; 355 All Nature is
troubled.
The Sun was
eclipst ; the
Earth trembled ;
 The son had lost his sight ; Eclippid was hee ;
 Therth tremblidde ferfullye ; 357 Rocks rent.
 The hard flynt & stone / is brokyn in sundre ;
 Yf resonable creaturs / be trowblid · it is no wonder ;
 And emange all speciallye, 360
 I, a wrechit woman / a, wrech ! a, wrechie ! 361
 Behold these bludy welles / her may þou fecie
 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 flowing with water of life, 367
 To wash away corrupcion / of wondes infectyfe,
 By dedly syne grevose ! 369
 All with meknesse is mesured this ground, with-out [leaf 146, back]
 dowte,

¹ The line before in the MS. is crosst through :—
 ¶ Than said Mawdleyne A Iosepho free

Wherin so many springes of mercy flowes owte,
Beholde, how so plenteose ! 372

Altera maria.¹

Mawdleyne, your mowrnyng awaylis nothinge. 373

Lat vs speke to Iosephe, hym hertely desiringe
for To finde some gude waye, 375

But let us find a
way to take the
Crucified to the
Sepulchre.

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 stih;
I trust all shalbe weH. 390

Nichodemus, come nerre! we haue longe for you
thougt.³ 391

Nicodemus venit.

¶ O worthy lorde, who made all thinge of noght,
With the most bitter payn to deth is thou broughte;
Thy name blessit bee ! 394

[leaf 147]

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 hevvy thoughte,
And saide with milde mude,

O, how a pitefull 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 constreynyde!	400	
Why wold thyn awn pepil, þi awn flokke,		
Thus crucyfy the, & nayH til a stokke?		
Why havese thou not refreynyde?	403	cruel return to Jesus for His
For fourty yere in wilderness,	404	goodness to their fathers,
Theire olde Faders in their progresse		
Thou fed with angelles foode,	406	
And brought tham in-to the land of promission,		
Wher they fand lond in euery condischion,		
And all thinge that was goodē.	409	
A! A! Is this their gramercy? is this their reward?		
Thy kindnesse, thy gudnese, Can they regard		
No better but thus?	412	
Notwithstandinge the vesture of þi humanyte,		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 myracles most gloriose.	415	

Ioseph.

¶ ¹ gude brothere, ² of your compleinte ² Cesse!	416
þe renewe agayne grete hevynesse,	
Now in thes Women here.	418

Nicodeme.³

Nay, ⁴ gret comfurthe we may haue all,		
For, by his godly powere, arise he shall,		[leaf 147, back]
And the thride daye apere.	421	But still He shall arise on the 3rd Day.
For ons he gaue me leue with hym to reasone,	422	
And he shewet of this deth, & of this treasone		
& of this Crueltee,	424	

¹ Then saide Ioseph *crossed through*. ²⁻² added above the line.

³ The next line is *crossed through* in the MS:

¶ Nay, saide Nicodeme, it may befall.

⁴ That *crossed thro*, Nay added.

- And how for mankynd he com to dye,
 And that he shuld arise so glorioslye
 By his myghtee maistee 427
 And *with* our flesch in hevyn tih 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 wald ye hadd), 437
- and knock these
 big Nails out. To knock out thes nayles so sturdy & grete.
 O safyoure ! they sparid not *your* body to bete ;
 Thay aught now to be sadd). 440
- Mawdley).
 Gude Iosephe, handih hym tenderlye ! 441
- Iosephe.
- Magdalen, hold
 His feet ! Stonde ner, Nichodemus ! resaue hym softlye !
 Mawdley), hold ye his fete ! 443
- [leaf 148] Mawdleyne.
- Make haste. Haste 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 Io)in I am sure sho wi) not a-bid
 longe frome this place. 449
- Mary, virgynd & mother, com then sayinge.
 ¶ A, A, my dere sone *Jesus* ! A, A, my dere sone *Jesus* !

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 virgyne so full of woo! 455

Mary virgynd sais, falles 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 [leaf 148, back]
Fare ye on this wise? wiĥ ye here dy? St. John prays
Leyf of this hevynesse! 466 her to bear up,
Ye promesit me ye wold not do thus. 467

Mawdleynd.

Speke, ladye! speke for the loue of Iesus,
Youre swete sone, my master here! 469

Marye virgynd.

A, A! Mawdleynd, mawdleynd! your master so dere!

j^o Maries.

Most meke modere, be now of gude chere! 471

Ioĥn Euangeliste.

Wipe away that rynnys owte so faste! 472

From your remembraunce, rayse owt at þe last!

Of his passione the Crueltee. 474

and forget the cruelty of her Son's sufferings.

¹ repeated over leaf.

Iosephe.

Tak comfurthe, marye! this wailing helpes nothinge.

Your dere soñ we wiłł to his sepulcre bringe

Als it is ałł oure dewtee. 477

Mary Virgyn).

The Virgin Mary
laments God reward^t yow of *your* tendernesse! 478I shałł assiste you *with* ałł humy^tnesse;
But yit, or he departe, 480Suffere me my mynd for to breke,
How be it full scantly may I speke
For faynte & febiłł harte: 483

[leaf 149] A, A, Cosyn Ioñ! what shałł I saye? 484

Who saw euer so dolfulł a daye,
So sorowfulł a tym, as this? 486her Son's death, This wofulł moders sorow / who cane itt expresse,
To se hir own chyl^d sleyn^d *with* cruelnesse?
Yit myn own^d swet son, *your* woundes wold^t I kysse, 489and calls to
mind the Angel
Gabriel's saluta-
tion of her, O, Gabriełł, gabriełł! 490Of gret Ioy did ye tełł
In *your* first Salutation); 492Ye saide the holi gost shuld co[m] in mee,
And I shuld consaue a chilk^t in virginitee,
For mankind saluation). 495

That ye said truthe, right wełł knaw I; 496

But ye told^t me not my son shuld^t 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 suthre said yowe;
To spek ye wold^t not spare. 501Ye saide / The sword^t of sorow suld enter my hart. 502Ye, ye, Iuste Symeon! now I fełł it smarte,
With most dedly payn! 504

Was there neuer moder that felit so sore!

I-wise, Ioñ, I fełł it alway more & more!

Help! help now, Mawdleyⁿ! 507She swoons
again,

& cadit in extas[ia].

Mawdleyñ.

Mek moder & mayde, leve <i>your</i> lamentation!	508
Ye swown stih on pase <i>with</i> dedly suspiration;	
Ye mare yowre-self & vs.	510 [leaf 149, back]

John Euangelist.

