

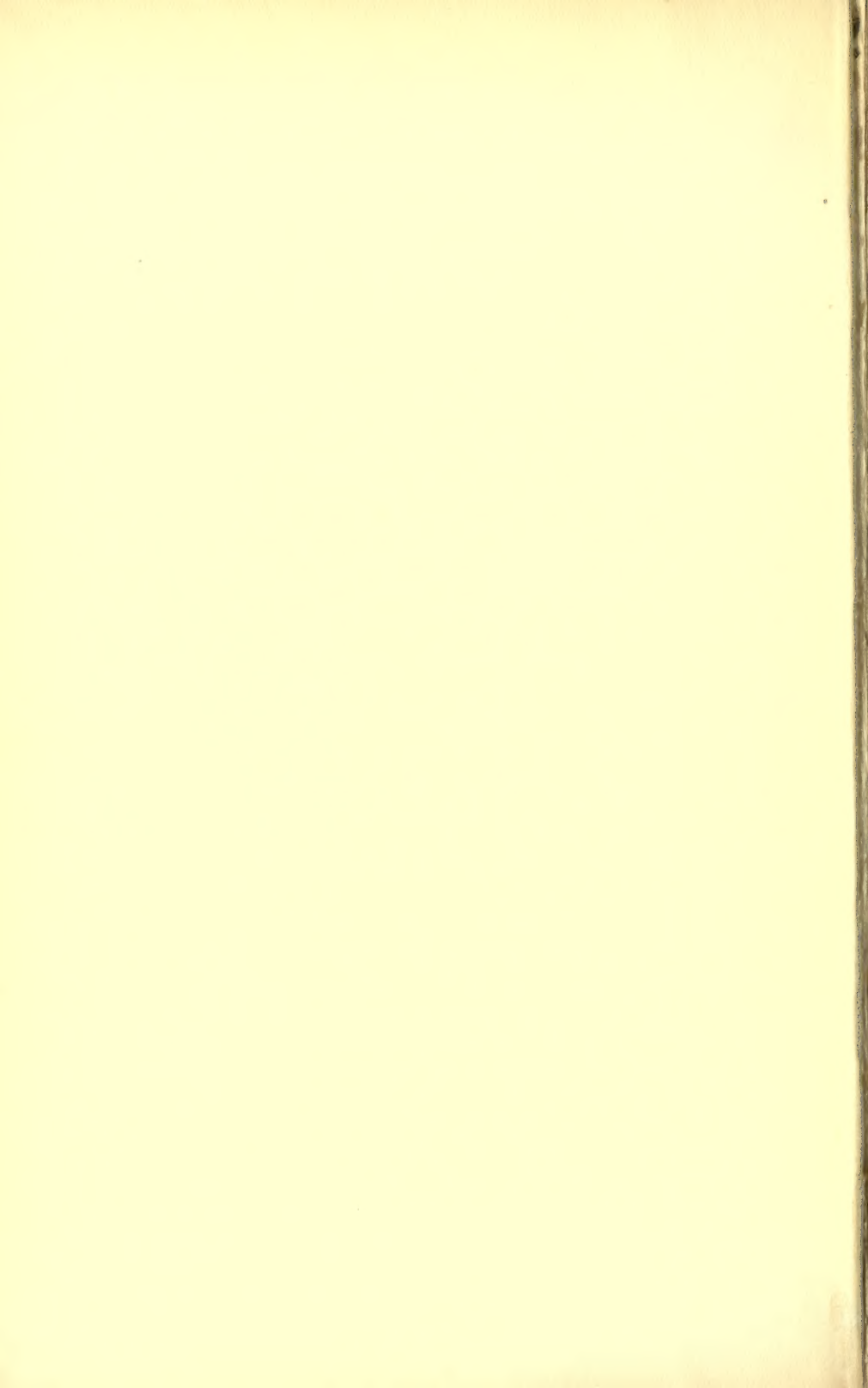
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THE PLAN OF
THE CASTLE OF PERSEVERANCE.

The Macro Plays

1. MANKIND (AB. 1475).
2. WISDOM (AB. 1460).
3. THE CASTLE OF PERSEVERANCE (AB. 1425).

EDITED BY

F. J. FURNIVALL, M.A. CAMB., PH.D., D.LITT.,

AND

ALFRED W. POLLARD, M.A. OXON.

WITH INTRODUCTION AND GLOSSARIAL INDEX.

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CONTENTS.

	PAGE
FACSIMILE OF THE CASTLE OF PERSEVERANCE. <i>Frontispiece.</i>	
INTRODUCTION BY ALFRED W. POLLARD, M.A.	ix
AFTERWORDS BY DR. F. J. FURNIVAL *	xxxiii
I. MANKIND	1
II. A MORALITY OF WISDOM, WHO IS CHRIST	35
III. THE CASTELL OF PERSEVERANCE	75
NOTES	187
GLOSSARIAL INDEX	189

INTRODUCTION.

BY ALFRED W. POLLARD.

§ 1. THE three morality plays here printed by the kindness of their present owner, Mr. J. H. Gurney, of Keswick Hall, near Norwich, once formed part of the collection of the Rev. Cox Macro, whence the name, the Macro Moralities, by which they are usually quoted. According to a useful notice in the *Dictionary of National Biography*, Cox Macro was born in 1683, and was the son of Thomas Macro, a wealthy grocer of Bury St. Edmunds, who was five times Mayor of that town. Thomas Macro had bought an estate at Little Haugh, Norton, as a country residence, and here his son Cox lived and died, devoting himself to antiquarian pursuits, though he had qualified himself as a physician, and had also taken holy orders. He bought antiquities of many kinds, and in 1766 a catalogue of them was printed. According to the *Dictionary of National Biography*, "many of his manuscripts had belonged to Sir Henry Spelman, others formed part of the library of Bury Abbey." Cox Macro died in 1767, and fifty-two years later his manuscripts were in the possession of John Patteson, M.P. for Norwich, who unadvisedly sold them (it is said for no more than £150) to a bookseller of that town. The following year they were put up for auction at Christie's, and while forty-one lots were bought by Dawson Turner, the rest, including the Moralities, were bought for £700 by Mr. Hudson Gurney, in whose family they have since remained. About 1882, when Dr. Furnivall was editing the *Digby Plays* for the New Shakspeare Society, he obtained leave for a copy of the *Macro Plays* to be made by Miss Eleanor Marx (daughter of Karl), and expressed the hope that he might edit it for the Society, "when we have any money to spare." The transcript was subsequently transferred to the Early English Text Society, and in 1890, when I was preparing my *English Miracle Plays, Moralities and Interludes* for the Clarendon Press, Dr. Furnivall permitted me to read it, and publish extracts from one of the plays, *The Castle of Perseverance*. In the introduction to my volume of selections I in my turn expressed the hope that I might edit the *Macro Plays*, and I was very kindly asked by Mr. Gurney to stay with him in order to study the manuscript. Illness in my family interfered with this

arrangement, and then I went off to Chaucer and bibliography till I had my hands full, and the E. E. T. S., which has always (see its prospectuses) copy which will cost £2000 to print ready to be sent to press at short notice, seemed quite content to leave me alone.

In the present summer, however, Dr. Furnivall began to fulfil his promise by editing the text and called on me to fulfil mine by writing this Introduction. Of course, as he always does when he means to have it, he got his own way, but the summons came at a very inconvenient time, and I hope that this may be taken as an excuse for my not having gone more deeply into the local and political allusions, which are worth much more careful research than I have been able to give to them, though it is not by any means certain that the research would be rewarded by substantial discoveries. I should like to add to this history of the present edition that Dr. Furnivall, who, when I get him as a visitor to meetings of the Bibliographical Society, is fond of calling me a Duke (because he envies our finances), has certainly treated me like one, in taking to himself all the hard work of preparing the text for press, and leaving me to come in, as a commentator and critic, with a nice printed text to work upon.

Although the Macro Moralities now make their conjoint appearance in print for the first time, several nibbles have been made previously at their publication. The second of our three plays, that of *Wisdom, or Mind, Will and Understanding*, exists also, as far as line 754, in a Digby manuscript at the Bodleian Library, and in this form was edited, along with the other *Digby Plays*, as the first publication of the Abbotsford Club by Thomas Sharp, author of the *Dissertation on the Coventry Mysteries*, in 1835. Two years later the existence of the rest of the play in the Macro manuscript became known, and by leave of the owner, this was printed for the club in a separate volume, amply padded out with blank paper to bring it to a respectable thickness.

As already noted, the *Digby Plays*, and lines 1-754 of this morality among them, were printed by Dr. Furnivall for the New Shakspeare Society in 1882, and in 1890 I was allowed to publish several hundred lines from the *Castle of Perseverance*. The like permission was given to Professor Manly in 1897 to print the entire text of *Mankind* in his *Specimens of the Pre-Shakspearean Drama*, and to Dr. Alois Brandl to do the same in his *Quellen des weltlichen Dramas in England vor Shakspeare* in 1898.¹ The original manuscript having been temporarily

¹ Dr. Brandl's *Quellen* also contained the earliest reprint of John Heywood's *Play of the Wether*, of which in the summer of 1897, when writing the introduction to my section of vol. i. of *Representative English Comedies*, I truthfully remarked that

mislaïd, the text in both these editions was taken from Miss Marx’s transcript, and though Dr. Manly’s Introduction to his *Specimens* has been delayed, to the regret of all English scholars, by his late ill-health—now happily mended—the bread which was thus cast on the waters has been found again in several useful comments and corrections of the text, of which advantage has been taken in the present edition.

§ 2. MANKIND. Of the three plays here printed, that which has been bound up first in the manuscript is undoubtedly the latest. The handling of its subject shows us that in *Mankind* the morality play is approaching its sixteenth-century degradation, while the Latinisms which abound in the speeches intended to be dignified also make for a late date. By his use in l. 683 of Edward as an obvious name for a king, the playwright himself suggests to us that he wrote when Edward IV. had been for some time firmly seated on his throne, and 1475, the end of the third quarter of the fifteenth century, seems as good a round date for the composition of the play as we can take. As regards the district in and for which the author wrote there is still more abundant evidence. The dialect is that of the Eastern Counties, and the local references are numerous. Besides an oath by St. Anne (l. 75), whose increasing importance during the fifteenth century was, I think, especially noticeable in the Eastern Counties, we have (l. 621) another by St. Audray, *i. e.* St. Etheldreda, whose shrine was one of the chief glories of Ely Cathedral, and who in our next play (l. 936) is expressly called ‘Sent Audre of Ely.’ In l. 266 we hear of a ‘tapster of Bury’; in l. 445 of ‘a Walsyngham wystull’; finally in ll. 498-508 we come on allusions to a number of private persons living in the neighbourhoods of Cambridge and of King’s Lynn in Norfolk. The names of the first two places mentioned (ll. 498, 499) are read by Dr. Furnivall as Sanston and Hanston, for which he proposes doubtfully Santon on the borders of Suffolk and Norfolk, and either Ampton in Suffolk or Hunston, *i. e.* Hunstanton, in Norfolk. Dr. Brandl at the suggestion of Dr. W. Stevenson reads ‘Sauston’ and ‘hauston,’ and identifies the towns with Sawston and Hauxton, both near Cambridge.

If this be right, and we add to them Trumpington (l. 500), we begin with three places in the Cambridge district, to which follow Walton (l. 502) and Gayton (l. 503), each about eight miles to the east of King’s Lynn and only three or four miles apart. The remaining four

“at the time I write, the *Play of the Wether* has not been reprinted since the sixteenth century.” As this remark was not published till 1903 I am glad of an opportunity of explaining in a book likely to reach the same class of readers, that I was not wilfully ignoring the *Quellen*, which I value all the more from possessing a presentation copy of the book given me by Dr. Brandl.

places are alternated, Fulbourn (l. 554) being some five miles E.S.E. of Cambridge; Massingham (l. 506) in Norfolk, some five miles from Gayton, and about twelve from Lynn; Bottisham (Botysam, l. 507), some seven miles E.N.E. of Cambridge; Swaffham (Soffeham, l. 508) in Norfolk, about the same distance from Walton, and about fourteen from Lynn. This arrangement of three Cambridge places, two Norfolk, a Cambridge, a Norfolk, a Cambridge, a Norfolk, can hardly be accidental. It has much more the appearance of a deliberate attempt to keep up interest in two different districts by local allusions very equitably distributed. Now in ll. 448-467, before the principal devil Titivillus is suffered to enter, the players tell the spectators roundly that they are going to gather money, "Ellys ther xall no man hym se." They then call on the audience in a truly delightful phrase: "Gyf ws rede royallys, yf ye wyll se hys abhomynabull presens," though another speaker, mindful that not every one would carry red royals about him, thoughtfully makes a correction to admit of minor offerings of groats, pennies and two-pences, by calling out "Not so! ye that mow not pay the ton, pay the tother." The collection, thus freely spoken of as a payment, is to begin at "the goode man of this house," and it is thus clear that we are dealing with a company of players giving their performance very definitely for gain, in or before a house. The two sets of places to which the players allude forbid us to localize the play either at the town of Cambridge or at that of King's Lynn, for a town audience would have taken no interest in these references to village worthies. We must therefore regard the players as strollers, touring in two neighbouring districts, and almost certainly acting in the courtyards of inns, since in l. 725, when New-Guise wants a football, he calls to an ostler to lend him one.

The fact that the play was written for such a company as this, acting not for the honour of the guild to which they belonged, nor for the pleasure and instruction of their own townsmen, but with the object of gaining money from the less educated audiences of country districts gathered in inn-yards, sufficiently accounts for the low tone which runs through it.

In taking a general glance at the play the first thing we may note is that the forces of morality and immorality are very unevenly distributed. On the one side is Mercy single-handed, on the other Mischief with three subordinate combatants, Nought, New-Guise and Now-a-days. In the middle of the play Mischief yields the command of the forces of disorder to the devil of abominable presence already mentioned, Titivillus. Before

Mischief leaves the stage to make room for him, the voice of Titivillus is heard outside, and only eighteen lines of verse intervene before his arrival. As, however, the collection was taking place during these, and there would probably be some exchange of chaff between the actors and audience, it is possible that Mischief had time to make a quick change, and that the chief actor doubled this part with that of Titivillus. In any case not more than seven players would be needed, and as there is no mention of any properties beyond a net for Titivillus, it is obvious that the strollers could arrive at a village with their stage-dresses in their wallets, and give their performance wherever they saw chance of profit. We must picture them to ourselves, however, not as sauntering to their destinations along green lanes, but rather as trudging through mire and snow, for several allusions point to the play having been written for performance at Christmas, or at least in the winter. Thus in l. 54 Mischief says that he has hired himself as a 'Winter corn-thresher,' and in l. 325. Now-a-days tells the audience "We wyll cum gyf yow a Crystemes songe." Just before this (l. 316) New-Guise has remarked, "The wether ys colde: Gode sende ws goode ferys," while in l. 725 he calls for a football. Moreover, at l. 539 Mankind, when he is digging his land, announces, "I xall sow my corn at wyntur, & lett Gode werk"; and although from the preceding lines (he has been badly hampered by the plank which Titivillus has put in the way of his spade) this might mean, "I will put off sowing my corn *until* the winter," the fact that he immediately looks round for his seed, shows that this also is a reference to winter as the time of action.

The play begins with a speech by Mercy on the necessity of good works. The penultimate line, "The corn xall be sauynde, the chaff xall be brent," gives a cue to Mischief, who despite the chilly remark of Mercy, "Why come ye hethyr, brother? ye were not dysryde," proceeds to demonstrate by the verse, "Corn seruit bredibus, chaffe horsibus, straw fyrybusque," that to burn chaff was to put it to a wrong use. Mercy can only reply with the charming couplet: "A-voyde, goode brother! ye ben culpable To interrupte thus my talkynge delectable," but Mischief refuses to go ("I am cumme hedyr to make yow game" is his plea), and it is possible that a gap which here occurs in the text may have been caused by some earlier copyist finding Mischief's conversation a little too unedi, fyng. When we reach the other side of the gap we find that minstrels are playing, and that Nought, New-Guise and Now-a-days have entered, and are trying to make Mercy dance. Apparently (from l. 111) Mercy in a lost speech had attributed some of the evils of the times to new-fangled

follies and fashions, and the young devils¹ pretend that they have come on his invitation. He disclaims knowledge of them, and when they ask his name, having given their own, he answers loftily :

“Mercy ys my name and my denomynacyon.
I conseve ye haue but a little faus² in my communcacyon.”

On this New-Guise comments justly but irreverently, “Ey, ey ! yower body ys full of Englysch Laten,” and proceeds to propound a ribald sentence, and bid Mercy “opyn yowur sachell with Laten wordis,” and translate it in “clerycall manere.” Mercy at last gets rid of his three “onthryfty gestis,” and consoles himself with a short soliloquy, ending with the advice to the audience to take what is good in new fashions and leave the bad.

All that has taken place up to this point may be regarded as a kind of Prologue showing the rival forces, with one or other of which the hero will have to ally himself. Mankind now enters, and in the wonders of his ‘Englysch Laten’ leaves Mercy altogether in the shade.³ Nevertheless, in his sorrow to find his soul “assoeyat with my flesh, that stynkyng dunge-hyll,” he goes to Mercy for ghostly solace. This Mercy imparts, and (since the author now concentrates all his Latinisms on Mankind) in plainer English than he has yet used. The last stanza of his speech is quite in the vulgar tongue :

“Yf a man haue an hors, and kepe hym not to hye,
He may then reull hym at hys own dysyere :
Yf he be fede ouer well, he wyll dysobey,
And in happe cast his master in the myre.”

Unluckily this homely simile attracts New-Guise and his fellows, who come in to make fun of it. But they only stay a minute, and Mercy has time to finish his warnings, which end rather prettily with the lines :

“Yf ye displeas Gode, aske Mercy a-non,
Ellys Myscheff wyll be redy to brace yow in hys brydyll.
Kysse me now, my dere darlynge ! Gode schelde yow from yower fon !
Do truly yowur labure, and be nevere ydyll !
The blyssynge of Gode be with yow & with all thes worschypfull men.”

Left to himself, Mankind indulges in some more Latinisms (‘sacyatt,’

¹ When Mankind has won his notable victory with his spade, Mischieff consoles them for their injuries by calling them ‘fayer babys’ and ‘sely darlynge,’ and the promise ‘ye xall haue a nappyll to-morow.’ I am rather afraid that their far from edifying parts were played by boys.

² *i. e.* fors : ‘have but little force in,’ attach small importance to.

³ The rime-words in his first stanza are: propagation, congregation, condition, provision; derivate, predestinate, participate, perversionate.

'mellyfluouse' and 'superatt' are in the first four lines), and then betakes him to digging, though apparently, since he remarks 'To eschew ydullnes, I do yt myn own selffe,' with a distinct sense of condescension. Of course the devils are now down on him, singing what they call a 'Crystemes songe' for which they ought to have been rolled in a midden, and chaffing him unmercifully, till he puts them to flight by vigorous blows of his spade. 'I xall convycte them, I hope, everychon,' is his triumphant comment; and in the fulness of his heart he vows to 'lyue euer with labure, to correct my insolence.' Meanwhile he has to fetch some seed-corn, so he goes out, promising the spectators 'ryght sone I xall reuerte.'

While Mankind is gone to fetch his seed, there is a little pause in the action, during which Mischief consoles his sweet babes for the blows they have received, and a collection is made among the spectators, the entrance of the superior devil Titivillus being made dependent on a satisfactory 'gathering.' As soon as he comes in, Titivillus asks New-Guise to lend him a penny. But the smaller devils all profess that their purses are empty and they are sent off on a foray, with advice as to some inhabitants of the Cambridgeshire and Norfolk villages already mentioned, as persons either to be sought out or avoided. Having dismissed his young friends with a left-handed blessing, Titivillus, in pursuance of his desire that 'the goode man Mercy' shall no longer be Mankind's guide, hides a board in the ground to prevent the condescending digger from getting his spade in. While Mankind is struggling complainingly with this obstacle, the seed-corn is stolen, either by Titivillus or by some confederate boy in the audience (imagine that boy's delight!), and Mankind throws down his spade, and bidding farewell to labour, thinks he will hear his evensong (l. 544) by saying a Paternoster. Titivillus, however, who is supposed to be invisible, whispers to him 'A schorte preyere thyrlyth hewyn,' no doubt spoiling this fine phrase by a diabolical emphasis on the word 'schorte.' He adds force to this argument by a more physical suggestion, and Mankind explains to the audience that he 'wyll go do that nedis must be done' in the yard.¹ What alternative was open to him is not indicated, but Titivillus triumphs greatly, and plainly considers that if Mankind could only be killed at this moment his soul would be lost. When Mankind returns, the time for evensong is over, and out of patience with both labour and prayer,

¹ Dr. Furnivall prints 'in thi[s] 3erde,' but I think that the right reading is 'the,' although part of the last letter is not inked. The reference must be to the stable-yard of the inn, to reach which Mankind leaves the courtyard.

he goes to sleep. As he sleeps, Titivillus instils into him the belief that Mercy has been hanged, and that his only course is to make friends with New-Guise, Now-a-days and Nought. The smaller devils now return from adventures in which New-Guise has only been saved from hanging by the rope breaking, and are joined by Mischief.¹ Mankind asks forgiveness for his performances with his spade, and Mischief decrees that he must make his submission in form of law. Proclamation is made to "all maner of men and comun women" and a manorial court is opened. The young devils, however, prefer to make their profit off Mankind by persuading him to give them his gown to be cut down into a fashionable short jacket, leaving them the superfluous cloth as a perquisite. Much to our loss, therefore, the parody of the proceedings in a manor-court is not carried further. Mankind and the young devils are now excellent friends, and after telling him that henceforth he must "forler masse and matens, owres and pryme" (Protestant controversialists, please mark that the obligation on holy days was not merely to hear mass), they are running off with him to play football (by courtesy of the ostler) when in comes Mercy, and bids Mankind "fle that felyschyppe." Fully hardened in his bad courses, the wretched Mankind puts off his monitor until another time, "to-morne or the next day," and goes off to play football on the obviously trumped-up excuse that it is his father's birthday (l. 721)!

Left on the stage by himself, Mercy has nothing to do but soliloquize, and the treacherous playwright treats him far from fairly. His grief, he is made to say, is so great that

"Without rude behauer I kannot expresse this inconvenyens;
 Wepynge, sythyng & sobbinge were my sufficyens;
 All naturall nutriment, to me, as caren, ys odybull;
 My inwarde affliccyon zeldyth me tedyouse unto yowur presens;
 I kan not bere yt ewynly, that mankynde ys so flexibull."

So mourns Mercy for some forty lines, on purpose to provoke the comment of Mischief "ye are all to-gloryede in yowur termys." Nevertheless the determination of Mercy to seek out Mankind fills the devils with alarm, and they resolve to work on Mankind's sense of shame to make him hang himself. They almost succeed, but Mercy attacks them with a scourge, and they flee, leaving Mankind alone with Mercy. With many terribly long words on both sides Mankind is persuaded that he has not sinned beyond the possibility of pardon, and with a final

¹ There are over thirty lines between his appearance and the exit of Titivillus, so the player, if the same, would have had time to change.

address by Mercy to the "wyrschepfull soferceyns" in the audience the play comes to an end.

If it had not been for Dr. Furnivall's express orders I should have thought his side-notes a sufficient clue to the outlines of this play of *Mankind*, and have forborne to waste paper and print over an analysis. My obedienc has been well repaid as far as my personal understanding of the play is concerned, for whether my estimate of it is right or wrong it is certainly definite. Judged by the original standard of the morality play, it is about as degraded a composition as can well be conceived, and is interesting precisely because it shows the theory, that moral teaching should be made pleasurable by giving it the form of a play, carried out to its inevitable end in caricature. For that this playwright, in his determination to please the inn-yard audience in return for their groats and pence, deliberately made fun of Mercy, there can be no doubt whatever. Medieval simplicity could go to great lengths of what seems to us hardly irreverence. When the angels have sung their "Glory to God in the Highest," the shepherds imitate them with cracked voices, and no doubt the spectators laughed and were meant to laugh. The tension was broken as the playwright wished it to be, but the Gloria sung above the stage by the best voices that could be found remained unsullied. More striking still, when God is heard reproving Cain, Cain answers back with "Who is that hob-ouer-the wall?" and declares hardily "God is out of hys wit" (*Towneley Plays*, II, 300). Cain out of his own nature ridicules God, but the words assigned to God are not themselves ridiculous, and the spectators, though they may have laughed at the moment, knew, if so, that they were laughing on the wrong side. But in this play of *Mankind* the author deliberately gets fun out of Mercy, and of his hero also when his hero is in a moral mood, by making them talk an English Latin, which few of the audience could have understood, and then turns Mercy into ridicule for doing it. He takes the whole of the moralizing in the play as mere common form; and as people who moralize are apt to use long words, makes them use the longest he can find, so that the audience may have something to laugh at, even when the devils are off the stage. This, of course, was a breach of covenant, but it was the inevitable result of obliging playwrights and actors to preach, when their only desire was beginning to be to amuse. Heywood's *Johan Johan*, with its frank appreciation of the humours of cuckoldry, is a much more edifying performance than this moral play of *Mankind*, and the fact may be commended to those who think that English playwrights could ever have developed comedy and tragedy out of the medieval

religious and moral drama without the aid of French, Latin and Italian new models to help them.

While I am leaving the philological commentary on these plays to be written by Dr. Furnivall, I may note from the very old-fashioned side from which I am interested in the history of words that the Latinisms in the speeches of Mercy and Mankind (in his moral moments) offer a rich harvest to the historical dictionaries. Any one who consults the Oxford Dictionary will see how speedily its editors fastened on Dr. Brandl's text published in 1898, and in the volumes of the Dictionary issued before that year we can bring back the dates of the first occurrence of some words by over a century and a half. Thus *annexion* (l. 850) is not registered in the Oxford Dictionary until 1610, *apprehensible* (l. 735) till 1635, *approximate* (l. 216) till 1646, *convict* (l. 398) in the sense of 'vanquish' till 1595, *expeditious* (l. 853) till 1610. *Allectuous* (l. 754), *dalyarion* (l. 46), *interleccyon* (l. 442) and *intermyse* (l. 290) are not in the Dictionary at all, I hope for what would be the best of all reasons, that no one save the author of this play ever used them. Others of our author's long words had already been introduced by Wyclif; in others he just anticipates Fabyan. There is of course no reason to suppose that Fabyan had read *Mankind*, or that the author of *Mankind* had read Wyclif, much less that the use of *annexion*, *apprehensible*, *approximate*, etc., in the seventeenth century was in any way influenced by this play. As long as Latin was the learned language of all Europe, any vernacular which had any capacity for admitting¹ Latinisms had to suffer from these intrusions, which tried their luck again and again whenever they came readily to the pen of any author who could not think of an English word to express what he meant. On the whole, English has not done badly with them. It is only the poetry written between 1450 and 1550 with which they have played havoc, and the experiment as to whether they were or were not fitted to lend dignity to verse no doubt had to be tried. The sin of our author lay in the fact that he saw how unsuited they were to verse intended to appeal to simple folk, and amused himself by crowding them into his lines, and then making fun of them.

One side issue of the Latinizing extravagances in *Mankind* may be worth another paragraph. Our playwright was a miserably poor poet, as is attested by the badness of his rimes. Some deduction must be made for dialect influence, which may have helped him in riming *e* and *i* or *y*,

¹ I am sorry to see, too late to change it, that in l. 751 our text has followed a usually safe guide in printing the quite correct fifteenth-century form of this word, *amytt*, as *a[d]mytt*.

ey and y, o and a. But his ear was clearly often satisfied with the rawest assonances, as in *speke* and *sepe* (st. 14), *hony* and *body*, *man* and *terran* (st. 34), *tyme* and *wyn* (st. 36), *faytour*, *master*, *playster* (st. 39), *anon* and *hom* (st. 42), *mell*, *delffe*, *selffe* (st. 54), *wepyn*, i. e. weapon, *beten*, and *wepyn*, to weep (st. 65), *tyme*, *dyne*, *prime* (st. 102), *aspen leffe* and *deth* (st. 105). On the other hand his verses have less of the painful jog-trot of this period than those of many better poets, and some of his lines are rather good as prose, and anticipate the prose rhythms of the time when the place of the Latin element in English had been successfully settled. Thus in l. 110 the sarcasm of Mercy, 'He was well occupyede that browte yow, brethern,' is very neatly phrased; l. 180, 'Take that ys to be takyn, & leue that ys to be refusyde,' is excellently direct; l. 815, 'Euer to offend & euer to aske mercy, that ys a puerilite,' has a nice balance, and even l. 830, 'Good Mercy, excuse the ineuytabyll obieccion of my gostly enemy,' though it is bad enough, is amusingly modern.

§ 3. MIND, WILL AND UNDERSTANDING. The play of *Mind, Will and Understanding*, or, as Dr. Furnivall entitles it, *A morality of Wisdom who is Christ*, stands midway (working backwards) between *Mankind* and the *Castle of Perseverance*. It is probably a little older than *Mankind*, and much nearer to the original idea of a morality; certainly later and less primitive than the *Castle of Perseverance*. References to place¹ and date are neither abundant nor precise. An allusion to 'sent Audre of Ely' reinforces the evidence of the dialect and the possession of the manuscript by the same monk Hyngston who owned that of *Mankind*, and there can be no doubt that the play belongs to the Eastern Counties. Maintenance was so great an evil until put down by Henry VII., in the third year of his reign, that it would be difficult to pick out one decade rather than another to which the complaints of it would be specially appropriate, though as the royal authority was at its weakest from 1454 to 1464, it is probable that maintenance would then have been at its worst. Whether we can consider that the phrase Madam Regent in l. 710 was in any way suggested by the desire of Margaret of Anjou to obtain the regency during her husband's illnesses is difficult to say. I should like to point out, however, that in several respects, and more especially in the unusual fulness and descriptiveness of its English stage directions,² the play bears a

¹ Those to London legal quarters are, I take it, only such as would occur to suitors from the country.

² In case the Shakespeare Society's edition of the *Coventry Mysteries* may not be easily accessible to any reader, I quote two or three of its English stage directions. They are found chiefly in Plays 25-32 (*The Council of the Jews to the Crucifixion*),

considerable resemblance to parts of the itinerant Eastern County cycle, which foolishly goes under the name of the Coventry Mysteries. As the unique manuscript extant of these plays was written in 1468, this gives us a date to work from, and if we think of our play as written somewhere about 1460 we shall probably not be far wrong.

The analysis of *Mind, Will, and Understanding* is a much simpler matter than that of *Mankind*. In the first scene (ll. 1-324) the Heavenly Wisdom instructs Anima the soul. Then the Five Wits of the Soul enter as five virgins clothed in white, and the Three Might or Powers of the Soul, *i. e.* Mind, Will and Understanding,¹ declare their several functions, and are exhorted by Wisdom. Then a procession is formed, the Five Wits leading the way singing, Anima walking next, then Wisdom in the place of honour, with Mind, Will and Understanding bringing up the rear. Their departure leaves the stage clear for Lucifer, who enters in the dress of a gallant, almost concealed, for the present, by the conventional array of a devil thrown over it. After declaring that he is as wily as ever he was, he leaves the stage as Mind, Will and Understanding enter, and then returns, having dropped his devil's array, as a goodly gallant. His preliminary appearance in his true form and his boast of his wiliness were certainly needed, as some parts of the arguments with which he assails Mind, Will and Understanding might deceive the very elect. What seems to us now-a-days the harmlessness of the suggestions that a man should not leave a wife and family to perish in order to become a

the directions to the other plays being mostly in Latin, and of the usual brief kind. In *The Council of the Jews* we find such detailed instructions as these:

"Here xal Annas shewyn hymself in his stage, beseyn after a bussshop of the hood lawe, in a skarlet gowne, and over that a blew tabbard furryd with whyte, and a mytere on his hed, after the hood lawe; ij doctorys stondyng by hym in furryd hodys, and on beforn hem with his staff of astat, and eche of hem on here hedys a furryd cappe, with a great knop in the crowne, and on stondyng beforn as a Sarazyn, the wiche shall be his messengere. . . . Here the buschopys with here clerkes and the Pharisens mett, and the myd place, and ther xall be a lytill oratory with stols and cushonys clenly be-seyn, lyche as it were a counsel house."

So in the next play, *The Entry into Jerusalem*, we get the following:

"Here the iiij ceteseyns makyn hem redy for to mete with oure Lord, goyng barfoot and barelegged, and in here shyrtes, sayyng thei xal have here gownys cast about them; and qwan thei seen oure Lord, thei xal sprede ther clothis beforn hym, and he xal lyth and go ther upon, and thei xal falle downe upon ther knees alle at onys, the fyrst thus seyng. . . . Here Cryst passyth forth, ther metyth with hym a serteyn of chylderyn with flowres, and cast beforn hym, and they synggyn *Gloria Laus.*"

¹ Considering how elaborate are the stage directions it is a little surprising that there is no note of the entry of the Three Might, who play so important a part in the morality. They probably entered in the train of Anima, but kept in the background until after the entry of the Five Wits. That the omission is an oversight which the author himself noticed, is shown by the description of their dresses being added in the direction for the going out after l. 324.

monk (ll. 405-412), or that it is a good thing to take a wife (l. 476), reaches its culmination in the really fine saying in l. 494, "God loveth a clean soul and a merry"—as good a motto to go through life with as man can want. But, of course, like the sailors whom their captain blessed for their slowness, Mind, Will and Understanding knew what Lucifer really meant, and Will in particular promptly resolves on a course of lechery 'as was sumtyme gyse of Frawnce,' thus paying a handsome compliment to French contemporary morals. Lucifer soliloquizes in triumph long enough to allow the Mightes to change into more fashionable clothes, and then the three beguiled ones re-enter, Mind with his heart set on worldly honour, which he hopes to arrive at by the practice of maintenance (ll. 632-39), Understanding desiring riches, to gain which he will practise perjury and all methods of corrupting the course of law (ll. 640-67), Will devoted to fleshly pleasures. In their exultation they organize a dance or ballet, each of them summoning six of his followers. Mind, in the character of Maintenance,¹ summons Indignation, Sturdiness, Malice, Hastiness, Vengeance (Wreche) and Discord, all clad in his livery, with a lion rampant in their crests, and an attendant minstrel blowing a trump. Understanding, in the character of Perjury, summons his Holborn Quest (Holborn juries being apparently notorious for corrupt verdicts), six Jurors, gowned, with caps of maintenance, their names being Wrong, Sleight, Doubleness, Falsehood, Ravine and Deceit, with their musician playing a bagpipe. Finally, Will, in the character of Lechery, summons Recklessness and Idleness, Surfeit and Greediness, Adultery and Fornication, and they come in, six women, three disguised as gallants and three as matrons, their minstrel playing a hornpipe. When the ballet is over they lay plots, Understanding for legal oppressions at Westminster, Mind for chicaneries to be devised in the lawyers' meeting place, the Parvise or great porch of St. Paul's, while the thoughts of Will are upon 'praty wenches,' and dinners to cost three nobles. Understanding, who wishes to be rich, bargains that his share of the bill shall not be more than nine shillings, whereat Will, with all the contempt of a glutton for the less gluttonous, calls him a swine. Nevertheless Understanding promises to help Will to get rid of the inconvenient husband of a certain 'Cosyn Jenet,' by² indicting him

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in his absence, and having him imprisoned at the Marshalsea or the Admiralty. Mind also promises to frighten him by a display of force. While they are thus plotting, Wisdom enters and rebukes them. When they remain stubborn, Anima, the Soul, is shown them, no longer in white cloth of gold purpled with miniver, but 'in the most horrible wise, fouler than a fiend.' To add to their terror six small boys in the likeness of devils run from under her mantle. The Might now repent and promise amendment, and depart with Anima, singing in most lamentable wise, with drawn or prolonged notes 'as yt ys songyn in the passyon wyke.' While they are gone, Wisdom expounds to the audience nine points by which God may be pleased, and then Anima, the Five Wits and the Three Might re-enter in their original fair array, singing a psalm of thanksgiving; and with some colloquy between Anima and Wisdom, now addressed as 'O swete Jhesu,' the play comes to an end.

Intellectually *Mind, Will and Understanding* is a weak play, but it is well put together and rounded off, and with the aid of its pretty processions towards the beginning and the end, and the ballet of Maintenance, Perjury and Lechery in the middle, it was probably a great success.¹ The author has a very fair sense of rhythm and a good command of rimes. Like other fifteenth-century writers he too often depends for them on unaccented syllables such as *-nes* (*preyosnes, lyknes*, see stanzas 5, 55, 87) and *-ly* (*propyrlly, duly, dyscretly, bodely*, see stanzas 18, 51, 62, 64, 84), but save for this, his bad rimes are very few. Like other Eastern-County writers he makes *e* rime with *i* and *y* (*mynde* and *ende*, see stanzas 24, 37, 66). He also rimes *has* with *place* and *fare* (see stanzas 22, 72). In l. 379 *perre*, if the reading is right, rimes with *perfyghtnes* and

¹ It may be worth while to quote Mr. Sharp's opinion of the play in the introduction to *Ancient Mysteries from the Digby Manuscripts*, printed for the Abbotsford Club, 1835. "The last extract from the Digby MS., given in the present volume, is a nameless *Morality* somewhat imperfect at the conclusion; a circumstance to be regretted, since, however much some portions of the composition are rendered dull and obscure by the introduction of religious dogmas, yet are there other parts that rise so vastly superior to the common standard of similar productions and discover such decided indications of a master hand, and really poetic genius, as to excite both concern and surprise that a more equal degree of merit does not pervade the whole piece. It must, however, be remembered that the genius of the writer was necessarily cramped and restrained by the allegorizing nature of the opening portion of the morality, through which nevertheless there occasionally breaks out natural bursts of feeling and genius; still the entire scene between Lucifer, Mind, Will and Understanding is conducted with great and uniform spirit, the character of Lucifer being admirably sustained, and the artful address with which he insinuates his pernicious reasoning is, both in matter and manner, a proof of considerable genius and talent in the writer. The latter part [*i.e.* in the Digby MS.] of the composition is marked by pungent satire and humour, with frequent allusions that show an intimate acquaintance with the literature, customs and sayings or proverbs of the time" (p. xxxii sq.).

wykkydnes. In l. 1055 the bad rime *rought* (rough) may be brought into harmony with *thou, now, thorow*, by using the form *row*. Finally, we may note that though the participial forms, *wynnande, reymande, osande*, in stanza 85, might be thought to have been brought in specially to rime with *stunde, lande, and hande*; in stanza 97 similar forms are used apparently for their own sake.

I can discover no evidence as to how or by whom this play was acted. The twelve men and six women employed in the ballet, when added to the six small boys in the likeness of devils, the Five Wits, Three Mightes, Three Minstrels, Anima, Lucifer, and Wisdom, make up the very considerable total of thirty-eight. Of these, twenty-four are on the stage together during the ballet; and as the six small boys would be useless for any other parts, the play could not possibly have been acted with less than thirty performers; and it is very doubtful whether any parts were doubled. Although this large number by no means excludes the possibility of the morality having been performed by a travelling company, so far as it goes it makes in the other direction.

§ 4. THE CASTLE OF PERSEVERANCE. There is certainly some advantage in the plays in the Macro manuscripts having been bound in the reverse order to that of their chronology, as we cannot but appreciate the *Castle of Perseverance* more vividly when we come to it after reading such debased forms of the morality as we find in *Mankind* and even in *Mind, Will and Understanding*. The earliest specimen of a morality which we possess is the Dublin fragment which has been entitled *The Pride of Life*. In this, which must certainly go back to the fourteenth century, we have the application of the idea of moral teaching to the legend-type of miracle play, which, compared to the great Biblical cycles, must have been short and simple. The loss of the Paternoster Play to which Wyclif alludes as having been acted at York is unluckily irreparable, for in the absence of any detailed description of it we can only wonder whether each petition of the Lord's Prayer was illustrated by a separate play, and cannot even guess the nature of the illustrations. Putting aside these forms, as to which our information is so unhappily scanty, it is evident that the *Castle of Perseverance*, not merely in date but in type, is the most primitive morality play we possess. The subject of the great Biblical cycles of miracle plays was the spiritual history of the world from the Creation to the Day of Judgment, and the *Castle of Perseverance* exactly answers to this in giving the spiritual history of the microcosm Man from his birth to his individual doom. The great Biblical cycles in their inception all belong to the fourteenth century, though the recensions of them which have come down to us

are of the fifteenth (York, Towneley, and 'Coventry') or sixteenth (Chester), and contain an admixture of later work, which in the case of the so-called 'Coventry' cycle has left only some fragments of the earlier plays. But we know from the allusions of Chaucer that, towards the end of the fourteenth century, Noah and Herod had become stock characters, and we may guess that by the time this had come about, the microcosm type of morality would be developing out of a desire to provide variety and to complete the religious teaching which the Church at this time thought well to offer through plays. How early in the fifteenth century we may place the *Castle of Perseverance* is a question which must be decided by philologists, but on literary grounds I should like to place it as early as possible, not much later than 1425.

By way of analysis I may quote what I have already written about this play in my *English Miracle Plays, Moralities and Interludes* (Clarendon Press, 4th ed. 1904), though using an author's right to vary my own phrases.—To trace the spiritual history of *Humanum Genus* (Mankind or the Typical Man) from the day of his birth to his appearance at the Judgment Seat of God, to personify the foes by whom his pathway is beset, the Guardian Angel by whose help he resists them, and the ordinances of Confession and Penance by which he is strengthened in his conflict—this was the playwright's object, and however dramatically impossible, it was certainly, from the medieval standpoint, a worthy one. In the *Castle of Perseverance* the opening speeches of *Mundus*, *Belyal* and *Caro*, the World, the Devil and the Flesh, each standing on his own scaffold boasting of his might; the appearance of *Humanum Genus*, naked save for the chrism cloth on his head, and conscious of his helplessness; the first struggle for his soul of his Good and Bad Angels, and the victory of the latter, make up an impressive prologue, which ends with the lament of *Bonus Angelus*, chanted to music:

“Mankynde hath forsakyn me,
Alas, man, for love of the!
Ya, for this gamyn and this gle
Thou shalt grocchyn and grone.”