Ye shuld lefe of <i>your</i> paynfull afflictione,		St. John bids
Callinge to <i>your</i> mynd his resurrection		Mary think of
Which salbe so glorivse;	513	Christ's again-
This know ye, & þat beste	514	rising

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
On myzmate, bot I am sure		is her only sup-
The thrid day ryse shaht hee;	519	port.
But yit having remembraunce	520	
The gret Cruelty & Feht vengeance		
Of the Iues so vnkind,	522	
Which thus wikkity has betrayed		
Goddes son, born of me, a mayd,		
Most sorowfull in my mynd.	525	
O Iudas! why didist thou betraye	526	She reproaches
My son, þi master? what can þou saye,		Judas for his
Thy-self for tih excuse?	528	
Of his tender mercyfull 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 memoriaht,	538	
And also in remembraunce perpetuah		

	At his suppere there?	540
	He that was so comly & fayre to be-holdð,	
How could he dare to cause Christ's death?	How durst thou, Cruel hert, to be so boldð To cause hym dy thus here?	543
	By thy treson, my son here is slaynd!	544
	My swete, swetist son! how suld I refreynd, This bludy body to be-holdð?	546
	Iosephe.	
	Gud dere Marye! git you hence! We shañ bery hym with añ reuerence, & ly hym in the moldð.	549
	Haue hir hence, Iohn , now, I desire!	550
	Ihoannes Euangeliste.	
Mary is askt to go away,	Com on, swete lady, I þow 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 <i>your</i> remembrance!	555
	Marie Virgyn.	
	What meyn ye, frendes? what is <i>your</i> mynd?	556
[leaf 150, back]	Towardes 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 will not so, But bide, & sitt hym bye.	561
	Therefore, gud Ioseph, be contentð.	562
	Iosephe.	
	Aa! Marye, for a gud consent We walð 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
Ioĥn ! why spek þe not for my comfote ?	568	prays them to let her stay by the Cross,
Mi dere sone bad me to you resorte,		
And allway on you caĥ.	570	
Ye know weĥ, her is my tresure,		
Whom I loue beste, whom aĥ my plesure		
is & euer be shaĥ ;	573	
Her is my likinge & aĥ my loue ;	574	
Why wald ye than me hens remoue ?		
I pray yow hartly, cesse !	576	
Departe I may not, bot by fors <i>constreynyd</i> .		
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 speciaĥ,	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 aĥ,	585	
He admyttid you frendly for to reste	586	
& slepe on his holye godly breste,		
For a speciaĥ prerogatif,	588	
Because of <i>your</i> virginite & clenness,		
Der cosyn, encrease not myn hevynesse		
Yf ye desire my life !	591	
But, gud frendes, 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 : Ioĥn, I aske no more !	599	

	Ioĥn Euangeliste.	
	Lady, if ye wiĥ haue moderatiō	600
	Of youre most sorowfuĥ lamentaciō),	
Saint John	Do as ye list, in this case.	602
	Marie virgyĥe.	
	Ioĥn, I shaĥ do os ye thinke gude.	
[leaf 151, back]	Gentiĥ Iosephie, 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 detĥe in verrey certeyn),	
	Tiĥ ease hir & content.	608
	Iosephie.	
	Ye! so shaĥ hir sorowfuĥ harte	
	Alway to suffere smarte,	
	And we can) bot repente.	611
	Marie Virgyn).	
The Virgin takes Christ's body in her arms,	O sisters, Mawdleyn, Cleophe, & Iacobyē!	612
	Ye see how pitefuĥ my son) doth lye	
	Here in myn) armys, dede!	614
	What erthly mother may refreynd),	
	To se hir son) thus Cruelly sleyn),	
and laments over Him,	A! my harte is hevy os lede!	617
	¶ Who shaĥ gife me water sufficient,	618
	And of distillinge teris habundance,	
	That I may wepe my fiĥ with hart relent	
	After the whantite of sorofuĥ remembrance?	621
[eights: abab, bcbc]	¶ For his sak that made vs aĥ,	622
	Which now ded lyes in my lappe;	
recalling His Birth and	Of me, a mayd, by grace speciaĥ,	
	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 circumcisiō),	
	And þer shed his blude for manns 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-tiſt egip[t]e fast I fled *with* hym—
His grace me gidid̄ in euery thinge,—
& now is he dede ! that changes my cher !
Was neuer child̄ to moder so lovinge !
Who þat cañ not wepe, at me may lere.
¶ Was neuer deth so Cruell̄ as this,
To slo the gyvere of aſt grace.
Son ! suffer̄ me *your* woundes to kisse,
& *your* holy blude spilt in this place !
Dere son ! ye haue steynyð̄ *your* face,
Your face so frely to behold̄.
Thikk bludy droppes *rynnes* down a-pace,
Speciosus forma, the *prophet* told̄.
¶ But alese ! *your* tormentes so manyfold̄
Hase abatid̄ *your* visage so gloriose !
Cruell̄ Iewes ! what mad yow so bol̄
To *commyt* þis Crym̄ most vngraciose,
Which to *your*-self is most noyose ?
Now shaft̄ aſt the cursinges of *your* lawe,
Opon yow faſt̄ most myscheuose,
& be knawen of vagabundes ouer awe.
¶ He & I com both of *your* kyn),
And that ye kithe vn-curteslye ;
He com for to fordoo *your* syn),
But ye for-suke hym̄ frowardly.
Who can not wepe, com sit me bye,
To se hym̄ that regnyd in blisse,
In hevyn̄ *with* his fader gloryoslye,
Thus to be slayn̄ in aſt giltlesse.
¶ Son ! in *your* handes ar holes wid̄,
And in *your* fete that so tender were ;
A gret wounde is in *your* blessit sid̄,

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

654

vagabonds
everywhere,

657

for slaying my
Son, the King of
Heaven.

661

662

The Virgin Mary's Lament over Christ's Corpee. —	FuH deply drevyn) <i>with</i> a sharpe sper'; Your body is bete & brussid̄ here; On euery sid̄ no place is free: Nedes muste I wepe <i>with</i> hevy chere.	665
	Who can not wepe, com lern) at me,	669
	¶ And beholde <i>your</i> lorde, myn) awn) der' son), 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 tiff a tree!	673
	His synows & vaynes, drawne so straytlee,	
	Ar brokyn) sonder by payns vngude!	
	Who can) not wepe, com) lern) at me,	
He hangs on the Rood. [leaf 153]	And be-holde hym) here þat hange on rude!	677
	¶ 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 fuH plentee:	681
	Who can not wepe, com lern) at mee!	
	Se aH his frendes is from hym fled!	
He is all blood, from head to foot.	AH is but blude, so bett was hee	
	Fro the sole of his fute vnto þe hed!	685
	¶ O swete child! it was nothings 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 can) not wepe, com lern) at me!—	693
	¶ To kisse, & swetly yow imbrace;	694
hold Him in my arms, and look on His blessed face.	Imbrace, & in myn) armes hold!	
	To hold, & luke on <i>your</i> blessit face;	
	Your face, most graciose to behold!	697
	To beholde so comly, euer I wold!	
	I wold, I wold, stift <i>with</i> yow bee;	
	Stift <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.
 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);
 ¶ 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,
 Pite & compassion) to se this crueltee?
 Crueltee, vnkindnese! O men most vnkind!
 Ye that can not wepe, com lern) at mee!
 Keping) this Crucifixe stiþ in *your* mynd!
 ¶ When ye war born), of me, a mayde myld),
 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,
 Save at *your* departing) ye segnyte to mee
 Iohn, *your* cosynd),¹ **most virtuous & zepe,**
 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),—
 Wherfor *your* blessid blude is forsiþ forþ to rone?
 Haue murtherid) any person) or ony man slayn),
 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-withstandinge their feþ indignation),
 Only of gudwiþ & inward) charitee,
 Also for loue, & mannes saluation),

702 The Virgin
Mary's Lament
over Christ's
Corpse.

[leaf 153, back]

705

709 My meek Lamb
is slain by
710 merciless men.

713

717

718 When He was
born, I sang
Him lullaby;
now is my song,
Alas! Alas!

721

724

726 [7s. abab, bcc.]
What was His
fault, that He
was slain?

729

[leaf 154]

732 None. No spot
of Sin was in

733 Him.

¹ 'standinge in *this* place' crosst through. ² MS. did of.

- The Virgin
Mary's Lament
over Christ's
Corpse. —
- 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 vnkinde !
 In *your* Conception, ye reyoiet my harte ;
 But now of dedly woo / so gret cawse I finde, 743
 That þe Ioy of my haylsinge is passit fro my mynde.
- Son, comfort
your woeful
Mother!
- 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 ?
- Let me hold you
on my lap !
- 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 !
- What can I do ?
- O creweH deth ! no lenger thou me spare ! 754
 To me thou wer welcom, & also acceptabiH ; 755
- Death, take me !
- [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 row 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,
 call me to Thee ! So call 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.

- The modere, *with* the child^d desires for to reste ;
 Remembere myⁿ awⁿ sonⁿ / þat 3e sowket^d my breste !
 ¶ Remember when *your* fleshe was soft os tender silke,
 With the grosse metes then yow I wold not fede, 775
 But gaue yow the licour / of a maydyns mylke ;
 Ti^h Egip[t]e in myne¹ Armes / softly I did you lede ;
 But *your* smylinge contenaunce I askit non other^d mede,
 Then be content^d / that I *with* yow may riste,
 Remembere my der^d sonⁿ / þat 3e sowkit my briste ! 780
 ¶ At *your* natiuitee, remember, my dere sonⁿ, 781
 What vesse^h I brochit^d to *your* nobi^h grace !
 Was þer neuer moder that brochit^d sich a tonⁿ !
 From my virgyne pappes / mylk ran owt a-passe ; 784
 To *your* godly power^d / natur gaf a place ;
 Ye sowkit maydens milke / & so did^d neuer none,
 Nore her-after sha^h / saue *your*-self alone / 787
 ¶ When ye sowkid^d my brest / *your* body was hole &
 sound^d. 788
 Alese ! in euery place Now se I many wound^d !
 Now, help me, swet mawdleyⁿ / for I fa^h to þe
 ground^d ! 790
 And me, woful^h mary, help now, gud Iohn !
 Iohn Euangeliste
 Than, gude swete lady, lef *your* gret monⁿ ! 792
 Mary Virgyⁿ
 A. A. Mawdleyⁿ ! why devise ye nothinge,
 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 retreynⁿ ! 798
 Iosephe
 Now, mary ! deliuer that blessit body ti^h 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. myne.

Mary Virgyn

Will þe tak from me / myn ownd 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 þou praye!

So hastely, fro me tak hym not a-waye!

Yf to his sepucre nedes ye will hym bere,

bury me with my Son! Bery me, his moder, with myn awnd son here! 806

When he was lvyngye, to leue 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 requere.

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, agaynd the cloth ye vnfold,

Let me look on His face once more! that his graciouse visage I may ons behold,

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 kih! 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 Cruel! 823
 Yit lat me bid ons myn own son far-weH!
 Ye may it not denye. 825 Let me bid my
Son farewell!
 Now, fare-weH, only Ioye of all my harte & mynd!
 FareweH 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 shaH gife hire attendance
 Faithfully *with* humble 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-weH, swete lambe! far-weH, most innocent! 839
 Wrichit mawdleyne / *with* most hartly intent'
 Commendes hir to your grace. 841 Mary Magdalene
resolves
 Far-weH, der' master! far-weH, derest lord!
 Off your gret mercye / ze shaH 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.
 Tih anynt & honour this blessit body,
 Os it my dewty is. 847
 Fayre Iosephe & gude Nichodemus,
 I commend you to the kepinge of Iesus!
 He will whit you all this. 850

Iosephe

Fare-weH, mawdleyu ! to *your-self* comfurth take !
 Of this blessit beriaH / lat vs ane encl make ! 852
 Here now is he graviel, & her' lyes hee, 853
 Which for loue of man, of his charite
 Suffert bitter passion. 855
 Gret comforthe it is vnto vs aH,
 That the thride day aryse he shaH
 In the most gloriose fassion. 858
 The tyme drawethe fast, & approchis ner' ;
 Schortly I truste sum gud tidinges to her'. 860
 Dewowte Nichodemus, departe we as nowe.

Nicodemus.

Gladly, frende Ioseph, I wiH go *with* 3owe. 862

End of Part I.

Thus her' endes the most holy
 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 (ababcc)
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 begynnēs, sayinge

Pascha.

O This grete hevynese & payn! 867 How long shall
Ales! how longe shaft it remayn? my sorrow last?

How longe shaft it endure 869
And rist *with-in* my most carfull hart? [leaf 157]

How longe shaft I feyle this dedly smarte?
Who shaft my sorowe cure? 872

How longe shaft I lef in desolation? 873
When shaft 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 tiH a tree? 878
So pyteose a sight & lamentabiH, 879
So dolorose & miserabiH,
I hop ye shaft neuer fynd. 881
Cursid kayn was verrey CruelH,
And slew his awn brothere AbiH
Of a maliciose mynd; 884
Yit was he not so maliciose 885
Ose the cruel Jewes most owtragiose, by Jews crueller
Which her has slayn my lord! 887 than Cain,
The sonnes of Iacob, gret envy had
Agayns þer brother Ioseph : þonge, wise & sad,
Os scriptur doth record; 890

	Thay intendit to slo hym malishosly,	891
crueller 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 Israeþ; But of such Cruelte harde ye neuer teh Ose done was one Fridaye,	897 899
	When so grete rigore & tyrannye Was in theire hartes, to garre hym dye Which was so graciose aye!	902
Christ was more glorious than Abel and Joseph,	Abeþ & Iosephe wer gude & graciose, But theire dedes wer not so gloriose Nor of so vertuose kynd,	903 905
	Ose of hym which in his humanitee Wrought grete myracles in his diuinitee, Als ye may cah to mynd.	908
	For aþ his werkes so weþ devyside, Emange tham thus to be dispised,	909
and yet was cruelly slain.	And with Cruelly slayd! Ales! when I remembere his woo, Scantly may I spek or goo, In harte I haue such payd.	911 914
I have precious oynments for His body.	I haue bought here oynntmentes preciose To ensalue his body most graciose, To doo it reuerence.	915 917
	My sister Cleophe saide that shee To the seputcre wald goo with mee, And doo hir diligence.	920
	Of the thridday this is þe mornynge, And of my dere master yit herd I nothinge, Wherfor I am moste hevee.	921 923
[leaf 158]	Alese! felishipe her is noon!	
I will go to His grave alone.	Rathere then I faile, I wiþ 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!
 Comforth your-self wyslye! 935