In the next division of the play, beginning with Dr. Furnivall's Scene V., Mankind is presented to *Mundus*, to whom he professes allegiance, and is confided to the care of Pleasure, Folly and Backbiting (*Voluptas*, *Stultitia*, *Detraccio*), and ultimately to *Belial* and *Caro*, and the Seven Deadly Sins, each of whom enters with an appropriate speech. Then Mankind's Good Angel calls to his aid *Confessio* and *Schrift*, and with the help of *Penitentia* the sinner is converted and reconciled, and safely

lodged in the Castle of Perseverance, there to await the fresh assaults of his enemies. These are not long delayed. As soon as *Malus Angelus* (l. 1718) hears him congratulating himself on being safe inside the Castle, he sends the 'flypyrgebet' Bakbyter to run with the news to *Caro*, and after brief consultation they report Mankind's conversion to *Mundus*. But if the forces of Hell are mustering, those of Heaven are not idle, for *Caritas*, *Abstinencia*, *Castitas*, *Solicitudo*, *Largitas*, and *Humilitas* successively come on the scene, each with his exhortation. Then the Deadly Sins advance to the attack, led by *Belial*, whose banner is borne by *Pride*, while *Caro* is apparently on horseback, and *Gula* flourishes a long lance. The Virtues meet the assault with roses, the emblems of Christ's Passion, and the Vices are driven back. Then *Mundus* calls *Avaricia* or *Covetyse* to the rescue, and by him *Humanum Genus* is lured from the Castle. Old Age is creeping upon him, and he yields to its besetting sin.

"Penyman best may spede,
He is a duke to don a dede"

is his argument, and, despite the laments of his Good Angel and the warnings of *Solicitudo* and *Largitas*, he gives himself to sin, so that *Mundus* is able to exult over his fall. *Avaricia* bestows on *Humanum Genus* a thousand marks (l. 2827), but straitly charges him :

"Lene no man hereof for no karke,
Thou he schuld hange be the throte,
Monke nor frere, prest nor clerke,
Ne helpe therwith chyrche nor cote,
Tyl deth thi body delue.
Thou he schuld sterve in a cave,
Lete no pore man thereof haue ;
In grene gras tyl thou be graue,
Kepe sum-what for thi selue."

The money is hid in the ground and there abides. But Death is making ready to strike *Humanum Genus* down, and *Mundus* sends *Garcio* to claim the money as his inheritance.

"What deuy! thou art not of my kyn,
Thou dedyst me neuere no maner good,
I hadde leuer sum nyfte, or sum cosyn,
Or sum man hadde it of my blod :
I trow the World be wod,"

is the exclamation of *Humanum Genus*, but he laments in vain. Bereft of his goods, and in terror for his soul, he awaits Death, and amid his prayers to *Misericordia* and the gibes of his Bad Angel his spirit takes its flight, to become the subject of an argument in heaven between

Misericordia, Justitia, Veritas and *Pax*. This was a favourite fifteenth-century theme, forms the subject of one of the so-called "Coventry" plays, and is illustrated in one of the pictures in an edition of the *Heures à l'usage de Rome*, published at Paris by Hardouin about 1506, and by some tapestries at Hampton Court. "Lete him drynke as he brewyt" is the plea of Justice; but Mercy appeals to the Passion of Christ, and the decision of *Pater sedens in trono* is merciful.

Even from this imperfect summary, the main difference which separates the *Castle of Perseverance* from the later morality plays can hardly fail to be perceived. In *Mind, Will and Understanding* we have so much exhortation and instruction, and so much pageant, dancing and contemporary satire to carry it off. In *Mankind* a great deal of horseplay and elementary dirt is set in a framework of didactics, not because the dramatist had any religious or moral message, but because without such a framework no play had as yet asserted its right to exist. In contrast to these mixtures of medicine and very cheap jam the *Castle of Perseverance* is all of a piece. The playwright confines himself to what belongs to the necessary development of his theme, and his play has consequently a unity which is hardly to be found again in any English morality, save perhaps *Mundus et Infans*, which, despite the late version in which it has come to us (a text printed by Wynkyn de Worde in 1522), must have been written in the fifteenth century, and the now famous play of *Everyman*, also probably of the fifteenth century, and almost certainly a translation from the Dutch.

The *Castle of Perseverance* cannot escape the charge of prolixity, since, allowing for its two missing leaves, it must have contained about 3800 lines, and thus exceeds the average length of Shakespeare's plays. A good many waste words almost inevitably follow the use of alliteration, especially when combined, as here, with some fairly complicated stanza schemes. Over five-sixths of the play, as we have it, is written in 13-line stanzas, and as the playwright objected to dividing a stanza between two speakers, the expression of the simplest idea thus usually takes thirteen lines, an arrangement which does not make for shortness. The 238 stanzas in this form (one, No. 137, where a gap comes in the manuscript, has only the first quatrain, and another, No. 153, lacks, I think, two lines, while it has been given two others which should be treated separately) are extremely uniform. The exceptions, I have noted, are Nos. 175 and 202, in which the 9th lines have only one accent instead of two, and Nos. 153 and 207, in which the lines in the third quatrain have two accents instead of four.

The next commonest stanza form, of which I have counted 45 examples,¹ has nine lines, and may be classed as a variant of the 13-line stanza with the first quatrain omitted. Stanzas 54-56 have eight lines of two accents each, riming aaa b ccc b. Twenty-nine stanzas, of which Dr. Furnivall has run one or two together, are single rime quatrains of two and three accents alternately. Stanza 68 is the earliest of these. Three stanzas (the first two lines of No. 153, and Nos. 158 and 164) are identical with one half of these quatrains. No. 21, which ends a scene, has fourteen lines and stands by itself. No. 67 also, of the form aaa⁴b³ ccc⁴b³, common enough in other plays, is unique in this. I give this metrical summary, not only because the playwright is a good enough metricist to make it worth while to catalogue the forms he uses, but also because it is evident that he took some pains and thought in using the shorter stanzas to vary the longer. Thus the quatrains of two and three accents are always divided between two speakers; and in one section of the play (Nos. 92, 95, 98, 101, 104, 107), they come regularly between two pairs of speeches in the 13-line stanzas, until finally four of these long stanzas are closed by a triple quatrain (No. 112). In the same way the half quatrains, consisting of the first two lines of No. 153, and Nos. 158 and 164, come also at regular intervals.

As to the dialect and language of the play I must leave it to Dr. Furnivall to add some notes.

In one feature of some little importance the *Castle of Perseverance* differs from all other plays that have come down to us, namely, in having attached to it, in the unique manuscript in which it is preserved, an illustration or ground-plan of the stage arrangements. Of this, which had already been copied in Sharp's *Dissertation on the Coventry Mysteries*, a facsimile is here given as a frontispiece, in addition to the type-copy on p. 76. Our first impression is that it looks very ambitious, and that if an itinerant company thus dug ditches or raised palisades they must have done business on a very large scale. If this was really the case, it is obvious that the spectators must have shifted their position from one scaffold to another during the progress of the play, as if the enclosed circuit were of any considerable extent, even if they could see, they would not be able to hear. I think, however, that the evidence of the play is against this, and that the enclosure was probably not very large, while the Castle itself (on which no one was to be allowed to sit!) was of very modest dimensions, so that the spectators standing in front

¹ In these reckonings I count the Latin lines in Nos. 28, 31, 42 and 43 as extra-metrical. It is, indeed, doubtful whether they are text or commentary.

of it could see the scaffold of God on the other side. The Castle could not have been very realistic if the stage directions bidding Mankind's Bed be placed under it were literally followed, and I think that this was probably the case. There may either have been a passage through the Castle, the bed being placed in this, or a piece of the front of the Castle may have been removed so as to show an interior with a bed in it.

DESCRIPTION OF THE MANUSCRIPTS.

§ 5. As a matter of convenience the three manuscripts of our plays are here described together, instead of at the end of the sections devoted to the respective plays, but they were written separately by different scribes, and while those of *Mankind* and *Mind, Will and Understanding* appear to be nearly contemporary and were in the same ownership before the close of the fifteenth century, that of the *Castle of Perseverance* is of appreciably earlier date.

The leaves of the manuscript of *Mankind* are numbered 122-134; those of *Mind, Will and Understanding* 98-121; those of the *Castle of Perseverance* 154-191.

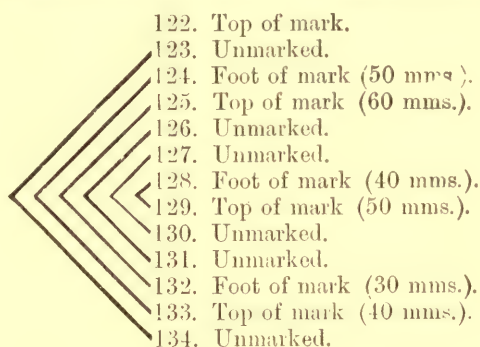
The figures of this numeration of the leaves appear to be of the eighteenth century. At this stage of its career the collection contained three other manuscripts, a Juvenal on vellum, the laws of Ina and Aethelstan, and a treatise on Alchemy, in strange juxtaposition.¹ The three moralities were separated from these other pieces shortly after the Macro sale in 1820, and are now bound in blue morocco stamped with the arms of Mr. Hudson Gurney. When this was done, *Mankind*, which in the earlier volume had followed *Mind, Will and Understanding*, as is shown by the numeration of the leaves, was placed in front of it, so that it now begins the volume.

'MANKIND.'

Thirteen leaves of quarto paper, measuring 220 × 158 mms. Written throughout in the same hand, though the last four pages with a softer pen and different ink. Probable date of writing about 1475. The watermark of the paper is a glove or gauntlet and star, the lower part of the gauntlet being of an unusual shape, so that when seen on one side of the fold of paper, by which, as in all quarto books, the

¹ The following is the entry in the sale-catalogue of 1820: "5. A volume containing Juvenalis MS. on vellum—Leges Inae, Aethelstani, &c. (scrip. tempore Henry II.)—Liber Alchemie—Also three ancient Masques. The Masque of Wisdom.—The Masque of Mercy.—The Masque of the Castel of p̄severance."

watermark is cut in half, it looks almost like the top of an ewer. When collated by watermarks, the manuscript is seen to be made up as follows:—



The alternation of watermarked and unwatermarked leaves in ff. 123-134 would be compatible with an arrangement in gatherings of four leaves, but the measurements which I have added—which give the height of the portion of the watermarks which can be seen above the sewing—show that the pairs are ff. 128-129, 125-132, 124-133, the amount of watermark visible in each pair being 90 mms., whereas if we take the pairs as 124-125, 128-129, 132-133, we shall get the unequal measurements of 110, 90 and 70 mms. We have thus a gathering of twelve leaves preceded by the leaf now numbered 122, which has nothing to correspond to it. The interruption of the dialogue points to a lacuna between the end of this leaf (line 71) and the beginning of leaf 123. The gap in the action of the play, however, does not seem very long, and the inference which we should naturally draw, that only one leaf is here lost, is made certain by the fact that on the lower margins in very small roman figures the first two extant leaves are numbered i and iii, the numeration then proceeding iv (next leaf unmarked), vi, vij, viij (next leaf unmarked), x, xj—the rest unmarked.


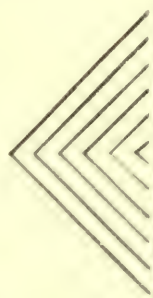
We may thus be certain that our gathering of twelve leaves was preceded by two other leaves containing the beginning of the text of the play. But as no scribe would begin work by writing on a half quarto sheet, either two or more leaves belonging to the play are wanting before its present beginning, or else the play must have originally been written in a miscellany-book, in which it was preceded by some other piece written on the earlier part of the same gathering. The former hypothesis is not impossible, as the text of the play might have been preceded by the speeches of flag-bearing criers or *vexillatores*, announcing

its approaching performance. It is, however, equally possible that both this play and that of *Mind, Will and Understanding* were written in different parts of a miscellany-book belonging to Monk Hyngham, though the fact that his desired inscription of ownership is written after each of them inclines one at first to think that they were separate units among his possessions.

As it occurs at the end of this play, the inscription above referred to has been partly erased and partly cut through, the lower part of the leaf being supplied with modern paper. Enough, however, of the inscription remains to make it fairly certain that it reads like that at the end of the next play: *Q'libet si quis put ovesas forte queretur Hyngham que nuncio hinc super omnia omnia.* This apparently is to be translated (I owe the suggestion to Dr. Warner's book, if any one by chance asks to whom do you belong, you are to say I belong to Hyngham, above everything which a monk can own.' Who Monk Hyngham was we do not know. He may have belonged to Bury St. Edmunds, whence some of the Macro manuscripts are said to have come. It will be noticed that the round date which Dr. Warner suggests for the manuscript agrees exactly with that which, before consulting him, I had put forward as that of the composition of the play. As it is not good enough to be an author's autograph, it is probably a very early copy.

* WISDOM, OR MIND, WILL, AND UNDERSTANDING.

Twenty-four leaves of quarto paper, measuring 220 × 158 mms. Written throughout in one hand, though the scribe varies it for the stage directions. Probable date of writing about 1475. The watermark is a Pot, and the manuscript is made up of two gatherings of twelve leaves each.

	98. Foot of Pot.		110. Foot of Pot.
	99. Unmarked.		111. Unmarked.
	100. Unmarked.		112. Unmarked.
	101. Foot of Pot.		113. Foot of Pot.
	102. Unmarked.		114. Unmarked.
	103. Top of Pot.		115. Foot of Pot.
	104. Foot of Pot.		116. Top of Pot.
	105. Unmarked.		117. Unmarked.
	106. Top of Pot.		118. Top of Pot.
	107. Unmarked.		119. Unmarked.
	108. Unmarked.		120. Unmarked.
	109. Top of Pot.		121. Top of Pot.

The manuscript is thus quite perfect. At the end is the same inscription of ownership as at the end of *Mankind*.

‘THE CASTLE OF PERSEVERANCE.’

Thirty-eight leaves of quarto paper, measuring 211 × 140 mm. Written throughout in one hand. Probable date of writing about 1440. It will be noticed in the text that there are two lacunas each equivalent to the contents of one leaf of this manuscript, and that the order of other leaves has had to be altered. The manuscript, as we have it, consists of two gatherings of sixteen leaves each, followed by six leaves of a third gathering. The watermark of the first and third gatherings is the same, but appears to have got out of shape. The mark can only be described as having feet slightly concave sides, with a band coming down from the left-hand top corner, and on the right-hand side a thumb-like projection. There is no difficulty as to the arrangement of those gatherings.

The second gathering has a watermark of three mounds within a circle, and is at present arranged as follows:—

170.	Unmarked [B ₁].
171.	Unmarked [B ₁].
172.	Top of Mound [B ₂].
173.	Unmarked [B ₁].
174.	Top of Mound [B ₂].
175.	Top of Mound [B ₂].
176.	Unmarked [B ₁].
177.	Unmarked [B ₁].
178.	Unmarked.
179.	Unmarked.
180.	Foot of Mound.
181.	Foot of Mound.
182.	Unmarked.
183.	Foot of Mound.
184.	Unmarked.
185.	Unmarked.

With the certainty thus established that each pair of leaves (170-185, 171-184, etc.) formed an undivided whole, it was obvious that if a leaf on one side of the sewing had been moved a leaf on the other side must have been moved with it, either in this manuscript or in any prototype made up in the same way. That some shifting was needed had been seen by a former student, who has noted in pencil on leaf 182, ‘This ought to be p. 184.’ Of course, however, the need only revealed itself in this, and the problem of re-arrangement was made more difficult both by this, and by the fact that in addition to the wrong order of the leaves we had to deal also with gaps. When at last it worked out, the solution of the problem was simple enough, the misplacement being nothing worse than two

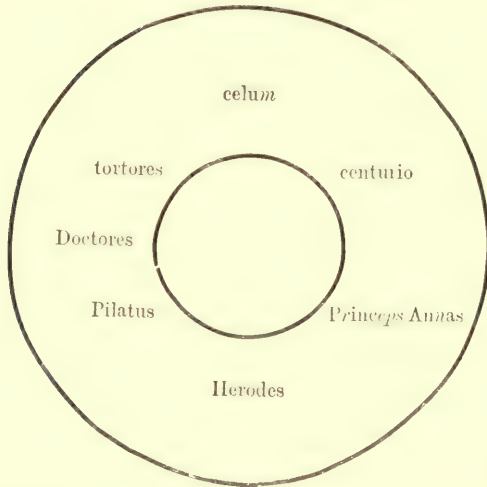
transpositions, that of sigs. [B₃] and [B₄], and that of [B₇] and [B₈]. The true order of the leaves is thus: 170, 173, 172, 171, 174, 175, 177, 176, 179, 178, 180, 181, 184, 183, 182, 185.

That the re-arrangement thus stated is correct is sufficiently proved by the fact that by moving each pair of leaves together, the rimes and sense are put straight everywhere except between leaves 170 and 173 (sigs. B₃ and B₄) and again between the corresponding leaves at the end of the gathering, 182 and 183. I believe that this imperfection and probably the whole misarrangement did not originate in the extant manuscript, but in that from which it was copied.

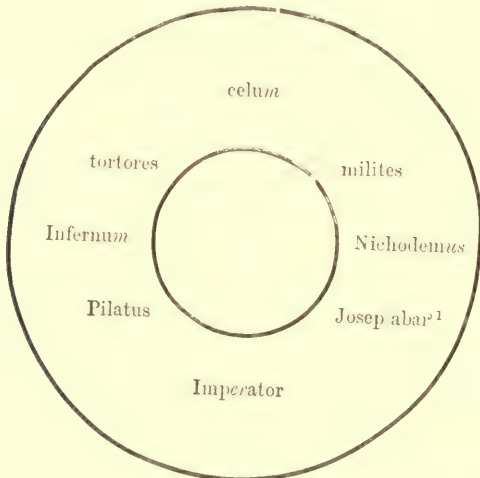
The reason for thinking that the imperfection is due to the carelessness of a previous scribe is, that our extant gathering consists of sixteen leaves, and that the first gathering in the manuscript is made up in the same way. A gathering of eighteen leaves would of itself be very unusual; and the improbability of a scribe making up his copy in this way is increased when we find him making his previous gathering of sixteen.

That the misarrangement did not originate in the eighteenth century is certain, since we find notes in fifteenth-century hands attempting to get things right. Thus, at the foot of fol. 170, *malus angelus* was first written, and then struck out, and replaced by *Deteſtus ad ſano*, showing conclusively that at the time of these notes fol. 171 (sig. B₄) already followed fol. 170 (sig. B₃), and that the scribes were trying to indicate on fol. 170 to whom the speech at the top of fol. 171 really belonged. In the same way at the top of fol. 178 the word *Coetys* has been added to show that this is not a continuation of the speech of *Incidia* on fol. 177, but of that of *Acricia*, on fol. 179. If these indications stood by themselves, we should have no means of deciding when the mistake was made, except that it was before the fifteenth-century notes were written. Taken in conjunction, however, with what has been said as to the make-up of the gathering, I think it is clear that our present scribe simply copied an earlier manuscript, leaf by leaf, as he found it. This does not materially raise him in our opinion, but it is important to find that the extant manuscript which Dr. Warner dates towards the end of the first half of the fifteenth century was copied from an earlier one, and copied moreover, we may presume, at such an interval that it was no longer possible to get at any alternative source in order to correct obvious blunders. If this be so, the date of not long after 1425, which I proposed for the play, before getting Dr. Warner's opinion, is materially supported.

ALFRED W. POLLARD.



Vol. i. p. 479, at end of the *Passion of our Lord Jesus Christ*. There are 62 characters, including 4 *tortores* and 2 *Doctores*.



Vol. ii. 201, at end of the *Resurrection of our Lord Jesus Christ*.

¹ As to 'abar' Mr. Henry Jenner writes: "There is no question that *Josep abar*' = *Joseph abarimat.*, for which see the last name in the list of *Dramatis Personae* at the end of vol. i. of Norris's Cornish Dramas. This is clearly *Joseph ab Arimathæa*, for which see St. Mark xv. 43, *Venit JOSEPH AB ARIMATHÆA, nobilis decurio*, and St. John xix. 38, *Post hæc autem rogavit Pilatum JOSEPH AB ARIMATHÆA*, in the Vulgate. St. Joseph is called *Josep Baramæus* in the stage-direction, and *Josep Baramathia* in the text (l. 3099) on p. 466 of vol. i., which is, I think, his first appearance." 60 characters are in the Play, including 4 *tortores* and 4 *milites*.

With these three samples and that of the 'Castle of Perseverance' before us, we may fairly conclude that—in contrast with the movable pageant or double- or treble-deckt wagon used for the City Trade Plays or Mysteries—the early Country Moralities were playd on a Green or in a Meadow, in a ring surrounded by a ditch, paling, or posts and ropes, with scaffolds for the players inside.¹ I don't suppose there was a gate to let the audience into the enclosure, so that gate-money could be taken, for the paling could hardly be high enough to stop the spectators from seeing everything that went on. I think the players must have sent a cap or box round for gifts, and relied on the generosity of their hearers. The audience, if not let into the enclosure, must have been a movable one, going from one scaffold to another as its occupants spoke.

2. With regard to the dialect of the Plays, the *xall* and *xulde* of 'Mankind' (1/5, 2/33, 42, 43), and the *xall* of 'Wisdom' (37/52, 59 41/174-5),² as well as the *qrvyst* = whist, be silent, of 'Mankind' (21/550, 22/586), show that these two Plays are East-Midland. But when we turn to the 'Castle of Perseverance' we find no such initial *x*; it has *schul* 81/138; *schul* 84/229, 89/389; *schult* 87/333, 88/366, 387, 89/406, 409, 413, 416; *schulde* 103/877, 118/1373; *schuld* 127/1692; *schuldyst* 103/873, 126/1651, 126/1663; *þey schul* 120/1464; and we are therefore thrown back on the other test of Norfolk speech, the absence of the guttural *gh*, which is so markt a feature of Capgrave's work: see my Forewords to his *Life of St. Katharine*, E. E. T. S., Orig. Ser. 100, p. xxv-xxxi, xxxiii-iv.

On looking at a few pages of his *Chronicle of England* in the Rolls Series, we find—

fight: He mad a lawe, that munkys schuld *fite* and go to batayle, p. 81 : An. 5567.

sumtyme the white had the victorie whan thei *faute*, p. 221. (Compare 'the too *douteris* of the King of Spayn,' p. 228.)

high: persones of *hier* degre, p. 199.

hight: The enemy of Israel *hite* Cisara . . a prince whечh *hite* Barach, p. 33 : An. 3916. *sche hite* Constauns . . *sche hite* Ysabel, p. 228.

knight: a *knite* whечh *hite* Mercurie, p. 80; a *knyte* with the Kyng of Perse, p. 80; a *knyte* thei cleped Brucegeld, p. 312, &c. &c.

whethir he wold forsake his *knythod* or his Cristendam; and he forsok his *knythod*, p. 81 : An. 5556.

¹ But I think Mr. Pollard shows that the later *Mankind* was playd in an inn-yard.

² See *xall* and *xulde* in the Lynn Guild in the E. E. T. Soc. Gild volume, Original Series, 78.

light: the servauntis . . offered thereto garlondis and *lite*, p. 22.

myght: but he *myte* spend be 3ere a hundred pound, p. 222; that he *myte* recure his regne, p. 225; men *myth* se, be ruyne of the wall, who grete a lord he was, p. 28 (see *whou*, how, 185/3621, 139/2078 below); he went into Flaundres with *myty* hand, p. 238.

nyght: In this sege many men deied of cold in *nytes*, p. 311; this Ion, be *nyte*, fled with the duke of Ostrich, p. 308.

right: Ayoth . . that used the lift hand for the *rite*, p. 38, l. 3; a sterre . . directing his bemes *rite* onto Frauns, p. 225; al his londes whech the Kyng of Frauns had *unrite*fully occupied . . alle the *rite* and the challenge which he mad to the croune of France, p. 215 (see p. 209, 211).

drought: In the xxvii 3ere was there swech a *droute*, p. 215.

thought: the duke . . *thoute* . . to set remedye in this mater, p. 245.

weyght: alle the elde sterlynges, whech were of grettir *white* [wizt, Corpus MS.], p. 214.¹

h: that he *myte* go on the *hys*, p. 203.

And in the *Castell* we see *sye*, sigh, 90/451; *ffytith*, fights, 79/68; *fytyrn*, fight, 79/70; *sleytys*, sleights, 102/852; *weytyys*, weights, 103/854; *lytly*, lightly, 105/952; *wytis*, wights, 106/978; *syt*, sight, 76; *lytyyl*, lighted, 80/112; *sevenwyjt*, seven-nights, week, 81/133, &c.; *nout*, frawt, taut, 92/516-18; *knyt*, 97/652.

This avoidance of *gh* is also seen in the Letters of Sir Jn. Howard in 1466: "and now be 3owe[r] senester labor a3enste al *ryte* and konsyense, 3e kawese dayly grete trobel in the same . . 3e schole holde 3owe *ryte* wel plesed . . *Ryte* worschepful and myn enterly welbeloved frend . . is *hynes* . . the Kenge."—Letters in *Manners and Household Expenses*, 172 (Roxb. Club, 1841). 'the *wales* of the salte howses' is on the same page, as well as *walles*; and 'I schal be redy to go wethe hes *ines*' (the King) is on p. 173, l. 8. On p. 174 is 'as 3e howete (ought) of *ryte* to have,'—*hales* for 'else,' &c.

gh is occasionally left out in the *Paston Letters*, and this, I suppose, shows it was not pronounst when written:—' *Ryte* wurchipful hwsbond' (1449? Margaret Paston, *Let.* i, 82, ed. 1872), 'che faryt well . . as a woman in hyr *plyte* may do' (1450, 11 March, Agnes Paston, i, 114). John Paston uses *ryth* in 'ryth wurschepfull sir,' i, 252, 257, 'Ryth worschepfull sir,' i, 233; so does Margaret Paston in 'Ryth worshipfull husbond,' i, 236 (the *right* is on i, 245, 250, &c.), and Jn. Clopton in

¹ On p. 240 is 'a *wright* hew on a tre,' but *wright* is 'Written in a later hand upon an erasure.'—Ed. *Chron.*

'ryth reverent Sir,' 'ryth wurthy . . Sir,' i, 284, and Wm. Paston in 'Ryth wurchypfull broder,' i, 296, and so on.

For Capgrave's *th* for *ght* in his *Chronicle*—(he . . broute the cuntre to the *rith*¹ by-leve, p. 81 : An. 5571. nyne hundred cartis *dith* with hokis of yrun, p. 33 : An. 3916. Tubal-Cayn . . began first graving in metallis, to plesauns of the *sith* [sight], p. 8 ; mech *manslauth* felle in this matere, p. 218-19 ; this man lyved *rithfully*, p. 40 ; the king of Frauns occupied the Crowne *onrithfully*, p. 209),—we find in the 'Castell' :—

aryth, 87/341.	myth, 79/62, 81/131, 85/267, 90/427, 185/3654.
behyth, 84/283, 100/786.	nowth, 86/290, 88/363.
bowth, 99/719.	nyth, 85/276, 284, 92/499.
browth, 85/288, 87/267, 105/927.	plyth, 102/829.
bryth, 87/356, 95/592.	pyth, 78/31, 164/912, 185/3735.
cawth, 86/293, 88/365.	ryth, 79/65, 112 1198.
dyth, 82/169, 85/259, 101/813.	syth, 81/133, 86/297, 303, 322, 88/387, 95/588, 106/987.
frawth, 88/369.	tawth, 88/367.
fyth, 79/64, 106/967.	þowth, 86, 292, 322, 98/717.
hyth, 81/135.	wyth, 83/211, 97/644.
knyth, 83/215, 87/343, 91/461.	wythly, 84/231.
lawth, 99/721.	
lyth, 97/677, 98/702.	

t occurs for *ght* in *nout*, *frawt*, *tawt*, 92/516-18 ; *knyt*, 97/652 ; and *th* is found for *d* in *deth*, dead, 100/760, and for *t* in *kyth*, *kyt*, cut, 107/993.

Another point to be notist is the use of *w* for *v* : dewylys, 86/308 ; ewyl, 86/312 ; knawe, 93/552 ; lywe, 93/549 ; schrywe, 93/550 ; serwant, 94/580, 95/590, 96/618, 102/846 ; serwyse, 102/846 ; strywyth, 79/64 ; thrywe, 93/548.

This is also seen in 'Wisdom' :—clowyn, 72/1108 ; forgewenes, 71/1086 ; grewe (grievous), 69/1020 ; hewyn (heaven), 73/1150 ; lewe (lief, dear), 69/1023 ; lowyste (lovest), 65/917 ; lywe (life), 66/944 ; þrywe, 69/1021 ; yewyt (gives), 37/56 ; yewyst (gives), 66/926 ; yowe (given), 66/945, &c. ;—and in 'Mankind' : hewyn (heaven), 24/652, 27/745 ; hewynesse, 30/281 ; lywyng, 8/207 ; wane, weyn (vain), 20/533, 32/846 ; wanite (vanity), 34/902.

Whether this means that the Cockney *w* for *v* as shown by Dickens in Sam Weller and the Shepherd's 'wanity' drink, I cannot say.

Of another cockneyism, the misplacing of *h*, I have only indext one instance, *hale* for *ale* 51/473, and yet it is very common in the four pages of the Letters of Sir John Howard (who once writes *ines* for

¹ In the Appendix to the *Chronicle*, *ryght* is printed (p. 338, 340, &c.) from the Arundel MS. 396, but Arundel 168 and Rawlinson Poet 116, Bodley, read *rith*.

Highness, p. xxxvi above), in 1446, in *Manners and Household Expenses*, Roxburgh Club, 1841, p. 170-4 :—

<i>h</i> added	<i>h</i> wanting
rekomhewende	is (his)
hame (am)	werefore
howethe (owes)	ad (had)
seyheng (saying)	wereof
howe (owe)	wome (whom)
hondertake	were-aboute
howete (ought)	weder (whether)
hower (our)	
honderstonde	
hokes (oaks)	
prayhenge (praying)	
hose (us)	
hoderwyse (otherwise)	
hoder (other)	
hese (ease)	
hyrene (iron)	
deshesed (diseased)	
hover (over)	
howene (own)	
hentente	
hal (all)	
gohenge (going)	
kombenge	
howete (out)	
hales (else)	
hokewepyed (occupied, used)	
howene (owe)	
withe-howete (without)	
p. 175 hevydense (evidence, deeds)	
hakowented (accounted)	

Another characteristic (tho not a dialectal one) of the 'Castle of Perseverance' is its use of couples or triples—more frequently, I think, than in other alliterative poems—as padding to fill up lines. Sixteen instances are in the Index under *be*; and here are ten more :—

be dale & be doun, 185/3614.	be fen & flode, 86/306.
be downe & dych, 90/441.	be strete & style, 89/404.
be downe & dalys, 98/686.	be somepe & syke, 90/427.
be downe, dale, & dych, 99/737.	of holt & hale, 90/446.
be downe or be dale, 91/464.	in lykyng & in lust, 89/400.

To Mr. Pollard's instances of words not in our Oxford Dictionary (*N. E. D.*), may be added *dow*, n. grip, 101/813; *dryff-draff*, n. mess, 3/49; *kyNSE*, v.i. wince, 161/2814; while *adjutory*, n. 9/225, is put back in

date from 1552 A.D. to 1475, the Court of *Admiralty*, 63/858, from 1569 to 1450; *clarify*, v.t. in the sense of making an obscure subject clear, from 1823 to 1475, &c. &c.; *dapperly*, adv. from 1858 to 1425.

3. Prof. Churton Collins suggests that the writer of the *Castle of Perseverance* may have taken a hint from the *Castle cal'd Caro*, the *Flesh*, man's body, in which Kind, the Creator, put *Caro* and the lady *Anima* in the Vision of Do-well in *Piers Plowman*, Passus X of the A text (I of Do-well), p. 110-13, ed. Skeat, E. E. T. Soc., and its later developments in Passus IX of the B text, p. 132-4, Passus XI of the C text, p. 185-8. Prof. Skeat's side-notes to the A text are: "Do-well dwells," said Wit, "in a castle made by Kind of four things, earth, air, wind, and water. Within the castle Kind has enclosed the lady *Anima*, whom the Prince of this World hates. Do-well, Do-bet, and Do-best are her appointed keepers. The Constable of the Castle is Inwit [Conscience], whose sons are See-well, Say-well, Hear-well, Work-well, and Go-well," and

'These six are set to save the Castle;

To keep this woman, these wise men are charged,

Till that Kind come or send, and keep her himself.'

"Kind is the great Creator who made all things, man being most like Himself. The castle is called *Caro*. The lady is Life, or *Anima*, and dwells in man's heart. Inwit is in his head, and rules *Caro* and *Anima*. He (Inwit) is most in the brain, and contends against the passions." The B and C texts don't say that Inwit rules *Caro*.

The connection between the play and the poem is slight. There are an *m*, an *n*, and an *o* in *Macedon* and *Monmouth*, and there are a *Castle*, *Anima*, *Caro*, the *Five Wits*, &c., in the *Perseverance* and the *Plowman*; but one would gladly believe in a link between the two productions.

The next point is suggested by Prof. Manly: does the 'Castle of Perseverance' owe anything to Bp. Grosseteste's French *Chateau d'Amour* or 'Castle of Love,' of which Dr. R. F. Weymouth publishes the Early-English version both independently and for the Philological Society in 1864?¹

The *Castle of Love* is the body of the Virgin Mary in which Christ alighted; and the object of the poem is to tell men who don't know French or Latin why the world was wrought, of Adam's creation and the mirth of Paradise, how Adam lost it, how God's Son came to earth to redeem mankind, how Isaiah foretold Him, and what Doomsday, Heaven, and the pains of Hell are. The poem accordingly narrates the creation

¹ Halliwell had before printed a later version in 1849.

of the world and the angels (with the fall of Lucifer and his mates to Hell), of Adam and of Eve, and their abode in Paradise, and their expulsion from it thru his apple-eating. Adam has then to seek another heritage; and the poem tells a parable of a great King (God) who has a Son of equal wit and power, and four Daughters, Mercy, Truth, Right, and Peace, as in the 'Castle of Perseverance,'¹ and many other places.

This King had a thrall (Adam) who was put in prison for his great guilt in eating the apple, and Mercy came to her Father to plead for the prisoner's deliverance: as she is His eldest Daughter, she craves mercy for Adam. But Truth urges that mercy should not be granted unless Right and Truth agree in it; and so Adam should not have mercy, but should pay for his misdeed. Right (Justice) also says that the thrall Adam deserves death, he and his offspring, of whom only Noah and his three sons and their wives—whom he reckons as eight souls, l. 458—were left undrowned. Peace then pleads that as God is King and Prince of Peace (l. 510), Adam should be ransomed. The King's Son, who has heard all this, says that He will take the thrall's weeds (flesh), suffer for him, bring peace to the world, make Peace and Right kiss, and save all folk.

The tidings of Christ's coming reacht Abraham, Moses, David, Isaiah and the other prophets, and God chose as His dwelling, a Castle (the Virgin Mary) founded on a rock, adomd with four towers, painted in three hues, with three bailies and seven barbicans, and a well from which four streams run, and a throne with seven steps to it, &c. The Castle is the maiden's body, the rock her heart, the hues her faith, sweetness and love. The four towers are the four cardinal virtues; the three bailies, Mary's maidenhood, chastity and spousal. The seven barbicans are the seven Virtues; the Well is God's grace which fills the ditches of poverty. Then Mary is praisd, and entreated to free man from his three foes, the Devil, the World, and the Flesh.

From this Castle, Mary, whose Constable is Charity, comes Jesus, to be of our lineage and to fight our battles. And if any one asks how, I'll tell you. When the Fiend saw Christ as a man, he didn't know Him, but askt who He was, and offerd Him all the world if He'd obey him. Christ bids Satan go away; but they talk of man, and Christ says He'll give His body to redeem him, so that the Fiend sees he's overcome, and caught like² 'a fish is with a hook.' They talk on; and then the poem appeals to Man to understand how God loves him: He gave up His soul—which the Five Wits never leave till the end comes,—and ransomed man.

¹ Cald 'The Castle of *Constancy*' in the englisht Ten Brink, *E. Engl. Lit.* vol. ii.

² *like*, for *like as*, is of course a conjunction, just as *like for like to* is a preposition.

Maiden Mary sufferd too, but kept stedfast in her faith; and now all our hope is that she'll pray her Son for us. Understand then that He is God eternal, three in one. As a heated sword cuts and burns, and yet is one sword, so Christ has two natures. He showd His power by His miracles of turning water into wine, feeding 5000 folk with five loaves and two fishes, and raising Lazarus from the dead. He is God Almighty; He has conquerd the Devil, and bound him in Hell. He brake Hell-gates, and drew out His own people. He is our help: one God, Father, Son, and Holy Ghost. He is our Father, for He created us, and raised us from Adam's sin. After His resurrection He was 40 days on earth, and appeared to His disciples on Holy Thursday: misbelieving Thomas handled the wound that Longeus made in His side. He bade His disciples go, two and two, and preach to all the world. As He created us, He is our Father. Adam brought us War. Christ gave us Peace, and took His own from Hell to Heaven's bliss. Let us pray God for His mercy that after this life we may go to Joy!

Thus, save for the mediæval commonplace of God's four Daughters and their opposing pleas for and against man's soul, the 'Castle of Perseverance' has nothing to do with the Castle of Love.

§ 4. 'Was,' in the MS. of *Mankind*, is sometimes written 'w^{as}'; but as it is also written 'was,'—as in Mankynde's second speech on leaf 130, line 11 from foot, in Mercy's second speech on leaf 131, line 2 from foot, and in other places,—I have always printed 'w^{as}' as 'was,' and not 'w^{aus}' as it stood in the late Miss Marx's copy and the former prints of this play. 'Ad^m,' when in MSS., means 'Adam' not 'Adam.' The initial 'I' when used as a consonant I have printed J; and I have put capitals to proper names.

My thanks are due to Mr. Gurney for so kindly lending me his MS. for so many months, and for his hospitality when I went to his house to fetch it; also to Dr. G. F. Warner and Mr. J. A. Herbert for help with puzzles in the MS., to Mr. Henry Jenner for his note on 'abar' p. xxxiv, to my friend Dr. Henry Bradley for aid in the Glossary, to Professors J. M. Manly and Alois Brandl for their texts of *Mankind*, and to Mr. Pollard for his valuable aid and constant kindness.

3 St. George's Square, N. W.,
15 March 1905.

In what is said about the dialect of the Plays on p. xxxv, I mean only that the occurrence of the Northern *vall* and *xulde* in 'Mankind' and 'Wisdom' is a sign—one among others—of their being East-

Midland, for I don't know them further South, and that the prevalence of the non-guttural *gh* is specially noticeable in Capgrave's and other Norfolk writings, tho' I believe many other Midland and Southern counties gave up the guttural early in the 15th century, and probably before.

CORRECTIONS.

- 18/491. *for þe read & þe*
 19/511. *be is no doubt miswritten for se*
 79/65. *for line 56 read 65*
 172/3201. *for he read be*

I.

Mankind.

[In 3 Scenes.]

[Macro MS., no. 5,¹ art. 3,² leaf (1, markt) 122.][THE ACTORS IN THE PLAY,
in the order of their on-coming.]*Mercy*, p. 1, 27.*Myscheff*, p. 2, 16, 28.*Nought*, p. 4, 16, 29.*New-gyse*, p. 4, 16, 28.*Now-a-days*, p. 4, 16.*Mankynde*, p. 7, 22.*Titivillus*, p. 17, 18.

[SCENE I.]

(1)

MERCY. The very fownder & begynner of owur fyrst³ creation,
 A-monge ws synfuH wrechys he oweth to be magnyfyede,
 þat for owur dysobedyene[e] he hade non indygnacion
 To sende hys own son to be torn & cruefyede. 4
 owur obsequyouse seruyce / to hyn xulde be aplyede
 where he was lorde of aH / & made aH thyng of noughit,
 For þe synfuH synner⁴, to hade hyn revyuyde,
 And,⁵ for hys redempcyon, sett hys own son at noughit. 8

Mercy.
 We should
 magnify God
 who gave his
 own Son for
 us,

(2)

þat may be seyde & veryfyede : mankynde was dere bougHit ;
 By þe pytuose deth of Jhesu he hade hys remedye ;
 He was purgyde of hys defawte, þat wrechyddly hade wroughit,
 By hys gloryus passyon, þat blyssyde lauatorye. 12
 O souerence, I be-seche yow, yowur condycions to rectyfye,
 Ande with humylite & reuerence to haue a remocyon
 To þis blyssyde prynce þat owur nature doth gloryfye,
 þat 3e may be partycypable of hys retribuicyon. 16

and saved us.

Fit your-
selvesto share his
salvation!

¹ The original MS. was written apparently in the reign of Edward IV. (cf. l. 684), a few miles east or north-east of Cambridge—I think, Norfolk, F.—(cf. ll. 499 ff.), and was once the property of a monk named Hyngham (cf. verse at end of play).—J. M. Manly, in his ‘Specimens of the Pre-Shakesporean Drama,’ i. 317 (1897). Where the MS. y and I represent þ and j, þ and j are printed for them here, all throu the play.

² No. 5 in the Macro Sale Catalog containd 5 different articles or treatises. Mr. Hudson Gurney separated them, and had each article (3 plays as 1) bound separately in dark blue morocco.

³ MS. syest or syrst.

⁴ lete M.

⁵ Qy. omit And, and insert he before sett.—M.