Mawdleyñ

Off *your* commynge, sister, I am glade;
 I-wise I know weñ þat ȝe 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
sorrowes for
 And compleyn bitterlye, 941
 To remembere the fell 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
 Nothings ragid he, ne was vnpaciente, this Lamb's
suffering.
 But euer most mekly till his payñ he went,
 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 doolfull, & so dangerouse, Never was day
so piteous as
last Friday,
 Ose friday that is paste, 956
 When all the cruelye was owt sougħt, 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 That for man, diete the maker of aH, By his manhed passyve.	962
when the Maker of all, died for Man.		
	Mawdleynd So doolfuH a day was neuer befor this! But go we to the Monyment wher' his sepulcre is, To anoynte his body there.	963 965
	Secund Marye Sister, I com for that sam Intent'; Ther is nothing can me better content'; To go, I haue no fere.	968
	Mawdleynd Then, gude sister, lat vs goo devowtlee.	969
	Secunde marye Abide! yonder commes Marye Iacobee; I trow, with vs sho with goo.	971-2
	Thride Marye commys in O gude sisters, how is it with zowe?	
	Mawdleynd A, dere sister! neuer soo eviH os nowe!	
	Thrid Marye Gud mawdleynd, say not soo!	975
on this 3rd day,	This is the third day, ze remember' weH.	976
	Mawdleynd 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 aH humylite.	986
Here lyes he þat was mercifull to synners aH !	
Here lyese he, most piteose when we did caH !	The 3 Maries reach Christ's Tomb.
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.	
TiH 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 aH oþer,	995
Which raysted 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 angeH spekes :	
Whom seke ye, women sanctifiede ?	1001
Three maryes to-gider sais :	
Jesus of nazareth crucified,	
The redemer of mankind !	1003
AngeH.	
He is resyne ! he is not here !	
To his disciptes he shaH apere ;	
In galilee thay shaH 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.

Angeſſ

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, & aſſ to-torn	
	In right piteose araye.	1022
has won the victory.	The bateſſ is done, & victorye renyud !	1023
	The grete enmy 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 Ioyeos 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 rud,	
	Ose your-self did see.	1031
	For a remembrance, tak it yee,	
	And hy yow fast to Galilee ;	
	For ther, apper shall 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 constrynid,	
[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
 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 stabH ! 1065
 We shaft here tidinges right comfortabH,
 And þat I trust shortlye ; 1067
 For that is suth veritabH.
 Saide so afore suthlye. 1069

and good tidings
'll soon come.

Mawdley)

[leaf 161]

A. A. Sisters / my slewth / & my negligence ! 1070
 I haue not don my dewty ne my diligence,
 Ose vnto me did fah ! 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, Beynge 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! þit, gud lord, haue þou pitee!	1098
[leaf 161, back] her, at Simon's dinner,	When Symon to dyner did hym call, Amonges the gastes & straungers aſſ, With meknese soberlye	1099 1101
	I com in with mynde contrite, For I hade levid in fowſſ delite, In synd of licherye.	1104
	Not-with-standinge the gret abhominacion Of my grete synnes fuſſ of execration Yit of his benigne—	1105 1107
wash His feet with her tears,	As with aſſ mercy he was replete— He sufferte me with teris to wash his fete! Loo, his mercyfuſſ pitee!	1110

¹— These 2 lines are at the bottom of the page.² 'gracioslye or' *crossed thro.*

My synfull lippes, which I did abuse, 1111 and touch His
 To towch his blessit fleshe he wald 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 all
 To ouer-com the fend þat made vs fall.
 A, Sisters! weh mownd may wee! 1122

Secund marye :

Sister Mawdleynd! it is bot in vaynd 1123
 Thus remedlesse to mak compleynd;
 Ther-for it is the best, 1125
 Ych on of vs a diuerse way to take.
 His apperinge, Ioyfull 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 mawdleynd, 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 manns 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, *ababbc*, 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 mekiht mercy ouerflowe my synfulnesse! 1140
 And yit I know weht, 1141
 No erthly thinge can teht,
 Nor 3it it expresse, 1143
 My fawtes & gret syn
 Which I am wrappid 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),
 Weht may I mowrnyng make! 1156
 What a fawte it was,
 The *seruaunte*, alas,
 His master to forsake! 1159
 When his grace callid me / fro worldly besines, 1160
 And of a poore fishere / his discipte! 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 stabilitee,
 Alway stedfaste / alase! wherfor was I
 Not stabiht accordinge / to my nam stedfastlye? 1166
 O my febiht promesse! 1167
 O my gret vnkindnesse,
 To my shame resaruyd! 1169
 O mynde so vnstabiht,
 Thou hast made me culpabiht!

[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 *no cross 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 <i>conuersation</i> ;		
And when it pleasid thi godhed / to tak but three		
To beholde & see the highe speculation	1176	
Of thy godly maiesty in thy transfiguration,		Christ let me see His Transfiguration.
Thy speciaH grace did abih me for on,		
With the gud blessid Iames / & þi cosynd 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 shewet yee!	1186	
On thursday after supere, it pleasid your grace		
To wash your <i>seruauntes</i> fete / who euer are did see		He washt his Servants' feet
More <i>perfit</i> meknesse / shewet in any case?	1189	
I my-self was present / in the same place.		
Alese! of my-self / why <i>presumyd</i> I,		
Consideringe your meknesse / don so stedfastlye?	1192	
A! myn vnkinde chaunce!		
When it <i>commys</i> to remembrance,		
In my mynde it is euer.	1195	
I fele owt of mesure		(I feel deadly pain.)
Dedly paynd & displeasure,		
That I can not desseuere.	1198	
O <i>mercyfull</i> 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 meuid,		
Seynge thy tendernese / to man by þe releuid.	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 membēre & vayn),	
	As apperit by his face !	1211
	Of Iudas, thow were / betrayede by & bye,	1212
	Which was thy disciputt, & familiere with the ;	
	It grevið the more, I knew it certanlye.	
	He was fede at þi burde / of þi benigntee,	1215
He was betrayd by Judas, His Disciple,	And ȝit [thow] were betrayeð by his iniquitee !	
	Yf a straunger had don / þat dede so trayterouse,	
	It had beyn mor / tolerabið / & not so greuowse.	1218
	Dauid did say in prophecye,	1219
	' Homo pacis mee, in quo sperau,	
	Supplantauit' me ! '	1221
	O lord ! your ¹ pacience may be perceyvið,	
	Which suffert so to be betrayeð	
	Of Iudas ! woo is hee !	1224
and I forsook Him, tho' I said I wouldn't leave Him.	Fuð of wo may I bee, sorowfuð & pensyve,	1225
	Complenyng & wepinge with sorow inwertlee,	
	And wep bitter teres / aH þe days of my life ;	
	Myn vnstabið delinge / is euer in myn Ee.	1228
	I saide I walð not leue my master for to dee ;	
	He said I shuld for-sak hym / or þe cok crow / thris. ²	
Oh, when He lookt on me	Afterwerð, when hee	1231
	Lokid opon) mee	
	With a mylð cowntenaunce, ³	1233
[leaf 164]	Ose he stude on the ground	
from among His enemies,	Emange his enmyse bownd,	
	O, I wepit abundaunce !	1236
how my tears ran down !	Then my teres continually	1237
	Ran down most sorowfully,	
	And yit thay can not cesse.	1239
	How may I cesse or stynte ?	
	Yf my harte wer of flinte,	