(3)

Mercy. I haue be þe very mene for yowur restytacyon); 17
 Mercy ys my name, þat mornyth for yowur offence ;
Yield not to temptation. Dyverte not yowur sylffe in tyme of tentacyon,
 þat 3e may be acceptable to Gode at yowur goynge hence. 20
 þe grett mercy of Gode, þat ys of most preemynence,
 Be medytacyon¹ of owur lady, þat ys euer habundante
 To þe synfuH creature þat wyll repent hys necligence :
 I prey Gode, at yowur most nede, þat mercy be yowur
 defendawnte. 24

(4)

Persevere in good works. In goode werkys, I a-wyse yow souerence to be perseuerante
 To purifye yowur sowlys, þat þei be not corrupte ;
 For yowur gostly enmy wyH make hys a-vaunte,²
 Yowur goode condycions yf he may interrupte. 28
 O 3e souerens þat sytt, & 3e brothern þat stonde ryght wppe,
Seek not that which passes away. Pryke not yowur felycytes in thyngis transytorye !
 Be-holde not þe erth, but lyfte yowur ey wppe !
 Se how þe hede, þe members dayly do magnifye. 32

(5)

Christ is the Head. Who ys þe hede, forsoth I xalH yow certyfye ;
 I mene owur Sauyowur, þat was lykynnyde to a lambe ;
³Ande hys sayntis be þe members þat dayly he doth satysfye
 With þe precyose reuer þat runnyth from hys wombe. 36

(6)

Ther ys non such foode be watur nor by londe,
 So precyouse, so gloryouse, so nedefuH to owur entent ;
He has freed mankind. For yt hath dyssoluyde mankynde from þe bitter bonde
 Of þe mortaH enmye, þat vemynousse⁴ serpente, 40
 From þe wyche, Gode preserue yow aH at þe last Iugement !
At Doomsday the Corn shall be saved, and the Chaff burnt. For sekyrly þer xalH be a strerat⁵ examynacyon ;
 The corn xalH be sauide, þe chaffe xalH be brente :
 I be-sech yow hertyly, haue þis premedytacyon). 44

(7)

Mischief. MYSCHEFPE [*who now enters*]. I be-seche yow hertyly, leue yowur
 calceacyon ; 45

¹ medyacyon M.² a-vaunce MS.³ leaf 122, back.⁴ [the] vemynouse M. (L. venenosus).⁵ ? for strait, strict.

leue yowur chaffe, leue yowur corn, leue yowur dalyacyon ! *Mischief*
chatts Mercy
 Yowur wytt ys lytyH, yowur hede ys mekyH, 3e are full of
 predeacyon.
 But, ser, I prey [yow] þis questyon to claryfyte : 48
 Dryff-draff, mysse-masche ;
 Sume was corn, & sume was chaffe ;
 My dame seyde my name was Raffe ;
 On-schelt yowur lokke, & take an halpenye. 52

(8)

MERCY. Why come 3e hethyr, broþer? 3e were not dysryde. 53
 MYSCHIEFF. For a wyntur corn-threscher, ser, I haue hyryde ;
 Ande 3e sayde þe corn xulde be sauycde, & þe chaffe xulde be about the
Corn and
Chaff:
 feryde ;
 Ande he prouyth nay, as yt schewth be þis werse : 56
 ‘Corn seruit bredibus, chaffe horsibus, straw fyrybusque ;’
 Thys ys as moche to say to yowur leude wndyrstondynge,
 As þe corn xath serue to brede at þe nexte bakyng, Corn is for
bread ;
Chaff for
horses.
 ‘Chaff horsybus, & reliqu[i]d,’ 60
 The chaff, to horse xath be goode produce ;
 When a man ys for-colde, þe straw may be brent,
 And so forth, &cetera. 63

(9)

MERCY. A-voyde, goode broþer! 3e ben culpable 64 *Mercy* tells
Mischief to
be off.
 To interrupte thus my talkynge delectable.
 MYSCHIEFF. Ser, I haue noþer horse nor sadyH ;
 Therfor I may not ryde. 67
 MERCY. Hye yow forthe on fote, brother, in Godis name !
 MYSCHIEFF. I say, ser, I am cumme hedyr to make yow game ;
 3et bade 3e me not go out in þe deullys name,
 Ande I wyH a-byde. 71
 [MERCY.¹
]

¹ These lines begin a new leaf in the MS. They seem highly inappropriate in the mouth of Mercy, cf. especially l. 73. Moreover, it is clear from ll. 98, 111, that the entrance of New-gyse, Now-a-days, and Nought was immediately preceded by Mercy's use of the words forming their names. I therefore suppose that at least one leaf of MS. (containing their entrance) has been lost at this point, and suggest that the command to the Minstrels be assigned to New-gyse.—M. i. 318 n.

[Enter Nought, New-gyse, and Now-a-days, with their Minstrels.]

(10)

[NEW-GYSE.] [.]

New-gyse
calls for a
tune.

[NEW-GYSE.] ¹ Ande how, mynstrellys! pley þe comyn trace! 72
ley on) with þi ballys tyH hys bely breste!

(11)

NOUGHT. I put case, I breke my neke: how than?

NEW-GYSE. I gyff no force, by Sent Tanne!

NOW-A-DAYS. Leppe a-bout lyuely! þou art a wyght man;
lett ws be mery wyH we be here! 77

NOUGHT. XaH I breke my neke to schow yow sporte?

NOW-A-DAYS. Therfor euer be-ware of þi reporte;

NOUGHT. I be-schrew ye aH! her ys a schrewde sorte;

Haue þer att þem² with a mery chere! 81

They dance.

[Her þei daunce. MERCY seyth

(12)

Do wey! do wey þis reueH, *ser*s! do wey! 82

NOW-A-DAYS. Do wey, goode Adam! do wey!

Thys ys no parte of þi pley.

Nought dis-
approves of
the revelling.

NOUGHT. 3ys, Mary, I prey yow, for I loue not þis rewelynge.

Cum forth, goode fader, I yow prey!

Be a lytyH 3e may assay.

A-non), of with yowur clothes, yf 3e wyH pray.

Go to! for I haue hade a praty scottlynge. 89

(13)

Mercy will
not dance.

MERCY. Nay, brother, I wyH not dañce.

NEW-GYSE. yf 3e wyH, *ser*, my brother wyH make yow to
prawnce.

NOW-A-DAYS. With aH my herte, *ser*, yf I may yow a-vauñce;

3e may assay be a lytyH trace. 93

NOUGHT. 3e, *ser*, wyH 3e do weH,

Trace not with þem, be my cownseH;

For I haue trayced sumwhat to fylde feH;³

I teH [yow]⁴ yt ys a narow space. 97

¹ leaf 123.

² or þem.

³ fulfil? 'Kittredge suggests that *fyldc* was written by mistake, and that the copyist then, observing that *fyldc* neither rhymed nor made sense, added the right word, but neglected to erase *fyldc*.'—M.

⁴ [yow] M.

(14)

But, *ser*, I trow, of ws thre I herde you speke. 98

NEW-GYSE. Crystis curse had [3]e¹ þerfor ; for I was in slepe. *New-guise*

NOW-A-DAYS. A[nd] I hade þe cuppe redy² in my honde, redy
to goo to met.

Therfor, *ser*, curtly grett yow weH. 101

MERCY. Few wordis ; few & weH sett !

NEW-GYSE. *Ser*, yt ys þe new gyse & þe new jett : *defines the
new style.*

Many wordis, & schortely sett :

Thys ys þe new gyse, euery dele. 105

(15)

MERCY. Lady, helpe ! how wrechys delyte in þer sympuH weys !

NOW-A-DAYS. ³Say not⁴ a-geyn þe new gyse now-a-days ! *Now-a-days
says they 3
are shrews.*

þou xaH fynde ws sch[r]ewys⁵ at aH assays ;

Be ware ! 3e, may son) lyke a bofett. 109

MERCY. He was weH occupyede þat browte yow brethern).⁶

NOUGHT. I harde yow caH ‘New-gyse, Now-a-days, Nought :’
aH þes thre to-gether.

yf 3e sey þat I lye, I xaH make yow to slyther :

lo,⁷ take yow here a trepett ! 113

(16)

MERCY. Say me yowur namys ! I know yow not. 114

NEW-GYSE. New-gyse, I. *They tell
Mercy their
names,*

[NOW-A-DAYS.] Now-a-days, [I].⁸

[NOUGHT.] I, Nought.

MERCY. Be Jhesu Cryst, þat me dere bowte,

3e be-tray many⁹ men). 117

NEW-GYSE. Be-tray ! nay, nay, *ser* ! nay, nay !

We make them both fresch & gay.

and ask his.

But of yowur name, *ser*, I yow prey,

That we may yow ken). 121

MERCY. Mercy ys my name & my¹⁰ denomynacyon :

I conseyue 3e haue but a lytyH faus¹¹ in my communcacyon).

NEW-GYSE. Ey, ey ! yowur body ys fuH of Englysch Laten.¹²

¹ MS. hade = had ye, haue 3e. Kittredg. — M.

² redy *om.* M. ³ lf. 123, bk. ⁴ no[ugh]t M. ⁵ sch[r]ewys M.

⁶ hether ; possibly we ought to read *brether*. M. ⁷ So M. ⁸ [I] M.

⁹ ‘a man’ struck out. ¹⁰ ‘by’ written over in MS. ¹¹ fors M.

¹² MS. note in margin : “to haue þis Englysch made in Laten :

I am a-ferde yt wyH brest :

‘When I stale a leg a motun,

‘It ram be’ [? MS.], quod þe 3e are a stronge cunnyng clerke,
bocher on)-to me, I prey,’ &c.”

(17)

Now-a-days NOW-A-DAYS. I prey yow hertyly, worschyp[f]uH clerke: 125
I haue etun a dysch fuH of curdis,

Ande I haue schetun yowur mowth fuH of turdis.

Now opyn yowur sacheH with Laten wordis,

Ande sey me þis in clerycaH manere! 129

has a wife,
Rachel,

Also I haue a wyf; her name ys RacheH;

Betwyx her & me was a gret bateH;

Ande fayn of yow I wolde here teH,

Who was þe most mastur. 133

(18)

NOUGHT. Thy wyf RacheH, I dare ley xx^{ti} lyse. 134

NOW-A-DAYS. Who spake to þee,¹ foH? þou art not wyse!

Go & do þat longyth to þin offyce!

osculare fundamentum! 137

and is chaft
about her.

NOUGHT. Lo, mastur! lo! here ys a pardon bely mett;²

Yt ys grawntyde of Pope Pokett.

Yf 3e wyH putt yowur nose in hys wyffis sokett,

3e xaH haue xl^{ty} days of pardon. 141

(19)

Mercy tells
them to go,

MERCY. Thys ydyH language 3e xaH repent! 142

Out of þis place I wolde 3e went.

³NEW-GYSE. Goo we hens aH thre *with* on assent!

My fadyr ys yrke of owur eloquence; 145

þerfor I wyH no lenger tary.

Gode brynge yow, master, & blyssyde Mary,

To þe numbar of þe demonycaH frayry!⁴ 148

[.]

(20)

NOW-A-DAYS. *Cum* wynde, *cum* reyn), 149

Thow I *cumme neuer* a-geyn!

þe deuh put out both yowur eyen!

Felouse, go we hens tyght! 152

NOUGHT. Go we hens, a deuh wey!

Here ys þe dore, her ys þe wey!

and they do
so, quietly.

FarweH, jentyH Jaffrey!

I prey Gode gyf yow goode nyght! [Exiant *silentio*. 156

¹ When the MS. y^e is for 'thee,' 'þee' is printed. ² *gy*. be lymett M.

³ leaf 124. ⁴ M. dots the next line for a supposed lost tag.

(21)

MERCY. Thankyde be Gode, we haue a fayer dilyuerance 157 *Mercy is glad to be rid of them,*
Of þes iij onthryfty gestis!

They know fuH lytyH what ys þer ordynance;
I preue, by reson, þei be wers þen bestis: 160

(22)

A best doth after hys naturaH Iustytucion;
þe may conseyue by there dysporte & be-hauour,
þer joy ande delyte ys in derysyon
Of her¹ owyn Cryste, to his dyshonur. 164

as they were worse than beasts.

(23)

Thys condycyon of leuyng, yt ys preiudycyaH;
Be ware þerof! yt ys wers þan ony felony or treson.
How may yt be excusyde be-for þe Iustyce of aH,
When for euery ydyH worde we must zelde a reson? 168

(24)

They haue grett ease²; þer-for þei wyH take no thought:
But how þen, when þe angeH of hewyn xah blow þe trumpe,
Ande sey to þe transgressors þat wykkydly hath wrought,
"Cum forth on-to yowur juge, & zelde yowur a-cownte!" 172

How will they face the Judge at Domesday?

(25)

Then xah I, Mercy, be-gyn sor to wepe;
Noþer comfort nor counseH, þer xah non be hade;
But such as þei haue sowyn, such xah þei repe:
þei be wanton now, but þen xah þei be sade. 176

(26)

The goode new gyse now-a-days, I wyH not dysalow;
I dyscomende þe vycyouse gyse; I prey haue me excusyde;
I nede not to speke of yt; yowur reson wyH teH it yow;
Take þat ys to be takyn, & leue þat ys to be refusyde! 180

The good new style is to be praised; the bad, condemn'd.

(27)

MANKYNDE [*who now enters*]. Of þe erth & of þe cley we haue
owur propagacyon; 181
By þe prouydens of Gode, þus be we deryvatt,

¹ her = their. [t]her M.² ca[u]se M.

Mankind
hopes his
hearers are
predestined
to salvation.

To whos mercy I recomende þis hoß congrygacyon):
¹ I hope, on-to hys blysse ye be aß predestynatt: 184
 Euery man, for hys degre, I trust xaß be partycypatt,
 Yf we wyß mortyfye owur carnaß condyeyon,
 Ande owur voluntarye dysyres, þat euer be pervercionatt,
 To renounce þes, & yelde ws wndur Godis provyeyon. 188

We must
mortify our
fleshy lusts.

(28)

He has a
body and
soul which
disagree.

My name ys 'Mankynde'; I haue my composyeyon 189
 Of a body & of a souß, of condyeyon contrarye :
 Be-twyx þe tweyn, ys a grett dyvisyon).
 He þat xulde be s[u]bieete, now he hath þe victory. 192
 Thys ys to me a lamentable story,
 To se my flesch, of my souß to haue gouernance :
 Wher þe goode wyff ys master, þe goode-man may be sorry.
 A-lasse ! what was þi fortune & þi chance,² 196
 To be assoeyat with my flesch, þat stynkyng dunge-hyß !

(29)

He will go
to Mercy,

Lady, helpe ! Souerens, yt doth my souß myche yß, 198
 To se þe flesch prosperouse, & þe souß trodyn wndur fote.
 I xaß go to yondyr man, & a-say hym I wyß ;
 I trust of gostly solace he wyß be my bote. 201

(30) [MANKYNDE goes to MERCY, and kneels to him.]³

kneel to him,

All heyß, semely father ! ze be welcome to þis house !
 Of þe very wysdam ze haue partycypacyon).
 My body with my souß ys euer querulose ;
 I prey yow, for sent charyte, of yowur supportacyon) ; 205

and beg his
help

(31)

and comfort.

I be-seche yow hertyly of yowur gostly comforte !
 I am onstedfast in lywyng ; my name ys 'Mankynde' ;
 My gostly enmy, þe deuß, wyß haue a grett dysporte,
 In synpuß⁴ gydyng, yf he may se me ende. 209

¹ leaf 124, back.

² Marginal note in MS. :

"I may both syth & sobbe ; þis ys a pituose remembrance,
 O In my souß, so sotyß in thy substance."

³ [Goes to Mercy] M. ⁴ synnfull M.

(32)

MERCY. Cryst sende yow goode comforte! 3e be welcum, my frende!

Mercy bids
Mankind
rise.

Stonde wpe on) yowur fete! I prey yow aryse!

My name ys 'Mercy': 3e be to me fuH hende;

He will ad-
vise him how
to eschew
vice,

To eschew vyce, I wyH yow a-vyse.

213

(33)

MANKYNDE. O Mercy! of aH grace & vertu 3e are þe weH!

I haue herde teH of ryght worschypfuH clerkis,

3e be approxymatt to Gode, & nere of hys conseH;

He hat instytut you a-boue aH hys werkis.

217

(34)

O! yowur louely workis, to my souH are swetere þen hony.

MERCY. The temtacyon) of þe flesh, 3e must resyst lyke a man,

resist tempta-
tion,

For þer ys euer a bateH betwyx þe souH & þe body;

'Vita hominis est milicia¹ super terram.'

221

(35)

Oppresse yowur gostly enmy, & be Crystis own) knyght!

²Be neuer a cowarde a-geyn) yowur aduersary!

and fight his
foe.

Yf 3e wyH be crownyde, 3e must nedis fyght.

Intende weH, & Gode wyH be yow adiutory.

225

(36)

Remembur, my frende, þe tyme of contynnuance!

226

So helpe me Gode! yt ys but a chery tyme!

Life is short,
only a cherry-
time.

Spende yt weH! serue Gode with hertis affyance;

Dystempure not yowur brayn) with goode ale nor with wyn.

(37)

'Mesure ys tresure'; y for-byde yow not þe vse.

230

Mesure yowur sylf euer; be-ware of excesse!³

Men should
always be
moderate.

þe superfluouse gyse, I wyH þat 3e refuse;

When nature ys suffysyde, a-non) þat 3e sese.

233

(38)

Yf a man haue an) hors, & kepe hym) not to hye,

He may then reuH hym) at hys own) dysyere;

Yf he be fede ouer weH, he wyH dysobey,

Ande in happe cast his master in þe myre.

237

A too highly
fed horse will
throw his
master.

¹ MS. milicia. ² leaf 125.

³ This line is written in the margin.

(39)

[Re-enter NEW-GYSE.]

New-gyse
says he has
fed his wife
till she has
broken his
head.

NEW-GYSE. *Ȝe sey trew, ser; Ȝe are no faytour:* 238

I haue fede my wyf so weH, tyH sche ys my master:

I haue a grett wonde on my hede, lo! & per-on leyth a playster,

Ande a-noþer per I pysse my peson. 241

Ande my wyf were yowur hors, sche wolde yow aH to-samme.

Ȝe fede yowur hors in mesure; Ȝe are a wyse man.

I trow,¹ & Ȝe were þe kyngis palfrey-man,

A goode horse xulde be gesumme.² 245

(40)

MANKYNDE. Wher spekys þis felow? wyH he not come nere?

Mercy bids
Mankind

MERCY. AH to sone, my brother, I fere me, for yow.

He was here ryght now (by hym) þat bowte me dere!

With oper of hys felouse: þei kan moche sorow. 249

(41)

They wyH be here ryght sone, yf I owt departe.

Thynke on my doctryne! yt xah be yowur defence;

set his words
in his heart.

lerne wyH I am here! sett my wordis in herte!

With-in a schorte space I must nedis hens. 253

(42) [Re-enter NOW-A-DAYS and NOUGHT.]

Now-a-days

NOW-A-DAYS. þe sonner þe leuer, & yt be ewyn a-now! 254

I trow³ yowur name ys 'do lytyH'; Ȝe be so longe fro hom);

yf Ȝe wolde go hens, we xah cum euery-chon,

Mo þen⁴ a goode sorte. 257

Ȝe haue leve, I dare weH say;

to hem Ȝe wyH go forth yowur wey.

Men haue lytyH deynte of yowur pley,

Be-cause Ȝe make no sporte. 261

(43)

and Nought
chaff Mercy.

NOUGHT. Yowur potage xah be for-colde, ser: when wyH Ȝe go
dyne? 262

I haue sene a man lost xx^{ti} noblys in as lytyH tyme;

*Ȝet yt was not I, be Sent Qisyntynd!*⁵

For I was neuer worth a pottfuH a wortis, sythyn I was borne.

¹ MS. It row.

² gersuma, 'gressoms,' O.N. gorsemi, plentiful.

³ MS. I t row. ⁴ Me thynk a full.—Kittredge. M.

⁵ Gis, certeyn M.

¹My name ys 'Noughit'; I loue weH to make mery; 266 Noughit has
I haue be sethen with 3e comyn tapster of Bury; played the fool
I pleyde so longe þe foH, þat I am ewyn wery wery;² with the
3yt xaH I be þer ageyn to-morow.³ [Exeunt.] 269 tapster of
Bury.

(44)

MERCY [to Mankind]. I haue moche care for yow, my own frende; Mercy bids
Yowur ennys wyH be here a-non; þei made þer awaunte. Mankind
Thynke weH in yowur hert; yowur name ys 'Mankynde'; serve God,
Be not wnkynde to Gode, I prey yow! be hys seruante!
Be stedefast in condycyon! se 3e be not varyant! 274
lose not thorow foly, þat ys sowte so dere!
Gode wyH proue yow sone; ande yf þat 3e be constant,
Of hys blysse perpetuaH 3e xaH be partener. 277

(45)

3e may not haue yowur intent at yowur fyrst dysyer:
Se þe grett pacyence of Iob, &⁴ tribulacyon:
lyke as þe smyth trieth ern in þe feer, Job 23, 10
So was he triede by Godis vysytaeyon. 281

(46)

He was of yowur nature & of yowur fragylyte: follow Job's
Folow þe steppys of hym, my own swete son,⁵ steps,
Ande sey, as he seyde, in yowur trobyH & aduersyte:
'dominus dedit, dominus abstulit, sicut sibi placuit; sit nomen
domini benedictum!' [Job i. 21.] 285

(47)

More-ouer, in specyaH I gyue yow in charge, and beware of
Be-ware of 'New-gyse,' 'Now-a-days,' & 'Noughit!' New-guise,
Nyse in þer a-ray, in language þei be large: Now-a-days,
To perverte þer⁶ condycyouns, aH þer menys⁷ xaH be sowte. 289 and Noughit.

(48)

Gode son, intyrmyse⁸ yowur sylff not in þer cumpeny! 290 They have
þei harde not a masse þi[s] twelmonyth, I dare weH say; not heard a
Gyff them non audyence; þei wyH tell yow many a lye; Mass this
Do truly yowur labure, & kepe yowur haly day. 293 twelvemonth.

¹ leaf 125, back. ² very weary. ³ to-morne M. (for the ryme).

⁴ in M. ⁵ *ita factum est* in another hand, in margin.

⁶ ? for þi. ⁷ MS. nmenys.

⁸ 'intyrmyse' scratched out in MS. and 'intromytt not' written over in another hand.

(49)

Mercy bids
Mankind be-
ware of Titi-
villus.

Be-ware of Tytivillus, (fo[r] he lesyth̄ no wey,)
þat goth in-vysybuH, & wyH not be sen̄;
he wyH ronde in yowur ere, & cast a nett be-for yowur eynd̄;
He ys worst of þem aH: Gode let hym̄ neuer then̄! 297

(50)

He is to kiss
Mercy,

Yf 3e dysples Gode, aske mercy a-now,
Ellys Myscheff̄ wyH be redy to braçe yow in hys brydyH.
Kysse me now, my dere darlynge! Gode sche[1]de yow from
yowur fon̄!
Do truly yowur labure, & be neuer ydyH! 301
The blyssynge of Gode be with yow & with aH þes worschyp-
[f]uH men! [Exit.]
MANKYNDE. Amen! for sent charyte, amen! 303

who blesses
him and the
audience.

(51)

Mankind
says his flesh
is overcome.

Now blyssyde be Ihesu! my souh̄ ys weH saeyatt
With þe mellyfluose doctryne of þis worschypful̄ man.
¹The rebellynd̄ of my flesh, now yt ys superatt,
Thankynge be [to] Gode, of þe connynḡe þat I kan.² 307

(52)

He has
written a
remainder

Her wyH I sytt, & tytyH in þis papyr
The incomparable astat of my promycyon.
Worschypful̄ Souerenee, I haue wretyn̄ here
The gloryuse remembrance of my nobyH condycyon, 311

(53)

that he is
but dust.

To haue remo[r]s & memory of my sylff: þus wretyn̄ yt ys
To defende me from̄ aH supersticyus charmys:
'Memento, homo, quod cinis es, & in cinerem reuerteris.'³
lo! I ber on̄ my bryst þe bagge of mynd̄ armys. 315

(54)

NEW-GYSE [*who now re-enters*].⁴ The wether ys colde: Gode
sende ws goode ferys!
'Cum sancto sanctus eris, & cum peruerso, peruerteris.' [Ps. xvii. 27.]
'Ecce quam bonum & quam Iocundum,' quod þe deuth̄ to þe
frerys.
'Habitare fratres in vnum.'⁵ [Ps. cxxxii. 1.] 319

¹ leaf 126. ² cōmynḡe . . kam MS. ³ See *Job* xxxiv. 15.

⁴ [Enter New-gyse at the back of the stage.] M. ⁵ uno M.

MANKYNDE. I her a felow speke ; with hym I wyH not meH.

Thys erth, with my spade, I xaH assay to delffe ;

To eschew yduHnes, I do yt myn) own) selffe. *Exit*

Mankind will dig with his spade.

I prey Gode sende yt hys fusyon) ! [*Re-enter* NOW-A-DAYS
and NOUGHT.] 323

NOW-A-DAYS. Make rom), sers, for we haue be longe !

We wyH cum gyf yow a Crystemes songe.

(55)

NOUGHT. Now I prey aH þe yemandry þat ys here,

To synge with ws with a mery chere : [*He sings*]¹

Nought asks all the folk to join in a

‘ Yt ys wretyn) with a coh), yt ys wretyn) with a cole.’ 328

NEW-GYSE & NOW-A-DAYS. Yt ys wretyn) with a colle, yt ys wretyn) [with a cole].² *coarse song.*

³NOUGHT. He þat schytyth) with hys hoyH, he þat schytyth) with hys hoyH,

NEW-GYSE, NOW-A-DAYS. He þat schytyth) with hys hoyH, [he þat schytyth) with his hoylle].² 331 *He, New-guise and Now-a-days sing it.*

NOUGHT. But he wyppe his ars clen), but he [wype his ars clen)],²

NEW-GYSE, NOW-A-DAYS. But he wype he ars clen), but he [wype his ars clen)],²

NOUGHT. On) hys breche yt xaH be sene, on hys breche [yt xall be sene],²

NEW-GYSE, NOW-A-DAYS. On) hys breche yt xaH be sene, on hys [breche yt xall be sene].³ [*cantant omnes* : 336 *The hearers join in the Chorus.*

Hoylyke, holyke, holyke ! holyke, holyke, holyke !

(56)

NEW-GYSE. Ey, Mankynde, Gode spede yow with yowur spade ! I xaH teH yow of a maryage :

New-guise hails Mankind,

I wolde yowur mowth) & hys ars, þat þis made,

Wer maryede junctly to-gether. 340

MANKYNDE. Hey yow hens, felouse, with bredyng) !

Leue yowur derysyon) & yowur japyng) !

I must ned)is labure ; yt ys my lyvyng). *who bids him give up his joking.*

NOW-A-DAYS. ⁴What, ser ? we came but lat) hethyr. 344

¹ [*He sings*] M.

² MS. c’.

³⁻³ M. leaves out this song. Brar dl gives it, p. 61.

⁴ leaf 126, back.

⁵ late, Kittredge, M.

(57)

XaH aH þis corn) grow here,

þat 3e xaH haue þe nexte 3er?

Yf yt be so, corn) hade nede be dere;

Ellys 3e xaH haue a pore lyffe. 348

Nought and NOUGHT. A-lasse, goode fadere! þis labor fretyth yow to þe bone;

But for yowur croppe I take grett mone:

3e xaH neuer spende yt a-lonne:

I xaH assay to geett yow a wyffe. 352

(58)

How many acres suppose 3e here, by estymacyon?

NEW-GYSE. Ey, how 3e turne þe erthi wippe & down!

I haue be in my days in many goode town),

3ett saw I neuer such a-nother tyllunge. 356

MANKYNDE. Why stonde ye ydyH? yt ys pety þat 3e were born!

NOW-A-DAYS. We xaH bargaen) with yow, & noþer moke nor scorne;

Take a goode carte in herwest, & lode yt with yowur corne,

Ande what xaH we gyf yow for þe levyng? 360

(59)

NOUGHT. He ys a goode starke laburrer; he wolde fayn) do weH;

He hath mett with þe goode man Mercy in a schroude seH:

For aH þis, he may haue many a hungry mele.

3yt woH 3e se, he ys polytyke: 364

Here xaH be goode corn); he may not mysse yt;

Yf he wyH haue reyn), he may ouer-pysse yt;

Ande yf he wyH haue compass[t]e,¹ he may ouer-blysse yt

A lytyH with hys ers lyke. 368

(60)

MANKYNDE. Go & do yowur labour! Gode lett yow neuer the!

Or with my spade I xaH yow dyng, by þe holy trinyte!

Haue 3e non) other man to moke, but euer me?

3e wolde haue me of yowur sett? 372

Hye yow forth lyuely! for hens I wyH yow dryffe.

[M. beats them with his spade.]²

¹ 'composte,' Brandl; compost, Kittredge. M. 'Cum composto,' A.D. 1258, N.E.D. ² M.

New-wise
chaff Mau-
kind about
his digging,

and the corn
he expects
to grow.

Mankind
belabours
them with
his spade.

NEW-GYSE. A-las, my Jewelles! I xaH be schent of my wyff! They complain.

NOW-A-DAYS. A-lasse! & I am lyke neuer for to thryue,
I haue such a buffett. 376

(61)

MANKYNDE. Hens I sey, New-gyse, Now-a-days, & Nowte! Mankind says,

Yt was seyde be-forn: aH þe menys xuh¹ be sought,
To perverte my condycions, & brynge me to nought:

Hens, thevys! 3e haue made many a lesyng. 380 'Be off, you thieves!'

NOUGHT. ²Marryde I was for colde, but now am I warme.

3e are ewyH avysyde, *ser*, for 3e haue done harme.

By cokkys body sakyrd,³ I haue such a peyn in my arme,

I may not chonge a man a ferthyng. 384

(62)

MANKYNDE [*kneels*]. Now I thanke Gode, knelyng on) my kne: He thanks God
Blyssyde be hys name! he ys of hye degre.

By þe syde⁴ of hys grace þat he hath sente me,

iij of myn) enmys I haue putt to flyght. [*Holds up his spade.*] that he's put his 3 foes to flight,

3yt þis Instrument, souerens, ys not made to defende: 389

Dauidе seyth, '*nec in hasta,⁵ nec in gladio, saluat Dominus.*'

NOUGHT. No, mary, I be-schrew yow, yt ys in spadibus;

Therfor Cryst's curse cum on) yowur hedybus,

To sende yow lesse myght! [*Exiant.*] 393

MANKYNDE. I promytt yow, þes felouse wyH no more cum here,

For summe of þem, certenly, were summe-what to nere.

My fadyr Mercy a-vysyde me to be of a goode chere,

Ande a-gayn) my enmys manly for to fyght. 397

(63)

I xaH convyete þem, I hope, euerychon);

3et I say amysse; I do yt not a-lone:

but only by God's help.

With þe helpe of þe grace of Gode, I resyst my fon)

Ande þer malycyuse herte. 401

With my spade I wyH departe, my worschyp[f]uH souerence,

Ande lyue euer with labure, to corecte my insolence.

He goes off with his spade, but will soon return.

I xaH go fett corn) for my loude; I prey yow of pacyence;

Ryght sone I xaH reuerte. [*Exit.*] 405

¹ xuld M.

² leaf 127.

³ ? MS. sakyide.

⁴ MS. fs *crost thru before syde* (?for ayde: see l. 400). By this spade, Kittredge. M.

⁵ MS. *hastu*. (Non in gladio, nec in hasta. . . 1 *Reg.* xvii. 47.)

[SCENE II.] (64)

Mischief MYSCHIEFF [*re-entering*]. A-las, a-lasse! þat euer I was wrought!
 A-lasse þe whyH, I [an] wers þen¹ nougħt!
laments Sythyn I was here, by hym þat me bought,
 I am wtterly on-don! 409
that Man- kind, taught by Mercy, I, Myscheff, was here at þe begynnynge of þe game,
 Ande arguyde with Mercy; Gode gyff hym schame!
 He hath taught Mankynde, wyH I haue be vane,
 To fyght manly a-geyn hys fon. 413

(65)

For with hys spade, þat was hys wepyn,
has beaten New-guise, Now-a-days, and Nougħt. New-gyse, Now-a-days, Nougħt, hath [he] aH to-beten):
 I haue grett pyte to se þem wepyn.
 WyH 3e lyst! I here þem crye. [Clamant. 417
 [*Re-enter NEW-GYSE, NOW-A-DAYS, NOUGHT, crying.*]²
 A-lasse, a-lasse! cum hether! I xaH be yowur borow.
 A-lac a-lac! vene, vene! cum hethere with Sorowe!
 Pesse, fayer babys! 3e xaH haue a nappyH to-morow:
 Why grete 3e so, why? 421

(66)

They complain. NEW-GYSE. A-lasse, master! a-lasse, my privyte!
 MYSCHIEFF. A! wher! a-lake! fayer babe, ba me!
 Abyde! to sone I xaH yt se.
 NOW-A-DAYS. Here, here! se my hede, goode master! 425
Mischief says he'll cure 'em by cutting their heads off. MYSCHIEFF. Lady, helpe! sely darlynge, vene, vene!
 I xaH helpe þe of þi peyn);
 I xaH smytt of þi hede, & sett yt on agayn.
 NOUGHT. By owur Lady, ser, a fayer playster! 429

(67)

WyH 3e of with hys hede? yt ys a schreude charme.
 As for me, I haue non harme.
 I were loth to for-bere myn arme.
 3e pley: in nomine patris, choppe! 433
 NEW-GYSE. 3e xaH not choppe my jewellys, & I may.
They decline. NOW-A-DAYS. 3e, Cristis⁴ crose! wyH 3e smygħt my hede a-wey?
 Ther, wher, on) & on). Oute! 3e xaH not assay;
 I mygħt weH be callyde a foppe. 437

¹ [am] . . the[n] M.² M.³ leaf 127, back. In another hand, at top, "HonorabyH & weH be-lonyd frende, I hertely Recummend me on-to yow."⁴ Cristes M., Crastes MS.

(68)

MYSCHIEFF. I kan choppe yt of, & make yt a-gayn). *Mischief*

NEW-GYSE. I hade a schreude recumbentibus, but I fele no
peyn). 439

NOW-A-DAYS. Ande my hede ys aH saue & hoH agayn).

Now, towelhyngē þe mater of Mankynde,
lett ws haue and interleccyon, sythen 3e be cum hethere :
Yt were goode to haue and ende. 443

(69)

MYSCHIEFF. How, how ! a mynstreH ! Know 3e ony out ?¹ *calls for a Minstrel.*

NOUGHT. I kan pype in a Walsyngham WystyH, I, Nought,
Nought. 445

MYSCHIEFF. Blow a-pase ! & þou xaH bryngē hynd in *with* a flewte.

TYTIVILLUS [*shouts outside*].² I comē *with* my leggis vndur me.

MYSCHIEFF. How, New-gyse, Now-a-days ! herke or I goo !

When owur hedis wer to-gethere, I spake of ‘ si dederō.’³

NEW-GYSE. ʒo ! go þi wey ! we xaH gaþer mony ond-to ; *New-guise*

Ellys þer⁵ xaH no man hynd se. 451

(70)

Now gostly to owur purpos, worschypfuH souerence !

We intende to gather mony, yf yt plesse yowur necligence, *says they want money,*

For a man *with* a hede þat [is] of grett omnipotens.

NOW-A-DAYS. Kepe yowur tayH, in goodnes, I prey yow, goode
broþer ! 455

He ys a worschyp[f]uH man, *sevs*, sauynge yowur reuerens ;

He louyth no grotis, nor pens or⁶ to-pens : *not pence,*

Gyf ws rede reyallys, yf 3e wyH se hys abhomynabuH presens. *but royals.*

NEW-GYSE. Not so ! 3e þat mow not pay þe ton, pay þe toþer !

(71)

At þe goode man of þis house fyrst we wyH assay. 460

Gode blysse yow, master ! 3e say as⁷ yH, 3et 3e wyH not sey ‘ nay.’ *He asks the house-owner for some.*

lett ws go by & by, & do þem pay :

3e pay aH a-lyke ; welH mut 3e fare ! 463

NOUGH[T]. I sey, New-gyse, Now-a-days ! ‘ Est’s vos pecuniatus ?’

I haue cryede a fayer wyH, I beschrew yowur patus !

NOW-A-DAYS. ‘ Ita vere, magister ;’ cumme forth now yowur gatus !

he ys a goodly man, *sevs* : make space, & be ware ! 467

¹ ou[gh]t. ² M. ³ didero, Kittredgo. M. ⁴ leaf 128.

⁵ ? MS. þei. ⁶ or, M, Brandl ; MS. of. ⁷ for ws.

(72)

- Titivillus* TITIVILLUS [*enters, drest like a devil, & with a net in his hand*].¹
 †Ego sum dominancium dominus, & my name ys Titivillus.
 3e þat haue goode hors, to yow I sey, 'caucatis!'
 Here ys an abyH felyschyppe to tryse hyn out at yowur gatis :
[loquitur ad New-gyse.
 in vain asks
 New-gyse, Ego probo sic : ser New-gys, lende me a peny ! 471
 NEW-GYSE. I haue a grett purse, ser, but I haue no monay ;
 By þe masse, I fayH ij farthyngis of an halpeny ;
 3yt hade I x^{li}, þis nyght þat was. [*ten pounds*]
 TITIVILLUS [*loquitur ad Now-a-days*]. What ys in þi purse ?
 þou art a stout felow. 475

(73)

- Now-a-days, NOW A DAYS. þe deuH haue [the]² qwyH ! I am a clen jentyH-
 man.
 I prey Gode, I be neuer wurs storyde þen I am.
 yt xalH be otheerwyse, I hope, or þis nyght passe. 478
 TITIVILLUS [*loquitur ad Nought*]. Herke now ! I say þou hast
 many a peny ?
 and Nought NOUGHT. 'No[*n*] nobis, domine ; non nobis,' by sent Deny !
 for a penny. þe deuH may dauce in my purse for ouy peny ;
 Yt ys as clen as a byrdis ars. 482

(74)

- TITIVILLUS. Now I sey 3et a goyn, 'caucatis !' 483
 Then he bids Her ys an abyH felyschyppe to tryse hem out of yowur gatis.
 Now I sey, New-gyse, Now-a-days, & Nought,
 'em go and eadge for what they can find. Go & serche þe contre ! anon þat [yt]³ be sow3te,
 Summe here, summe þer ; what yf 3e may cache ow3te. 487

(75)

- yf 3e fayH of hors, take what 3e may ellys !
 NEW GYSE. Then speke to Markeynde for þe recumbentibus of
 my jewellys.
 NOW-A DAYS. ⁴Remembre my brokyn hede in þe worschyppe of
 þe ~~6~~ vowellys.⁵
 3e, goode ser, þe sytyca⁶ in my arme ! 491

¹ M.² [the] M.³ [yt] M.⁴ leaf 128, back.⁵ *Qy.* the vij (or xx) devellys. M.⁶ *Qy.* the syatica (= sciatica) M.

TITYVILLUS. I know full well what Mankynde dyde to yow :
 Myschyff hat informyde [me] of all þe matere thorow ;
 I xah venge yowur quareH, I made Gode a-vow.
 Forth ! & espye were 3e may do harme ! 495
 Take W[illiam]¹ Fyde, yf 3e wyH haue ony mo.
 I sey, New-gyse, wether' art þou avysyde to go ? 497

(76)

NEV-GYSE. Fyrst I xah be-gyn at M[aster]² Huntyngton of
 Saunton ;³
 Fro thens I xah go to Wylliam Thurlay of Hanston,⁴
 Ande so forth to Pycharde of Trumpyngton :⁵
 I wyH kepe me to þes iij. 501
 NOW-A-DAYS. I xall goo to Wylliam Baker⁶ of Walton,⁶
 To Rycherde BoHman of Gayton,⁷
 I xah spare master Woode of Fulburn ;⁸
 he ys a 'noli me tangere !' 505

(77)

NOUGHT. I xah goo to Wylliam Patryke of Massyngham ;⁹
 I xah spare master Alyngton of Botysam,¹⁰
 Ande Hamonde of Soffeham.¹¹
 Felous, cum forth ! & go we hens to-gethyr, 509
 For drede of 'in manus tuas,' qweke.
 NEU-GYSE. Syth we xah go, lett ws be¹² weH ware & wether ;
 yf we may be take, we com no more hethyr. 512
 lett ws con¹³ weH owur neke verse, þat we have not a
 cheke. R

(78)

TITYVILLUS. Goo yowur wey, a deuH wey ! go yowur wey, ah !
 I blysse yow with my lyfte¹⁴ honde : fouH yow be-faH !
 Tityvillus bids them be off.

¹ w[ith you] M.² M[aster] M.³ ? Santon, in Norfolk, on the borders of Suffolk, 3½ m. E. of Brandon Station.⁴ ? Ampton, Suffolk, 4½ m. N. of Bury St. Edmunds. ? Hunston, Hunstanton, Norfolk.⁵ Two miles S. of Cambridge.⁶ Walton, East, in Norfolk, 8 m. E.S.E. of Lynn.⁷ Gayton, in Norfolk, 7½ m. E. by S. of King's Lynn.⁸ Fulbourn, a village under the Gogmagog Hills, 5 m. E.S.E. of Cambridge.⁹ In Norfolk, 9 m. N. from Swaffham station.¹⁰ Bottisham, in Cambridgeshire, 6½ m. E.N.E. of Cambridge.¹¹ Swaffham, in Norfolk, 14½ m. S.E. from Lynn, 96 m. by road, and 113 by rail, from London.¹² se M.¹³ MS. com).¹⁴ 'ryght' struck out.

Comd a-gayn, I werne, as sone as I yow caH,

Titivillus
will stay to
tempt Man-
kind,

A[nd]¹ brynge yowur a-vantage in-to þis place. [*Exeunt.*] 517

To speke *with* Mankynde I wyH tary here þis tyde, [*Titivillus*
Ande assay, hys goode purpose for to sett a-tyde; *stays.*]

þe goode man Mercy xaH no lenger be hys gyde;

I xaH make hym to dawnce a-noþer trace! *Titivillus* 521

(79)

Euer I go invysybutH; yt ys my jett;

Ande be-for hys ey, þus I wyH hange my nett

To blench hys syghit; I hope to haue hys fote mett;

To yrke hym of hys labur, I xaH make a frame; 525

hinder his
digging,

Thys borde xaH be hyde wndur þe erth preuely;

Hys spade xaH entur, I hope, ouer redyly;²

Be þen he hath assayde, he xaH be very angry,

Ande lose hys pacyens, peyn of schame. 529

and spoil his
corn.