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 & sigñies depe!	1245	
O most vnkind 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 gauē to þe þe keyes / of aH holy kirke,		
And mor-ouer for thy sake / shed his own blud!		who shed His blood for me.
O synfull caytife / now aught I sore tiH 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 gauē you marye		
To kep in your commend.	1258	
Yf this dedly woo & sorowe	1259	
Endure with me vnto to-morowe,		My heart will break.
Myn hart in sunder wiH breke.	1261	
Now, lorde, for þi tender mercyes aH,		[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 aH þis?	1265	Andrew com- forts his brother Peter.
I se weH, good cownceH wiH yow mysse.		
Dry vp your teres & rise!	1267	
Comforth your-selfe, I require yow, & praye!		
We shaH 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 plesant sacrifice.	1273	

Petrus

A, gud brethere, Andrewe & Ioĥn,
 Was neuer creatur so wo-begon
 Os I, wrech most vnwyse! 1276
 For rememberinge 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

[in 7s.]

Andreas

Andrew begs
 him to take
 comfort, as
 [leaf 165]
 Christ will rise
 this third day,
 and He foretold
 that His
 disciples should
 forsake Him.
 He knew their
 weakness.

Gud brothere peter, your-self 3e comfort^t; 1283
 Ther is none of aĥ, bot comfurth may he hafe;
 For emonge vs a-gaynⁿ our lorde shaĥ resorte. 1285
 By his passion / his purpasse / was, man-kind to saue;
 This is the thrid daye / in which from his graue
 He shaĥ arise / fro deth, I haue no dowte;
 Therfor let^t comfurth / put this sorowe ow^t! 1289
 ¶ Brothere peter / þe verrey truth to saye, 1290
 Few of vs aĥ / hade perfit stedfastnesse,
 But sumwhat dowtid^t / & wer ow^t of the waye;
 Not-withstandinge / of his godhed^t the clernesse 1293
 Schewed^t by his miracles / with aĥ perfitnesse;
 And yf ye remember^t, brothere / in his last oblation
 He spak of our vnstabilnesse / & of his desolation, 1296
 ¶ Saynge "Omnes vos scandalum patiemini," 1297
 Aĥ ye shaĥ suffer sclaunder / for me,¹
²Os who say · ye shaĥ / forsak me a-lonly;
 The hird-man shalbe strikyⁿ / & þe flokk, which we
 bee, 1300
 Schalbe disperbilit^t / & away shaĥ flee.
 Loo, gud brother^t peter / he knew our frealtes aĥ; 1302
 Our gude master is merciful^t / & graciose with-aĥ;²

¹ onlee (*sic*) *cross* through.²—² These five lines are in the margin at bottom of leaf 164, back.

- ¶ And yow, brother peter / the most speciali 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 relese :'
 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 tith 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 / acceptabil 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 wil neuer call agayn, 1323 him in
 "Quodcumque ligaueris" / he said ; þes wordes ar playn ; authority,
 And gaue yow þe keyes / of hevyn & of heH, giving him the
 So to lowse & to bynd / this can we all tell. 1326 Keys of Heuven
 and Hell.

Iohannes euangelista.

- Gude brother peter / marke ye weH, & note : 1327
 The wordes of Andrewe beyn sadd & ponderose ;
 In *your* conscience, I know weH / is nozt so great mot,
 But that mercy may clere it / of hym that is so graciose. St. John is sure
 Peraunter it was þe wil / of our master Iesus 1331 that Mercy can
 That ze shuld not be present / his passion to see, clear Peter's sin.
 Which he hade on the hiH / in þe most Crueltee. 1333
 ¶ Peter, if ye had seyn / *your* mastere at þat poynt,
 I trov þat syzt had beyn to hevyn / to yow tith 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 towchid / with virgyns handes swete,
Christ's body was torn and naild; how His	Was altotorn most piteosly / from hede to þe fet! 1340 ¶ When his body was halið / & stritchid with ropes,
[leaf 166]	To caws his armes & fet / to þe holes extend,
blood was shed;	Then þe nayles dreffyn in; & of þe blude, dropes Ran owt so plentuosly / his will it was to spend 1344 Al his precios blude / mannes sor tilh amend.
	With-owt compleint he sufferd 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 betrayed vnkindly, To be accusid falsly,
scorn, and	To be intreytid Cruelly, 1351
	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 paied / 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 comen, 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 dismaid
[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 dowt nothings,

	Now of his woundes dos sho speke,	1408
	& of the sper ^r which did breke	
	Hir <i>sonnes</i> blessid ^d sid ^d .	1410
She is comfort- less;	Thus is sho aH comfurthlesse,	
	Replet <i>with</i> aH dulfulness;e;	
	Therfor I may not bide.	1413
and John will go to her.	As for this tym I wiH departe.	1414
	Brother ^r <i>peter</i> , be of gud harte,	
	For other ^r cause haue ye none.	1416
	Now farweH, for a starte,	
	I shaH 3ow mete anon).	1418
	Peter	
	Praye fore me, brother ^r , 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 shaH 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 reward ^d 3oue euer speciallye!	
	For Iohn & ye, <i>with</i> youre swete wordes of consolation),	
	Hase easid ^d my mynd ^d / <i>with</i> comfote 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>spirituaH</i> iubilation),	
	Trusting on the mercy / of my master & lord ^d ,	
	Of whose infinite gudnese / I shaH euer record ^d .	1430
	Let the dew of mercy fall ^d opon ^d vs!	
	'Ostende faciem tuam / & salui erimus!'	1432
	Schewe thy powere, gud lord ^d / & to vs appere!	1433
	Let beames of thi grace approche to vs nere,	
	Super nos, writchit synners!	
Part II. Scene 8.	[Scene 3.]	
	Intrat maria Magdalena.	
	O, I writchit creature / what shaH I doo?	1436
	O, I a wofuH woman ^d / whidere saH I goo?	

My lorde, wher shaH I find?	1438	Mary Magdalenc's Lament.
When shaH 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 diligit anima mea', quesui ; Quesui illum, et non inueni !</i>		
When shaH I haue my wiH?	1447	[leaf 168]
I haue sought hym desirusly, I haue sought hym affectuosly, With besines of my mynd.	1448	
I haue sought hym with mynd hartely, The tresure wher-in my hart dose lye. O deth, thou arte vnkind ! On me, vse thou & exercise The auctorite of thyn office ! My bales thou may vnbind.	1450	
What offence, deth, haue I don to the, Which art so ouer vnkind to mee ? Nay, Nay, deth ! be not soo ! Filie Ierusalem, Wher-os ye goo, Nunciate dilecto meo,	1453	Why will not Death take her?
Quia amore languo :	1454	
Of Ierusalem, ye virgyns clere, Schew my best loue that I was here ! Tell hym, os he may prove, That I am dedly seke / And aH is for his loue.	1456	
	1457	
	1459	Daughters of Jerusalem !
	1462	
	1463	
	1465	Tell my love that I am deadly sick for His love.
	1467	

Iesus intrat, in specie ortulani, dicens,

Mulier, ploras ? quem queris ?		Jesus asks her whom she would haue,
Woman, why wepis thou ? whom sekes thou thus ?	1469	
Tell me whome thou walde 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^t the most hevilye,

as her heart
seems troubled.

Thy mynd is not cōtent^t; 1475

Thyn hart^t is trowblit, we^{tt} I see,

AH fu^{tt} doloruse, os thinkes mee,

Thou has not thyn^{tt} intente. 1478

Maudley^{tt}n)

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!"

Mawdley^{tt}n 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^t saye, 1488

And to peter which sorowfull is, 1489

That I am resen^{tt} from dethe, to lif ay in blisse.

Renynge perpetuallye! 1491

Exhort^t tham to be of gud chere,

will soon appear
to them.

And hastely wy^{tt} I to tham aperse,

To comfurth Ioefullye. exit *Iesus* 1494

Mawdley^{tt}n)

O myn^{tt} harte! wher hast thou bee?

[leaf 169]

Com hom^{tt} agayn), & leve with mee! 1496

My gret sorow is past ! 1497
 Now may thou entone a mery songe, Mary Magdalene
rejoices;
 For he whom thou desirid^t so longe,
 I haue fon^d now at laste ! 1500
 I thanke *your* grace *with* hert intere, 1501
 That of yowre gudnese to me wald^t apere,
 And make my hert^t thus light^t. 1503 her heart is
light;

Secund marye intrat, *cum maria.*

Soror, *nuncia nobis* :
 Gud mawdleyⁿ, *sister* ! how standes *with* yow ? 1505

Mawdleyⁿ

Dere *sisters* ! *neuer* so we^{ll} os nowe !
 For I haue hade a sight^t
 Of my lorde & master, to my *comfurth* special^l. 1508 she has seen her
Lord and
Master,
 To his godhed^t I render *thankes* immorta^{ll},
 Os I am bound^t of dewtee. 1510

Thrid marye :

It Apperis, *suster*, by *your* cowntenaunce,
 That the gret sorow is ow^t of remembraunce ;
 And so, by your sawe, gret cause haue yee. 1513

Mawdleyⁿ :

I haue gret cause, *sisters*, I know it we^{ll} ; 1514
 For of my Ioye he is the springe & we^{ll}, the Spring and
Well of her joy.
 And of my lyfe sustenaunce. 1516

Secunde marye :

Haue ye seyⁿ our lord^t, *sister* ? ar ye sure ?

Mawdleyⁿ

[leaf 160, back]

Sister, I haue seyⁿ 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 gratioslye, 1525
 and bade her tell His Disciples of His Resurrection. And bade me go to his disciples sone, 1526
 Thaime to certifye of his resurrectione;
 & so with I shortly doo. 1528

Secunde Marie

A. A! Mawdleyne! right happie 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, & salutatur mulieres istas iij^{as}.
 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 from hell,
 And made tham sure for aye! [*exit Iesus*] 1538

Mawdleyne

Now, gud sisters, be no more sadd; 1539
 [leaf 170] Ye haue cause, os weell 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 ben) revivid; our hartes beyn light!
 O mawdleynd! this was a gloriose sight,
 Schewed to vs graciouslye ! 1550

Secund marye

Blessid be that lorde / blessit be that kinge 1551 The other Maries
bless their Lord.
 That haues comfurth vs thus with his vprisinge
 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
Hymn.
 hee tres cantant idem, id est, "Victime pascha[li]"²
 in cantifracto 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.

Mawdlen

He said, ye aȝ shuld see hym in Galilee ;
 And peter, youre selfe expresly namyde hee ;
 Therefore be of gud chere !

Christ will soon
be in Galilee.

1583

Andrewe

Yit to his sepulcre lat vs go, & see,
 To satisfye our myndes from aȝ perplexitee.

1584

The 3 Apostles
go to the
Sepulchre,

Peter

So counseȝ I we doo.

1586

Tunc ibunt. *precurrans Iohannes dicit*

John first.

Brothere peter, com hither & behold !
 It is no fabiȝ that marye vs hase told ;
 This thinge is certen, loo !
 How say ye, brother, be ye satisfied ?

He sees that
Christ is risen.

1589

Petrus

Brothere Iohā, I am fully certified
 To gife credens her-too.
 Now shaȝ the suth be veriefed
 Of hym that most may doo /
 O, myche ar we bound, gud lord, to your highnes !
 For vs wer ye born, & also circumcised ;
 For vs were ye termp[t]id in the wildernese ;
 Now Crucyfiēd to deth, most shamfully dispised !
 Yit aȝ this, gude lorde, had vs not sufficyed
 But ye had resen fro deth / by your godhed gloriuse ;
 Your resurrection was most / necessarye for vs.
 Youre meknese suffert deth for our saluation,
 And now are ye resen for oure Iustification ;
 Youre name euer blessit bee !

Peter sees it too,

1592

1594

and praises
Christ.

1601

1602

[leaf 171, back]
He died for our
Salvation, and is
risen for our
Justification.

1604

Andrewe

This resurrection, to aȝ þe warld is consolatiō,
 For of oure fayth it is trew consolatiō,
 Approviēd by his diuinitee.

1607

DIGBY MYST.