I xaH munge hys corne *with* drawk & *with* durneth; *Titivillus*

yt xaH not be lyke to sow nor to seH.

Yondyr he commyth: I prey of counseH;

he xaH wene grace were wane.³ 533

(80)

Mankind
comes to sow
his seed;

MANKYNDE [*who re-enters*]. ⁴ Now, Gode, of hys mercy, sende ws
of hys sonde!

I haue brought seed her to sow *with* my londe;

qwyH I ouer dylew yt,⁵ here yt xaH stonde:

'In nomine Patris & Filii & Spiritus Sancti;' now I wyH
be-gyn: 537

but the land
is so hard,

Thys londe ys so harde, yt makyth wu-lusty & yrke;

I xaH sow my corn at wyntur, & lett Gode werke.

he loses his
corn,

A-lasse! my corn ys lost! here ys a fouH werke!

I se weH, by tyllynge, lytyH xaH I wyn. 541

(81)

he gives up
his spade,

Here I gyf wppe my spade, for now & for euer;

To occupye my body, I wyH not put me in deuer;

I wyH here my ewynsonge here or I dysseuer:

Thys place I assynge as for my kyrke; 545

[Here Titivillus
goth out *with*
þe spade.]

¹ Ande M., A MS.

² on-redyly M.

³ cran(?) written after 'wane' in another hand.

⁴ leaf 129.

⁵ that M.

Here, in my kerke, I kneſt on my knees : kneels, and
prays.
'Pater noster, qui es in celis.' 547

TITIVILLUS [*who re-enters*]. I promes yow I haue no lede on) my *Titivillus*
helys ;

I am here a-geyn) to make þis felow yrke. 549

(82)

qwyst! pesse! I xaH go to hys ere, & tytyH þer-in. [*To Man-* *whispers in
his ear.*
'A schorte preyere thyrlyth hewyn): of þi preyere blynd; *kynde*].¹

þou art holyer þen euer was ony of þi kyn):

A-ryse & avent þee! nature compellys.' 553

(83)

MANKYNDE. I wyH in-to þi[s]¹ zerde, souerens, & cum a-geyn) *Mankind
goes out
to relieve
himself.*
sone ;

For drede of þe colyke, & eke of þe ston),

I wyH go do þat nedis must be don) ;

My bedis xaH be here, for who-summ-euer wyH cumme. 557

[Exiat.

(84)

TITIVILLUS. Mankynde was besy in hys prayere, zet I dyde hym *Titivillus
boasts that
he has per-
verted Man-
kind,*
aryse ;

He is conveyde (be Cryst!) from) hys dyvyn) seruyce.

Whether ys he, trow ze? I-wysse I am wondur wyse ;

I haue sent hym) forth to schyte lesynges. 561

yff ze haue ony syluer, in happe, pure brasse,

Take a lytyH pow[d]er² of Parysch, & cast ouer hys face,

Aude ewyn) in þe howH-flyght let hym) passe :

Titivillus kan) lerne yow many praty thyngis. 565

(85)

I trow Mankynde wyH cum a-geyn) son),

Orjellys, I fer me, ewynsonge wyH be don) ;

Hys bedis xaH be trysyde a-syde, & þat a-non).

Ze xaH [se] a goode sport,³ yf ze wyH a-byde : 569

Mankynde cummyth a-geyn) : weH fare he !

I xaH answeere hym) 'ad omnia quare ;'

Ther xaH be sett a-broche a clerycaH mater ;

I hope, of hys purpose to sett hym a-syde. 573

¹ M.

² [d] M. (Paris powder).

³ [se] M.

86)

Mankind
says he's

MANKYNDE [*who re-enters*]. Ewynsonge hath be in þe saynge, I
trow, a fayer wyH;

tired of
labour

I am yrke of yt: yt ys to longe, be onð myle.
Do wey! I wyH no more so oft onð þe chyrche-style;

¹Be as be may, I xaH do a-noþer: 577

and prayer.

Of labure & preyer, I am nere yrke of both;
I wyH no more of yt, thow Mercy be wroth!¹
My hede ys very heuy, I teH yow for soth;

He means to
stuff.

I xaH slepe,² fuH my bely, & he were my broþer. 581

(87) [*Goes to sleep and snores.*]

Titivillus

TITYVILLUS. ³Ande ever 3e dyde, for me, kepe now yowur sylence!
Not a worde, I charge yow, peyn of xl pens!

A *praty* game xaH be scheude yow, or 3e go hens:

3e may here hymð snore; he ys sade a-slepe; 585

qwyst! pesse! þe DeuH ys dede! I xall goo ronde in hys ere.

A-lasse, Mankynde! a-lasse! Mercy stowid⁴ a mere!

He ys runn a-way fro hys master, þer wot no man where;

More-over, he stale both a hors & a nete. 589

(88)

and broken
his neck.

But 3et I herde sey he brake hys neke as he rode in Fraunce;
But I thyнке he rydyth *ouer* þe galous,⁵ to lernð for to daunce,
By-cause of hys theft: þet ys hys *gouernance*.

Trust no more onð hym; he ys a marryde man! 593

MekyH sorow, with þi spade be-fornð þou hast wrought.

A-ryse, & aske mercy of Neu-gyse, Now-a-days, & Nought!

þei cum: A-vyse þee for þe best; lett þer goode wyH be sought,

Ande þi ownð wyff [be] bretheH,⁶ & take þee a lemman. 597

For weH, euerychonð! for I haue donð my game,

For I haue brought Mankynde to myscheff & to schame.

(89) [*Exit Tityvillus.*]

Mankind
declares he'll

MANKYNDE. Whope! who! Mercy hath brokynð hys- neke-
kycher a-vows;

Or he hangyth by þe neke hye wpp onð þe gallouse.

go to the ale-
house,

A-dew, fayer mastere!⁸ I wyH hast me to þe ale-house,

Ande speke with New-gyse, Now-a-days & Nought, 603

1—1 These lines are added at the bottom of the page. ² ? MS. skepe.

³ leaf 129, back. ⁴ has stolen M. ⁵ MS. galouf, corr. to galous.

⁶ *Qy.* bethell M (: be left). ⁷ M. ⁸ ? mastere[s].

A[nd] geett me a lemman *with* a smattrynge face.

and get a
girl.
New-guise

NEW-GYSE. Make space! for Cokkes body sakyrd, make space!

A ha! weH! on! ron! Gode gyff hym ewyH grace!

We were nere sent Patrykes wey, by hym þat me bougHt. 607

(90)

I was twyhyde by þe neke; þe game was be-gunne;

was strung
up,
but the
halter broke,

A grace was, þe halter brast asondur (Ecce signum!), [*points to*
The half ys a-bowte my neke; we had a nere rune! *his neck.*]

'Be-ware,' quod þe goode wyff, when sche smot of here hus-
bondis hede: be-ware! 611

Myscheff ys a conuicte, for he coude hys neke-verse;

My body gaff a swynge when I hynged wpp-on þe casse;

A-lasse! he wyH hange such a lygh[t]ly¹ man, & a fers,

For stelynge of an horse! I prey Gode gyf hym care! 615

(91)

Do wey þis halter! what deuH doth Mankynde here, *with* sorow!

and his neck
is sore;

A-lasse! how my neke ys sore! I make a-vowe!

M[ANKYNDE]. 3e be welcom, New-gyse! ser! what chere *with*
yow?

NEW-GYSE. WeH, ser, I haue no cause to morn. 619

M[ANKYNDE]. What was þer abowte yowur neke? so Gode yow
a-mende!

NEW-GYSE. ²In feyth, sent Audrys holy bende.

I haue a lytyH dysches, as yt plesse Gode to sende,

he has ring-
worm.

With a runnyng rynge-worme. 623

(92)

NOW-A-DAYS [*who enters*]. Stonde a ron, I prey þe, broþer myn!

Now-a-days
asks when
they'll dine.

I haue laburyde aH þis nygHt; wen xah we go dyn?

A chyirche her be-syde xah pay for ale, brede, & wyn.

lo! here ys stoff wyH serue. 627

NEW-GYSE. Now, by þe holy Mary, þou art bettur marchande
þen I!

NOUGHT [*entering*]. A-vante, knowys! lett me go by!

I kan not geet, & I xulde sterue. 630

(93)

MYSCHIEFF [*entering*]. Here cummyth a man of armys! why
stonde ye so styH?

Mischief
returns.

Of murdur & man-slawter I haue my bely fyH.

¹ lyghtly M.

² leaf 130.

Now-a-days. What, Myscheff, haue ye bene in presunð? & yt be
yowur wyH,

Me semyth 3e haue scoryde¹ a peyr of fetters. 634

Mischief was
chained,

Myscheff. I was chenyde by þe armys:—lo! I haue þem
here:—

but kild the
jailer,
kist his
widow,

The chenys I brast asundyr, & killyde þe jaylere,
3e, ande hys fayer wyff halsyde in a cornere:

A! how swetly I kyssyde þo² swete mowth of hers! 638

(94)

When I hade do, I was mynð owun bottler;

and stole his
goods.

I brought a-wey with me both dysch & dublere.

Here ys a-now for me; be of goode chere!

3et weH fare þe new chesance! 642

Mankind

Mankynde. I aske mercy of New-gyse, Now-a-days, & Nought.

Onys, with my spade, I remembar þat I faught:

begs pardon
of New-
gyse, &c.,

I wyH make yow a-mendis, yf I hurt yow oughit,

Or dyde ony grevaunce. 646

(95)

New-gyse. What a deuH lykyth þee to be of þis dysposycyon?

Mankynde. I drempit Mercy was hange, — þis was my
vysyon,—

Ande þat to yow iij I xulde haue recors & remocyon.

and asks for
their good-
will.

Now I prey yow hertyly of yowur goode wyH; 650

I crye you mercy of all þat I dyde a-mysse.

Now-a-days [*aside*].³ I sey, New-gys, Nought! Tytivillus made
aH þis:

As sekyr as Gode ys in hewynð, so yt ys!

Nought. Stonde wppe onð yowur feet! why stonde 3e so styH?

(96)

New-gyse. Master Myscheff, we wyH yow exort, 655

Mankynde's name in yowur bok for to report.

Mischief tells
Now-a-days
to call a
Court.

Myscheff. I wyH not so; I wyH sett a corte.

A! do yt⁴ forma jury's, dasarde! [Now-a-days, mak

Now-a-days. ⁵Oy-yt! Oy-y3t! Oyet! [= Oye3!] proclamacyon!

'A! maner of men & comun women),

To þe cort of Myschyff, othere cum or sen!

Mankynde xah retornð; he ys one of owur men.⁷

Myscheff. Nought, cum forth! þou xall be stowerde. 663

¹ sco[w]ryde M.(?) ² that M. ³ M. ⁴ 'fo' struck out. ⁵ lf. 130, bk.

(97)

NEW-GYSE. Master Myscheff, hys syde gown may be solde;¹
He may haue a jakett per-of, & mony tolde.

New-gyse
says Man-
kind may
sell his gown

MANKYNDE. I wyH do for þe best, so I haue no colde.

NOUGHT *scri[bit]*. Holde, I prey yow, & take yt *with* yow, 667
Ande let me haue yt a-geyn in ony wyse.

NEW-GYSE. I promyt yow a fresch jakett, after þe new gyse.

for a new-
fashioned
jacket, and
some money.

MANKYNDE. Go & do þat longyth to yowur offyce,

A[n]d spare þat ze may!² 671

(98)

NOUGHT. Holde, master Myscheff! & rede þis!

MYSCHIEFF. Here ys blottybus in blottis,

Mischief
chaffs about
a letter given
to him.

Blottorn blottibus istis,

I be-schrew yowur erys, & fayer hande! 675

NOW-A-DAYS. Ze! yt ys a goode renny[n]ge fyst;

Such an hande may not be myst.

[*Exit.*]

NOUGHT. I xulde haue don bettur, hade I wyst.

MYSCHIEFF. Take hede, sers, yt stonde you on hande! 679

(99)

‘Curia³ tenta generalis,’⁴

In a place þer goode ale ys,

Anno regni regitalis

Edwardi millateni.

On þe zestern day, in Feuerere, þe zere passyth fully.

As Nought hath wrytyn; here ys owur tullis,

Anno regni regis nulli.

It was writ-
ten where
good ale was,
with a sian
date.

686

(100)

NOW-A-DAYS. Whathow, New-gyse! þou makyst moche[taryynge].⁵
þat jakett xah not be worth a ferthyng.

NEW-GYSE [*re-entering*]. Out of my wey, sers, for drede of
fyghtynge!

New-gyse
brings in
Mankind’s
new jacket.

lo! here ys a feet tayH, lyghit to leppe a-bowte! 690

NOUGHT. yt ys not schapyn worth a morseH of brede;

Ther ys to moche cloth, yt weys as ony lede;

I xah goo & mende yt, ellys I wyH lose my hede:

Make space, sers! lett me go owte! [*Exit.*⁵] 694

¹ solde MS., tolde M.

² now M.

³ MS. Carici.

⁴ ‘[Name of Manor] *Curia generalis tenta ibidem*,’ &c., the general heading of the record of Manorial-Court proceedings.—J. Herbert. ⁵ M,

(101)

MYSCHIEFF. Mankynde, cum hether! God sende yow þe gowte!
 3e xaH goo to aH þe goode felouse in þe cuntre a-boute;
 On-to þe goode wyff, when þe goode man ys owte.

“I wyH,” say 3e!

Mankind
agrees

MANKYNDE. I wyH, ser. 698

NEW-GYSE. ¹There am) but sex dedly synnys: lechery ys non,
 as yt may be verelyede be ws brethellys enerychon):

to rob, steal,
and kill,

3e xaH goo robbe, steH, & kyH, as fast as ye may gon).

“I wyH,” sey 3e!

M[ANKYNDE]. I wyH, ser. 702

(102)

NOW-A-DAYS. On) Sundays, on) þe morow, erly be tyme,
 3e xaH with ws to þe alle-house erly, to go dyne,
 A[nd]² for-her masse & matens, owres & prime.

to give up
church-
services,

“I wyH,” sey 3e!

M[ANKYNDE]. I wyH, ser. 706

and wear a
dagger to
cut folks'
throats.

MYSCHIEFF. 3e must haue be yowur syde a longe ‘da pacem,’
 As trew men ryde be þe wey, for to on)-brace þem;
 Take þer money, kytt þer throtes! thus ouer-face þem:

“I wyH,” sey 3e!

MANKYNDE. I wyH, ser. 710

(103)

NOUGHT [*re-entering*]. Here ys a joly jakett! how sey 3e?

NEW-GYSE. Yt ys a goode jake of fence³ for a manyns body.

Hay, doog! hay, whoppe! whoo! go yowur wey lyghtly!

3e are weH made for to ren).

714

Mischief-spies
Mercy,

MYSCHIEFF. Tydyngis, tydyngis! I haue a-spyede on)

Hens with yowur stuff! fast we were gon)!

I be schrew þe last xaH com) to hys hom).

Amen!

[dicant omnes. 718

(104)

who warns
Mankind
against his
bad fellows.

MERCY [*re-entering*]. What, how, Mankynde! fle þat fely-
 schyppe, I yow prey!

MANKYNDE. I xaH speke with [þe] a-noþer tyme; to morn), or
 þe next day.

¹ leaf 131.

² And M.

³ iake[tt] of s[er]u[i]ce M.

We xalH goo forth to-gether, to kepe my faders 3er-day :

A tapster, a tapster! stow, statt, stow! 722

MYSCHIEFF. A myscheff go *with* here! I haue a fouH faH.

Hens, a-wey fro me! or I xall be-schyte yow aH.

NEW-GYSE. What, how! ostler¹, hostler¹! lende ws a foot-baH!

New-gyse
asks for a
football.

Whoppe, whow! a-now, a-now, a-now, a-now! [*Exeunt.*] 726

[SCENE III.] (105)

Scene III.

MERCY. My mynde ys dyspersyde; my body tir-trymmelyth as
þe aspen leffe;

Mercy
mourns

The terys xuld trekyH down by my chekys, were not yowur
reuerence;

yt were to me solace, þe crueH vysytacyon of detH.

With-out rude be-hauer, I kan[not]¹ expresse þis inconuenyens;

Wepyng, sythyng, & sobbyng, were my suffycyens; 731

AH naturaH nutriment, to me, as caren, ys odybuH;

My inwarde affliccyon 3eldyth me tedyouse wu-to yowur
presens;

I kan not bere yt ewynly, þat mankynde ys so flexibuH. 734

over man's
inconstancy.

(106)

Man on-kynde, wher-euer þou be! for aH þis world was not
apprehensyble

He could not
clear his
original sin

To dyscharge þin orygynaH offence, thraldam & captyuyte,

TyH God's own welbelouyde son was obedient & passyble;

Euery droppe of his bloode was schede to purge þin iniquite.

till Christ
shed His
blood for
him.

² I dyscomende & dysalow þis oftynd imutabylyte; 739

To euery creature þou art dyspectuose & odyble.

Why art þou so on-curtess, so inconzyderatt? A-lasse! who ys
me!

As þe fane þat turnyth *with* þe wynde, so þou art conuert-
ble. 742

Yet he turns
like a
weathercock.

(107)

In trust ys treson; þis promes ys not credyble;

Thys peruersyose ingrattyude, I can not rehers.

He is per-
versely un-
grateful.

To go ouer to aH þe holy corte of hewynd, þou art despectyble,

As a nobyH versyfyer makyth mencyon in þis verse:

'Lex & natura, *Christus* et³ omnia iura
Damnant in-gratum; lugetur eum fore natum.' 748

All heaven
despises him.

¹ not M.

² leaf 131, back.

³ Kittredge; sit MS.

(108)

Mercy prays
the Virgin to
pity Man-
kind.

O goode Lady, & Moþer of Mercy, haue pety & compassyon
Of þe wrechydnes of Mankynde, þat ys so wanton & so frayH!
Lett Mercy excede Justice, dere Moþer! a[d]mytt¹ þis supply-
caeyon,
'Equyte to be leyde ouer party, & mercy to prevayH.' 752

(109)

He's been
perverted by
New-guise,
&c.

To sensuaH lyvyng yz reþrouable, þat ys now-a-days,
As be þe comprehence of þis mater yt may be specyfyede.
New-gyse, Now-a-days, Nought, with þer allectuose ways
They haue pervertede Mankynde, my swet sun, I haue weH
espyede. 756

(110)

But Mercy
will rescue
him.

A! with þes cursyde caytyfs,² and I may, he xaH not long
indure.
I, Mercy, hys father gostly, wyH procede forth, & do my
propyrtē.
Lady, helpe! þis maner of lyvyng yz a detestabulH plesure,
'Vanitas vanitatum,' aH ys but a vanyte. 760

(111)

He calls for
Mankind.

Mischief and

Mercy xaH neuer be convicte of his oneartes condycyon;
With wepyng terys, be nyȝte & be day, I wyH goo, & neuer
sesse.
XaH I not fynde hym? yes, I hope. Now Gode be my proteccyon!
My predylecte son, wher be ye? Mankynde! vbi es? 764
MYSCHEFF [*re-entering, with his fellows*]. My prepotent father,
when ȝe sowpe, sowpe owl yowur messe.
ȝe are aH to-gloryede³ in yowur termys; ȝe make many a
lesse.
WyH ȝe here? he cryeth euer 'Mankynde! vbi es?' 767

(112)

New-guise
chaff Mercy.

NEW-GYSE. Hic hyc! hic hic! hic hic! hic hic!
þat ys to say, here! here! here! ny⁴ dede in þe cryko.
yf ȝe wyH haue hym, goo, & syke, syke, syke!
Syke not ouer longe, for losyng of yowur mynde! 771

¹ a[d]mytt M.

² MS. cayftys.

³ to-glosyede M.

⁴ ny, Kittredge. M., MS. my.

(113)

Now-a-days. Yf 3e wyH haue Mankynde,—how, *domine, domine*, *Now-a-days*
domine!—

3e must speke to þe schryue for a ‘cepe coppus,’¹

Ellys 3e must be fayn to retorn *with* ‘*non est inventus.*’

How say 3e, *ser?* my bolte ys schott. 775

NOUGHT. I am doynge of my nedyngeis : be ware how 3e schott! and Nought
join in.

²Fy, fy, fy! I haue fowH a-ryde my fote.

Be wyse for schotyng *with* yowur takylls, for, Gode wott,

My fote ys fowly ouer-schett. 779

(114)

MYSCHIEFF. A *parlement!* a *parlement!* cum forth, Nought,
 be-hynde!

A counseil be-lyue! I am a-ferde Mercy wyH hym fynde.

How say 3e? & what sey 3e? how xaH we do *with* Mankynde?

NEU-GYSE. Tysche! a flyes weynge! wyH 3e do weH? 783

He wenyth Mercy were hongre for stelyng of a mere.

Myscheff! go sey to hym þat Mercy sekyth euerywere;

He wyH hongre hym self, I wndyrtake, for fere.

MYSCHIEFF. I assent þer-to; yt ys wyttyly seyde, & weH.

(115)

Now-a-days. I-wyppe yt in þi cote; a-non yt wer’ don).

Now, Sent Gabryellis modyr saue þe clopes of þi schon!

AH þe bokys in þe worlde, yf þei hade be wndon),

Kowde not a counselde ws bett. 791

[hic exit MYSCHIEFF, [and re-enters with MANKIND.]

MYSCHIEFF. How, Mankynde! cum & speke *with* Mercy! he ys
 here fast by. Mischief
fetches hit
in.

MANKYNDE. A roppe, a rope, a rope! I am not worthy.

MYSCHIEFF. A-non, a-non, a-non! I haue yt here redy;

With a tre also þat I haue gett. 795

(116)

Holde þe tre, Now-a-days! Nought, take hede, & be wyse!

NEU-GYSE. Lo, Mankynde! do as I do: þis ys þi new gyse.

gyff þe roppe just to þy³ neke: þis ys myn a-vyse.

MYSCHIEFF. Helpe þi sylff, Nought! lo, Mercy ys here! 799

He skaryth ws *with* a bales⁴; we may no lengere tary.

¹ cape corpus M.

² leaf 132.

³ MS. pye, thy M.

⁴ bales M. ‘bales’ is a rod, a scourge.

NEW-GISE. qweke, qweke, qweke! a-lass, my thrott! I be-
schrew yow, Mary!

A, Mercy! Cryst's cppyde curse go *with* yow, & sent Dauy!

A-lasse, my wesant! ze wer sumwhat to nere. 803

[Exiant. [MANKIND *stays*.]

(117)

Mercy ap-
peals to
Mankind,

MERCY. A-ryse, my precyose redempt son! ze be to me fuH dere.
he ys¹ so tymerouse; me semythi hys vytaH spryt doth expy[re].

MANKYNDE. Alasse! I haue be so bestyaHly dysposyde, I dare
not a-pere.

To se yowur solacyose² face, I am not worthy to dysyer. 807

(118)

MERCY. Yowur crymynose compleynt wondyth my hert as a
lance;

and begs him
to ask for
Mercy,

Dyspose yowur sylff mekly to aske mercy, & I wyH assent.

ze lde me nethyr golde nor trespure, but yowur humblyH obeysyance,
The voluntary subieccyon of yowur hert, & I am content. 811

(119)

MANKYNDE. ³What! aske Mercy zet onys agayn? alas, yt were
a wyld petycyon!

Ewyr to offend, & euer to aske mercy, hat ys a puerilite,
yt ys so abhominabell to rehers my werst⁴ transgrecion;

I am not worthy to hawe mercy, be no possibilite. 815

(120)

MERCY. O Mankend, my singler solas, þis is a lamentabyH excuse.

The dolorus feris⁵ of my hert, how þei begyn to a-mownte!

and prays
Christ to help
him,

O blyssed⁶ Ihesu, help þou⁷ þis synfuH synner to redeme!⁸

Nam hec est mutacio dextre Excelsi⁹: vertit Impios, & non sunt.

(121)

A-ryse & aske mercy, Mankend, & be associat to me! 820

Thy deth schaff be my hewynesse: alas! tys pety yt schuld
be þus.

or he'll be
lost eternally.

Thy obstinacy wyH exclude [thee]¹⁰ fro þe glorius perpetuite.

zet, for my lofe, ope thy lypmys, & sey 'miserere mei, Deus!

¹ MS. ys ys.

² solacyose M.

³ leaf 132, back. This page and the next 3 are in another hand.

⁴ MS. wernt or werunt. wikit M. ⁵ MS. seris; feris M.

⁶ blyssed M., pirssie MS. ⁷ ? MS. ⁸ redutce, Kittredge. M.

⁹ Ps. lxxvi (lxxvii, Engl.), 11. 'hec mutatio dextere Excelsi. 'Verte
impios, et non erunt.'—Prov. xii. 7. ¹⁰ the MS.

(122)

MANKEND. The egaH justyse of God wyH not permytte syeh a synfuH wrech *Mankind fears that his restoration is impossible.*

To be rewyvyd & restoryd a-geynd: yt were Impossible.

MERCY. The justice of God wyH as I wyH, as hym sylfe doth precyse: ¹ 826

*Nolo mortem peccatoris, inquit,*² & yff he wyH [be]³ reducible.

(123)

MANKEND. þan, mercy, good Mercy! what ys a man wyth-owte mercy? *Ex. 34. 1*

lytyH ys our parte of paradysc, were mercy ne were.

Good Mercy, excuse þe ineuytabyH obieccion of my gostly enmy :

The proverbe seyth 'þe trowth tryith þe sylfe.' alas! I have mech care. 831

(124)

MERCY. God wyH not make 3ow peny on-to hys last Iugement. *Mercy comforts him:*

Justyce & equite xah be fortyfyd, I wyH not denye.

Trowthe may not so cruelly procede in hys streyt argument,

But þat Mercy schah rewle þe mater with-owte controuersye. *Mercy will prevail.*

(125)

Aryse now, & go with me in thys deambulatorye!

⁴Incline yowyr capacite! My doctrine ys conuenient.

⁵Synne not in hope of mercy! þat ys a cryme notary ; *But he is not to sin, in hope of mercy.*

To truste ouermoche In a prince, yt ys not expedient. 839

(126)

In hope, when 3e syn, 3e thynke to haue mercy: be-ware of þat awenture! *He is to think of Christ's words,*

The good Lord seyde to þe lecherus woman of Chanaan,—

The holy gospell ys þe awtorite, as we rede in scrypture,—

“Vade! & iam amplius noli peccare.” [*Ja. viii. 11*] 843

(127)

Cryst preseruyd þis synfuH woman takyn in a-wowtry :

He seyde to here þeis wordis, ‘go, & syn no more!’ *‘Go, and sin no more.’*

¹ *Preciser, v. a. déterminer strictement.*—Godefroi.

² *Nolo mortem impij, sed ut convertatur impius a vita sua, et vivat.*
Ezech. xxviii. 11.

³ be M.

⁴ MS. My doctrine ys conuenient. Incline yowyr capacite.—M.

⁵ leaf 133.

Mercy bids So to yow : 'go, & synd no more !' be-ware of weyn) *confidens* of
mercy ; 846

Offend not a prince, on trust of hys fauour, as I¹ seyð before.
 Mankind ask yf 3e fele your sylfe trappyd in þe snare of your gostly enny,
 mercy for every sin Aske *mercy* a-non ; be-ware of þe contynnance !

WhyH a wond ys fresch, yt ys prowyd eurarabyH be surgery, 850
 þat, yf yt procede ouyrlonge, yt ys cawse of gret grewance.²

(128)

MANKEND. To aske *mercy* & to haue, þis ys a lyberaH possesscion.
 Schall þis expedycius petycion) euer be alowyd, as 3e haue in
 syght ?

while he lives. MERCY. In þis present lyfe, *mercy* ys plente, tyll deth Makyth
 hys dywysion) ;

But, whan) 3e be go, vsque ad minimum quadrantem 3e scha[ll]
 rekyu þis ryght. 855

(129)

Ask, and he shall have. Aske *mercy*, & haue, whyH þe body with þe sow[le]³ hath hys
 annexion) ;

Yf 3e tary tyll your dyscesse, 3e may hap of your desyre to
 mysse.

Repent at once. be repentant here ! trust not þe owur of deth ! thynke on þis
 lessun) :

Now is the acceptable time. 'Ecce nunc tempus acceptabile ! ecce nunc dies salutis !' 859
 [2 Cor. vi. 2.]

(130)

All þe wertu in þe wor[l]d,⁴ yf 3e myght comprehend,
 Your merytis were not premyabyH to þe blys a-bowe,
 Not to þe holest⁵ joy of hewyn, of your proper efforte to ascend.
 With *Mercy* 3e may ; I tell 3ow no fabyll, scrypture doth
 prewe.⁶ 863

(131)

MANKEND. O *Mercy*, my suatius⁷ solas, & synguler recreatory,
 My predilecte speeyall ! 3e are worthy to haue my lowe ;
 For, wyth-owte deserte, & menys supplicatorie,
 3e be compacient to my inexcusabyll⁹ reprowe. 867

¹ M. MS. he. ² MS. *ge* altered to *ce* or *se*. M. ³ sow[le]s M.

⁴ wor[l]d M. ⁵ *Qy*. MS. lolest or lest M. ⁶ prove M.

⁷ solatius, Kittredge, cf. l. 807. M. ⁸ leaf 133, back.

⁹ inexcusabyll ; inexorable may be better. M.

(132)

A! yt swemyth my hert, to thynk how on-wysely I hawe wrought.

Mankind
bewails his
errors.

Tytiully, þat goth invisibele, hynge hys nett be-fore my eye,
And, by hys fantastical visionys, sedociusly¹ sowght,
Be New-gyse, Now-a-dayis, Nowght, causyd me to obey. 871

(133)

MERCY. Mankend, 3e were obliuyows of my doctrine manyterye:

Mercy warns
him against

I seyð be-fore, Titiully wold a-say yow a bronte;

Be-ware fro hens-forth of hys fablys delusory!

þe prowerbe seyth / 'Jacula prefata minus ledunt.' 875

(134)

3e hawe iij aduersaryis / he ys master of hem all,

That ys to sey, the dewell, þe world, þe flesch & þe Fell; the World,

the New-gyse, Now-a-dayis, Nowght, þe 'world' we may hem call;

& propy[r]lly Titiully synnyfyys the fend of helle; 879 the Devil,

(135)

the flesch,—þat ys, þe vclene concupiscens of 3our body:— and the
Flesh,

these be your iij gostly ennyis, in whom 3e hawe put 3our
confidens. 881

þei browt 3ow to Myscheffe, to conclude 3our temperall glory,

who've
brought him
to grief.

As yt hath be schewyd before þis worschypful² audiens.

(136)

Remembyr how redy I was to help 3ow: fro swheche I was not
dangerus;

Wherfore, good sunne, absteyne fro syn ever-more after þis!

He is to
abstain from
sin.

3e may both saue & spyll yowur sowle, þat ys so precyus;

'libere welle, libere welle!' ³ God may not deny, I-wys. 887

(137)

Beware of Titiully with hys net, & of all his enuyus⁴ wiH,

Of 3our synful delectaciõ þat grewyth 3our gostly substans.

3our body ys 3our enny; let hynð not hawe hys wyH!

Mercy

Take 3our lewe whan 3e wyH! God send 3ow good per-
seuerans! 891

¹ sedulously M.

² schewyd this worschypfull M.

³ MS. Libere welle liebere welle, corr. by Kittredge. M.

⁴ Possibly ennius. M.

(138)

blesses [MANKYNDE.]¹ ²Syth I schall departe, blyse me, fader, her!
þen I go.

God send ws all plente of hys gret mercy!

MERCY. *Domīnus custodi*[a]t te³ ab omni malo!

Mankind. In nomine Patris, & Filij, & Spiritus Sancti. Amen! 895
[hic exit Mankende.]

—
Epilog.(139) (*Epilog.*)

Wyrsclep[f]yll sofercyns! I hawe do my propirte:

Mankynd ys deliuered by my suuorall⁴ patrocyne.

Mankind is
delivered.

God *proserue* hym fro all wyekyd captiuite,

And send hym grace, hys sensuall condicions to mortifye! 899

(140)

Hearers,
examine
yourselves!

Now, for hys lowe þat for vs receywyd hys humanite,

Serche⁵ *zour condicyons with dew examinacion!*

þynke & remembyr, þe world ys but a wanite,

as yt ys *prowyd daly by d[i]uerse transmutacyon*.⁶ 903

(141)

Mankend ys wreched; he hath sufficyent *prowe*;

Therefore God [kepe]⁷ *zow all 'per suam misericordiam,'*

God grant
you eternal
life!

þat ye may be pleyseris⁸ with þe angellis a-bowe,

And hawe to *zour poreyon 'vitam eternam.'* Amen! 907

Fynis.

[*In another very faint hand (see the end of 'Wisdom,' p. 73).*

⁹O liber, si quis cui constas¹⁰ forte queretur,

Hyngham, quem monacho dices, super omnia consta[s].]

¹ [Mank.] M. ² leaf 134. ³ custodi[a]t te M. MS. custodit sc.

⁴ ? MS. suuorall (several, individual). Kittredge suggests special. M.

⁵ Serche M., Serge MS. ⁶ mutacyon M. ⁷ [kepe] M.

⁸ Perhaps partakers M.

⁹ This is almost entirely effaced, and illegible.—E. M.

¹⁰ Kittredge M., consta MS.

[For the later writing at the back of leaf 134, see below, p. 74.]

II.

A Morality of Wisdom, Who is Christ.

How Lucifer tempts the Mind, Will, and Understanding
of Man to sin.

In 8-line stanzas : Scene I, *abab, bcbe* ; Scenes II, III, and IV, *aaab, aaab*.
Some stanzas are rhyme-linkt with their followers, as *abab, bcbe—cdcd*,
dede.

[THE NAMES OF THE PLAYERS, as they come on.]

[*Wysdam of Christ*, p. 35, 68, 70.

Anima, or the Soul, p. 36, 68.

Anima's Five Wyttes, as Five Ver-
gynes, p. 41, 70.

The 3 Powers of every Christian
Soul :—

Mynde, p. 41, 46, 48, 70.

Wylle, p. 41, 46, 48, 70.

Vnderstondyng, p. 41, 46, 48, 70.

Lucyfer, p. 46, 48, 52.

A shrewd Boy, p. 53.

Mind's 6 Retainers: *Indignacion*,
Sturdynesse, Malyce, Hastynesse,

Wreche, Discorde, and (7) Mayn-
tennance, p. 58.

Understanding's 6 False Jurors:
Wrong, Sleight, Dobleuesse, False-
hed, Ravyne, Disceyte, and (7)
Perjury, p. 59.

Will's 6 Women: 3 *disguis'd as*
Gallants, and 3 as Matrons, p.
60.

Mynstrells: *Trumpes*, p. 58 ; a *Bag-*
pype, p. 59, a *Hornepype*, p. 60.

Six small Boys in the lyknes of
Deryllys, p. 65, 67.]

[SCENE I.]

Scene I.

1 Fyrst enteryde Wysdome in a Rychē purpuH clothe of golde,
[with a mantyll of the²] same ermynyde *with*in, hawyngē
a-bowt hys neke a [ryall hode furred²] *with* Ermyⁿ ; wp-on hys
hede, a *cheweler with* browys, a berde of golde [of Sypres²]
Curlyed,³ a Rychē ImperyaH Crown per-wp-on, sett *with* precyus
stonys [& per⁴]lys. In hys leyfte honde a balle of gold *with*
a cros per-wpp-on, and in [hys] Ryght honde a RegaH scheptur,
thus seyenge :

Enter
WISDOM.

(1)

Wysdom. Yff 3e wyH wet þe *propyrte*

Ande þe resun of my nayme imperyaH,

I am clepyde of hem þat in erthe be,

'Euerlastyngē Wysdom' to my noblé⁵ egaHe ;

4

My name is
Everlasting
Wisdom.

¹ *Macro MS.*, no. 5, art. 3, leaf 98. ² Words effaced in the *Macro MS.* ;
here supplied from the *Digby Plays*, E. E. T. S. Extra Series LXX, p. 159.

³ curled D.

⁴ riche Stonys and perlys D.

⁵ nobley D.

Wyche name acordyt best in espeyaH,
 And most to me ys *convenyent*.
 AH-thow eche *persone* of þe trinyte be wysdam eternaH,
 And aH thre, on) euerlastyng wysdome to-gedyr present, 8

(2)

The Wisdom
 exists in each
 person of the
 Trinity,

yet the name
 is specially
 applied to the
 Son, who is
 both God and
 Man.

Neuer-þe-les, for-as-moche as wysdom ys *propyrlly*
 Applyede to þe sune¹ by resune,
 And also yt fallyt to hym *specyally*,
 By-cause of hys hye generacion, 12
 Therfor þe belowyde sone hathe þis sygnificacion
 Custummaly² 'Wysdom,' nowe Gode, now man),
 Spows of þe chyrche, & wery³ patrone,
 Wyffe of eche chose sowle: thus Wysdom be-gane. 16

—
 Enter the
 Soul.

Here entrethe *Anima* as a mayde, in a wyght clothe of golde
 gy[n]tely purfyled *with* menyver, a mantyh of blake, þer-wppe-
 on) a cheuele[r] lyke to Wysdom, *with* a ryche chappetelot lasyde
 be-hynde, hangyng do[wn] *with* ij knottis of golde & syde
 tasselys, knelyng down) to Wysdom, thus s[eyenge]:

(3)

The Soul
 kneels to
 Wisdom,

and says
 she's desird
 him for her
 Lover,

and lovð
 him as her
 Light.

[ANIMA]. ⁴ 'Hanc amaui et exquisiui;'
 Fro my yougthe,⁵ thys haue I sowte,
 To haue to my spowse most *specyally*;
 For a *louer* of yowur schappe am I wrowte. 20
 A-boue aH hele & bewty þat euer was sowght,
 I haue louyde Wysdom, as for my lyght,
 For aH goodnes *with* hyn) ys⁶ broughte.
 In⁷ wysdom I was made aH bewty bryghte. 24

(4)

Wisdom says
 he is bryghter
 than the sun
 and stars,

and is the
 image of
 God.

Off yowur name, þe hye felicyte,
 No creature knowyt full *exposycion*.
 WYSDOM. 'Sapientia, specialior est sole:.'
 I am foundon lyghte *with-owt* *comparyson*, 28
 off sterrys a-boue aH þe *dysposicion*,
 Forsothe, of lyght þe very bryghtnes,
 Merowr of þe *dyvyn* *domynacion*,
 And þe Image of hys goodnes. 32

¹ son D.

² Customably D.

³ verry D.

⁴ leaf 99. 98, back, is drawn and scribbled on.

⁵ yougthe D., thowte M.

⁶ he.

⁷ In D., I M.

(5)

Wisdom ys bettur þan aH worldly¹ preeyosnes ;
 And aH þat may dysyryde be,
 Is not in *comparyschon* to my lyknes ;
 The lengthe of þe yerys in my ryghit syde be,
 Ande in my lefte syde, ryches, ioy & prosperyte :
 lo, þis ys þe worthynes of my name !
 ANIMA. A, *Souerein* Wysdom ! yff yowar benygnyte
 Wolde speke of loue, þat wer a game.

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

40

(6)

WYSDOM. ²Off my loue to speke, þat³ ys myrable,
 Be-holde now, sowH, *with* joyfuH mynde,
 How louely I am, how Amyable,
 To be halysde & kyssyde of man-kynde.
 To aH clene sowlys I am fuH hende,
 And euer present, wer þat þey be ;
 I loue my lovers *with-owtyn* ende,
 That þer loue haue stedfast in me.

Wisdom
speaks of his
Love :

44

He is gracious
to all pure
souls.

48

(7)

The prerogatyff of my loue ys so grett,
 þat wo tastyt⁴ þer-of þe lest droppe, sure,
 AH *lustis* & *lykyngis* worldly xah⁵ lett ;
 They xah⁵ seme to hym fylthe and ordure,
 They þat of þe hewy burthen of synne hathe cure,
 My loue dyschargethe & purifyethe clene,
 It strengtheth þe mynde, þe sowH makyt pure,
 And yewyt Wysdom to hem þat *perfyghite* bene.
 Who⁶ takyt me to spowse, may veryly wene—
 Yff a-boue aH thyng he⁷ loue me speecially—
 That rest & tranqwylyte he xah⁸ sene,
 And dey in sekyrnes of joy *perpetuallè*.

The leest
drop of his
love makes
folk quit sin.

52

56

They who
wed him
shall have
perpetual joy.

60

(8)

The hye⁸ worthynes of my loue,
 AngeH nor man can tell playnly ;
 Yt may be felt from *experyens*⁹ a-boue,
 but not spoke ne tolde, as yt ys veryly ;

64

¹ worldly D., worldly worldly M. ² leaf 99, back. ³ it D.

⁴ tast D. ⁵ shall D. (and so generally). ⁶ Who D, wo M.

⁷ 3e M., ye D. ⁸ hey loue of my D. ⁹ in experience from D.

What wretch
exists that
doesn't love
this enduring
Love?

The Godly loue, no creatur' cand specyfye;
What wrech is, that louyth not this love,¹
² þat louyt hys louers euer so tendyrly,
That hys syght from them neuer can remowe.

68

(9)

ANIMA. O worthy spowse, and soueren fayer,³

O swet Amyke, owur ioy, owur blys!

To yowur loue, wo⁴ dothe repeyer,

AH felycyte yn þat creatur' ys:

72

What return
can man
make for this
love?

Wat may I yeue yow ageyn⁵ for þis?

O creator, loue of yowur creatur'?

Though be owur freelte we do a-mys,

Yowur grett mercy euer sparyth reddur⁶.

76

(10)

A, soueren Wysdom, *sanctus sanctorum*!

Wat may I yeue to yowur most plesaunce?

Wisdom asks
for Soul's
heart and
obedience,

WYSDOM. Fili! prebe michi⁵ cor tuum!

[Proc. xxiii. 26]

I aske not ellys of aH þi substance:

80

Thy elene hert, þi meke obeysaunce,
yeue me þat, & I am contente.

ANIMA. A! soueren joy, my hertis affyaunce!

The fervowr⁷ of my loue to yow I present⁶,

84

(11)

That mekyt my herte, yowur loue so ferwent,

Teche me þe scolys of yowur dyvynyte!