Q

Iohannes Euangelista

- Brether' ! Ioy, & comfurth, & Inward iubilatiō, 1608
 And gostly gladnese, in vs aH Encrease may.
- St. John bids
 them all We haue passid the tym) / of dole & desolatiō,
 And also I am sure / & right weH dare I saye, 1611
 The Ioyfull tresure of our hart' / we saH se þis daye!
 Honour, Ioy & glory / be to hym with-out end,
 Which after sich sorow, comfurte can send! 1614
- laud and praise
 Christ. To laude & prayse hym, lat vs be abowt' ;
 To loue hym, & lofe hym, & lawly hym lowt,
 With mynd & mowth devowtlye. 1617
 Ther, brether' with Ioyfull harte,
 And devowt' sisters on your parte,
 Entone sum ermony ! 1620
- They all sing a
 Song of Praise. tunc Cantant omnes simul " Scimus Christum,"
 veH aliam sequentiam aut ymnum de resurrectione.
 Post cantum, dicit Ioh[an]nes, finem faciens /
- Loo, down fro hevyn) / euer-mor grace dos springe !
 The gudnese of god is incomparabiH, yee see :
- Their Sorrow is
 turnd to Joy. Her was sorow & mournyng' / lamentacion & wepinge ;
 Now is Ioy & gladnese / & of comfurth plente, ¹ 1624
- [leaf 172]
 They depart, in
 hope of seeing
 Christ this
 night. Ioyfully depart wee / now ow't of this place, 1625
 Mekly abidinge the inspiration) of grace,
 Which we belefe 1627
 SchaH com to vs this nyght !
 Now, far-weH euery wighte !
- To Him they
 commend their
 heavers. We commend' yow aH to his myght,
 Which for vs suffert grefe. 1631

Explicit

¹ Written at the bottom of the page ; in a later hand :—written by me . . . (*torn off*).

Note. To explain the parts of the Romanist Service referred to on pages 223, 226, Miss Mary Lambert, of Milford House, Elms Road, Clapham Common, S.W., who took so much interest in Canon Simmons's edition of *The Lay Folks' Mass Book* (E. E. T. Soc., 1879), has been good enough to send me the Paschal Time, vol. i, of "*The Liturgical Year*, by the Very Rev. Dom Prosper Guérenger, translated from the French by the Rev. Dom Laurence Shepherd, Dublin, and J. Duffy, 1871." And as most of our members probably know nothing (like I do) about Papal services, I make full extracts for them.

(p. 125.) The Office of Matins [in the Morning before Dawn].

The Night Office of every Sunday . . . consists of 3 portions called *Nocturns*. Each Nocturn is composed of 3 Psalms with their Antiphons, followed by 3 Lessons and Responsories. These Nocturns . . . end with the Ambrosian Hymn, the *Te Deum*; they begin after midnight, and are over by the aurora, when the still more solemn office of *Lauds* is chanted. But this Night [i.e. Easter Sunday after 12 a.m.] has been almost wholly spent in the administration of Baptism . . . This is the reason of there being only one Nocturn for the Night Office [now called *Matins* because it's performed in the morning] of Easter Sunday.

(p. 138.) In most of the Churches in the West, during the Middle-Ages, as soon as the Third Lesson was read, and before the *Te Deum*, the Clergy went in procession, singing a Responsory, to the Altar, where the Blessed Sacrament had been kept since Maundy Thursday, and which was called the *Chapel of the Sepulchre*. Three Clerics were vested in Albs, and represented Magdalene and her two companions. When the procession reached the Chapel "and the 3 Clerics had gone to the Altar, and sung a verse" Two Chanters [= the Peter, Andrew and John of the Play] stepped forward towards the Altar steps, on which the Clerics were standing, and addressed them in these words of the Sequence:

Tell us, O Mary, what sawest thou on the way? *Dic nobis, Maria,
Quid vidisti in via?*

The first Cleric, who represented Magdalene, answered:

I saw the Sepulchre of the living Christ: I saw the glory of him that had risen. *Sepulchrum Christi viventis,
Et gloriam vidi resurgentis.*

The second Cleric, who represented Mary, the mother of James, added:

I saw the Angels that were the witnesses: I saw the winding-sheet and the cloths. *Angelicos testes
Sudarium et vestes.*

The third Cleric, who represented Salome, completed the reply, thus:

Christ, my hope, hath risen!
He shall go before you into Galilee. *Surrexit Christus, spes mea.
Præcedet vos in Galilæan.*

The two Chanters [= the 3 Apostles of the Play] answered with this protest of faith:

It behoves us to believe the single testimony of the truthful Mary, rather than the whole wicked host of Jews. *Credendum est magis soli
Mariæ veraci,
Quam Judæorum
Pravæ cohorti.*

Then the whole of the Clergy¹ joined in this acclamation :

We know that Christ hath truly *Scimus Christum surrexisse*
risen from the dead. Do thou, O Con- *A mortuis vere :*
queror and King, have mercy upon us ! *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 followed 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 *² Victimæ paschali laudes*
Victim the sacrifice of praise. *Immolent christiani.*

The Lamb hath redeemed the sheep : *Agnus redemit oves :*
the innocent Jesus hath reconciled sinners to his Father. *Christus innocens Patri*
Reconciliavit peccatores.

Death and Life fought against each *Mors et vita duello*
other, and wondrous was the duel : *Confluxere mirando :*

The King of Life was put to death ; *Dux vitæ mortuus*
yet now he lives and reigns. *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 '*Victimæ 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 '*Victimæ 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. HERRTAGE, 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-bought, 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
 Afyabyllle, 75/548, affable
 Agayn-sayd, 55/15, *vb.* contradicted, opposed
 Azen, 128/1935, *prep.* towards
 Azens, 58/91, towards, *prep.* towards
 Azens, 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 dispence, To drynk *ataunt* til he slepe at table." *Lydgate, in Halliwell.*
 A-trey, 92/983, *vb.* Fr. '*attreire*, 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.* every-when, 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, 90/1169, *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. Plowman*, 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. Plowman*, 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 Ferumbras*, 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
 Bovntest, 91/952, most bountiful
 Bowth, 127/1925, *pp.* bought, redeemed
 Brace, 177/179, *vb.* embrace, clasp
 Brayd, 99/1148, *sb.* haste, hurry
 Breelles, 90/927, *sb.* worthless rascals. "Breyel, *Brollus, brolla, misericulus.*" *Prompt. Parv.*
 Bren, 146/196, *sb.* brows
 Brentt, 116/1629, *pp.* been burnt
 Brochit, 197/782, 1 *pt. s.* tapped, opened, broached. "Brochyn, or setyn a vesselle broche (abroche), *attamino, clipsisidro.*" *Prompt. Parv.*: brochit, *pt. s.* 197/783
 Bronde, 3/64, *sb.* sword
 Brystyt, 86/322, *vb.* bursts
 Burde, 212/1215, *sb.* board, table
 By, 2/37, *prep.* by hym, by his way
 Byggyd, 130/2024, *pp.* settled, placed
 Byn, 56/50, *vb.*: 70/420, *vb.* be; 112/1533, *pr. pl.* 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 clennes. *Honestas, mundicia, puritas, sinceritas.*" *Cathol. Anglicum.*
 Cler, 113/15623, *sb.* clerk, Lat. *clerus*
 Cleff, 120/1741, *sb.* cliffs (?)
 Clover, 65/294, *sb.* clover
 Clumme, 157/522, *adj.* lit. benumbed, hence, rendered useless. Compare "Clumsyd, *eneruatus eviratus,*" *Cathol. Anglicum*, and Cotgrave "*Entombi*, stonied, benumbed, clumpse, asleep."
 Clyvytt, 93/1000, clave, split
 Cogysshon, 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
 Congent, 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
 Covnyng, 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
 Daysys Iee, 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
 Dempste, 80/662, deemed, judged
 Dent, 64/272, *sb.* stroke
 Departe, 58/102, *vb.*; 115/1613, *imp. s.* share
 Derevorthy, 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
 Disperbilit, 214/1301, *pp.* scattered abroad. "Sparpe here and there, *segrego, spargo.*" Huloet. "Disparplyn. *Dissipo, dispergo.*" *Prompt. Parv.*
 Doctor, 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, dismayd
 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, 221/1498, *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
 Elylytt, 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, *sb.* desireous
 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
- Fretth, 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'ts, 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
- Halsyd, 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, *inf.* 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. *hatun*
- 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*
 Inflventt, 97/1096, inflowing
 Inhansyd, 131/2023, raised up
 Innumerabyll, 97/1100, impossible
 Inspeccyon, 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. *†astidire*,
tedere, pigere." *Cathol. An-*
glicum.
 I-wise, 203/937, *adv.* assuredly,
 certainly. A.S. *gevis*
 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,
 caused to go or wander (labour)
 Lace, 159/580, *vb.* entangle, in-
 volve
 Lad, 56/43, *sb.* common men
 Lak, 145/165, *imp. pl.* blame
 Langbaynnes, 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
 Lyllly, 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
 Mellefluus, 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.* (?) shinnings, 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 character, 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*