WYSDOM. Dysyer not to sauour in cunnyng to excellent,

88

conformity
of her will
to his.

But drede & conforme yowur wyH to me,

For yt ys þe heelfuH dyscyplene þat in Wysdom may be,

The drede of God, þat ys begynnynge;

The wedis of synne, þat⁷ makyt to flee,—

And swete wertuus herbys in þe sowH sprynge.

92

(12)

She can know
him

ANIMA. SO endles Wysdom! how may I haue knowynge

Off þi Godhede incomprehensyble?

by knowing
herself.

WYSDOM. By knowynge of yowur sylff, 3e may haue felynge

Wat Gode ys in yowur sowle sensyble;

96

¹ What . . . love D., om. M. ² leaf 100.

³ fayre D., father M. ⁴ who D. ⁵ michi D.

⁶ represents D.

⁷ it D. ⁸ leaf 100, back.

impossible

The more knowynge of yowur self passyble,
þe more verlyly 3e xaH God knowe.

ANIMA. O soueren Auctour³, most credyble!
Yowur lessun I attende, as I owe,

100

The Soul (or Man)

(13)

I þat represent here þe sowH of man,

Wat ys a sowH, wyH 3e declare?

WYSDOM. Yt ys þe ymage of Gode, þat aH be-gan;
And not only ymage, but hys lyknes 3e are.

104

asks what a soul is. Man's Soul is the Image of God,

Off aH creaturis, þe fayrest 3e ware,

In-to þe tyme of Adamys offence.

ANIMA. Lorde! sythe we, thy sowlys þat nowt wer þer,
Wy¹ of þe fyrst man bye we þe vyolence?

108

and inherits Adam's punishment

(14)

WYSDOM. For every creatur³ þat hath ben, or xaH,
Was in natur of þe fyrst man, Adame,

Off hym³ takynge þe fylthe of synne orygynaH,
For of hym³ aH creaturis cam.

112

because it's of Adam's nature,

Than³, by hym³, of reson³ 3e haue blame,

And be made þe brondis of heHe

Wen² 3e be bore fyrst of yowur dame.

3e may in no wyse in hewyn dweH,

116

a brand of hell,

(15)

³For 3e be dysvyguryde⁴ be hys synne,
Ande dammyde to derknes from God's syghite.

ANIMA. How dothe grace þan³ ageyn³ be-gynne?

Wat reformythe þe sowH to hys fyrste lyghit?

120

and damnd to darkness. It's re-formd by Wisdom,

WYSDOM. Wysdam, þat was Gode & man ryghit,

Made a fuH sethe to þe fadyr of hewyn,

By þe dredful dethe, to hym was dyghit;

Off wyche dethe, spronge þe sacramentis sevynd;

124

who made full satisfacti-
on to God.From his death sprang
the 7 Sacra-
ments.

(16)

Wyche sacramentis, aH synne wasche a-wey :

Fyrst, bapteme⁵ clenstythe synne orygynaH,

And reformyt þe sowH, in feythe verray,

To þe gloryus lyknes of Gode eternaH,

128

1. Baptism,
which
cleanses the
soul.¹ Why D.² When D.³ leaf 101.⁴ distygyred D.⁵ bapteme M.

Ande makyt yt as fayer and as celestyah
 As yt neuer dyffowlyde had be,
 Ande ys Crystis own spacyah,
 Hys restynge place, hys plesant see. 132

(17)

In a Soul are
 2 parts:

1. Sensuality
 or fleshly
 feeling,
 which the 5
 Wits serve.

ANIMA. In¹ a sowle, watt² thyngis be,
 By wyche he hathe hys very knowynge?
 WYSDOM. Tweyn partyes: þe on,³ sensualityte,
 Wyche ys clepyde þe flechly felynge; 136
 The v. owtewarde wyttis to hym be serwyng,
 Wan þey be not rewlyde ordynatly;
 The sensualityte þan, with owte lesynge,
 Is made þe ymage of synne, then of hys foly. 140

(18)

2. Reason,
 the image of
 God,

by which
 God knows
 who serve
 him;

and man
 knows what
 things to
 use.

⁴The other parte, þat ys clepyde 'resone,'
 Ande þat ys þe ymage of Gode propyrlly,
 For by þat, þe sowh, of Gode hathe conycion,
 And be þat, hym serwyt & loueyt duly. 144
 Be þe neyther parte of reson, he knowyt dyscretly
 Ah erthely thyngis, how þey xah be vsyde,
 Wat suffysyth to hys myghtis bodely,
 Ande wat nedyt not to be refusyde; 148

(19)

These 2 parts
 of the Soul
 typify black
 and white
 dress.

Every soul
 is Black from
 sin,

and White
 by reason;

Thes tweyn do sygnyfye
 Yowur dysgysynge & yowur a-ray,
 Blake & wyght, fowh & fayer, verely; 152
 Euery sowh her,—þis ys no nay,—
 'Blake,' by sterynge of synne, þat cummyth all day,
 Wyche felynge cummythe of sensualityte;
 Ande 'wyght,' by knowenge of reson veray
 Off þe blyssyde infenyte deyte. 156

(20)

and is both
 foul and fair.

Thus a sowle ys bothe fowlle & fayer:
 Fowh as a best, be felynge of synne;
 Fayer as a angeh, of hewyn þe ayer,⁵
 By knowynge of Gode, by hys reson with-in. 160

¹ In D., I M.

⁴ leaf 101, back.

² what D.

⁵ hayr D.

³ on) is the D.

ANIMA. Than may I sey thus, & be-gynne

With v. prudent vyrgyns of my reme ;

Then, be þe v. wyttis of my sowH with-inne,

' Nigra sum, sed¹ formosa, filia[e] Jerusalem.' [Cant. i. 4.] 164

² Her enteryd v vyrgynes with [white]³ kertyllys & mantelys,
with cheu[clers] & chappelettis, and synge ' Nigra sum, sed
formosa, filia[e] Jerusalem, si[cut] tabernacula Cedar, & sicut
pelles Salamonis.'

Five Virgins
in white,
enter.

(21)

ANIMA. The doughters of Jerusalem me not lake

For þis dyrke schadow I bere of humanyte,

That, as þe tabernacuH of Cedar, with-owt, yt ys blake,

And with-Ine as þe skynd of Salamone, fuH of bewty. 168

' Quod fusca sum, nolite considerare me,

Quia decolorauit me sol Jouis.' [Cant. i. 5.]

WYSDOM. Thus aH þe sowlys þat in þis lyff be,

Stondynge in grace by lyke to thys. 172

The Soul
says she's
dark outside,
but beautiful
within.

Wisdom ex-
horts the
Five Wits

(22)

' A! *quinque prudentes!* yowur wyttis fyve

Kepe yow elene, & 3e xaH neuer deface ;

Ye, Godis ymage [n]euer xaH ryve ;

For þe elene sowH is⁴ Godis restynge place. 176

Thre myghtis, euery crested sowH has,

Wyche bethe applyede to þe trinyte.

MYNDE. AH thre, her⁵, lo, by-for yowur face!

Mynde.

WYLL. WyH.

WNYRSTONDYNGE. Ande Vnderstondynge, we thre. 180

to keep pure.

Every Soul
has 3 Powers ;

I. Mind,

II. Will, and

III. Under-
standing.

(23)

WYSDAM. 3e thre, declare þan thys,

Yowur syngnyfycacon & yowur propyrte!

MENDE. ⁵I am Mynde, þat in þe sowle ys

The veray figure of þe deyte, 184

I. Mind is
the image
of God.

¹ et D. ² leaf 102. ³ in white D., wt M.

⁴ is D., om. M. ⁵ leaf 102, back.

When Mind
thinks of
God's gifts
to her,

Wen in my self I haue mynde, & so
The benefyttis of Gode & hys worthynes,
How hoH I was mayde, how fayer, how fre,
How gloryus, how¹ jentyH to hys lyknes, 188

(24)

her insuffi-
cencie

Thys insyght bryngyt to my mynde
Wat grates I ought to God² a-geyn,
þat thus hathe ordenyde *with-owt* ende
Me, in his blys *euer* for to regne; 192
Than myn insufficyens ys to me peyn,
That I haue not wer-of to yelde my dett,
Thynkyng my self, creature most veyn;
Than, for sorow, my bren I knett. 196

makes her
knit her
brows for
sorrow.

(25)

Her falls and
faillies have
been so hor-
rible,

Wen in my mynde I brynge to-gedyr
þe yerys & dayes of my synfulness,
The sustabunnes of my mynde hedyr & thedyr,
My oreble fallunge & freehnes, 200
My-selff ryght nought; than I confes,
For by my-selff I may not ryse
With-owt specyall grace of God's goodnes:
Thus mynde makyt me me-selff to dyspysse. 204

(26)

that in God
only can she
find comfort.

I seke & fynde no-wer³ comforte,
But only in Gode, my creatur;
Than on-to hym I do resorte,
Ande say, 'haue mynde of me, my sauowar!' 208
³ Thus mynde to mynde bryngyth þat fawowre;
Thus, by mynde of me, Gode I kan know;
Goode mynde of Gode, yt ys þe figure;
Ande thys mynde to haue, all crysten ow. 212

(27)

II. Will is the
likeness of
the Godhead.

WYLL. And I of þe souH am þe wyH;
Off þe godhede, lyknes &⁴ figure.
Wyt goode wyH, no man may spyH,
Nor *with-owt* goode wyH, of blys be sure. 216

¹ & how D. ² to God D., om. M. ³ leaf 103. ⁴ and a D.

Wat soule wyH gret mede recure,
 He must grett wyH haue, in thought or dede,
 Wertuusly sett *with consyens pure*,
 For in wyH stondyt only manny's dede. 220

(28)

WyH, for dede oft ys take ;
 Therfor þe wyH must weeH be dysposyde ;
 Than þer begynnyt aH grace to wake,
 Yff *with synne* yt be not a-nosyde ; 224

Therfor þe wyH must be wyH¹ apposyde ;
 Or þat yt to þe mevyngē yewe consent,²
 The lybrary of reson must be wnclosyde,
 Ande after hys domys to take entent. 228

(29)

Owar wyH in Gode must be only sett,
 And for Gode to do wysly ;³
 Wan gode wyH resythe, Gode ys in ws knett ;
 Ande he performyt þe dede veryly ; 232

Off hym cummyth aH wyH sett *perfyghtly*,
⁴For of owar self we haue ryght nought
 But syne, wrechydnes, & foly.

He ys be-gynner & gronde of wyH & thought. 236

(30)

Than þis goode wyH seyde be-fore,
 Ys behoueable⁵ to yche creature
 Iff he cast hym to restore 240

The soule þat he hath take of cure,
 Wyche of God ys þe fygyre,
 As longe as þe fygyre ys kept fayer,
 Ande ordenyde euer for to endure
 In blys, of wyche ys he þe veray hayer. 244

(31)

WNYRSTONDYNGE. The iij^{de} parte of þe soule ys 'wndyr-
 stondyngē ;' III. Under-
 standing
 enables men
 to see God,

For by wndyrstondyng I be-holde wat Gode ys
 In hym self, be-gynnyng *with-owt* be-gynnyng,
 Ande ende *with-owt* ende, þat xaH neuer mys. 248

¹ wele D. ² consent D., cosent M. ³ wyfully D.

⁴ leaf 103, back. ⁵ behouefull D.

In-comprehezyble in hym-self he ys ;
 Hys werkys in me I kan not comprehende ;
 How xulde I holly hym þan, þat wrought aH þis ? 251
 Thus, by knowynge of me, to knowynge of Gode I assende.

and hallow
him.

(32)

Understand-
ing explains
God's at-
tributes.

I know in angelys he ys desyderable,
 For, hym to be-holde, þei¹ dysyer souerely ;
 In hys seyntis most dylectable,
 For in hym þei joy assyduly ; 256
 In creaturys, hys werkys beu most wondyrly,
 For aH² ys made by hys myght,
³By⁴ wysdom gouernyde most souerely,
 And hys⁵ benygnyte inspyryt aH soullys with lyght. 260

(33)

Of aH creaturis he ys lowyde souereyn,
 For he ys Gode of ychē créature,
 And þey be his peple þat euer xaH reyngē,
 In wom⁶ he dwellyt as hys tempuH sure. 264
 Wan I, thys⁷ knowynge, makē réporture,
 Ande se þe loue hé hathe for me wrought,
 yt bryngyt me to loue þat prynce most pure,
 For, for loue, þat Lorde made a man of nougHt. 268

Thro know-
ing Him, and
His love,
Understand-
ing loves
Him.

(34)

Thys ys þat loue wyche ys clepyde 'charyte,'
 For Gode ys charyte, as awtors tellys ;
 Ande woo ys in charyte, in Gode dwellyt be,
 Ande Gode, þat ys charyte, in hym dwellys ; 272
 Thus, wндыrstonduge of Gode compellys
 To cum to charyte : than have hys lyknes, lo !
 Blyssyde ys þat sowH þat þis speche spellys,
 'Et qui creauit me, requieuit in tabernaculo meo.' 276

The under-
standing of
God compels
men to love
Him.

[Eccles. xxiv. 12.]

(35)

Wysdom. lo ! thes iij myghtis in on soule be :
 Mynde, wyH, & wндыrstonduge.
 By 'mynde,' of Gode þe Fadyr, knowynge haue ye ; 279
 By 'wндыrstonduge,' of Gode þe Sone ye haue knowynge ;

Wisdom
shows how
the Soul
loves God,
by its Mind,
Will, and
Understand-
ing.

¹ thei D., þe M. ² aH this D. ³ leaf 104. ⁴ By his D.
⁵ be his D. ⁶ whom D. ⁷ of this D.

By 'wyH,' wyche turnyt in-to¹ loue brennyng,
 Gode þe Holy Gost, þat clepyde ys 'lowe':
 Not iij Godis, but on Gode in beyng;
²Thus eche clene soule ys symlytude of Gode a-bowe. 284

(36)

By 'mynde,' feythe in þe Father haue we ;	
Hoppe in owur Lorde Jhesu, by 'wndyrstondyng' ;	From these come Faith, Hope,
Ande be 'wyH,' in þe Holy Gost, <u>charyte</u> :	Charity.
Lo, thes iij pryncypaH wertus of yow iij spryng ;	288
Thys þe clene soule stondyth as a kyng ;	
Ande a-bowe aH þis 3e haue free wyH ;	Free-will is above all.
Off þat be ware be-for aH thyng, For yff þat perverte, aH þis dothe spyH.	292

(37)

Ye haue iij enmys : of hem be ware !	
The worlde, þe flesche, & þe fende :	The Soul's 3 foes are the World, the Flesh, and the Devil.
Yowur fywe wyttis, from hem 3e spare,	From them, the 5 Wits are to be kept.
That þe sensualyte þey bryng not yow by-hynde ; ³	296
No thyng xulde ⁴ offende Gode in no kynde ;	
Ande yff þer dose þat, þe nether parte of resone	The lower part of Reason is to be under the rule of the higher part.
In no wys þer-to lende ;	
Than þe ouer parte xaH haue fre domynaciow.	300

(38)

Wan ⁵ suggestyow to þe mynde doth a-pere :	
Wндыrstondyng, delyght not 3e ⁵ þerin !	
Consent not, WyH, yH lessons to lere !	
Ande than suche steryngis by ⁶ no syn ;	304
Thei ⁷ do but purge þe soule wer ys suche contrauersye.	
Thus in me, Wysdom, yowur werkys be-gynne ;	Begin your works in Wisdom, and win ever- lasting joy.
Fyght, & 3e xaH haue þe crown of glory,	
That euer ys ⁸ lastyng eoy, to be parteners þer-Inne.	308

(39)

ANIMA. ⁹ Soueren Lorde, I am bownde to the !	
Wan ⁹ I was nought, þou made me thus glorius ;	The Soul recounts God's good deeds to her.
Wan ⁹ I perysschede thorow synne, þou sauide me ; ¹⁰	
Wen ⁹ I was in grett pereH, þou kept me, Christus ;	312

¹ into D., in M. ² leaf 104, back. ³ not to mynde D.⁴ schulde D (and so generally). ⁵ the D.⁶ be D. ⁷ Thei D., The M. ⁸ is euer- D. ⁹ leaf 105.¹⁰ me D., om. M.

Wen I erryde, þou reducyde me, Jhesus ;
 Wen I was ignorant, þou tawt me truthe ;
 Wen I synnyde, þou corecte me thus ;
 Wen I was hewy, þou comfortede by ruthe ; 316

(40)

Wen I stonde in grace, þou holdyste me þat tyde ;
 Wen I faH, þou reysyst me myghyly ;
 Wen I go wyH,¹ þou art my gyde ; 320
 Wen I cum, þou reseywyste me most louynly ;²
 Thou hast a-noyntyde me³ with þe oyH of mercy ;
 Thy benefyttis, Lorde, be in-numerable ;
 Werfor, lawde endeles to þee I crye,
 Recomendynge me to þin endles powre durable. 324

Here, in þe goynge owt, þe v wyttis synge "tota pulchra es," &c., they g[oyng] be-for, Anima next, & her folowyng, Wysdom ; & after hym, Mynde, W[yll], & Wndyrstondynge, aH iij in wyghht cloth of golde ; cheveleryde, & cr[es]tyde in on⁴ sute.

Scene II.

[SCENE II.]

Lucifer, in a Devil's Dress over a Dandy's.

And after þe songe entreth Lucyfer in a dewyllys⁵ [a]ray, with-owt & with-in, as a prowde galonte, seynghe thus on thys wy[se] :

(41)

LUCYFER. Owt harow, I rore,
 For envy I lore,
 My place to restore,
 God hath mad a man ; 325
⁶ AH cum þey not thore,
 Woode & þey wore,
 I xaH tempte hem so sorre,
 for I am he þat syn be-gane. 332

(42)

I was an Angel,

I was a⁷ angeH of lyghhte ;
 Lucyfeer, I hygHt,
 Presumynge in Godis syghht,
 Werfor I am lowest in heH ; 336
 In reformynge of my place, ys dyghht
 Man, whan I haue in⁸ most dyspyghht,

but now I'm lowest in Hell.

I hate Man,

¹ wele D. ² louyngly D. ³ me D., om. M. ⁴ on D., om. M.
⁵ deuely D. ⁶ leaf 105, back. ⁷ a, om. D. ⁸ in D., om. M.

Euer castynge me *with* hem to fyght;
 In þat hewynly place he xulde not dweH. 340 and 'll stop
 his getting to
 Heaven.

(43)

I am as wyly now as than;
 þe knowynge þat I hade, yet I can;
 I know aH compleccions of a man,
 Wer-to he ys most dysposyde;
 Ande þer-in I tempte ay whan;
 I marre hys myndis to þer¹ wand,
 That whoo² ys hym þat³ God hym be-gan;
 Many a holy man *with* me ys mosyde. 348

(44)

Of Gode, man ys þe fygure,
 hys symylytude, hys pycetowre,
 Gloryosest of ony creature
 þat euer was wrought,
 Wyche I wyH dysvygure
 Be my fals coniecture;
 Yff he tende my reporture,
 I xaH brynge hym to nought. 356

(45)

In þe soule ben iij partyes, I-wys:
 Mynde, WyH, Wndyrstondynge of blys,
 Fygure of þe godhede; I know weH thys;
 And þe flesche of man þat ys so changeable,
 That wyH I tempte, as I gees,
 Thow þat I perwert, synne nouð ys
 But yff þe soule consent to þis,⁴
 for in þe wyH of þe soule the dedis ben⁵ damnable. 364

(46)

⁶To þe mynde of þe soule I xaH mak suggestyun,
 Ande brynge hys wndyrstondynge to dylectacion,
 So þat hys wyH make confirmacion;
 thanð am I sekyr I-nowe 368
 That dethe⁷ xaH sew of damnacion;
 Thanð of þe sowH þe dewH hath dominacion:
 and then
 damning
 dedes 'll
 follow.

¹ thei D. ² wo D. ³ þat, om. D. ⁴ mys D.
⁵ ben the dedes D. ⁶ leaf 106. ⁷ dede D.

I wyH go make hys examynacion,
to all þe dewHys of he[ll]¹ I make a-wow. 372

(47)

For,² for to tempte man in my lyknes,
yt wolde brynge hym to grett feerfulness,
I wyH change me in-to bryghines,
& so hym to be-gy[le],³ 376

I'll change
into a bright
being,

Send I xaH schew hynð perfyghines,
And wertu prøvyt⁴ yt wykkydnes;
Thus wндыr colors aH thynges perverse;
I xall neuer rest tyH the⁵ soule I defyle. 380

and never
rest till I
defile man's
soul.

Her lueyfer dewoydyth, & cummyth in a-geynð as a goodly galout.

Scene III.

[SCENE III.] (48)

The Devil
bamboozles
Mind, Will,
and Under-
standing.

MYNDE. My mynde ys euer onð Jhesu,
That enduyde ws with wertu.
Hys doctrine to sue,
Euer I purpos. 384

Mind declares
he'll follow
Christ's
teaching.

WндыRSTONDYNGE. My wндыrstondynges ys in trew,
That with feyth ws dyd renew.
Hys laws to pursew,
ys swetter to me þan sawoure of þe rose. 388

Understand-
ing says that
is

swetter than
the rose.

(49)

WYLL. And my wyll ys hys wyH veraly,
That made ws hys creaturis so specyallye,
yeldynges on-to⁶ hynð laude & glory
for hys goodnes. 392

Will says his
will is one
with God's.

Lucifer talks
to Mind:

LUCYFER. Ye fonnyde fathers, founders of foly,
Vt "quid hic stat⁷ tota die ociosi?"
3e wyH p[er]lyse or 3e yt aspye;
The dewyH hath acumberyde yow expres. 396

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

(50)

⁸LUCYFER. Mynde, Mynde, ser! haue in mynde⁹ thys!
MYNDE. He is not ydyH, þat with Gode ys.
LUCYFER. No, ser! I proue weH thys:
thys¹⁰ ys my suggestyun. 400

¹ helle D. ² But D. ³ be-gyle D. ⁴ prove D.
⁵ the D. (*cut off in M.*) ⁶ yeyldyng vn-to D., to om. M.
⁷ From St. Matthew, xx. 6. ⁸ leaf 106, back.
⁹ haue mynde of D. ¹⁰ lo this D.

AH thyng¹ hat dew tymes,
 Prayer, fastynge, labour, aH thes :
 Wan tyme is not kept, þat dede ys a-mys.
 be more pleynerly to yowur informacion.

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

404

(51)

Here ys a man þat lywyt wor[1]dly,
 Hathe wyffe, chylderne, & serwantis besy,
 And other chargys þat I not specyfye ;
 Ys yt² leeffuH to þis man
 To lewe hys labour wsyde truly,
 His chargys perysche,³ þat Gode gaff duly,
 Ande yewe hym to preyer & es of body ?
 Wo-so do thus, with Gode ys not than.

Ought a man
 who has wife
 and house,

408 to leave work

and give
 himself up to
 prayer ?

412

(52)

Mertha plesyde Gode grettly thore.
 MYNDE. Ye ; but Mar[i]a plesyde hym moche more.
 LUCYFER. Yet þe lest hade blys for euer-more :
 Ys not þis a-now ?
 MYNDE. Contemplatyff lyff ys sett be-for.
 * LUCYFER. I may not belewe þat in my lore,
 For God hym self, wan he was man borre,
 Wat lyff lede he ? answer þou now !

Did Martha
 do it ?

416

420

(53)

Was he euer in contemplancon ?
 MYNDE. I suppos not, by my relacion ;
 LUCYFER. ⁴And aH hys lyff was informacion
 And example to man :
 Suintyme with synners he hade conversacion ;
 Suintyme with holy also, comunycacion ;
 Suintyme he laboryde, preyde ; suintyme tribulacion ;
 This was "vita mixta," þat Gode here began ;

Did Christ
 live in con-
 templation ?

424

428

No: but with
 sinners, with
 good men,
 in toil and
 suffering.
 And his life,
 men should
 lead.

(54)

Ande þat lyff xulde ye here sewe.
 MYNDE. I kan not be-lewe thys⁵ ys trew.
 LUCYFER. Contemplatyff lyff for to sewe,
 Yt ys grett drede ; & se cause why :

432

Contempla-
 tive life
 means

¹ thyng D., thng M. ² Is it D., Yt ys M.

⁴ leaf 107. ⁵ I can beleve that ye say D.

³ parisch D.

fasting, They must fast, wake, & prey, euer new,
 watching, Wse harde lywyng & goynge, with dyseplyne dew,
 flogging, Kepe sylence, wepe, & surphettis eschewe;
 silence, tears, Ande yff þey fayH of thys, þey offende Gode hyghly. 436

(55)

Wan þey haue wastyde by feyntnes,
 Than febyH þer wyttis, & fallyn to fondnes,
 folly, despair, Sum in-to dyspeyer, & sum in-to madnes;
 madness, Wet yt weH, God ys not plesyde with thys. 440
 God doesn't like this.
 Then, be in Be in þe worlde! vse thyngis nesesse!
 the world, The comyn ys best expres;
 Who clymyt hye, hys faH gret ys. 444

(56)

MYNDE. Truly, me seme 3e haue reson.
 do as I tell you, LUCYFER. Aplye yow then to þis conclusyun.
 MYNDE. ²I kan make no replicacion,
³your resons be grete,³ 448
 I kan not for-gett þis Informacion.
 LUCYFER. Thyнке þer-wpp-on, yt ys yowur saluacion!
 Now, & wndyrstondynge wolde haue delectacion,
 AH syngler deuociõs he wolde lett. 452

(57)

use your wits, Yowur v. wyttis, a-brode lett sprede!
 dress well, Se how comly⁴ to man ys precyus wede;
 do many deeths, Wat worschype yt ys to be manfuH in dede;
 þat bry[n]gyt in dominacion. 456
 Off þe symple, what profyght yt to take hede?
 get riches, Be-holde how Ryches dystroyt nede:
 feed well, It makyt man fayer, hym werkis for to fede;
 breed children, & of lust & lykyng commyth generacion. 460

(58)

Wндыrstondynge! tendur ye þis informacion?
 WндыRSTONDYNGE. In thys, I fele in manere of dylectacion.
 LUCYFER. A, ha, ser! then þer make a pawzacion;
 See the world. Se & be-holde þe worlde a-bowte; 464

¹ leve, leve D. ² leaf 107, back. ³⁻³ your . . D., om. M.
⁴ comly D., comunly M.

LytyH thyng suffysyt to saluacion ;
 AH maner synnys dystroyt contryscion ;
 They þat dyspeyer mercy, haue grett compunccion ;
 Gode plesyde best with goode wyH, no dowte. 468

(59)

Therfor, WyH, I rede yow inclyne ;
 Lewe yowur stodyes, þow [þey]¹ ben dywyn ; ✓
 Yowur prayers, yowur penance, of Ipocryttis þe syne,²
 Ande lede a comun lyff ; 472
 What synne ys³ in met, in hale, in wyn !
 Wat synne ys in ryches, in clothyng fyne,
 There's no sin in wine and money.

⁴AH thyng Gode ordenyde to man to inclyne.
 Lewe yowur nyce chastyde, & take a wyff ! 476
 Have a wife too !

(60)

Bettur ys fayer frut þan fowH pollucion.
 What seyth sensualite to þis conclusyon ?
 WYLL. At⁵ þe fyue Wyttis gyff informacion,
 Yt semyth yowur resons be goode. 480

LUCYFERE. The wyH of þe soule hathe fre dominacion ;
 Dyspute not to moche in þis with reson ;
 Yet þe nethyr parte to þis taketh sum instruccion,
 And so xulde þe ouerparte, but he were woode. 484

(61)

WYLL. ⁶Me seme, as 3e sey, in body & soule,
 Man may be in þe worlde, & be ryght goode.

LUCYFER. Ser, [3is,] by Sent Powle !

But trust not þes prechors, for þey be not goode, 488
 For þey flatter & lye as þey were woode ;
 Ther ys a wolffe in a lombys skyn.

WYLL. Ya ! I woH no more row a-geyn þe floode ;
 I woH sett my soule a mery pynne. 492

(62)

LUCYFER. Be my trowthe, than⁷ do ye wyslye ;
 Gode lowyt a clene sowH & a mery ;

A-corde yow iij to-gedyr by,
 & ye may not mysfare.⁸ 496

¹ tho D. (? tho' they). ² signe D.

³ is D., om. M. ⁴ leaf 108. ⁵ As D.

⁶ A stanza of Scene I form, *abab, bcbc*, is here put into the *aaab, aaab* of Scenes II and III and IV in *Digby Myst.* p. 155 n.

⁷ that D. ⁸ & ye . . . D, om. M.

So do Mind MYNDE. To þis suggestyon a-gre we.¹
 and Under- WNDYRSTONDYNGE. ²Delyght þer-In, I haue truly.
 standing. WYLL. And I consent þer-to frelye.
 Lucifer backs LUCYFER. A, ser, aH mery þan!³ away, care! 500
 them up;

(63)

Go in þe worlde; se þat a-bowte;
 Geet goode frely; cast no dowte;
 tells 'em to To þe ryche ye se men lowly loughit;
 get money, and be jolly. Yeue to yowur body þat ys nede, 504
 Ande cuer be mery; let reueH rowte!
 MYNDE. Ya! ellys I be-schrew my snowte.
 WNDYRSTONDYNGE. And yff I care, cache I⁴ þe gowte!
 They all say WYLL. And yff I spare, þe dewyH me spede! 508
 they will.

(64)

LUCYFER. Go yowur wey than, & do wysly;
 Change þat syde a-ray!
 MYNDE. I yt defye.
 They'll have WNDYRSTONDYNGE. We woH be fresche, hamp⁵ la plu joly!
 girls, FarweH penance! 513
 honour, MYNDE. To worschypys, I wyH my mynde a-plye;
 glory, WNDYRSTONDYNGE. My wndyrstondyng in worschypys & glory;
 and lechery, WYLL. And I in lustis of lechery,
 in French As was sumtyme gyse of Frawnce, 517
 fashion. With wy wyppe: 'FareweH,' quod I; 'þe deuyH ys wppe!'⁶
 [Exeunt. Manet LUCYFER.]⁷

(65)

LUCYFER. ⁸Off my dysyere, now haue I summe; 520
 Wer onys brought in-to custume,
 Then farweH, consyens! he wer clumme,
 I xulde haue aH my wyH. 523
 Resone I haue made bothe deffe⁹ & dumme;
 I've made Man's Reason Grace ys owt, & put a-rome;
 deaf and dumb; Wethyr I wyH haue, he xaH cum.
 So at þe last I xaH hym spyH. 527

¹ me D. ² leaf 108, back. ³ A ha, ser . . . than, and D.

⁴ me D. ⁵ or hanip, hauip M., and it hape D.

⁶ with why wyppe.

Farewell, quod I; the deuyH is vp. D.

⁷ Exeuntia D. ⁸ leaf 109. ⁹ deffe D., dethe M.

(66)

I xah now stere hys mynde
 To þat syne made me a fende,
 Pryde, wyche ys a-geyn kynde,
 And of synnys hede; 531
 So to couetyse he xah wende,
 For þat enduryth to þe last ende;
 And on-to lechery, and I may hym rende,
 Than am I seker þe soule ys dede. 535

I'll now stir
 him to Pride,

Covetousness,

and Lechery.

(67)

That soule, God made in-comparable,
 To hys lyknes most anyable:
 I xah make yt most reprouable,
 Ewyn lyke to a fende of heH. 539
 At hys deth I xah a-pere informable,
 Schewyng hyn aH hys synnys abhomynable,
 Prewyng hys soule damnable,
 So *with* dyspeyer I xah hym qweH. 543

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

like a Fiend
 of Hell.

I'll kill his
 Soul with
 Despair;

(68)

WyH clennes ys man-kynd,
 Verely, þe soule, God ys *with-in*;
 Ande wen yt ys in dedly synne,
¹Yt [is] werely þe deuelys place; 547
 Thus, by colours and false² gynne,
 Many a soule to heH³ I wyH.
 Wyde to go I may not blyne
With þis fals boy; God gyff hyn eueH grace! 551

and by craft
 win many
 from heaven.

Her he takyt a screwde boy *with* hym, & goth hys wey,
 cryenge.

[SCENE IV.] (69) [Enter MIND.]

Scene IV.

MYNDE. Lo, me here in a⁴ new a-ray!
 [.]
 Wyppe wyrrë [&] care a-wey!
 Far-weH perfeccion!
 Me-semyt myself most lykly⁵ ay,
 It ys but honest; no pryde, no nay;
 I wyH be freshest, by my fay,
 For þat a-cordyt *with* my complexcion. 555
559

Mind, Will,
 and Under-
 standing,
 glory in their
 new naughti-
 nesses.

Mind is
 proud of his
 new dress.

¹ leaf 109, back.

² and false D., om. M.

³ from heyue D.

⁴ a om. D.

⁵ lykly D., lyghtly M.

(70) [Enter UNDERSTANDING.]

Understanding is so of his dress, and money got anyhow.	WNDERSTONDYNGE. Ande haue here me, as fresche as yow, Aȝ mery & mery, & gladë now! I haue get goode, Gode wott how; For ioy, I sprynge, I scypppe; Goode makyt onȝ mery, to Gode a vowe. ¹	563
He bids Conscience farewell.	Fareweȝ, consyens! I know not yow; I am at ² eas, hade I inow; ³ Truthe! onȝ syde I lett hym slyppe.	567

(71) [Enter WILL.]

Will is jolly too.	WYLL. lo, here onȝ as iolye as ȝe! I am so lykyng; me seme I fle; I haue a-tastyde lust; farweȝ chastyte! My hert ys euer-more lyght;	571
He's tried pleasure,	I am fuȝ of ⁴ felcycte; My delyght ys aȝ in bewte; ȝer is no joy but ȝat in me; A woman, me semyth a hewynly syght.	575

(72)

Mind has got noble kin,	MYNDE. ⁵ Ande thes benȝ my syngler solace; Kynde fortune & grace, Kynde nobyȝ of kynrede, me ioy yovyn ⁶ hase, Ande ȝat makyt me so-leynd.	579
honour and eloquence.	Fortune in worldis worschyppe me doth lace; Grace yewyt currys eloquens, & ȝat mase [.], That aȝ onȝ-cuȝnyng I dysdeyn.	583

(73)

Understand- ing has hoarded up riches, and delights in handling it.	WNDERSTON[DYNGE]. And my ioy ys especyaȝȝ, To hurd wppe ryches, fro fer to faȝ, To se yt, to handyȝ yt, to teȝ yt aȝ, And strenght to spare,	587
Money makes a man equal to kings.	To be holde ryche & reyaȝ. I bost, I a-vawnt wer I xaȝ; Ryches makyt a man equaȝ To hem sumtyme his soureynȝis were.	591

¹ ? to God, I vow. See l. 625. ² at D., a M.³ Inowe D., now M. ⁴ fuȝ of fuȝ of M. ⁵ leaf 110.⁶ me ȝe ioyȝ M., me yovyn D.

(74)

To me ys joy most delectable,	Will likes
Fresche dysgysynge to seme amyable,	
Spekyngne word ^s delectable,	dalliance, and words and
Perteynyngne on-to loue.	595
It ys joy of joys inestymable,	
To halse, to kys þe affyable ;	kisses of love.
A louer ys sone perceyvable	
Be þe smyllynge on me, wan yt doth remove.	599

(75)

To avaynte thus, me semyth no schame,	
For galont ^s now be in most fame ;	
'Curtely personys,' men hem proclame ;	Mind is proud of his dress.
¹ moche we be sett bye !	603
W ^N DYRSTONDYNG[E]. ² The ryche couetyse, wo ³ dare blame,	
Off goveH & symony thow he bere þe name ?	
To be fals, men report ⁴ yt game ;	Men now call falsenes 'Wisdom,'
Yt ys clepyde wysdom : "ware þat!" quod Wyly. ⁵	607

(76)

WYLL. Ande of lechery to make a-vawnte,	and think no more of Lechery than a drink.
Men fors yt no more þan drynke a-tawnt ;	
Thes thyng ^s be now so conversant,	
We seme yt no schame.	611
MYNDE. Curyous a-ray I wyH euer hante ;	Mind will dress grandly,
W ^N DYRSTONDYNGE. Ande I, falsnes, to be passante ;	Understand- ing be false,
WYLL. Ande I, in lust my flesche to daunte ;	Will forni- cate ;
No man dyspyes thes ; þey be but game.	615

(77)

MYNDE. I reioys of thes ; now let ws synge !	
W ^N DYRSTONDYNGE. Ande yff I spar eweH, joy me wrynge ! ⁶	
WYLL. Haue at, quod I, lo, howe ⁷ I sprynge!	
Lust makyth me wondyr wylde.	619
MYNDE. A tenowar to yow bothe I brynge ;	and they'll all sing a song.
W ^N DYRSTONDYNGE. And I a mene, for ony kynge ;	
WYLL. And, but a trebuH I owt wrynge,	
the deueH hym sped, þat myrthe exyled! [Et cantent. 623	They sing their song,

¹ moche . . bye D., om. M. ² leaf 110, back.

³ covetouse, who D. ⁴ reportith.

⁵ 'I' crost thru, between 'quod' and 'Wyly' in MS.

⁶ wrynge DM. ⁷ howe D., haue M.

(78)

MYNDE. How be þis, trow ye nowe ?

WNYRSTONDYNGE. At þe best, to God a vowe ;

and are as
merry as
birds.

WYLL. As mery as þe byrde on þ bow,

I take no thought.

627

MYNDE. ¹The welfare of þis worlde ys in ws, I ma-vowe ;²

WNYRSTONDYNGE. lett eche man tell hys condycions howe.

They say
how they
live.

WYLL. Be-gynne ye, ande haue at yow,

For I am a-schamyde of ryght nought.

631

(79)

Mind serves
a great lord,

MYNDE. Thys ys³ a cause of my worschyppe ;

I *serue* myghty lordeschyppe,

Ande am in grett tendurschyppe ;

Therfor moche folke me dredis ;

635

Men sew to my frendeschyppe,

For meyntnauce of her schendeschyppe ;

and gets
money for
protecting
evil doers.

I support hem by lordeschyppe ;

For to get goode, þis a grett spede ys.

639

(80)

Understand-
ing lives by
prying and
simony.

WNYRSTONDYNGE.⁴ And I vse Jerowry,⁵

Enbrace questis of periury,

Choppe & change with symonye,

& take large yeftis ;

643

By⁶ þe cause neuer so try,

Understand-
ing swears
falsely on
Quest.

I preue yt fals, I swere, I lye,

With a quest of myn affye ;

The redy wey, þis now to thryfte ys.

647

(81)

Will spends
three times
what he gets,

WYLL. A !⁷ wat trow 3e be me ?

More þan I take, spende I threys iij.

Suntyme I yeff, suntyme þey me,

Ande am euer fresche & gay ;

651

Few placis now þer be,

But onclennes we xaþ þer see ;

¹ leaf 111.

² a-vowe D.

³ ? MS. o ys.

⁴ M. puts this stanza after Wyll's, out of the order,—1. Mynde,

² Understandinge, ³ Wyll. D. has the right order.

⁵ Iorourry D.

⁶ Be D.

⁷ And D.

It ys holde but a nysyte ;
Lust ys now comun as þe way.¹ 655 and lives in
lust.

(82)

MYNDE. ²Law procedyth not for meyntnance ;³
WNYRSTONDYNGE. Trowthe recurythe not for habundance ;
WYLL. And lust ys in so grett vsance,
We fors yt nought. 659 Their sins
are not
heeded ;
the world
trusts em ;

MYNDE. In vs þe worlde hathe most affyance.
WNYRSTONDYNGE. Now thre be in so grett a-qweynttance ;
WYLL. Few þer be outhe of owur allyance ;
WyH þe worlde ys thus, take we no thought ! 663

(83)

MYNDE. Thought ! nay ! þer-a-geyn stryve I.
WNYRSTONDYNGE. We haue þat nedyt vs, so thryve I ;
WYLL. And yff⁴ þat I care, neuer wyve I.
Let them care þat hathe for to sewe ! 667 they have all
they want.

MYNDE. Wo lordschyppe xaH sew, must yt bye ;
WNYRSTONDYNGE. Wo wyH haue law, must haue monye ;
WYLL. Ther pouert ys þe male-wrye,
Thow ryght be, he xaH neuer renewe. 667 Lordship and
law can only
be got for
money.
Poverty
never gets
its rights.

(84)

MYNDE. Wronge ys born wpe boldly,
Thow aH þe worlde know yt opynly ;
Mayntnauce ys now so myghty,
Ande aH ys⁵ for mede. 675 Wrong is
upheld.

WNYRSTONDYNGE. The law ys so coloryde falsly
By sleyttis & by periury ;
Brybys be so gredy,
þat to⁶ þe pore, trowth ys take ryght nought a⁷ hede. 679 To the poor,
Truth isn't
heeded.

(85)

WYLL. ⁸Wo gett or loose, ye be ay wynnande ;
Mayntnauce & periury now stande ;
Ther wer neuer so moche reynande
seth Gode was bore. 683 Maintenance
(support of
wrong),
Perjury

¹ thei waye D. (the high-road.) ² leaf 111, back.
³ mayntnauce D. ⁴ gyve D. ⁵ is D., om. M.
⁶ to D., om. M. ⁷ right non M. ⁸ leaf 112.

and Lechery
prevail

MYNDE. Ande lechery was neuer more vsande
Off lernyde & lewyde in þis lande.

WNYRSTONDYNGE. So we thre be now in hande.

everywhere.

WYLL. Ya ! & moste vsyde euery-were.

687

va. [*? stanzas missing.*]

(86)

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

MYNDE. Now wyH we thre do make a dance

Off thow þat longe to owur retenaunce,

Cummynge in by contaunce ;

þis were a dysporte.

691

WNYRSTONDYNGE. Therto I geve a-cordance,
off thow þat ben of myn affyaunce.

WYLL. Let se by tyme, þe meyntnaunce ;

Clepe in fyrst yowur resorte !

695

Mind or
Maintenance
(backing of
wrong)

calls in his
crew of 7 :

Here entur VI dysgysyde in þe sute of Mynde, *with* rede
berdis, & lyons¹ rampaunt on here crestis, & yeche a warder
in hys honde : her MynstraH, trumpes. eche answer for hys
name.

(87)

Indignacion,
Sturdiness,
Malice,
Hastiness,
Vengraunce,
Discord,
Mainte-
naunce,—

MAYNTENNANCE.² Let se : cum In, Indignacion & Sturdynes,
Males also, & Hastynes,

Wreche, & Dyscorde expres,

And þe vij^{te} am I, Mayntennaunce.

699

Vij ys a numbyr of dy[s]corde & inperfyghtnes.

lo ! here ys a yomandrye, *with* lowe-day to dres :

³ Ande þe deule hade swore yt, þey wolde ber wp falsnes,

Ande mayntene yt at þe best : þis ys þe deulHys dance ; 703

the Devil's
Dance,—

(88)

Ande here menstrellys be conveyente,

For trumpys xulde blow to þe Iugemente ;

Off bateH also yt ys on Instrumente,

Yevynge comfort to fyght ;

707

Therfor þey be expedyente

To þes meny of meyntement.⁴

Blow ! lett see Madam Regent,

710

Ande daunce, ye laddis ! yowur hertis be lyght. [*They
dance.*]

Dance away,
lads ! Your
hearts are
light.

¹ Lyons D., *s pared off in M.* ² D., Mynde M. ³ leaf 112, back.

⁴ mayntement D., mayntnaunce M.

(89)

lo! þat other spare, thes meny wyH spende.

WNDYRSTONDYNGE. Ya! wo¹ ys hynð xaH hem offende?

WYLL. Wo wyH not to hem condescende,

He xaH haue threttis.

715

MYNDE. they spyH, þat law wolde a-mende.

WNDYRSTONDYNGE. Yit mayntnace no man dare reprehende.

WYLL. Thes meny, thre synnys comprehende,

Pryde, Invy, & wrathe in hys hestis

719

Law-
Reformers
shall be
smasht.

(90)

WNDYRSTONDYNGE. Now wyH I than be-gynð my traces :

Jorowur in onð hoode berith² to facis ;

Fayer speche & falsehede, in onð space ys ;

is it not ruthe?³

723

The quest of Holbornð cum in-to þis placis ;

A-geynð þe ryght, euer þey rechase,

Off wom þey hokle not, harde hys grace ys ;

Many a tyme haue dammyde truthe.

727

Understand-
ing then calls
on his crew,

the Holborn
Quest.

⁴Here entrethe vi Jorours, in a sute, gownyde, with hodis about her nekis, hattis of meyntenance þer-*vp-on*ð, vyseryde dyuersly ; here mynstreH, a bag-pype.⁵

6 Perjurers
come in :

(91)

PERIURY.⁶ Let se fyrst, Wronge & Sleyght!

DobuHnes & Falsnes, schew yowur myght!

Now, Raveyn & Dyscheyit,

Now holde yow here to-gydyr!

731

Thys menys consyens ys so streytt,

That þey⁷ report as mede yewyt begfit.

Here ys þe quest of Holbornð, an euyH endyrecte ;

They daunce aH þe londe hydyr & thedyr ;

& I, Periury, yowur fownder.

Now dance onð, ws aH! the worlde doth onð ws wondyr.

735

Wrong,
Sleight,
Doubleness,
Falsehood,
Ravine,
Deceit,

making up
the Holborn
Quest,

with Perjury
the 7th.

¹ ye, who D.

² berith D., beer M.

³ is . . D., om. M.

⁴ leaf 113.

⁵ bagpy D., ba[g]pyp[e] M.

⁶ Mynde D. In M. 'Mynde' was first written, then erased, and 'Wnd.' written.

⁷ M. þey, om. D.

(92)

Lo! here ys a menye loue weH-fare.

MYNDE. Ye! þey spende þat tru men spare.

This Holborn
Quest 'll give
any verdict
for a bribe.

WYLL. Hauē þey a brybe, hauē þey no care

Wo hath wronge or rygħit.

741

MYNDE. They fors not to swere & starre,

WYLL. Thought aH be false, les & mare.

WYNDYRSTONDYNGE. Wyche wey to þe woode wyH þe hare,
they knewe, & þey at rest sett als tygħte;

745

Some seme hem wyse

For þe fadyr of vs, Covetyse.

747

They're sons
of Covetous-
ness.

(93)

WYLL. Now Meyntnauce & Periury

Hathe schewyde þe trace of þer cumpeny,

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

Ye xaH se a sprynge of Lechery,

þat to me attende.¹

751

²Here forme ys of þe stewys clene rebaldry;

They veyn³ sey sothe wen þat þey lye;

Off þe comyn þey synge eche wyke by & by;

they may sey *with tenker*, 'I trow lat a-mende.'

755

So his, or
Lechery's, 6
Retainers
come in:

Here entreth vi women, in sut, [thre] dysgysyde as galontis,
& iij as Matrones, with wondyrfulH vysurs conregent: here
mynstreH, a hornepype.⁴

(94)

Recklessness,
Illness,
Surfeit,
Greediness,
Adultery,
and Fornica-
tion.

WYLL. Cum sleepers, Reκληede & IdyHnes,

aH in aH, Surfet & Gredynes,

For þe flesche, spouse-breche, & mastres,

With jentyH fornycacion,

759

Yowur mynstreH &⁵ hornepype mete,

þat fowle ys in hym-selff, but to þe erys swete;

thre fortherers of loue; hem schrew I! *quod Bete*;

Thys dance of þis damesellys ys thorow þis regy[o]n.

763

(95)

MYNDE. Ye may not endure *with-owt* my meynenance,

WYNDYRSTONDYNGE. That ys bought *with* a brybe of owur festance.

WYLL. Whom breydest þou vs of þin aqueyntance?

I seit þee at noughit!

767

¹ In a later hand, at foot, 'met & drynke th[e]y had inowe but logynge.

² leaf 113, back. ³ weene D. ⁴ Here the Digby MS. ends. ⁵ & = an.

MYNDE. On þat worde I woH tak vengeance ; *Mind* calls
 Wer vycis be gederyde, euer ys sum myschance.
 Hurle hens thes harlottis ! here gyse ys of France : for their
 þey xaH a-bey bytturly, by hym þat aH wrought ! banishment. 771

(96)

WNYRSTONDYNGE. IH spede þee, ande þou spare !
 þi longe body bare,
 To belt I not spare ; 775
 Haue thè a-geyn !
 WYLL. ¹ Holde me not ! let me go ware !
 I dyngge, I dasche ! þer, go ther !
 Dompe Denys, can ye not dare ? 778
 I teH yow outwarde, on & tweyn. [Exient [*the Dancers*]. They go out.

(97)

MYNDE. Now I schrew yow thus dansaunde ! *Mind* abuses
 WNYRSTONDYNGE. Ye ! & ewyH be þou thryvande !
 WYLL. No more let vs be stryvande ;
 Nowe aH at on ! 783
 MYNDE. Here was a meny on-thryvande ; them.
 WNYRSTONDYNGE. to þe deuh be þey drywande ;
 WYLL. He þat ys yH wy-wande,
 Wo hys hym, by þe bone ! 787

(98)

MYNDE. Leue then þis dalyance,
 Ande set we a ordenance
 Off bettur chevesaunce,
 how we may thryve. 791
 WNYRSTONDYNGE. At Westmystur, with-owt varyance,
 þe nex terme xaH me sore awawnce,² *Understand-*
ing says he'll
make money
at West-
minster.
 For retornys, for embraces, for recordaunce ;
 Lyghtlyer to get goode, kan no man on lyue. 795

(99)

MYNDE. Ande at þe parvyse I wyH be, *Mind* will be
at the Par-
vise of St.
Paul's.
 A[t] Powlys be-twyn ij ande iij,
 With a meny folowyngge me,
 Entret, Iuge partyngge, & to supporte. 799

¹ leaf 114.² *my sowrawnce* in MS. is scratcht out, and *me sore awawnce* written.

Will prospers WYLL.¹ Ande euer þe latter, þe leuer me.
in London Wen I com lat to þe cyte,
 I walke aH lanys & weys to myn affynyte ;
or the Stews. & I spede not þer, to þe stews I resort.

804

(100)

MYNDE. ²Ther gett's þou noughte, but spendys,
 WYLL. Yis, sumtyme I take a-mendis
 Off hem þat nought offendys,
 I eng[r]ose vpe here purs.
Mind im- MYNDE. And I a-rest þer no drede ys,
poses on Preve forfeit þer no mede ys,
people. Ande tak to me þat nede ys ;
 I reke not thow þey curs.

808

812

(101)

Understand- WNDYRSTONDYNGE. Thow þey curs uther, þe wers I fare ;
ing indicts Thys day, I endyght them I herde of neuer are ;
folk falsely. To-morrow I wyH a-qwyt them, yff nede were ;
 Thys lede I my lyff.
Will wants WYLL. Ye, but of vs iij I haue lest care ;
 Met & drynke & ease, I aske no mare,
only a pretty Ande a praty wenche, to se here bare ;
wench naked. I reke but lytyH, be sche mayde or wyffe.

816

820

(102)

MYNDE. Thys on a soper
 I wyH be seen rycher,
 Set a noble *with* goode chere
 redyly to spende.
Under- WNDYRSTONDYNGE. And I tweyn, be þis feer,
standing To moque at a goode dyner,
 I hoope of a goode yer,
 for euer I trost Gode wyH send.
hopes for a WYLL. A[nd] best we haue wyne,
good year, Ande a cosynd of myne
With ws for to dyne ;
 iij nobles wyH I spede frely.

824

828

832

¹ ' þis sumtyme I take a-mendis,' crost out.
² leaf 114, back.

(103)

MYNDE. ¹We xaH a-corde weH & fyne.

WYLL. Nay, I wyH not passe schylyngis nyne (ix).

WYLL. No, þou was neuer but a swyn;

I woH be holdyn jentyH, by sent Audre of Ely.

836

Ande now in my mynde I haue

My cosyw Jenet .N., so Gode me save;

Sche mornyth with a chorle, a very knaue,

& neuer kan be mery.

840

(104)

I pley me þer wen I lyst rawe;

Than þe chorle wyH here dysprawe,

How myght make hym thys to lawe,

I wolde onys haue hy[m] in þe werry.

844

(105)

MYNDE. For thys I kan a remedye;

I xaH rebuk hym thus so dyspytuusly

þat of hys lyff he xaH wery,

& qwak for very fere;

848

Ande yff he wyH not leve þer-by,

Ow hys bodye he xaH a-bye

TyH he leue þat jealousy:

Nay! suche chorlys I kan lere.

852

(106)

WYLL. Nay! I kan better hym qwyte;

A-rest hym fyrst to pes for fyght,

Than in a-nother schere hym endyght;

He ne xaH wete by wom ne howe;

856

Haue hym in þe Marschalse seyw a-ryght,

Than to þe Amralte, for þey wyH byght;

A 'preuenire facias' than haue as-tyght,

And þou xalt hurle hym, so þat he xaH haue I-now.

860

(107)

WYLL. Wat, & þes wrongis be espyede?

WYLL. ²With þe crose & þe pyH I xaH wrye yt,That þer xaH neuer man dyscrey³ yt,

þat may me appeyere.

864

¹ leaf 115.² leaf 115, back.³ ? MS.but won't
spend more
than 9s. on
a dinner.Will makes
free with his
cousin Janet,whose hus-
band Maud
will frightenout of his
jealousy.Understand-
ing will
arrest him,and put him
in the Mar-
shalsea and
the Admir-
alty.

MYNDE. Ther ys no craft, but we may trye yt ;

WNYRSTONDYNGE. Mede stopp yt, be yt neuer so allyede ;

*Will pities
the man that
Mind and
Understand-
ing get hold
of.*

WYLL. Wyth yow tweyn, wo ys replyede.

He may sey he hathe a schrewde seyer.

868

(108)

MYNDE. Thow woldyst haue wondyr of sleighitis þat be ;

WNYRSTONDYNGE. Thys make sume ryche, & summe neuer the ;

WYLL. þey must nedis ; grett goodis gett ye ;

Now go we to þe wyne !

872

MYNDE. In trewþe I grante ; haue at with þee !

WNYRSTONDYNGE. Ande for a peny or ij, I wyth not fle.

*Let us all
be merry !*

WYLL. Mery, mery, aH mery þan be we !

Who þat ws tarythe, curs haue he & myn !

876

[Enter WISDOM.]

(109)

*Wisdom bids
Mind remem-*

WYSDOM. O thou Mynde, rememyr thee !

Turne þi weys ! þou gost a-myse !

Se what þi ende ys ! þou myght not fle ;

*ber his com-
ing Death.*

Dethe, to euery creature certen ys ;

880

They þat lyue weH, þey xaH haue blys ;

They þat endyn yH, þey goo to heH.

I am Wysdom, sent to teH yow thys ;

Se in what stat þou doyst in dweH !

884

(110)

MYNDE. To my mynde, yt cummyth from farre,

That dowltes man xaH dey.

¹ Ande thes weys we go, we erre.

Wnyrstondyng, wat do ye sey ?

888

(111)

*Understand-
ing advises
him to go
on with his
larks.*

WNYRSTONDYNGE. I sey, man, holde forthe þi wey !

The lyff we lede ys sekyr y-nowe ;

I wyth no wnyrstondyng xaH let my pley.

WyH, frende, how seyst thowe ?

892

(112)

WYLL. I wyth not thynke þer-on, to Gode a² vowe !

We be yit but tendur of age ;

Schulde we leue þis lyue, ya³ whowe,

We may a-mende wen we be sage.

896

¹ leaf 116.² a = I.³ or þa.

(113)

WYSDOM. Thus many on vnahylythe hymd to grace ;

They wyth not loke, but slumber & wynke ;

þey take not drede before þer face,

How horryblè þer synnys stynke.

Wenð they be on þe pyttys brynke,

Thanð xah þey trymbuð & qwake for drede ;

Yit Mynde, I sey [to] yow, be-thynke

In what pereth ye be now ! take hede !

Wisdom
warns

900

904

Mind of the
danger he is
in,

(114)

Se howe ye haue dy[s]vyguryde yowur soule !

Be-holde yowur selff ; loke veryly in mynde !

[Here Anima apperythe in þe most horrybuð wyse,
fowlere þan a fende.

MYNDE. Out ! I tremble for drede, by Sent Powle !

Thys ys fowler þanð ony fende.

WYSDOM. Wy art þou, creature, so on-kynde,

Thus to defoule Godys ownð place,

þat was made so gloryus with-owt ende ?

Thou hast made þe deullys rechace.

and of how
he has dis-
figured his
soul.The Soul
enters, with
6 small boys
drest as
Devils, under
his big
Mantle.

Wisdom says

908

912

(115)

¹As many dedly synnys as ye haue vsyde,

So many deullys in yowur soule be.

Be-holde wat ys þer-in reclusyde !

Alas, man ! of þi soule haue pyte !

Mind has as
many devils
as sins.

916

[Here rennyt owt from wndyr þe horrybyð mantyð of þe
Souð, vi smað boys in þe lyknes of Dewyllys, & so retorne
a-geyn].The 6 little
Devil-boys
run out from
Soul's
mantle,
and in again.

(116)

WYSDAM. What haue I do ? why lowyste þou not me ?

Why cherysyste þi enmye ? Why hatyst þou þi frende ?

Myghð I haue donð ony more for þee ?

But loue may brynge drede to mynde.

Wisdom asks
the Soul
why hehates
his friend.

920

(117)

þou hast made thee a bronde of heð,

Whom I made þe ymage of lyghð.

¹ leaf 116, back.

Wisdom
remonstrates
with the Soul.

Yff þe deuH myght, he wolde þee qweH,
But þat mercy expellyt hys myght. 924
Wy doyst þou, soule, me aH dyspyght?
Why yewyst þou myn enny þat I haue wrought?
Why werkyst þou hys conseH? by myn settis lyght?
Why hatyst þou vertu? why louyst þat ys nought? 928

(118)

Mind con-
fesses that
he has sinned.

MYNDE. A, lorde! now I brynge to mynde
My horryble synmys & myn offens,
I se howe I haue defowlyde þe noble kynde
þat was lyke to þee by intellygens. 932
Wnydrstondynge, I sew to your presens,
Owur lyff wyche þat ys most synfuH.
Sek yow remedye! do yowur dylygens
To clense þe souH wyche ys þis fowH! 936

(119)

*Understand-
ing* acknow-
ledges that
they've
offended
God.

WNYDRSTONDYNGE. ¹ Be yow, Mynde, I haue very knowenge,
That grettly Gode we haue offendyde.
Endles peyn, worthi be owur dysyr[v]ynge,
Wyche be owur self neuer may be a-mendyde 940
With-owt Gode, in whom aH ys comprehendyde;
Therfor to hym let vs resort:
He lefte vp them þat be descendyde;
He ys resurreccion & lywe to hem wyH resort.² 944

(120)

Will says he
will return
to God.

WYLL. My wyH was fuH yowe to sync,
By wyche þe soule ys so abhomynable.
I wyH retorne to Gode, & new be-gynne,
Ande in hym gronde my wyH stable, 948
þat, of hys mercy, he wyH me able
to haue þe yifte of hys specyath³ grace,
How hys seke soule may be recurable
At þe Jugment be-fore hys face. 952

(121)

ANIMA. Than with yow iij þe Soule dothe crye,
' Mercy, Gode! why change I nowte,

¹ leaf 117.

² ? to those who will resort to Him.

³ MS. of hys specyath of hys specyath.

I þat thus horryblē in synne lye,
 Sythe Mynde, WyH, & Wndyrstondynge be brought 956
 to haue knowynge, þey IH wrought?
 What ys yt¹ xaH make me clene?
 Put yt, Lorde, in-to my thowte!
 Thi olde mercy, let me remene.' 960

(122)

WYSDOM. Then [xall] þe soule mynde take,
 Ande wndyrstondynge, of hys synnys aH-wey,
 Beynge in wyH, yt [to] forsake;
²Yit thes do not only synnys a-vey, 964
 — But very contrycyon, who þat haue may,
 þat ys purger & clenser of synne;
 A tere of þe ey, *with* sorow veray,
 þat rubbyt & waschyt þe soule *with*-In. 968

(123)

AH þe penance þat may be wrought,
 Ne aH þe preyer þat seyde be kanð,
With-owt sorowe of hert, relesyt nought;
 That in especyaH reformyth man, 972
 Ande makyt hym) as clene as when) he be-ganc.
 Go, seke þis medsyne, souH! þat be-seke
With veray feythe! & be ye sekyr than),
 The vengeaunce of Gode ys made fuH meke. 976

(124)

By wndyrstondynge, haue very *contrycion*;
With mynde of your synne, *confessyon* make,
 Wyt wyH yeldynge du satysfaccion;
 þan yowur soule be clene, I wndyrtake. 980
 ANIMA. I wepe for sorow, Lorde! I be-gyn) awake,
 I that þis longe hath slumberyde in syne. [Hic recedunt
 demones. *The Demons withdraw.*

WYSDOM. Lo, how *contrycion* a-voydyth þe deullys blake!
 Dedly synne ys now yow *with*-In. 984

(125)

For, Gode ye haue offendyde hyg)ly,
 Ande yowur modyr, holy chyrche so mylde;

¹ or þat.² leaf 117, back.

Wisdom says
they must
be reconciled
to Holy
Church.

þer-for, Gode ye must aske mercy,
By holy chyrche to be reconсылyde, 988
Trustynge verely ye xah neuer be revlyde.
Yff ye haue yowur charter of pardon by confessyon,
¹Now haue ye for-yeffnes þat were flyde,
To preу yowur modyr chyrche of her proteccion. 992

(126)

Soul says
he'll confess
to the
Church,

ANIMA. O Fadyr of mercy ande of comfort,²
With wepyng ey, & hert contryte,
To owur modyr, holy chyrche, I wyh resort,
My lyff pleynd schewenge to here syght, 996
With mynde, vnderstondynge, & wyh ryght,
Wyche of my sowh þe partyes be :
and obey it. To þe domys of þe chyrche we xah vs dyght,
with veray contricion thus co[m]pleynynge we. 1000

Soul sings in
lamentable
wise.

[Here þey go owt; & in þe goynge, þe soule syngyth in þe
most lame[n]tabuh wyse, with drawte notys, as yt ys songyn in
þe passyon wyk[e] :

ANIMA. Magna velud mare contricio, contricio tua : quis con-
soletur tui? Plorans³ plorauit in nocte, et⁴ lacrimę eius in
maxillis eius. [Threni i. 2 Lam. Jer., ii. 13.]

(127)

Wisdom
states the
9 points most
pleasing to
God.
1. Give a
penny with
goodwill to
the poor.

WYSDOM. thus seth Gode, Mankynde tyh :
The[s] ix poyntys ples hym, ah other before.
Gyff a peny in thy lyve, with goode wyh
To þe pore, & þat pleysythe Gode more 1004
þan⁵ mowyn tenys in-to golde transposyde⁶ were ;
Ande aftir thy dethe, for thē dysposyde.⁷
Ande ah þe goodys þou hast in store
Xulde not profyght so moche wan þi body ys cloyde. 1008

(128)

2. Weep a
tear for
Christ's
sufferings.

The secunde poynt, Gode sethe thus :
'Wepe one tere for my loue hertyly,
Or for þe passyon of me, Jhesus
Ande þat plesyt me more specyally 1012

¹ leaf 118.² MS. mercy.³ Magna est enim velut mare contritio tua : quis medebitur tui ? ii. 13.⁴ MS. in.⁵ MS. þat.⁶ MS. tramposyde.

Than yff þou wepte, for þi frendys or goodys worldly,

¹ As moche watur as þe se conteynys.'

lo! contrycion ys a soueren remedy,

That dystroythe synnys, þat relessyt peynys.

1016

(129)

¶ The iij^{de}, Gode sethe, 'suffyr pacyen[t]ly, for my loue,

Off þi neybure a worde of repreve;

Ande þat, to mercy mor dothe me move

than [yf] þou dysceplynyde þi body with peynys grewe, 1020

With as many roddys as myght grow or þrywe²

In þe space of [a] days Jorneye!

Lo, who suffyryth most for Gode, ys most lewe.

Slandyr repreve only Aduersyte.

1024

(130)

¶ The iiij^{te}, Gode sethe, 'wake on awyr³ for þe loue of me;

And þat to me ys more plesaunce

than yff þou sent xii kyngys free

to my sepulkyr with grett puysschaunce,

1028

For my dethe to take vengeaunce.'

lo, wakyngye ys a holy thyngye!

þer yt ys hade with goode vsance,

Many gracys of yt doth spryngye.

1032

(131)

¶ The v^{te}, Gode sethe, 'haue pyte & compassyon

Off þi neybur wyche ys seke & nedy;

Ande þat to me ys more dylectacion

than [yff] þou fastyde xij^{tyr} yer by & by,

1036

thre days in þe weke, as streytly

As þou cowldeys in watur & brede.'

lo, pyte, Gode plesyth grettly,

Ande yt ys a vertu soueren, as clerkys rede.

1040

(132)

¶ The vi^{te}, Gode seth in þis wyse:

'Refreyne thy speche, for my reuerens;

⁴ Lett not thy tonge thy evyn crysten dyspyse;

Ande þan plesyst more myn excellens

1044

3. Suffer
reproof
patiently.

4. Watch an
hour for love
of God.

5. Pity the
sick and
nedy.

6. Restrain
your tongue,
and don't
despise your
fellow-
Christian.

¹ leaf 118, back.

² MS. þrywe.

³ one hour.

⁴ leaf 119.

Than yff þou laberyde with grett dylygens
 Wp-on thy nakyde feet & bare,
 TyH þe blode folwude for peyn & vyolens,
 Ande aftyr eche stepe yt sene were.' 1048

(133)

7. Stir not
your neigh-
bour to evil.

¶ The vij^{te}, Cryst seth in þis maner :
 'thy neybur, to ewyH ne sterre not thou ;
 but aH thyngge torne into wertu chere ;
 A[n]d than more plesyst [þou] me now 1052
 then yf a thowsende tymys þou renne thorow
 A busche of thornys þat scharpe were,
 TyH þi nakyde body were aH roughT,
 Ande evyn rent to þe bonys bare.' 1056

(134)

8. Pray often.

¶ The viii^{te}, Gode sethe þis man tyH :
 'Oftyn prey, & aske of me ;
 Ande þat plesythe me more on-to my wyH
 Than yf my modyr & aH sentys preyde for þee.' 1060

(135)

9. Love God
above all
things.

¶ The ix^{te}, Gode sethe, 'lowe me souerenly ;
 Ande þat to me more plesant ys
 Than yf þou went wp on a pyler of tre
 þat wer sett fuH of scharpe prykkys, 1064
 So þat þou cut þi flesche in-to þe smale partys.'
 lo, Gode ys plesyde more with þe dedys of charyte
 Than aH þe peynys man may suffer I-wys :
 Remembyr thes poyntys, man, in þi felycite! 1068

Soul enters,
preceded by
the Five
Wits, all
singing a
Psalm-verse.

[Here entrethe *Anima*, with þe V Wyttys goyngge before :
 Mynde on þe on syde, & Wndrystondyngge on þe other syde, &
 WyH folowyn[ge], aH in here fyrst clothyngge, her chapplettys &
 crestys, and aH hauyng[e] ¹on crownys, syngyngge in here com-
 mynge I / "Quid retribuam domino pro omnibus que retribuit
 mihi? Calicem salutaris accipiam, & nomen Domini Inuocabo."

[Ps. cxv. 12, 13.]

¹ leaf 119, back.

(136)

Soul calls
in Jesus.

ANIMA. O meke Jhesu, to þee I crye! 1069
 O swete Jhesu, my delectacion !
 O Jhesu, þe sune of Vyrgyne Marye,
 FuH of mercy & compassyon! 1072

- My soule ys waschede, be thy passyon,
 Fro þe synnys cummynge by sensualyte.
 A! be thè I haue a new resurreccion ;
 The lyghit of grace I fele in me. 1076
- (137)
- In twayn mygh^tys of my soule I thè offendyde :
 The on, by my Inwarde wyttys, thow bein gostly ;
 þe other, by my outwarde wyttys comprehendyde,
 Tho be þe v wyttys bodyly ; 1080
 With þe wyche tweyn mygh^tys, mercy I crye.
 My modyr, holy chyrche, hath yowe me grace,
 Whom ye fyrst toke to yowur mercý,
 Yet of my self I may not satysfye my trespas. 1084
- (138)
- Magna est misericordia tua !
 With full feyth of for-yewenes, to þeo, Lorde, I come.
 WYSDOM. Vulnerasti cor meum, soror, mea sponsa,
 In vno ictu oculorum tuorum. [Cant. Cant. Sat. iv. 9.] 1088
- (139)
- Ye haue wondyde my hert, systar, spowse dere,
 In þe tweyn syghtys of yowur ey.
 By þe recognycion ye haue clere,
 Ande by þe hye lowe ye haue godly, 1092
 It perrysschyt my hert to here yow crye.
 Now ye haue for-sake synne, & be contryte,
¹Ye were neuer so leue to me verelye ;
 Now be ye reformyde to yowur bewtys bryghit. 1096
- (140)
- Ande ther yowur v wyttys offendyde has,
 Ande to mak a-sythe by Impotent,
 My v wyttys, þat neuer dyde trespas,
 Hathe made a-sythe to þe Father suffycient. 1100
 With my syght I se þe people vyolent ;
 I herde hem vengeaunce on-to me caH ;
 I felte þe stenche of caren here present ;
 I tastyde þe drynke mengylde with gaH. 1104

Soul has

offended God
by inward
and outward
wits,but His
mercy is
great.

Wisdom says

that now
Soul has
forsaken sin,
he is dearer
than ever
to Him.His 5 Wits
have made
satisfaction
for Soul's
five.He smelt
stench :
He tasted
gall ;

(141)

By towchyng, I felte peyns smerte ;

His hands
and feet
were nailed ;

My handys sprede a-brode to halse þe swyre ;
My fete naylyde, to a-byde with þee, swet herte ;

His heart
was cleft ;
His head
bow'd down.

My hert clowyn for þi loue most dere ; 1108

Mynd hede bowhede down to kys þee here ;

My body full of holys, as a dove-hows :

In thys ye be reformyde, Soule, my plesynge,

Ande now ye be þe very temple of Jhesus. 1112

(142)

Fyrst ye were reformyde by baptyme of ygnorans,

Ande clensyde from þe synnys orygyuall ;

Baptism did
away Soul's
original sin,
and Penance
his actual.

Ande now ye be reformyde by þe sakyrment of penance,

Ande clensyde from þe synnys actual ;

1116

Now ye be fayrest, Crystys owne speeya ;

Dysfygure yow neuer to þe lyknes of þe fende,

Now he will
reign in bliss.

Now ye haue receyuyde þe crownys victory ;

To regne in blys with-owtyn ende !

1120

(143)

MYNDE. Haue mynde, Soule, wat Gode hath do !

¹ Reformyde yow in feyth verly ;

Mind says
God has
reformd
Soul

‘ Nolite confirmare huic seculo, [Rom. xii. 2.]

Sed reformamini in nouitatem spiritus sensus vestri :’ 1124

Conforme yow not to þis pompyus glory,

But reforme in gostly felynge.

and crown
him as a
King.

Ye þat were damnyde by synne endelesly, 1127

Mercy hathe reformyde yow, ande crownyde as a kyng.

(144)

WNYRSTONDYNGE. Take vnyrstandynge, Soule, now ye

With continuall hope in Godys be-hest.

Understand-
ing bids Soul
trust God's
promise.

‘ Renouamini spiritū mentis vestre,

Et Induite nouum hominem, qui secundum Deum creatus est :’²

Ye be reformyde in felynge, not only as a best, 1133

But also in þe ouer parte of yowur reasun,

Be wyche ye haue lyknes of Gode mest,

Ande of þat mercyfull very congnycion.

1136

¹ leaf 120, back.

² Ephes. iv. 23 : add ‘ in iustitia, et sanctitate veritatis.’

(145)

- WYLL. Now þe Soule yñ charyte reformyde ys ;
 With charyte ys Gode verely,
 Exspoliantem¹ veterem hominem cum actibus suis,
 SpoyH yow of yowur olde synnys & foly, 1140
 [et induentes novum, eum qui renovatur in agnitionem,]
 Ande be renuyde in Gode knowynge a-geyn,
 That, enduyde with grace so specyally,
 Conseruyng in peyn, euer in blys for to reyn. 1144

Will says
Soul is
re-formed
in love.

(146)

- ANIMA. Then with yow thre, I may sey thus
 Of owur lorde soueren person Jhesus :
 ‘Suavis est dominus vniuersis, [Psal. cxliv. 9.]
 Et miseraciones eius super omnia opera eius.’ 1148
²O thou hye soueren Wysdam, my ioy, Christus,
 Hewyn, erthe, & eche creature
 Yelde yow reuerens ; for grace pleyntuus
 Ye yelf to man, euer to Induyr. 1152

Soul praises
Jesus for

His grace,

(147)

- Now, with sent Powle, we may sey thus,
 þat be reformyde thorow feythe in Jhesus :
 We haue peas & a-corde betwyx Gode & ws, 1155
 ‘Justificati ex fide, pacem habeamus ad Deum ;’ [Rom. v. 1.]
 Now to Salomonys conclusyon I com,
 ‘Timor domini inicium sapiencie.’ [Psal. cx. 10.] 1158

and says
there is
peace
between
God and him
and his.

(148)

- ‘Vobis qui timetis Deum,
 Orietur sol Justice ;’
 The tru son of rygħtusnes,
 Wyche þat ys one lorde Jhesu,
 XaH sprynge in hem þat drede hys meknes. 1163
 Nowe ye mut euery soule renewe
 In grace, & vycys to eschew,
 Ande so to ende with perfeccion,
 That þe doctryne of Wysdom we may sew :
 Sapiencia patris, grawnt þat for hys passyon ! AMEN ! 1168

He bids
every one
eschew vices.

WYSDOM.

ANIMA. V WYTTYS.

MYNDE. [6 small Boys, p.

WYNDYRSTONDYNGE. 65.]

LUCYFER.

O liber, si quis cui constas
 forte queretur, Hyngham, quem
 monacho dices, super omnia con-
 sta[s].

(If any one
asks whom
this MS. be-
longs to, say,
‘to monk
Hyngham.’)

¹ Expoliantes vos. *Colos.* iii. 9.

² leaf 121.

[On leaf 134, back, between *Mankind* and *Wisdom*, are 8 lines of English between 2 bits of Latin, all written upside down.]

I trow I was cursyd in my motherys bely, or ellys I was born [at] a on-hapy ower; for I can neuer do thyng *that* men be plesid *with*-aH. Now, yff I do *the* best I cañ, oftetymys yt chancys onhapily. I haue not knowne a felou so on-hapi, exsepte *the* deuyH ware on hym, for euyne now at *this* tyme I am suer my master haue ij or iij greuys compleyntys on me at *this* time. Yf yt be so, my bott[o]kes goo to wreke.

NOTE.

Page 17, line 445. The town of Walsingham is in the parish of Little or New Walsingham in Norfolk, on the river Stiffkey, with a station on the Great Eastern Railway, 118 m. from London. It was formerly famous for an Augustinian priory founded in 1061 by Faverches, had also a Grey friary founded in 1346 by the Clares, and a lepers' hospital, drew to its shrines many distinguisht pilgrims, one of the last of whom was Henry VIII in the 2d year of his reign, and gives the title of Baron to the family De Grey. The priory was preceded by a chantry built in imitation of the Sancta Casa at Nazareth, and containd a highly venerated image of the Virgin, which Hen. VIII eventually caused to be burnt at Chelsea. Great or Old Walsingham is a village 1 m. N.N.E. of Walsingham station.—Brabner.

III.

The Castell of Perseverance.

[THE NAMES OF THE PLAYERS.]

Hec sunt nomina ludorum. [on leaf 191 at foot]

- (1, 2) In primis, II VEXILLATORES (p. 77).
 (3) MUNDUS, & cum eo (p. 82), (4) VOLUPTAS (p. 91), (5) STULTICIA (p. 92), & (6) GARCIO (p. 163).
 (7) BELYAL,¹ & cum eo (p. 83), (8) SUPERBIA (p. 104), (9) IRA (p. 110), & (10) INVIDIA (p. 105).
 (11) CARO, & cum eo (p. 84), (12) GULA (p. 106), (13) LUXURIA (p. 106), & (14) ACCIDI[A] (p. 106).
 (15) HUMANUM GENUS, & cum eo (p. 85), (16) BONUS ANGELUS (p. 87), & (17) MALUS ANGELUS (p. 87).
 (18) AUARICIA (p. 102), (19) DETRACCIO (p. 97), (20) CONFESSIO (p. 116), (21) PENITENTIA (p. 118).
 (22) HUMILITAS (p. 127), (23) PACIENCIA (p. 140), (24) CARITAS (p. 125), (25) ABSTINENCIA (p. 125), (26) CASTITAS (p. 125), (27) SOLICITUDO (p. 126), & (28) LARGITAS (p. 126).
 (29) MORS (p. 160), (30) ANIMA (p. 166), (31) MISERICORDIA² (p. 170), (32) VERITAS² (p. 171), (33) JUSTICIA² (p. 178), & (34) PAX² (p. 181).
 (35) PATER sedens in trono (p. 183).

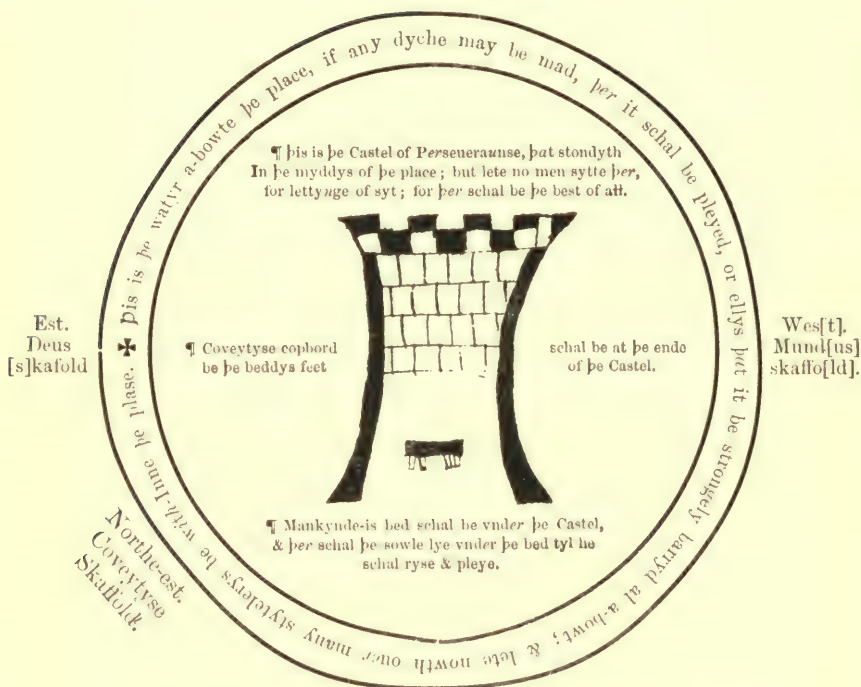
*Summa, xxxvj ludores.*³

¹ See, on p. 76, the Direction that he is to have Gunpowder burning in pipes, in his hands, ears, and arse, when he goes to battle.

² See, at the foot of p. 76, that these Four,—Mercy, Righteousness, Truth, and Peace,—are cal'd 'Daughters,' and are to be clad in mantles: Mercy in white, Righteousness in red, Truth in sad green, and Peace in black.

³ Veynglory, 91/467, was perhaps the 36th player, tho he doesn't speak.

[leaf 191, back]

Sowth.
Caro
skafold

Northe. ¶ he þat schal pleye Belyal,
Belyal loke þat he haue gunne-pow-
skaffold. der brennyu[ge] In pypys in
his handis & in his eris, &
in his ers, whanne he gothe
to bat[te].

þe iiij doweris schul be clad in mentelys; Merci in wyth, Rythwysnesse
in red, al togedyr; Trewthe in sad grene, & Pes al in blake; & þei schal
pleye in þe place al togedyr tyl þey brynge up þe sowle.

III.

The Castell of Perseverance.

[Macro MS., leaf 154.]

PROLOG. (With an outline of the Play.)

(1)

PRIMUS VEXIL[LATOR]. Glorious God! in aH degres, lord most of
 myth, *First Flag-
bearer.
May God*

pat¹ heuene & erthe made of nowth, bope se & londe,
 þe aunzelys in heuene, hym to serue bryth,
 & [man]-kynde in mydylerk he made with hys honde, 4

& [our lo]fly lady, þat lanterne is of lyth,
 Save our' lege lord, þe kyng, þe leder of þis londe,
 & aH þe ryallis of þis revme, & rede hem þe ryth,
 & aH þe goode comowns of þis towne þat be-forn us stonde 8

In þis place!

We mustyr 3ou with menschepe,
 & Freyne 3ou of Frely frenchepe,
 Cryst safe 3ou aH fro schenchepe,
 þat knowyn wyl our case! 13

(2)

SECUNDUS VEXILLATOR. ¶ þe case of our' comyng, 3ou to declare,
 euery man in hym self, for sothe he it may fynde.

whon mankynde in-to þis werld born is ful bare,
 & bare schal beryed be at [t]he [l]ast ende, 17

God hym 3euyth to aungelis Ful 3ep & ful 3are,
 þe goode aungel & þe badde, to hym for to lende :

þe goode techyth hym goodnesse; þe badde, synne & sare ;
 Whanne þe ton hath þe victory, þe toþer goth be-hende, 21

be skyH.

þe goode aungel coueytyth euermore mans saluacion,
 & þe badde bysytyth hem euere to hys dampnacion ;
 & God hath e govyn² man fre arbitracion

Wheþer he wyl hymse[lf] saue or his soule per[yH.]³ 26

¹ The MS. of this play has þ. ² MS. govym. ³ ? MS.

When man
is born,
God gives

him a Good
Angel to lead
him to good,
and a Bad
one to guide
him to sin.

Man has free
will to save
or ruin
his soul.

(3)

<p>Man's Bad Angel brings him the World, the Devil and the Flesh, and the Seven Sins—</p> <p>1. Pride, 2. Covetous- ness, 3. Anger, 4. Envy and Backbiting, 5. Sloth, 6. Lechery, 7. Gluttony.</p>	<p>PRIMUS VEXILLA[TOR]. ¶ spylt is man spetously, whanne he to synne asent ; þe bad aungel þanne bryngyth hym iij enmys so stout : þe Werlde, þe Fende, þe foul Flesche so joly & jent ; þei ledyn hym Ful lustyly with synnys al a-bowt, 30 Pyth with Pride & Coueytysse, to þe werld is he went, to meynten his manhod ; aH men to hym lout. aftyre Ire & Envye, þe Fend hath to hym lent Bakbytynge & endytynge, with aH men for to route, 34 Ful evyn ; but þe fowle Flesch, homlyest of aH, Slawth, Lust & Leccherye, gund to hym caH Glottony, & oþer synnys, boþe grette & smaH : þis mans soule is soylyd with synnys moo þanne seuyn. 39</p>	
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(4)

<p>Second Flag- bearer. When man has sinned, his Good Angel sends him</p> <p>Conscience, Confession, Penance,</p> <p>and the 7 Virtues, which call him to the Castle of Perseverance.</p>	<p>SECUNDUS VEXILLATOR. ¶ whanne mans sowle is soylyd with synne & with sore, þanne þe goode aungyl makyth mykyl mornynge þat þe lolly lyknesse of God schulde be lore þorwe þe hadde aungellis fals entysynge. 43 ¶ He sendyth to hym coneyens, prykyd Ful pore, & clere confeseyon, with penauns doynge : þei mevyn man to mendement þat he mys-dyd be-fore ; þus þei callyn hym to cleynesse & to good levyngge, 47 with-outyn dystaunce. Mekenesse, Pacyense, & Charyte, Sobyrnesse, Besynesse, & Chastyte, & Largyte, uertuys of good degre, Man callyth to þe Castel of good Perseueraunce. 52</p>	
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(5)

<p>First Flag- bearer. When man wins it,</p> <p>the Good Angel re- joices.</p>	<p>PRIMUS VEXILLATOR. ¶ þe Castel of Perseuerans, wanne Man- kynde hath tan, Wel armyd with vertus, & ouercome alle vycys, þere þe Good Aungyl makyth ful mery þanne þat Mankynde hath ouercome his gostly e[n]mijis. 56</p>	
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þe Badde Aungyl mornyþ þat he hath myssyd man ;
 He callyth þe Werld, þe Fende, & þe foule Fleseh,¹ I-wys,
 & aH þe seuene synys to do þat þey canne
 to brynge Mankynð a-geyn to bale out of blys,
 With wronge.