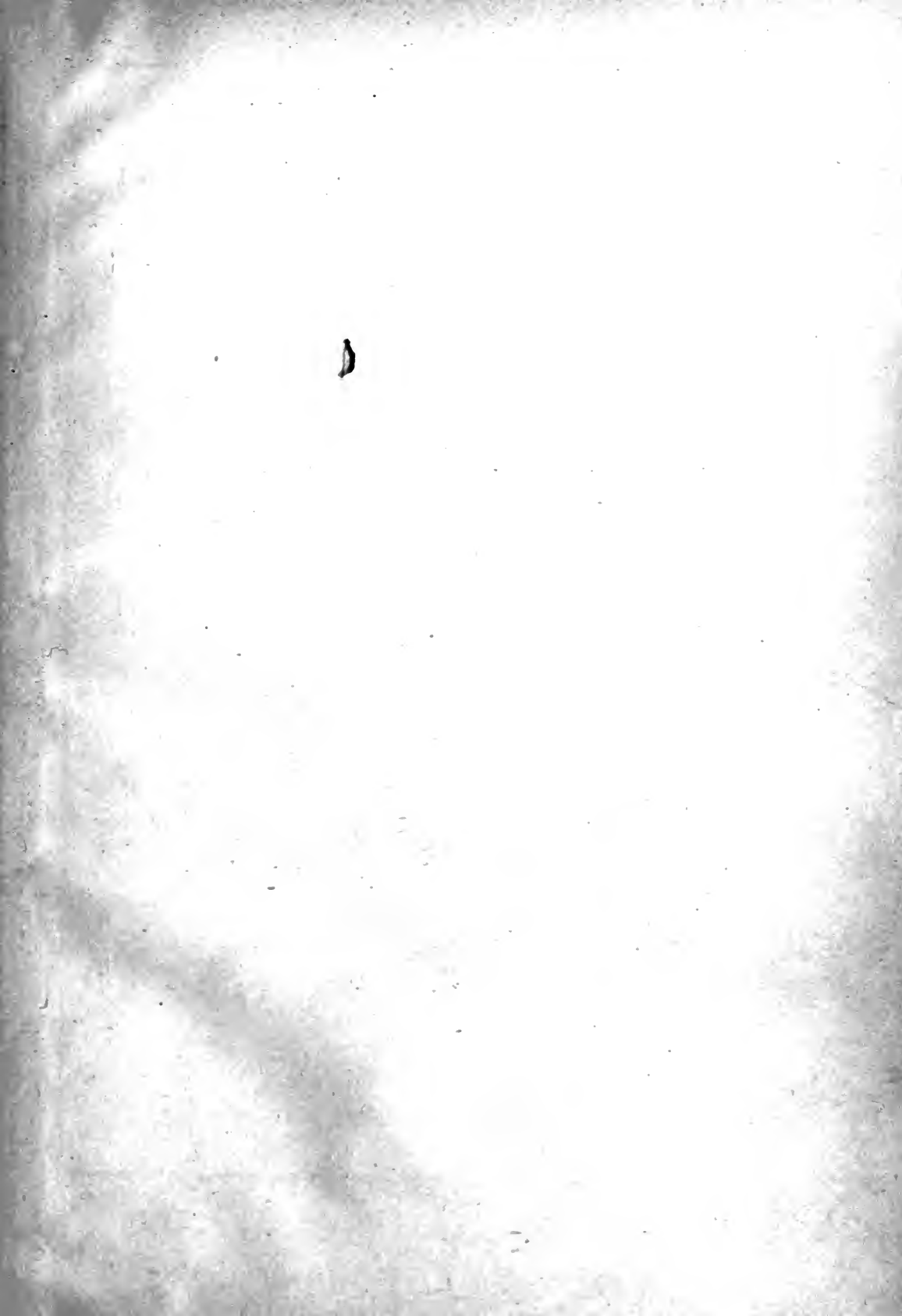
- Nysete, 162/653, *sb.* folly, foolishness
- Oble, 131/2019, *sb.* a kind of wafer-cake, sweetened with honey. It was the usual name for the consecrated wafer in the Mass
- On, 82/718, *a.* one
- On-clypsyd, 106/1349, *adj.* un-eclipsed
- Oncuryd, 84/769, *pp.* uncovered, taken away the covering of
- On-quarte, 84/779, *adj.* unheated, dismayed, 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*, *vbicunque*, *est genus loquendi vbique*." *Cathol. Anglicum*.
- Ough, 146/190, 1 *pr.* s. owe
- Ow3t, 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)
- Parfire, John, p. 24
- Passyve, 204/962, *adj.* suffering
- Paul, the Conversion of, p. 27
- Pay, 91/960, *sb.* pleasure, pleasing
- Pencawnt, 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
- Potyt, 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
- Prommyssary, 63/237, *sb.* deputy
- Provost, in a play, p. 59, 104
- Provostycacyon, 60/163, *sb.* regency, vice-gency
- Pryse, 70/417, *sb.* prize: *beryt þe pryse*, 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. *cwellan*
- 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
 Relreff, 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
 Seduct, 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
 Steyyd, 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
 Styllē, 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*
 Sutte, 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.
 Syppresse, 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
 Taspysster, 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
 Trot, 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, 152/405, *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
 Weryfytt, 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
 Wyhylles, 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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