The Bad
 Angel
 mourns, and
 calls the 7
 Sins to bring
 man to bale.

60

Pride a-saylyth Meknesse with aH *his* myth ;
 Ire, a-geyns Paciense, ful fast gazne he fyth ;
 Envye, a-geyn Charyte strywyth ful ryth ;
 but Coveytyse a-geyns Laryte fytyth *over* longe.

65

(6)

ijus VEXILLATOR. ¶ Coveytyse, Mankynð euere coveytyth for to
 qweH :

Second Flag-
 bearer.
 Covetousness
 sets the 7
 Sins against
 the 7 Virtues,
 to harm man,

he gaderith to hym Glotony, a-geyns Sobyrnesse ;
 Leccherye, with Chastyte ffytith ful feH,
 & Slawthe in Goddis seruyse, a-geyns Besynesse.

69

þus vycys, a-geyns vertues fytyn ful snelle ;
 euery buskith to brynge man to dystresse ;
 but Penaunce & Confescion, with Mankynð wyl melle ;
 þe vycys arn ful lykely, þe vertues to opresse :

73

sann dowte ;

þus in þe Castel of good Perseuerance
 Mankynð is maskeryd with mekyl varyaunce ;
 þe Goode Aungyl & þe Badde be euere at dystaunce ;
 þe Goode holdith hym Inne ; þe Badde wold brynge
 hym owte.

78

and the
 Bad Angel
 strives
 against the
 Good.

(7)

ijus VEXILLATOR. ¶ Owt of good perseueraunce, whanne Mankynð
 wyl not come,

First Flag-
 bearer.
 Covetousness
 tempts the
 poor man
 with gold to
 come to the
 World.

3yt þe Badde Aungyl, with Coveytyse hym gan a-sayle,
 fyndende hym in pouerte & penaunce so be-nome,
 & bryngyth hym in beleue, in defaute for to fayle,

82

þanne he profyrth hym good & gold, so gret a sowme,
 þat if he wyl com a-geyn, & with þe werld dayle,
 þe Badde Aungyl to þe Werld tollyth hym downe,
 þe Castel of Perseueraunce to Fle fro þe dayle
 & blysse.

86

þanne þe Werld be-gynnyth hym to restore ;
 haue he neuere so mykyl, 3yt he wold haue more :

¹ 'þanð' struck out.

þus þe badde aungyl leryth hym hys lore :
þe more a man agyth, þe harder he is. 91

(8)

First Flag-
bearer.
An old man
is ever
covetous,

¹PRIMUS VEXILLATOR. Hard a man is in age, & Covetouse be
kynde ;

Whanne aH oþer synnys man hath for-sake,
Euere þe more þat he hath, þe more is in his mynde
to gader & to gete good with woo & with wrake : 95

and follows
his Bad
Angel till he
dies and goes
to Hell.

þus þe Good Aungyl caste is be-hynde,
& þe Badde Aungyl, man to hym takyth,
þat wryngyth hym wrenchys to his last ende,
tyl Deth comyth foul dolfully, & loggyth hym in a lake 99
ful lowe.

þanne is man on molde maskeryd in mynde ;
he sendith afftyr his sekkatours, ful fekyll to fynde ;
& his eyr aftyrward comyth euere be-hynde : 103

I wot not who is his name, for he hym nowt knowe.

(9)

Second Flag-
bearer.
No one knows
who his heir
will be :

SECUNDUS VEXILLATOR. ¶ Man knowe not who schal be his eyr,
& gouerne his good ;

he caryth more for his catel þanne for his cursyd synne ;
to putte his good in gouernaunce, he mengyth his mod ;
he wolde þat it were scyfftyd a-mongis his ny kynne ; 108

often
a stranger.

but þer schal com a lythyr ladde with a torne hool,—
I wot neuere who schal be his name, his clopis be ful þyme,—
schal cryth þe erytage þat neuere was of hys blod,
whanne al his lyfe is lytyd up-on a lytyl pyne, 112
at þe laste,

On lyue whanne [he] may no lenger lende,

Not till he's
dying does
he pray
for mercy.

Mercy he callyth at hys laste ende :

“ Mercy, God ! be now myn frende ! ”

with þat, mans spyryt is paste. 117

(10)

First Flag-
bearer.
But his Bad
Angel claims
him for Hell.

PRIMUS VEXILLATOR. ¶ whanne manis spyryt is past, þe Badde
Aungyl ful feH

cleymyth þat, for couetyse, mans sowle schuld ben hys,
& for to bere it ful boystowsly with hym in-to heH.

þe Good Aungyl seyth “ nay ! þe spyryt schal to blys, 121

For, at *his* laste ende, of mercy he gan speH,
 & *perfore*, of mercy schal he nowth mysse ;
 & oure lofly lady, if sche wyl for hym mett,
 be mercy & be menys, in purgatory he is,
 in Ful bytter place.

Man's Good
 Angel pleads
 with the
 Virgin,
 to let him be
 loosed in
 Purgatory by
 God's grace.

125

þus mowthys confession
 & *his* hertys contricion
 schal saue man fro dampnacion,
 be Goddys mercy & grace.

130

(11)

SECUNDUS VEXILLATOR. ¶ Grace, if God wyl graunte us, of hys
 mykyl myth,

*Second Flag-
 bearer.*
 All this we
 propose to
 play to you
 this day week.

þese parcellis in *propyrtes* we *purpose* us to playe
 þis day seuenenyt, be-fore 3ou in syth,
 At \leftarrow ¹ on þe grene, in ryaH a-ray.

134

²3e haste 3ou þanne þedyrward, syris, hendly in hyth,
 AH goode neyboris, ful specyaly we 3ou pray,
 & loke þat 3e be þere be-tyme, luffely & lyth,
 for we schul be onward be vnderne of þe day.

138

Mind you
 come in good
 time!

dere Frendys,
 we thanke 3ou of aH good dalyaunce
 & of aH 3oure special sportaunce,
 & preye 3ou of good contynnaunce
 to oure lyuys endys.

143

(12)

PRIMUS VEXILLATOR. ¶ Deus, oure lyuys we loue 3ou, *þus* takande
 oure leue.

*First Flag-
 bearer.*
 Good-bye!

3e manly men of \leftarrow ¹ *þus* Crist saue 3ou aH !
 he maynten 3oure myrthis, & kepe 3ou fro greve,
 þat born was of Mary myld in an ox staH.

147

Christ saue
 you all!

Now, mercy be aH \leftarrow ¹ & wel mote 3e cheve !
 AH oure feythful frendys, *þus* fayre mote 3e faH !
 3a, & welcum be 3e whanne 3e com, prys for to preve,
 & worthy to be worchepyd in boure, & in haH,
 & in euery place.

151

You'll be
 welcome
 when you
 come to see
 us!

fare-wel, fayre frendys,
 þat lofly wyl lystyn & lendis !
 Cryste kepe 3ou fro fendis !
 trumpe up, & lete vs pace !³

156

Trump up !
 Let's be off !

¹ ? MS. (for the name of any place they play at).

² leaf 155, back. ³ The rest of this page is blank.

THE PLAY.

Scene I.[SCENE I. *Before the Scaffold of Mundus on the West.*]

(13)

The World
greete his
hearers,

¹MUNDUS. Worthy wytis, in al þis werd wyde,
Be wylde wode wonys, & euery weye-went,
Precyous in prise, prekyd in pride,
þorwe þis propyr pleyn place, in pes be 3e bent ! 160

He is known
over sea and
land.

Buske 3ou, holde bacheloris, vnder my baner to a-byde,
Where bryth basnetis be bateryd, & backys ar schent,
3e, syrrys semly, aH same syttyth on syde,
For, bothe be see & be londe, my sondis I haue sent ; 164
al þe world myn nam[e] is ment,
al a-bowtyn my bane is blowe,
In euery cost I am knowe,

He makes
men lawless
till they die.

I do men rawyn on ryche rowe
tyl þei be dyth to dethys dent. 169

(14)

All the
nations are
his, from
Babylou and
Britain,

Assarye, Acaye, & Almayne,
Canadoyse, Capadoyse & Cananee,
Babyloyn, Brabon, Burgoyne, & Bretayne,
Grece, Galys, & to þe Gryckysch see ; 173

to Rhodes
and Rome.

I meue also Masadoyne in my mykyl mayne,
Frauns, Flaundrys, & Freslonde, & also Normande,
Pyncecras, Parys, & longe Pygmayne,
& euery toun in Trage, euy n to þe dreye tre, 177
Rodis & ryche Rome,

Sir Covetous-
ness has got
them for him.

aH þese londis, at myn a-vyse,
arn castyn to my werdly wyse ;
My tresorer, Syr Coueytise,
hath sesyd hem holy to me. 182

(15)

Every king-
dom strives
to learn his
pleasure-
laws.

þerfor my game & my gle growe ful glad ;
þer is wythe in þis world, þat my wytte wyl me werne,
Euery ryche rengne rapyth hym ful rad,
In lustis & in lykyngis my lawys to lerne ; 186
With fayre folke, in þe felde, freschly I am fadde ;
I dawnse down, as a doo, be dalys ful derne :

What boy bedyth batayl, or debatyth with blad, hym were betyr to ben hangyn hye <i>in heff herne</i> ,	190	
or brent on lyth leuene.		
Who-so spekyth a-zeyn þe werd, In a <i>presun</i> he schal be sperd ; myn hest is holdyn, & herd		Condemners of the World shall be imprisond.
In-to hyze heuene.	[<i>Exit.</i>] 195	
[SCENE II. <i>Before Belial's Scaffold on the North.</i>]		<u>Scene II.</u>
(16)		
BELYAL. Now I sytte, Satanas, in my sad synne, As deuyl dowty, in draf as a drake ;		Belial is a doughty Devil,
I champe & I chase, I chocke on my chynne, I am boystows & bold, as Belyal þe blake.	199	
¹ What folk þat I grope, þei gapyn & grezne. I-wys, fro Carlylle In-to Kent, my carpyng þei take ; bothe þe bak & þe buttoke brestyth al on brønne,		
<i>With</i> werkys of wreche, I werke hem mykyl wrake ;	203	and ruins his devotees.
In woo is al my wenne. In care I am cloyed, & fowle I am a-nyoed, but Mankynde be stroyed		He'll beangry if Mankind is not destroyd.
Be dykes & be denne.	208	
(17)		
Pryde is my prince, in perlys I-pyth ; Wretthe, þis wrecche, <i>with</i> me schal wawe ;		Pride, Wrath,
Enuye, in-to werre, <i>with</i> me schal walkyn wyth ; <i>With</i> þese faytouris I am fedde ; In feyth I am fawe ;	212	and Envy are his fellows,
As a dyngne deuyl, <i>in</i> my dene I am dyth ; Pryde, wretthe, & enuye, I sey in my sawe, Kyngis, kaiseris & kempys, & many a kene knyth,		and subject kings to him.
þese louely lordis han lerynd hem my lawe ;	216	
to my dene þei wyl drawe. Al holy, Mankyne, to helle but I wyzne, In bale is my bynne,		He'll be sorrowful unless he get Mankind into Hell.
& schent vndyr schawe.	221	

¹ leaf 156, back.

(18)

- On Mankynde is my trost, *in contre* I-knowe,
With my tyre & *with* my tayl, tytly to tene ;
þorwe Flaundris & Freslonde, faste I gan flowe,
Fele folke, on a flokke, to flappyn & to flene ; 225
 Where I graspe on þe grounde, grym *þer* schal growe.
gadyr 3ou to-gedyr, 3e boyis, on þis grene !
 In þis brode bugyl, a blast wanne I blowe,
 al þis werld schal be wood, I-wys, as I wene, 229
 & to my byddyngge bende ;
 wythly on syde,
 on benche wyl I hyde,
 to tene, þis tyde,
 al holy, Mankende. 234

*Scene III, at
 Caro's Scaf-
 fold.*

[SCENE III. *Before the Scaffold of Caro on the South.*]

(19)

- The Flesh of* CARO. I hyde, as a brod brustun gutte, a-bouyn on þese touris.
 every body is þe beter, þat to myn byddyngge is bent.
Mankind I am Mankynde's fayre flesch, florchyd in flouris ;
 says my lyfe is *with* lustys & lykyngge I-lent ; 238
With tapytys of tafata, I tymbyr my towris ;
 In myrthe & in melodye, my meende is I-ment ;
 þou I be clay & clad, clappyd vndir clowris,
 3yt wolke I þat my wyth in þe werld went, 242
 ful trew I 3ou be-lyth ;
 I loue wel myn ese,
 In lustis me to plesse ;
 þou synne my sowle sese,
 I 3eue not a myth. 247

(20)

- He delights* ¹In glotony, gracyous now am I growe ;
 in gluttony,
 lechery and
 sloth,
 þefore he syttyth semly here be my syde ;
 In lechery & lykyngge, lent am I lowe ;
 & Slawth, my swete sone, is bent to a-byde : 251
 þese iij are nobyl, trewly I trowe,
 Mankynde to tenyn, & trecchyn a tyde.
 which trick
 Mankind, *With* many berdis in bowre my blastis are blowe,
 be weys & be wodis, þorwe þis werld wyde, 255

¹ leaf 157.

þe sothe for to seyne ;
 but if mans flesch fare wel
 bot[h]e at mete & at mel,
 dyth I am In gret del,
 & browt in-to peyne.

Man's Flesh
 is troubled
 if he's not
 fed well.

260

(21)

& aftyr good fare, in feyth þou I feH,
 þou I drywe to dust, in drosse for to drepe,
 þow my sely sowle were haryed to heH,

Wo-so wyl do þese werkis, I-wys he schal wepe
 euer with-owtyn ende.

264

be-hold þe Werld, þe Deuyll, & Me!
 with aH oure mythis, we kyngys thre,
 nyth & day, besy we be,
 for to distroy Mankende,

The World,
 the Devil
 and the Flesh
 are now busy
 to destroy
 Mankind.

269

if þat w[e may];

þer-for, on hylle,
 syttyth all styлле,
 & seth wyth good wylle
 oure ryche a-ray.

[Exit.] 274

[SCENE IV. *On the Castle-Green?*] (22)

Scene IV.

(Enter MANKIND, with a Good Angel on his right, and a Bad
 Angel on his left.)

HUMANUM GENUS. aftyr oure forme faderis kende,
 þis nyth I was of my moder born.

Mankind

Fro my moder I walke, I wende ;
 Ful feynt & febyl, I fare 3ou be-forn ;
 I am nakyd of lym & lende,
 as mankynde is schapyn & schorn ;

laments that
 he was born
 feeble,

278

naked,

I not wedyr to gon ne to lende,
 to helpe my-self mydday nyn morn :
 for schame I stonde & schende.

282

unable to
 help himself,

I was born þis nyth in bloody ble,
 & nakyd I am, as 3e may se.
 a! Lord God in trinite!

Whow Mankende is vnthende!

287

(23)

Where-to I was to þis werld browth,
 I ne wot ; but to woo & wepyng

but heir to
 woe and
 weeping.

	I am born, & haue ryth nowth to helpe my self in no doynge.	291
His clothes are poor.	¹ I stonde & stodye, al ful of þowth ; bare & pore is my clothyng ; a sely crysme, myn hed hath cawth, þat I tok at myn crystenynge :	295
He is but earth.	certis, I haue no more. of erthe I cam, I wot ryth wele ; &, as erthe, I stande þis sele ; of mankende it is gret dele. Lord God, I crye þyne ore !	300
	(24)	
He has 2 Angels, one from Christ,	ij aungels bene a-synyd to me ; þe ton techyth me to goode : on my ryth syde 3e may hym se ; he cam fro Criste þat deyed on rode.	304
the other, his foe,	a-noþer is ordeynyd her to be, þat is my foo, be fen & flode ; he is a-bout, in euery degre,	
to draw him to the Devil	to ² drawe me to þo dewyls wode, þat in helle ben thycke. swyche to, hath euery man on lyue, to rewlyn hym & hys wyttis fyue : whazne man doth ewyl, þe ton wolde schryue ;	308
and sin.	þe tother drawythi to wycke.	313
	(25)	
Mankind prays Christ	but syn þese aungelys be to me falle, Lord Jhesu ! to 3ou I bydde a bone, þat I may folwe, be strete & stalle, þe aungyl þat cam fro heuene trone.	317
that he may follow the Good Angel.	now, Lord Jhesu ! in heuene halle, here, whane I make my mone ! Coryows Criste, to 3ou I calle ; as a grysly gost, I grucche & grone, I wene, ryth ful of thowth. a ! Lord Jhesu ! wedyr may I goo ? a crysme I haue, & no moo.	321

¹ leaf 157, back.² MS. do.

alas! men may be wondyr woo

Whanne þei be fyrst forþ broth.

326

(26)

BONUS ANGELUS. 3a, forsothe; & þat is wel sene:

The Good
Angel bids
Mankind

of woful wo, man may synge,

for iche creature helpith hym-self be-dene,

Saue only man at hys comynge.

330

neuyr-þe-lesse, turne þee fro tene,

& seruë Jhesu, heuene kyng,

serve Jesus

& þou schalt, be greuys grene,

farë wel in allë thyng

334

þat Lord þi lyfe hath lante.

¹haue hym alway in þi mynde,

þat deyed on rodë for mankynde,

& serue hym to þi lyfës ende,

who died for
him.

& sertis þou schalt not wante!

339

(27)

MALUS ANGELUS. Pes, aungel! þi wordis are not wyse!

The Bad
Angel

þou counselyst hym not a-ryth;

he schal hym drawyn to þe werdis seruyse,

to dwelle with caysere, kyng, & knyth,

þat in londe be hym non lyche.

343

Cum on with me, styll as ston!

þou & I, to þe werd schul goon,

& þannë þou schalt sen a-non

whow sone þou schalt be ryche.

tells Mankind
to come with
him to the
World,

348

and get rich.

(28)

BONUS ANGELUS. A, pes, aungel! þou spekyst folye!

The Good
Angel

Why schuld he coueyt werldis goode,

syn Criste in erthe, & hys meynye,

aH in pouert here þei stode?

werldis wele, be strete & sty,

Faylyth & fadyth, as fysch in flode;

but he[ue]ne-ryche is good & trye,

per Criste syttyht, bryth as blode,

says Christ
was always
poor.

352

Worldly
wealth fails
and fades.

356

¹ leaf 158.

With-outyn any dystressé. 357

Christ kept
out of the
world.

to þe world, wolde he not flyt,
but forsok it euery whytt :
example I fynde in holy wryt,
he wyl bere me wytnesse :

diuicias & paupertates ne dederis mihi, Domine.¹ 362

(29)

The *Bad*
Angel tells
Mankind
that the
World is
sweet.

MALUS ANGELUS. 3a, 3a, man ! leue hym nowth,
but cum with me, be styre & strete !
haue þou a gobet of þe world cawth,
þou schalt fynde it good & swete. 366

He shall have
a fair lady,
rents,

a fayre lady, þee schal be tawth,
þat in bowre þi bale schal bete ;
with ryche rentis þou schalt be frawth ;
with sylke sendel to syttyn in sete. 370

and silk
attire,

I rede, late Bedys be !
If þou wylt hanë wel þyn hele,
& faryn wel at mete & mele,
with Godd's seruyse may þou not dele,
but cum & folwe me. 375

and give up
God's service.

(30)

Mankind is
puzzled,

HUMANUM GENUS. Whom to folwe, wetyn I ne may :
I stonde in stodye, & gynne to raue ;
I wolde be ryche in gret a-ray,
& fayn I wolde my sowlë saue : 379

and waves
like wind on
water.

as wynde in watyr I uawe. [*To the Bad Angel.*]
²þou woldyst, to þe werld I me toke ;
& he wolde þat I it for-soke.
now, so God me helpe, & þe holy boke,
I not wyche I may haue. 384

(31)

The *Bad*
Angel urges
him to go to
the World.

MALUS ANGELUS. Cum on, man ! where-of hast þou care ?
go we to þe werld, I rede þee blyue ;
for þer þou schalt mow ryth wel fare,
In case if þou þynke for to thryue ; 388

¹ Mendicitatem et diuitias ne dederis mihi.—*Prov.* xxx. 8.² leaf 158, back.

no lord schal be þee lychē.
 take þe werld to þine entent,
 & late þi loue be þer-on lent;
 With gold & syluyr, & ryche rent,
 a-none þou schalt be ryche.

393 He shall
 have gold
 and silver.

(32)

HUMANUM GENUS. now, syn þou hast be-hetyn me so,
 I wyl go *with* þee & a-say;
 I ne lette, for frende i.e. fo,
 but *with* þe Werld I wyl go play,
certis, a lytyl þrowe.
 In þis World is al my trust,
 to lyuyn in lykynge & in lust:
 haue he & I onys cust,
 we schal not part, I trowe.

Mankind
 decides to
 go with the
 Bad Angel
 to the World.

397

402

(33)

BONUS ANGELUS. a! nay! man! for *Cristis* blod,
cum a-gayn be strete & style!
 þe Werld is wykyd, & ful wod,
 & þou schalt leuyn but a whyle.
 What coueytyst þou to wyne?
 man! þynke on þyn endyngē day
 Whanne þou schalt be closyd vnder clay!
 & if þou thenke of þat a-ray,
certis þou schalt not syne.
 homo, memento finis! & in eternum non peccabis.

*The Good
 Angel*

406

bids him
 think of his
 last day.

411

412

(34)

MALUS ANGELUS. 3a, on þi sowle þou schalt þynke al be tyme.
Cum forth, man, & take non hede!
Cum on, & þou schalt holdyn hym Inne;
 þi flesch þou schalt foster & fede
with lofly lyuys fode.
 With þe Werld þou mayst be bold
 tyl þou be sixty wynter hold.
 wanne þi nosē waxit cold,
 þanne mayst þou drawe to goode.

*The Bad
 Angel* tells
 him to

416

put that off
 till he's 60,
 and then
 turn to God.

421

(35)

Mankind
agrees.

HUMANUM GENUS. I vow to God, & so I may
Make mery a ful gret throwe ;
I may leuyn many a day ;

He is but
young.

I am but 3ongë, as I trowe,
for to do þat I schulde.

425

If he can but
be rich, he'll
be a merry
man.

Myth I ryde be somepe & syke,
& be ryche, & lord [i-]lyke,
certis þanne schulde I be Fryke,
& a mery man on molde.

430

(36)

The Bad
Angel

¹MALUS ANGELUS. 3ys, be my feyth, þou schalt be a lord,
& ellys hangë me be þe hals !
but þou muste be at myn a-cord ;

tells him he
must be false
to his kin,

oþer whyle þou muste be fals
a-mongë kythe & kynne.

434

and bear
himself
manly.

Now go we forth, swythe a-non !
to þe Werld us must gon ;
& bere þee manly euere a-mong,
Whaune þou comyst out or Inne.

439

(37)

Mankind
says he will.

HUMANUM GENUS. 3ys, & ellys haue þou my necke.
but I be manly be downe & dychë ;
& þou I be fals, I ne recke,
with so þat I be lord [i-]lyche,

443

If he's rich,
he'll not care
for God or
man.

I folwe þee as I can.
þou schalt be my bote of bale ;
for, were I ryche of holt & hale,
þanne wolde I 3eue neuere tale
of God ne of good man.

448

[*Exeunt MAL. ANG. and HUM. GEN.*]

(38)

The Good
Angel
laments over
Mankind.

BONUS ANGELUS. I weyle, & wrynge & makë mone !
þis man, with woo schal be pylt.
I syë sore, & gryslly grone,
for hys folye schal make hym spylt ;

452

I not weder to gone. ✓

Mankynde hath forsakyn me !

alas, man, for loue of the !

3a, for þis gamyn & þis gle,

þou schalt groecbyn & grone. [*Exit.*] [pipe vp, mu-
[sic].¹

456 Mankind
shall groan
for his gle.

[SCENE V. *Before World's Scaffold, on the West.*] (39)

Scene V.

(*On the Scaffold, World, Pleasure, Liking, Vain-Glory.*)

MUNDUS. Now I sytte in my semly sale ;

The World

I trotte & tremle in my trew trone ;

as a hawke, I hoppe in my hende hale ;

boasts that
he's lord of
king, knight
and kaiser,

Kyng, knyth & kayser, to me makyn mone.

461

of God ne of good man, 3yf I neuere tale ;

as a lykyng lord, I leyke here a-lone ;

and cares
not for God
or good men.

wo-so brawle any boste, be downe or be dale,

þo gadlyngis schal be gastyd, & gryslych grone,

465

I-wys.

Lust, Foly & Veynglory,

aH þese arn in myn memory :

þer be-gymyth þe nobyl story

of þis werldis blys.

470

(40)

Lust, Lykyng & Foly,

comly knytis of renown,

be-lyue þorwe þis londe do crye

al a-bowtyn in toure & toum.

Pleasure,
Liking and
Foly cry
aloud in the
land.

474

If any man be fer or nye,

þat to my seruyse wyl buske hym boun,

if he wyl be trost & trye,

he schal be kyng, & were þe croun,

478

They who
serve the
World shall
be kings

With rycches[t] robys in res.

²wo-so to þe Werld wyl drawe,

Of God ne of good man 3euert he not a hawe :

Syche a man, be londys lawe,

schal syttyn on my dees.

483

(41)

VOLUPTAS. Io, me, here ! redy, lord, to faryn & to fle,

to sekyn þee a seruauunt dyng & dere.

¹ This is in another contemporary hand.

² leaf 159, back.

- Pleasure* says Who-so wyl with foly rewlyd be,
 he is worthy to be a seruauzt here, 487
 þat drawyth to synnys seuene.
 Who-so wyl be fals & covetouse,
 With þis werld he schal haue lond & house;
 þis werldys wysdom 3euyth no[t] a louse
 of God, nyn of hye heuene. 492
 {tunc descendat in placea parita.
- worldly
 wisdom
 doesn't care
 a louse for
 God or
 Heaven.
- Pleasure*
 leaves
 World's
 Scaffold and
 goes inside
 the Castle-
 ditch.
- Whoever
 wants to be
 rich
- mustn't fear
 God,
- but must be
 covetous.
- (42)
- Pes, pepyl! of pes we 3ou pray.
 syth & sethe wel to my sawe!
 Who-so wyl be ryche & in gret aray,
 to-ward þe werld he schal drawe. 496
 Who-so wyl be fals, al þat he may,
 of God hym-self he hath non awe,
 & lyuyn in lustis, nyth & day,
 þe werld of hym wyl be ryth fawe, 500
 do¹ dwelle in his howse.
 who-so wyl with þe werld haue his dwellynge,
 & ben a lord of his clothyng,
 he muste nedys, ouyr al þynge,
 euere-more be couetowse :
- Non est in mundo diues. qui dicit 'habundo.'
- 506
- (43)
- Folly* says
 men must
- STULTICIA. 3a! couetouse he muste be,
 & me, Foly, must haue in mende ;
 for who-so wyl alwey foly fle,
 In þis werld schal ben vnthende. 510
 þorwe werldys wysdom of gret degre,
 Schal neuere man in werld moun wende,
 but he haue help of me
 þat am Foly fer & hende ; 514
 he muste hangyn on my hoke.
 werldly wyt was neuere nout,
 but with foly it were frawt ;
 þus þe wysman hath tawt
 a-botyn in his boke :
- Sapiencia penes Domini. 520

¹ ? to.

(44)

VOLUPTAS. Now, all þe men þat in þis werld wold thryue,
for to rydyn on hors ful hye,
cum speke with Lust & Lykyng belyue,
& his felaw, ʒonge Foly!

*Pleasure bids
all who'd
thrive in the
world,
talk with
him,
Liking and
Folly.*

524

late se who-so wyl vs knowe.

Who-so wyl drawe to Lykyng & Luste,
& as a fole, in foly ruste,

On vs to he may truste,

& leuyn louely, I trowe.

529

(45)

¹MALUS ANGELUS (*re-entering*). How, Lust, Lykyng, & Folye!
take to me good entent!

*The Bad
Angel says
he's brought
Mankind to
serve the
World,*

I haue browth, be downys drye,
to þe Werld a gret present;

533

I haue gyld hym ful qweyntly,

For, syn he was born, I haue hym blent;

he schal be serwaunt good & try;

a-monge ʒou his wyl is lent,

537

to þe Werld he wyl hym take;

For, syn he cowde wyt, I vndirstonde,

I haue hym tysyd in euery londe.

hys Goode Aungel, be strete & st[r]onde,²

I haue don hym forsake.

542

*and has made
him forsake
his Good
Angel.*

(46)

þerfor, Lust, my trewë fere,

Pleasure

þou art redy al-wey I-wys;

of worldly lawys þou hym lere,

þat he were browth in worldly blys;

546

Loke he be ryche, þe soþe to teþ;

*must make
him rich,*

help hym, fast he gunne to thrywe;

& whanne he wenyth best to lywe,

þanne schal he deye, & not be schrywe,

& goo with vs to heþ.

551

*so that he
may die
unshriven,
and go to
Hell.*

(47)

VOLUPTAS. be Satan, þou art a nobyl knawe
to techyn men fyrst fro goode!

¹ leaf 160.² See 95/605, 96/632.

Pleasure says
Mankind
shall have a
pleasing lady,
Lust & Lykyng he schal haue ;
Lechery schal ben hys fode ;
Metis & drynkis he schal haue trye.
With a lykyng lady of lofte,
he schal syttyn in sendel softe,
to cachen hym to helle crofte
and go to
Hell when
he dies.
pat day *pat* he schal deye.

555

560

(48)

Folly says
he ill
STULTICIA. With ryche rentys I schal hym blynde,
Wyth þe werld tyl he be pytte ;
& þanne schal I, longe or his ende,
knit Mankind
to the World.
make *pat* caytyfe to be knytte
On þe werld whanne he is set s[ore].
[*Re-enter* MANKIND.
Cum on, man ! þou schalt not rewe,
for þou wylt be to vs trewe ;
þou schalt be clad in clothis newe,
& be ryche euere-more.

564

569

(49)

Mankind
says,
HUMANUM GENUS. Mary, felaw, gramercy !
I wolde be ryche & of gret renoun.
[Of God] I ȝeue no tale trewly,
So *pat* I be lord of toure & toun,
be buskys & bankys broun.
as Folly 'll
make him
rich, he'll
follow him.
¹Syn *pat* þou wylt makë me
bopë ryche of gold & fee,
goo forthe ! for I wyl folow þee
be dale & euery town.

573

578

—
*All four go
to the World,
in his Scaf-
fold on the
West.*
—

[²*Trumpe* vp. tunc ibunt Voluptas & Stulticia,
Malus Angelus & Humanum Genus, ad
Mundum, & dicat

(50)

Pleasure
introduces
Mankind to
the World.
VOLUPTAS. How, lord ! loke owt ! for we haue browth
a serwant of nobyl fame ;
of worldly good is al his þouth ;
of lust & folye he hath no schame ;

[*Presents* MANKIND.]

582

¹ leaf 160, back.² In red letters, like the other Clarendon words.

he wolde be gret of name,
 he wolde be¹ at gret honour, [1 be later, over line]
 for to rewlē town & toure ;
 he wolde haue to hīs paramoure
 Sum louely dyngē dame.

Mankind
 wants to be
 famous,

and have a
 lovely dame.

587

(51)

Mundus [*to MANKIND*]. welcum, syr, semly in syth!

The *World*
 welcomes
 Mankind,

þou art welcum to worthy wede,
 for þou wylt be my serwauzt, day & nyth.
 With my seruyse I schal þee foster & fede ;
 pi bak schal be betyn with besawntis bryth ;
 pou schalt haue byggyngys be bankis brede ;
 to pi cors schal knele kayser & knyth,

591

and promises
 him wealth,
 honour,

594

& ladys louely on lere,
 Where þat þou walke, be sty or be strete.
 but Goddys seruyse þou must forsake,
 & holy to þe werld þee take,
 & þarne a man I schal þee make,
 þat non schal be pi pere.

and lovely
 ladies.

But he must
 forsake God's
 service.

600

(52)

humanum genus. 3ys, Werld, & þer-to here myn honde,
 to forsake God & hys seruyse.

Mankind
 agrees to
 do so.

to medys, þou 3eue me howse & londe,
 þat I regne rychely at myn enprise
 so þat I fare wel be strete & stronde

If he's made
 rich,

604

Whil I dwelle here in werldly wyse,
 I reeke neuere of heuene wonde,
 nor of Jhesu, þat jentyl justyse ;

he'll not care
 for Christ or
 his own soul.

608

of my sowle I haue non rewthe.
 what schulde I recknen of domysday,
 so þat I be ryche & of gret a-ray ?
 I schal make mery whyl I may,
 & þer-to here my trewthe.

613

(53)

Mundus. Now sertis, syr, þou seyst wel :

The *World*
 applauds
 him.

I holde þee trewe ffro top to þe too.
 but þou were ryche, it were gret del,
 & aȝ men þat wyl fare soo.

617

The *World*
bids Mankind
come up on
his Scaffold,
and sit by
him;
he shall be
rich,

cum up, my serwaunt trew as stel! [tunc ascendit Humanum
pou schalt be ryche, where so pou goo; Genus ad Mundum.

men schul serayn þee at mel

with mynstralsye & bemys blo,

621

with metis & drynkis trye.

lust & lykyng schal be þin ese;

and have
lovely ladies.

louely ladys þee schal plese:

who-so do þee any disesse,

he schal ben hangyn hye.

626

(54)

The *World*
tells Liking

¹Lykyng! be-lyue

late clothe hym swythe

In robys ryve

With ryche a-ray.

630

and Folly to
dress and
serve
Mankind.

Folye! þou fonde,

be strete & stronde,

serue hym at honde

bothe nyth & day.

634

(55)

Pleasure says
he will,

Voluptas. trostyly,

lord, redy,

Je vous pry,

Syr, I say.

638

in lykyng & lust

he schal rust,

tyl dethys dust

do hym to day.

642

(56)

and Folly
too,

Stulti[cia]. & I, Folye,

schal hyen hym hye,

tyl sum ennye

hym ouer-goo.

646

In worldis wyt

þat in folye syt,

but he'll kill
Mankind's
soul.

I þynkē 3yt

his sowle to sloo.

[trumpe vp! 650

[Exeunt.]

(57) [SCENE VI. *Enter Backbiter.*]

Detraccio. aH þyngis I crye a-gayn þe pes
to knyht & knaue; þis is my kende.

3a! dyngne dukis on her des,
In bytter balys I hem bynde;
cryinge & care, chydyng & ches
& sad sorwe, to hem I sende.

3a! lowdë lesyngis lachyd in les,
of talys vn-trewe is al my mende;

Manmys bane a-bowtyn I bere.

I wyl þat 3e wetyn, aH þo þat ben here,
for I am knowyn, fer & nere,

I am þe werldys messengere;
my name is Bachytere.

Scene VI.

*Backbiter's
Speech.*
I bring bale
to knyght,
knave and
duke.

654

658 I deal in lies.

I am man's
bane.

663

and the
World's mes-
senger.

(58)

with euery wyth I walke & wende,
& euery man now louyth me wele;

with lowdë lesyngis vndyr lende,
to dethys dynt I dresse & dele.

to speke fayre be-forn, & fowle be-hynde,
a-mongis men at mete & mele,
trewly, lordys, þis is my kynde.

þer I renne up-on a whele

I am feller þanne a fox.

fleterynge & flaterynge is my lessun;

with lesyngis I tene boþe tour & townd,

with letterys of defamacyoun

I bere here in my box.

667

I speak fair
before men,
and foul
behind them.

671

676

I defame
all folk.

(59)

I am lyth of lopys þorwe euery londe;
myn holy happys may not ben hyd;

to may not to-gedyr stonde,
but I, Bakbyter, be þe thyrd.

I schape 3one boyis to schame & schonde,
aH þat wyl bowyn whanne I hem bydde;
to lawe of londe in feyth I fonde;

Whanne talys vntrewe arn be-tydde,

680

I make a
thirde to
euery couple.

684

I brew bale
throughout
the world,

Bakbyter¹ is wyde spronge :
þorwe þe werld, be downe & dalys,
aH a-bowtyn I brewē balys ;
Euery man tellyth talys
Aftyr my fals tunge.

689

(60)

and tell
unsaid tales.

¹þer-fore I am mad massenger
to lepyn ouer londis leye,
þorwe aH þe world, fer & ner,
vnsayd sawys for to seye.

693

In þis holte I huntē here
for to spye a preuy pley ;
For whanne Mankynde is cloþyd clere,
þanne schal I teehyn hym þe wey

697

I'll teach
Mankind the
7 Deadly
Sins.

to þe dedly synnys seuene.

Here I schal a-bydyn with my pese,
þe wronge to do hym for to chese,
for I þynke þat he schal lese
þe lyth of hey heuene.

702

(61)

Pleasure
tells the
World that

VOLUPTAS [*re-entering with the World, Mankind, and Folly*].
Worthy World, in welthys wonde,
here is Mankynde ful fare in folde !
In bryth besauntys he is bownde,
& bon to bowe to þou so bolde.

706

Mankind is
given up
to him,

he leuyth in lustys euery stounde ;
holy to þou he hathe hym 3olde.
for to makyn hym gay on grounde,
worthy World, þou art be-holde ;

710

and would
sooner grieve
God than
displease
the World.

þis werld is wel at ese ;
For to God I make a-vow,
Mankynde had leuer now
greuē God with synnys row,
þanne þe World to dysplese.

715

(62)

STULTICIA. dysplese þee, he wyl for no man ;
On me, Folye, is al hys² þowth.

¹ leaf 161, back. ² MS. al hys al hys.

- trewly Mankynde nowth nen can
 þynke on God þat hathe hym bowth. 719
 worthy World, wyth as swan,
 In þi loue lely is he lawth ;
 sythyn he cowde, & fyrste be-gan.
 þee forsakyn wolde he nowth, 723
 but ʒeue hym to folye ;
 & syþyn he hathe to þee be trewe,
 I rede þee forsakyn hym for no newe ;
 lete vs plesyn hym tyl þat he rewe,
 In heH to hangyn hye. 728

(63)

- MUNDUS. now, Folye, fayre þee be-faH !
 & Lustē, blyssyd be þou ay !
 ʒe han browth Mankynde to myn haH,
 Sertis in a nobyl a-ray. 732
with werldys welthys, *with*-Inne þese waH,
 I schal hym feffe of þat I may.
 welcum Mankynde ! to þee I caH,
 clenner cloþyd þanne any clay, 736
 be downē, dale, & dyche.
¹Mankynde ! I redē þat þou reste
with me, þe Werld, as it is beste ;
 loke þou holde myn hendē feste,
 & euere þou schalt be ryche. 741

(64)

- HUMANUM GENUS. Whou schul I, but I þi hestis helde ?
 þou werkyst *with* me holy my wyH ;
 þou feffyst me *with* fen & felde,
 & hyē haH, be holtis & hyH. 745
 In werldly wele my wytte I welde ;
 In joye I jette, *with* juelys jentyH ;
 on blyful banke my boure is bylde,
 In veynglorye I stondē styH ; 749
 I am kene as a knyht.
 Who-so a-geyn þe werld wyl speke,
 Mankynde schal on hym be wreke ;

In stronge presun I schal hym steke,
be it wronge or ryth. 754

(65)

The World MUNDUS. a! Mankynde! wel þee be-tyde,
þat þi loue on me is sette!
In my bowr's þou schalt a-byde,
& 3yt fare makyl þe bette. 758

*enfeoffs
Mankind
with all his
possessions,* I Feffe þee in aH my wonys wyde
In dale of dros, tyl þou be deth;
I make þee lord of mekyl pryde:
syr, at þyn owyn mowthis mette, 762
I fynde in þee no tresun.

*and gives him
seisin of
them.* In aH þis worlde, be se & sonde,
parkis, placis, lawnde & londe,
here I 3yfe þee with myn honde,
syr, an opyn sesun. 767

(66)

*He is to go to
Covetousness
for money,* go to my tresorer, Syr Couelouse!
loke þou teH hym as I seye!
bydde hym make þee mayster in his house,
with penyys & powndis for to pleye. 771

loke þou 3euë not a lous
of þe day þat þou schalt deye.
messenger, do now þyne vse!
Bakbytere, teche hym þe weye!
þou art swetter þanne mede. 775

*take Back-
biting with
him,* Mankynde! take with þee Bakbytynge!
lefe hym for no maner thyng!
Flepergebet,¹ with hys flaterynge,
standith mankynde in stede. 780

(67)

*and Detrac-
tion too.* DETRACCION. Bakbytynge & Detraccion
schal goo with þee fro toun to toun.
haue don, Mankynde, & cum doun!
I am þyne owyn page. 784
I schal bere þee wyttnesse with my myth,
whanne my lord þe Werlde it behyth.

¹ Flibbertigibbet.

lo, where syr Coueytise sytt, [*Points to his Scaffold on*
 & bydith us in his stage. *the N.-East.*] 788

(68)

¹HUMANUM GENUS. Syr Worlde, I wende, in Coueytise to chasyn
 my kende. *Mankind*
will turn
covetous.

MUNDUS. haue hym in mende! & I-wys þanne schalt þou be
 ryth þende. 790

(69)

BONUS ANGELUS. alas, Jhesu, jentyl justyce!
 wheder may mans Good Aungyl wende?
 now schal careful Coueytise, *The Good*
Angel says
Mankind 'll
be ruind by
Covetousnes

Mankende trewly al [to-]schende; 794

hys sely goste may sore a-gryse;

Bakbytynge bryngyth hym in bytter bonde. and Back-
biting.

worldly wyttis, 3e are not wyse;

3our louely lyfe, a-mys 3e spende, 798

& þat schal 3e sore smert.

parkys, poundys, & many pens,

þei semyn to 3ou swetter þanne sens;

but Goddis seruyse, nyn hys commaundementis,

stondyth 3ou not at hert. 803

(70)

MALUS ANGELUS. 3a! whanne þe fox prechyth, kepe wel 3ore gees!
 he spekyth as it were a holy pope. *The Bad*
Angel ridi-
cules the
Good one.

goo, felaw, & pyke of þe lys

þat crepe þer up-on þi cope! 807

þi part is pleyed al at þe dys

þat þou schalt haue here, as I hope;

tyl Mankynde fallith to podys prys,

Coueytise schal hym grype & grope 811

tyl sum schame hym schende.

tyl man be dyth in dethys dow,

he seyth neuere he hath I-now;

þer-fore, goode boy, cum blow

at my neþer ende! 816

Man never
has enough
till he's dead.

(71)

DETRACCIO [*entering*]. Syr Coueytise, God þee saue,
 þi pens & þi poundys aH!

‡ leaf 162, back. The 1st couplet might be printed in 4 lines.

- Detraction or Backbiter* tells Covetousness he has brought Mankind to him.
- I, Bakhytere, þyn owyn knaue,
 haue browt Mankynde vn-to pine haH. 820
- þe Worlde bad þou schuldyst hym haue,
 & feffyn hym, what-so be-faH.
- In grene gres tyl he be graue,
 putte hym in þi precyous paH, 824
- Coueytse! it were aH rewthe.
 whyl he walkyth in worldly wolde,
 I, Bakhyter, am *with* hym holde;
 Lust & Folye, þo barouns bolde,
 to hem he hath plyth hys trewthe. 829

(72)

- Consciousness* bids Mankind come up to him,
- AUARICIA [*entering*]. Ow, Mankynde! blyssyd mote þou be!
 I haue louyd þee derworthly many a day,
 & so I wot wel þat þou dost me;
 cum up & se my ryche a-ray! 833
- ¹it were a gret poynte of pyte
 but Coueytse were to þi pay.
 Sit up ryth here² in þis se;
 I schal þee lere of worldlys lay, 837
- þat fadyth as a flode.
 with good I-now I schal þee store;
 & 3yt oure gamë is but lore,
 but þou coueyth mekyl more,
 þanne euere schal do þee goode. 842

(73)

- He must take to extortion,
 þou muste 3yfe þee to symonye,
 extorsion & false asyse;
 helpe no man but þou haue why;
 pay no wages
 pay not þi serwauntys here serwyse! 846
- or tithes,
 þi neyborys, loke þou dystroye;
 tythe not on non wyse!
 give nothing to beggars,
 here no begger, þou he crye,
 & þanne schalt þou ful sonë ryse. 850
- but cheat,
 & whanne þou vsyste marchaundyse,
 loke þat þou be sotel of sleytys,
 & also swere al be deseytys,

¹ leaf 163.² ? MS. *hete* altered to *here*.

bye & seH be fals weytys,
for þat is kyndë coueytise.

855

(74)

be not a-gaste of þe grete curse ;
þis lofly lyfe may longë leste ;
be þe peny in þi purs,¹
lete hem cursyn, & don here beste.

859

What, deuyll of heH, art þou þe wers
þow þou brekyste Goddys heste ?

Do after me ! I am þi nors.

863

all-wey gadyr, & haue non reste ;
in wynnynghe be al þi werke !

to porë men take none entent,
for þat þou haste longe tyme hent ;

In lytyl tyme it may be spent :

þus seyth Caton, þe grete clerke :
'labitur exiguo quod partum tempore longo.'

869

(75)

HUMANUM GENUS. A, Auaryce ! wel þou spede !
of werldly wytte þou canst I-wys ;

Mankind
promises

þou woldyst not I haddë nede,
& schuldyst be wrothe if I ferd a-mys ;

873

I schal neuere begger bede
mete nyn drynke, be heuene blys ;

not to help
beggars,

rather or I schulde hym cloþe or fede,
he schulde sterue, & stynke I-wys :

877

Coueytise, as þou wylt, I wyl do.
where-so þat I fare, be fenne or flod,

I make a-vow, be Goddys blod,
of Mankynde, getyth no man no good,
but if he synghe 'si dederò.'

882

or give any-
thing to any
man.

(76)

AUARICIA. ²Mankynd ! þat was wel songe :
Sertis now þou canst sum skyH.

blyssyd be þi trewë tonge !

In þis bowre þou schalt byde & byH.

886

¹ ? MS. *purus*.² leaf 163, back.

Covetousness	Moo synnys I wolde þou vnderfonge ; with covейtyse þee Feffe I wyH ; & þanne sum Pryde I woldē spronge, hyze in þi hert to holdyn & hyH, & a-bydyn in þi body.	890
enfeoffs Man- kind with gold and silver, and calls on	here I feffe þee in myn heuene with gold & syluer, lyth as leuene ; þe dedly synnys, allē seuene, I schal do comyn in hy.	895

(77)

Pride, Wrath, Envy, Lechery, Sloth and Gluttony	Prydē, Wrathē, & Envyē, Com forthe, þe denelys chyldryn þre ! Lechery, Slawth, & Glotonyē, to mans flesh 3e are fendis Fre ; Dryuyth downne ouer dalys drye ; beth now blyþe as any be ; ouer hyH & holtys 3e 3ou hyze, to com to Mankynde & to me, fro 3oure dowty demmys ! as dukys dowty, 3e 3ou dresse ! whanne 3e sex be comme, I gesse, þanne be we seuene, & no lesse, of þe dedly synnys.	899 903 908
to come to Mankind and him.		903
		908
	[Enter Pride, Wrath and Envy.]	

(78)

Pride hears the call,	SUPERBIA. Wonder hyze howtis, on hyH, herd I houte : Koueytyse kryeth ; hys karynge I kenne. Summe lord, or summe lordeyn, lely schal loute to be pyth with perlys of my proude penne. bon I am to braggyn, & buskyn a-bowt, rapely & redyly, on rowte for to renne ; be down, dalys, nor demmys, no dukis I dowt ; also fast for to Fogge, be flodys & be fenne, I rore whanne I ryse. Syr Belyal, bryth of ble ! to 3ou I recomaunde me : haue good day, my fader fre, For I goo to Coveytyse.	912 916
and takes leave of Belial,		916
to go to Covetous- ness.		921

(79)

- IRA. Whanne Coveytyse cried, & carpyd of care, *Wrath* also
 panne must I, wod wreche, walkyn & wende
 hyȝe ouer holtis, as hound aftyr hare.
 If I lette, & were þe last, he schuld me sore schende ; 925
 I buske my bold baston, be bankis ful bare,
 Sum boy schal be betyn, & browth vnder bonde ;
 Wrath schal hym wrekyng, & weyin his ware ;
 for-lorn schal al be, for lusti laykys, & londe, 929
 as a lythyr page.
¹Syr Belyal blak & blo, bids Belial
good-bye.
 haue good day ! now I goo
 for to feH þi foo
 With wyckyð wage. 934

(80)

- INVIDIA. Whanne Wrath gynnyth walke in ony wyde wonys, *Envy* too
 Envye flet as a fox, & folwyth on faste.
 Whanne þou sterystis or starystis, or stumble up-on stonys,
 I lepe as a lyon : me is loth to be þe laste. 938
 3a, I breyde bytter balys in body & in bonys ;
 I frete myn herte, & in kare I me kast.
 goo we to Coveytyse, aH þre at onys, says he'll
go to Covet-
ousness with
 with oure grysly gere, a grome for to gast ; 942
 þis day schal he deye.
 Belsabubbe ! now haue good day !
 for we wyl wendyn in good a-ray,
 al þre in fere, as I þe say,
 Pride, Wrath, & Envye. 947 Pride and
Wrath.

(81)

- BELIAL. Fare-wel now, chyrdryn² fayre to fynde ! Belial bids
them make
Maukind
 Do now wel ȝoure olde owse
 whanne ȝe com to Mankynde !
 make hym wroth & Envyous ; 951 wroth and
envious,
 leuyth not lytly vnder lynde :
 to his sowle brewyth a bytter jous.
 whanne he is ded, I schal hym bynde so that he
may get
bound in
Hell.
 In heH, as Catte dothe þe mows : 955

¹ leaf 164.² for chyldryn.

now buske 3ou forþe on brede!

All men are
ruled by
Belial's 3
children,

I may be blythe as any be,
for mankynde, in euery cuntre,
Is rewlyd be my chyldyr þre,

Envy, Wrath
and Pride.

Envye, Wrath, & Pryde.

[*Exit* Belial.] 960

(82)

[*Enter* Gluttony, Lechery, Sloth and Flesh.]

Gluttony
boasts

GULA. a grom gan gredyn gayly on grounde;
of me, gay Glotoun, gan al hys gale.
I stampe & I styrte, & stynt up-on stounde;
to a staunche deth I stakyr & stale. 964

how he ruins
the folk that
follow him.

what boyes, *with* here belys, in my bondis be bownde,
þoþe here bak & here blod, I brewe al to bale;
I fese folke to fyth, tyl here flesch fonde;

Whanne summe han dronkyn a drawth, þei dropyn in a dale;
in me is here mynde. 969

mans Florehyunge flesch,

Fayre, frele & Fresch,

I rape to rewle in a rese,

to kloy et² in my kynde. 973

(83)

Lechery
brags that
she's lord
in every
land.

¹LUXURIA. In mans kyth, I cast me a castel to kepe.

I, Lechery, *with* lykyng am lovyd in iche a londe.

With my sokelys of swettnesse, I sytte & I slepe;

Many berdys I bryng to my bytter bonde. 977

In wo & in wrake, wyckyd wytis schal wepe,

þat in my wonys wylde wyl not out wende.

Whanne Mankynde is castyn, undyr clouris to crepe,

þanne þe ledrouns, for here lykyng, I schal al to-schende, 981
trewly to tel.

Syr Flesch, now I wende,

With lust in my lende,

to cachyn Mankynde

to þe devyl of heH. 986

(84)

ACCIDIA. 3a! waht seyst þou of Syr Slawth, *with* my soure
syth?³

Mankynde louyth me wel wys, as I wene;

¹ leaf 164, back.

² MS. kloyet.

³ 'snowt' struck out.

men of relygyon), I rewle in my ryth ;

I lette *Goddis* seruyse, þe soþe may be sene.

In bedde I brede brothel, with my berd^{is} bryth ;
lordys, ladys, & lederouanys, to my lore leene ;
mekyl of mankynde, in my clokis schal be knyth,
tyl deth dryuyth hem down in dalys be-dene :

We may non lenger a-byde.

Syr Flesch, comly kyng,
in þee is al oure bredyng :

þeue us now þi blyssynge,

For Coveytyse hath cryde.

Sloth says

990

he breeds
fornicators
and is fol-
lowed by lords
and ladies.

994

999

(85)

CARO. Glotony & slawth, Fare-wel in fere !

lowely in londe is now *þour* lesse ;

& Lecherye, my Dowter so dere,

Dapyrly þe dresse þou so dyngne on desse.

AH þre, my blyssynge þe schal haue here ;

goth now forth, & gyue þe no fors ;

it is no nede, þou for to lere

to cachyn Mankynde to a care-ful clos

Fro þe bryth blysse off heuene.

þe Werld, þe Flesch, & þe Devyl, are knowe
grete lordis, as we wel owe,

& þorwe Mankynde we settyn & sowe

þe dedly synnys seuene.

tunc ibunt Superbia, Ira, Invidia, Gula, Luxuria, & Accidia, ad
Auariciam ; & dicat Superbia :

Flesh gives
Gluttony,
Sloth and
Lechery

1003

his blessing.

1007

1012

The Six Sins
go to Couet-
ousness,

(86)

SUPERBIA. What is þi wyth, Syr Coveytyse ?

Why hast þou afftyr vs sent ?

Whanne þou Creydyst, we ganne a-gryse,

& come to þee now par asent ;

oure loue is on þee lent.

I, Pryde, Wrath, & Envye,

Gloton, Slawth, & Lechery,

We arn cum ah sex for þi Crye,

to be at þi commaundement.

and Pride
asks why
he sent for
them.

1016

1021

(87)

Covetousness
welcomes his
fellow-Sins,

¹AUARICIA. Welcum be ze, breþeryn aH,
& my sy[s]tyr, swete Lecherye!
wytte ze why I gan to caH?

for ze must me helpe, & þat in hy.

1025

Mankynde is now com to myn haH,
with me to dweH, be downys dry;

and says they
must endow
Mankind
with their
folly,

þerfore ze must, what so be-ffaH,

Feffyn hym with zoure foly,
& ellis ze don hym wronge.

1029

For whanne Mankynde is kindly koueytous,
he is provd, wrathful, & Envyous;

Glotons, slaw, & lecherous,

þei arn oþer whyle amonge.

1034

(88)

every sin
drawing on
the other,

þus Every synne tylllyth in oþer,
& makyth Mankynde to ben a foole.

we seuene ffallyn on a fodyr,

Mankynde to chase to pyny[n]gis stole.

1038

þerfore, Pryde, good broþyr,
& breþeryn aH, take ze zoure tol;

late Iche of vs take at othyr,

till Mankind

& set Mankynde on a stomlynge stol.

1042

whyl he is here on lyve,

lete vs lullyn hym in oure lust,

is driven to
damning
dust.

tyl he be dreuyn to dampnynge dust;

Colde care schal ben hys crust,²

to deth whanne he schal dryve.

1047

(89)

Pride begs
Mankind to
take him in
his heart.

SUPERBIA. In gle & game I growe glad.

Mankynde, take good hed,

& do as Coveytyse þee bad!

take me in þyn hert, precyous Pride!

1051

loke þou be not ouer-lad;

late no bacheler þee mysbede;

Do þee to be dowtyd & drad;

bete boyes tyl þey blede;

1055

¹ leaf 165.

² MS. curst.

- Kast hem in careful kettis. *Pride bids Mankind*
 Frende, fadyr, & moder dere,
 bowe hem not in non manere ;
 & hold no maner man þi pere,
 & vsë þese new Iettis :
 (90)
- loke þou blowë mekyl bost,
 with longe Crakows on þi schos ;
 Jagge þi Clothis in euery cost,
 & ellis men schul lete þee but a goos. 1064
- It is þus, man, wel þou wost ;
 þerfore do as no man dos,
 & euery man sette at a thost,
 & of þi-self make gret ros ;
 now se þi-self on euery syde. 1068
- ¹euery man þou schalt schende & schelfe,
 & holde no man betyr þanne þi selfe ;
 tyl dethys dynt þi body delfe,
 put holy þyn hert in pride. 1073
- (91)
- HUMANUM GENUS. Pryde ! be Jhesu, þou seyst wel :
 Who-so suffyr, is ouer-led al day.
 Whyl I reste on my rennynghe whel,
 I schal not suffre, if þat I may. 1077
- Mychë myrthe, at mete & mel,
 I loue ryth wel, & ryche a-ray.
 trewly I þynke, in euery sel,
 on groundë to be graythyd gay,
 & of my selfe to take good gard.
 mykyl myrthe þou wylt me make,
 lordlyche to leue, be londe & lake ;
 myn hert holy to þee I take,
 In-to þyn owyn a-ward. 1086
- (92)
- SUPERBIA. I þi bowre to a-byde,
 I com to dwellë be þi syde.
 HUMANUM GENUS. Mankynde & Pride
 schal dweH to-gedyr euery tyde. 1090

¹ leaf 165, back.

(93)

Anger tells
Mankind to
make himself
feard,

IRA. be also wroth, as þou were wode!

Make þee be dred, be dalys derne!

who so þee wrethe, be fen or flode,

loke þou be a-vengyd 3erne!

1094

and be ready
to spill blood.

be redy to spyll¹ mans blod!

loke þou hem fere, be feldis ferne!

alway, man, be ful of mod!²

My lothly lawys, loke þou lerne,

1098

I rede, for any þynge.

a-non take veniaunce, Man, I rede;

& þanne schal no man þee ouer-lede,

but of þee þey schul haue drede,

& bowe to þi byddyng.

1103

(94)

Mankind
thanks him,

HUMANUM GENUS. Wrethē! for þi counce! hende,

haue þou Godd's blyssynge & myn!

what caytyf of al my kende

wyl not bowe, he schal a-byn;

1107

and says he'll
take venge-
ance on all
who'll not
bend to him,

with myn veniaunce I schal hym schende,

& wrékyn me, be Godd's yne.

raþer or I schulde bowe or bende,

I schuld be stekyd as a swyne

1111

with a lothly launce.

be it erly or late,

who-so make with me debate,

I schal hym hyttyn on þe pate,

& takyn a-non veniaunce.

1116

and will
hit on the
head all who
oppose him.

(95)

³IRA. with my rewly rothyr,

I com to þee, Mankynde, my broþer.

HUMANUM GENUS. and⁴ Wrethe, þi fayr foþer,

makyth Iche man to be vengyd on oþer.

1120

(96)

Envy joins
in.

INVIDIA. Envye, with Wrathe muste dryve

to haunte Mankynde al-so.

¹ †MS. spydle. ² 'feld & flod' struck out. ³ leaf 166. ⁴ ? M. ad.

- whanne any of þy neyboris wyl þryve,
 loke þou haue Envye þer-to. 1124 *Envy bids Mankind backbite his neighbours,*
- On þe hey name I charge þee be-lyue,
 bakbyte hym, whow-so þou do.
- KyH hym a-non, with-owtyn knyve,
 & speke hym sum schame were þou go, 1128
 be dale or downys drye.
 speke þi neybour mekyl schame ;
 pot on hem sum fals fame ;
 loke þou vn-do his nobyl name,
 with me, þat am Envye. 1133
and put false reports on them.
- (97)
- HUMANUM GENUS. Envye ! þou art boþe good & hende,
 & schalt be of my counsel chefe. *Mankind declares he will.*
- þi counsel is knowyn þorwe mankynde,
 For ilke man callyth oper 'hore & thefe.' 1137
- Envye, þou arte rote & rynde,
 þorwe þis werld, of mykyl myschefe ;
- In byttyr balys I schal hem bynde,
 þat to þee puttyth any reprefe : 1141
 cum vp to me above !
 for more Envye þanne is now reynynge,
 was neuere syth Cryst was kyng.
 cum vp, Envye, my dere derlynge !
 þou hast Mankyndis love. 1146
Envy was never more wide-spread than now.
- (98)
- INVIDIA. I clymbe fro þis crofte,
 with Mankynde, o, to syttn on lofte.
- HUMANUM [GENUS.] Cum, syt here softe !
 For In abbeys þou dwellyst ful ofte. 1150
- (99)
- GULA. In gay glotony, a game þou be-gynne !
 ordeyn þee mete & drynkis goode ;
 loke þat no tresour, þee part a-twynne,
 but þee feffe & fede with al kynnys fode. 1154
 with fastynge, schal man neuere heuene wyne :
 pese grete fasteris, I hold hem wode.
 þou þou ete & drynke, it is no synne.
 Fast no day, I rede, be þe rode. 1158

þou chyde þese fastyng cherlys !
 have sweet spices loke þou haue spycys of goode odoure,
 to Feffe & fede þy fleschly floure ;
 & þanne mayst þou bultyn in þi boure,
 and gay girls. & serdyn gay gerlys. 1163

(100)

Mankind agrees.
¹HUMANUM GENUS. A, Glotony ! wel I þee grete !
 soth & sad it is, þy sawe ;
 I am no day wel, be sty nor strete,
 tyl I haue wel fyllyd my mawe ; 1167
 fastyng is fellyd vnder Fete.

He'll never fast,
 þou I neuere faste, I rekke [not] an hawe,
 he seruyth of nowth, be þe rode, I lete,
 but to do a mans gieays to gnawe : 1171
 to faste, I wyl not fonde.

but 'll have the best.
 I schal not spare, so haue I reste,
 to haue a mossel of þe beste :
 þe lenger schal my lyfe mow leste,
 with gret lykynge in londe. 1176

(101)

GULA. Be bankis on brede,
 oþerwhyle to spew, þee spede !
 HUMANUM GENUS. whyl I lyf lede,
 with fayre fode my flesche schal I fede. 1180

(102)

Lechery promises *Mankind* to go to bed with him,
 LUXURIA. 3a ! whanne þi flesche is fayrē fed,
 þanne schal I, louely Lecherye,
 be bobbyd with þee in [þi] bed ;
 here-of serue mete & drynkis trye. 1184

In louē, þi lyf schal be led ;
 be a lechour tyl þou² dye ;
 þi nedys schal be þe better sped,
 If [þou] 3yf þee to fleschly folye 1188
 tyl deth þee down drepe.

 lechery, syn þe werld be-gan,
 hath a-vauncyd many a man.
 þerfore, Mankynde, my leue lemman,
 I my cunte þou schalt crepe. 1193

and let him into her.

¹ leaf 166, back.² MS. þu.

(103)

HUMANUM GENUS. a, lechery, wel þee be!	
mans sed in þee is sowe;	<i>Mankind</i>
fewe men wyl forsakë þee,	says
In any cuntre þat I knowe.	1197
spouse-breche is a frend ryth fre;	
men vse þat mo þanne I-nowe;	a-fultery is
Lechery, cum syt be me!	rife.
þi banys be ful wyd I-knowe;	1201
lykyng is in þi lende.	
on, nor oþer, I se no wythte,	
þat wyl for-sake [þee] day nor nyth;	
þerfore, cum vp, my herd bryth,	Lechery must
& reste þee with Mankynde!	come to
	1206

(104)

LUXURIA. I may soth synge:	
'Mankynde is kawt in my slyngë.'	
HUMANUM GENUS. For ony erthyly þyngë,	
to bedde þou muste me bryngë.	1210
	bed with
	him.

(105)

¹ ACCIDIA. 3a! whanne 3e be in bedde browth boþe,	
wappyd wel in worthy wede,	
þanne I, Slawthë, wyl be wrothe,	
but ij brothelys I may brede.	1214
whanne þe messë-bellë goth,	
lye styllë, man, & take non hede!	not to mind
lappë þyne hed þanne in a cloth,	the Mass-bell,
& take a swet, I þee rede;	1218
Chyrche-goyngë þou forsake.	
losengeris in londe I lyfte,	but give up
& dyth men to mekyl vnthryfte.	going to
Penaunce enjoynyd men in schryfte	church.
is vn-done; & þat I make.	1223

(106)

HUMANUM GENUS. Owe, Slawthe, þou seyst me skylle!
men vse þee mekyl, God it wot.

¹ leaf 167.

- Mankind*
says
men lofe wel now to lyë styлле,
In bedde to take a þorowe swot : 1227
to chyrche-ward, is not here wyлле ;
here beddys þei þynkyn goode & hot,
men and girls
like lying in
bed.
Herry, Jofferey, Jone, & Gylle,
arn leyd & logyd in a lot, 1231
with þyne vnþende charmys.
al mankynde, be þe holy rode,
are now slawe in werkis goode.
He calls
Sloth
com nere, þerfore, myn fayrë foode,
& lulle me in þyne armys. 1236

(107)

- ACCIDIA. I make men, I trowe,
In Goddis seruyse to be ryth slowe.
up to him. HUMANUM GENUS. Com¹ up þis þrowe !
swyche men þou schalt fynden I-nowe. 1240

(108)

- He is beset HUMANUM GENUS. 'Mankynde' I am callyd be kynde,
with curssydnesse, in costis knet,
In sowre swettenesse my syth I sende, 1244
with seuen
sins,
and will be
kav
with seueene synmys sadde be-set.
mekyl myrþe I moue in mynde,
with melody at my mowþis met ;
my proude pouer schal I not pende,
till he goes
to Hell.
tyl I be putte in peynys pyt,
to hellë hent fro hens. 1248
In dale of dole, tyl we are downe,
we schul be clad in a gay gowne :
I se no man but þey vse somme
of þese vij dedly synnys. 1253

(109)

- Lecherous
men are
proud or
covetous.
for comounly, it is seldom seyne,
who-so now be lecherows,
of oþer men he schal haue dysdeyne,
& ben proude or Covetous : 1257

¹ MS. con.

In synne iche man is founde.

¹þer is pore nor ryche, be londe ne lake,
þat alle þese vij wyl forsake,
but *with* on or *oþer* he schal be take,
& in here bytter bondis bownde.

Every man

is bound in
sin's bonds.

1262

(110)

BONUS ANGELUS. So mekyl þe werse, (wele a woo !)

þat euere good aungyl was ordeynyd þee !
þou art rewlyd after þe fende þat is þi foo,
& no þynge, certis, aftyr me.

The Good
Angel
mourns.

1266

Weleaway ! weder may I goo ?
man doth me bleykyn bloody ble ;

his swete sowle he wyl now sle ;
he schal wepe al his game & gle

'Man will
slay his soul,

1270

at on dayes tyme.

þe se wel aH sothly in syth,

I am a-bowte hope day & nyth,

to brynge hys sowle in-to blis bryth ;

& hym-self wyl it brynge to pyne.

tho' I strive
to bring it to
bliss.

1275

(111)

MALUS ANGELUS. No, good aungyl, þou art not in sesun !

ffewe men in þe Feyth þey fynde ;
for þou hast schewyd a ballyd resun.

The Bad
Angel chaffs
the Good one.

1279

goode syre, cum blowe myn hol be-lynde !
trewly, man hathe non chesun

on þi God to grede & grynde,

For þat schuld cunnë Cristis lessoun,

In penaunce, his body he muste bynde,
& forsake þe worldis mende.

Men don't
care for
penaunce.

1283

men arn loth on þee to crye,
or don penaunce for here folye ;

þerfore haue I now maystrye

wel ny ouer al mankynde.

1288

(112)

BONUS ANGELUS. alas ! Mankynde

is bobbyt & blent as þe blynde !

In feyth, I fynde,

to Crist he can nowt be kynde.

The Good
Angel still
laments.

1292

¹ leaf 167, back.

Mankind is
soakt in sin;
 alas! Mankynne
 is soylyd & saggyd in synne!
 he wyl not blynnē,
 tyl body & sowle parte a-twynne. 1296
 alas! he is blendyd!
 his life is
spēt amiss.
 a-mys, mans lyf is I-spendyd,
 with fendis fendyd!
 mercy, God, þat man were a-mendyd! 1300

(113)

Shrift asks
the Good
Angel why
he sighs.
 CONFESSIO. What! mans aungel, good & trewe!
 why syest þou, & sobbyst sore?
 sertis, sore it schal me rewe,
 If I se þee make mornynge more. 1304
 may any bote þi balē brewe,
 or any þynge þi stat a-store?
 For aH¹ felechepys olde & newe,
 why makyst þou grochyngē vnder gore,
 with pynynge poyntis pale?
 why was al þis gretynge gunne
 with sore syinge vndyr sunne?
 He'll helpit
he can.
 tēh me, & I schal, if I cumne,
 brewe þee bote of bale. 1313

(114)

The Good
Angel says
it's for Man-
kind who is
near ruin
 2 BONUS ANGELUS. of bytter balys þou mayste me bete,
 swete Schryfte, if þat þou wylt.
 for Mankynde, it is þat I grete;
 he is in poynt to be spylt: 1317
 he is set in seuene synnys sete,
 & wyl, certis, tyl he be kylt;
 with me he þynkyth neuere more to mete
 he hath me forsake, & I haue no gylt; 1321
 no man wyl hym amende.
 þerfore, Schryfte, so God me spede,
 but if þou helpē at þis nede,
 Mankynde gety[th] neuere oþer mede,
 but peyne with-owtyn ende. 1326

unless Shrift
saves him
from eternal
punishment.

¹ 'aH' in margin; 'olde' struck out in text.

² leaf 168.

(115)

CONFESCIO. what, Aungel! be of comfort¹ stronge,

For þi lordis loue þat deyed on tre!

on me, Schryfte, it schal not be longe,

& þat þou schalt þe sothē se :

if he wyl be a-knowe his wronge,

& no þynge hele, but telle it me,

& don penauncē sone a-monge,

I schal hym stere to gamyn & gle

In joye þat euere schal last.

Who-so schryue hym of his synnys alle,

I be-hete hym heuene halle.

þerfor, go we hens, what so be-falle,

to Mankyndē fast.

1330

Shrift says
that if Man-
kind will

confess

1334

and do pen-
ance he'll
guide him
to bliss.

1339

(116)

[*tunc ibunt [cum Penitencia] ad humanum genus; & dicat*

CONFESSIO. what, Mankynde! whou goth þis?

what dost þou with þese deuelys seuene?

alas, alas! man, al a-mys!

blysse, in þe mane² of God in heuene,

I rede, so haue I rest.

þese lotly lorleynys, awey þou lyfte,

& cum down & speke with Schryfte,

& drawe þee ʒernē to sum thryfte!

trewly it is þe best.

1343

They go to
Mankind,
and *Shrift*
asks what
he's doing
with these
7 Devils.

1348

He must
confess his
sins.

(117)

HUMANUM GENUS. a, Schryfte! þou art wel be note

here to Slawthe, þat syttyth here-Inne :

he seyth þou mytyst a com to mannys cote

on Palme-Sunday al be tyme.

þou art com al to sone ;

þerfore, Schryfte, be þi fay,

goo forthe tyl on Good Fryday!

tente to þee þanne, wel I may ;

I haue now ellys to done.

1352

Mankind
tells *Shrift*

1357

he's come
too soon.

He should
wait till Good
Friday.

(118)

CONFESCIO. ow! þat harlot is now bold!

In bale he byndyth Mankynde belyue.

¹ 'good' struck out.

² ? for 'name.'

*Shrift bids
Mankind*

Sey, Slawthe, I preyd hym þat he wold
Fynd a charter of þi lyue. 1361

Man! þou mayst ben vndyr mold
longe or þat tyme, kyllyd *with* a knyue,
with podys & froskis many fold ;

*confess, if he
wishes for
bliss.*

þerfore schape þee now to schryue,
if þou wylt com to blys. 1365

¹þou synnyste, or sorwe þee ensense,
be-hold þynne hert, þi preue spense,
& þynne owyn consyense,
or, *sertis*, þou dost a-mys. 1370

(119)

Mankind

HUMANUM GENUS. 3a, Petyr! so do mo!
we haue etyn garlek eueyrychone.

þou I schulde to hellë go,
I wot wel I schal not gon a-lone, 1374
trewly I telþ þee.

*says others
have done as
much evil
as he has.*

I dyd neuere so ewyl trewly,
þat oþer han don as ewyl as I.
þerfore, syre, lete be þy cry,
& go hens fro me! 1379

(120)

*Penance says
he'll test
Mankind
with sorrow
of heart,*

PENITENCIA. *with* poynt of penaunce I schal hym preue,
mans pride for to Felle.

with þis launce I schal hym leue,
I-wys, a drope of merey welle. 1383

Sorwe of hert, is þat I mene :

trewly, þer may no tungë telle,
what waschyth sowlys morë clene
ffro þe foul[ë] fend of helle, 1387

þanne swete sorwe of hert.

*which is all
that God
wants,
with tears,*

God, þat sytty[t]h in heuene on hye,
askyth no more, or þat þou dye,
but sorwe of hert, *with* wepynge eye,
for all þi synmys smert. 1392

(121)

*They who
sorrow for
sin,*

þei þat sylh in synnynge,
In sadde sorwe for here synno,

¹ leaf 168, back,

- whanne þei schal make here endyng,
 al here joye is to be-gynne. 1396 at death
shall gain
- þanne medelyth no mornynge,
 but joye is joynyd with jentyl gynne. 1400 joy.
So Mankind
- þerfore, Mankynde, in þis tokenynge,
 with spete of spere to þee I spyne;
 Goddis lawys to þee I lerne.
 with my spud of sorwe swote,
 I rechē to þyne hert[ē] rote;
 al þi bale schal torne þee to bote:
 Mankynde, go schryue þee ʒerne! 1405 must go to
Confession.
- (122)
- HUMANUM GENUS. A sete of sorwe in me is set;
 Sertys, for synne I shyē sore;
 mone of mercy in me is met;
 For werldys myrþe I mornē more;
 In wepyng wo, my wele is wet.
 Mercy! þou muste myn fatt a-store;
 Fro oure lordys lyth þou hast me let,
 sory synne, þou grysly gore!
 owte on þee, dedly synne!
 synne! þou haste Mankyndē schent!
 In dedly synne my lyfe is spent.
 Mercy! God omnipotent!
 In ʒoure gracē I be-gynne. 1418 Mankind
sighs for
his sin,

and cries
for mercy

from God.
- (123)
- ¹ For þou Mankynde haue don a-mys,
 & he wyl falle in répentauce,
 Crist schal hym bryngyn to bowre of blys,
 If sorwe of hert lache hym with launce.
 lordyngys! ʒe se wel alle, þys,
 Mankynde hathe ben in gret bobaunce.
 I now for-sake my² synne, I-wys,
 & take me holy to Penaunce:
 on Crist I crye & calle.
 a! mercy, Schryfte! I wyl no more;
 ffor dedly synne, myn herte is sore;
 stuffe Mankyndē with þyne store,
 & haue hym to þyne halle!
1422 He now
forsakes sin,

and calls on
Christ.
- 1 leaf 169. 2 MS. I.

in gastful glowynge gleder

¹þerfore, man, in mody monys,
If þou wylt wende to worþi wonys,
schryue þee now, al at onys,
holy of þi mysdede.

He must
confess at
once.

1470

(127)

HUMANUM GENUS. A, 3ys, Schryfte! trewly I trowe,

I schal not spare, for odde nor even,

þat I schal rekne, al on a rowe,
to lache me up to lyuys leuene;

1474

to my Lord God I am a-knowe,
þat sytth a-bouen *in* hey heuene,

þat I haue synnyd many a þrowe

In þe dedly synnys seuene,
boþe in home & halle.

1478

he has sin'd
in all the
Seven Deadly
Sins,

Pride, wrathe, & Envye,

Coueytyse, & lecherye,

slawth, & also glotonye :

I haue hem vsyd alle.

1483

(128)

þe x comaundementis, brokyn I haue ;

& my fyue wyttis, spent hem a-mys ;

I was þanne wood, & gan to raue :

mercy, God! for-geue me þys!

1487

Whame any pore man gan to me craue,

I gafe hym nowt ; & þat forþynkyth me I-wys.

now, seynt Saucour! 3e me saue,

& brynge me to 3our boure of blys!

1491

I can not allē say ;

but to þe erthe I knele a-down,

boþe *with* bede & orisoun,

& aske myn absolucioun :

syr Schryfte, I 3ou pray.

1496

He asks for
absolution.

(129)

CONFESCIO. Now Jhesu Cryste, God holy,—

& aH þe seyntis of heuene hende,

Petyr & Powle, apostoly,

to whom God 3afe powere to lese & bynde,—

1500

¹ leaf 169, back,

he for-zeue þee þi foly
 þat þou hast synnyd *with* hert & mynde!
 & I, up my powere, þee a-soly,
 þat þou hast ben to God vnkynde, 1504
quantum peccasti.
 In pride, Ire, & Envye,
 slawthe, glotony, & lecherye,
 & Coveytyse, *continundelye,*
 Vitam male *continuasti.* 1509

(130)

I þee a-soyle, *with* goode entent,
 of alle þe synys þat þou hast wrowth
 In brekyng of Goddis *commaundement*
 In wordë, werkë, wyl & þowth. 1513
 I restore to þee [þe] sacrament
 Of penauns, weche þou neuere rowt;
 þi v. wyttis mys dyspent
 In synne, þe weche þou schuldyst nowt, 1517
quiequid gesisti
 With eynë sen, herys herynge,
 nose smellyd, mowthe spekyng,
 & al þi bodys bad werkyng,
 Vicium quodcunq; fecisti. 1522

(131)

I þee a-soyle, *with* myldë mod,
 of al þat þou hast ben ful madde,
 In forsakyng of þyn aungyl good,
 & þi fowle flesche þat þou hast fadde, 1526
 þe werld, þe deuyll þat is so woode,
 & folwyd þyne aungyl þat is so badde.
 to Jhesu Crist þat deyed on rode,
 I restore þee a-geyn ful sadde; 1530
noli peccare!
 & aH þe goode dedys þat þou haste don,
 & aH þi tribulacyon,
 stonde þee in remyssion:
 posius noli viciare. 1535

(132)

HUMANUM GENUS. Now, syr Schryfte, where may I dwelle,
to kepë me fro synne & woo?

Mankind
asks Shrift
to put him
where he'll
be free

A comly counseyl 3e me spelle,
to fendë me now fro my foo.

1539

If þese vij synmys here telle
þat I am, þus fro hem goo,
þe werld, þe flesehe, & þe deuyt of heH
schul sekyn my soule for to sloo

1543 from the
attacks of the
Seven Sins.

In-to balys bowre ;

þerfore I prey 3ou puttë me

In-to sum place of surëte,

þat þei may not harmyn me

with no synmys sowre.

1548

(133)

CONFESCIO. to swyche a place I schal þee kenne,
þer þou mayst dwelle with-outyn dystaunse ;

Shrift bids
him go to the
Castle of Per-
severance,

& al-wey kepë þee fro synne,
In-to þe Castel of Persëuraunce.

1552

If þou wylt to heuene wyane,
& kepe þee fro werldly dystaunse,
goo 3one Castel, & kepe þee þer-Inne,

For [it] is strengre þanne any in Fraunce :
to 3one castel I þee seende.

1556 which is
stronger than
any in
France.

þat castel is a precyous place,

fful of vertu & of grace :

Who-so leuyth þere, his lyuys space,

no synne schal hym schende.

1561

(134)

¹HUMANUM GENUS. a, Schryfte ! blessyd mote þou be !
þis castel is here but at honde ;

Mankind
says he'll go
there at once,

þedyr rapely wyl I tee,
sekyr ouer þis sad sonde.

1565

good perseuraunce, God sende me
whyle I leue here in þis londe !

Fro fowlë fylthë now I fle ;

Forthe to faryn now I fonde,

1569 and flee from
filth.

¹ leaf 170, back.

How merry a
man is when
he is
shriven!

to 3one precyous port.
Lord! what man is in mery lyue
Whazne he is of his synnys schreue!
al my dol a-doun is dreue;
Criste is myn counfort.

1574

(135)

The Bad
Angel tells
Mankind

MALUS ANGELUS. Ey, what deuyt, man! wedyr schat?
woldyst drawe now to holynesse?

goo, felaw, þi goodë gate!

þou art forty wynter olde, as I gesse;

1578

goo a-geyn þe deuelys mat,

& pley þee a whyle with Sare & Sysse!

to lark with
Sarah and
Ciss,

Sche wolde not ellys, 3one olde trat,

but putte þee to penaunce & to stresse,

1582

3one foule feteref fyle!

late men þat arn on þe pyttis brynke

fior-beryn hope mete & drynke,

and let men
when on the
pit's brink do
penaunce.

& do penaunce as hem good þynke,

& cum & pley þee a whyle!

1587

(136)

The Good
Angel says
the Bad one

BONUS ANGELUS. 3a, Mankynde! wende forthe þi way,
& do no-þynge after hys red!

he wolde þee lede ouer londys lay,

In dale of dros, tyl þou were ded.

1591

of cursydnesse he kepyth þe key,

to bakyn þee a byttyr bred;

wants to
draw Man-
kind to hell.

In dale of dol tyl þou schudyst dey,

he wolde drawe þee to cursydhed,

1595

In syne to haue myschaunce.

þerfor, spede now þy pace

pertly to 3one precyouse place

He'd better
go quickly
to the Castle
of Persever-
aunce.

þat is al growyn ful ef grace,

þe Castel of Perseueraunce!

1600

(137)

Mankind
does so.

HUMANUM GENUS. goode aungyl, I wyl do as þou wylt,

In londe whyl my lyfe may leste;

ffor I fynde wel in holy wryt,

1603

þou counseylyste euere for þe beste. [*He goes up to the Castle.*]

[* * * * * *A leaf missing.*]

(138)

¹CARITAS. to charyte, man, haue an eye,

In al þynge, man, I rede.

al þi doynge, as dros is drye,

but in charyte þou dyth þi dede.

1608

I dystroye alwey envye :

so dyd þi God whanne he gan blede ;

For synne he was hangyn hye,

& 3yt synnyd he neuere in dede,

1612

þat mylde mercy welle.

Poule in his pystyl puttyth þe prefe,

'but charyte be *with þee* chefe,'

þerfore, Mankynde, be now lefe,

In charyte for to dwelle !

1617

While Man-
kind waits,
Charity ex-
horts him to

dwel in
charity.

(139)

ABSTINIENCIA. In abstinens lede þi lyf !

take but skylful refeccyon ;

for gloton kyllyth *with-owtyn* knyf,

& dystroyeth þi complexion.

1621

who-so ete or drynke ouer blyue,

it gaderyth to corrupcion :

þis synne browt us alle in strye,

whanne Adam fel in synnē down

1625

fro *precyous paradys*.

Mankynde ! lere now of oure lore !

who-so ete or drynke more,

þanne skylfully hys state a-store,

I holde hym no þynge wys.

1630

Abstinence
warns him
of the
danger of

over-eating
and drinking.

(140)

CASTITAS. Mankynde ! take kepe of chastyte,

& moue þee to maydyn Marye.

fleschly foly, loke þou fle,

1633

at þe reuerense of oure Ladye.

þat curteys qwene, what dyd sche ?

kepte hyr clene & stedfastly,

& in here was trussyd þe trin[i]te ;

þorwe gostly grace she was worthy,

1638

Chastity bids
him keep
chaste,
as the Virgin
Mary did.

*quia, qui in carne uiuunt,
domino placere non possunt.*

¹ leaf 173.

& al for sche was chaste.
 who-so kepyt hym chast, & wyl not synne,
 whanne he is beryed in bankis brynnne,
 al hys joye is to be-gynne ;

perfore, to me take taste ! 1643

(141)

Industry tells
 him to be
 busy in good
 works.

SOLICITUDO. In besynesse, man, loke þou be,
 with worþi werkis goode & þykke !
 to slawthē, if þou cast[ē] þee,
 it schal þee drawe to þowt's wyckke.

1647

¶ Osiositas parit omne malum :

¹it puttyth a man to pouerte,
 & pullyth hym to peynys prycke,
 Do sum-what al-wey for loue of me,
 þou þou schuldyst but thwyte a stycke ;

1651

with bedys, sum tyme þee blys !

Sum tyme rede, & sum tyme wryte,
 & sum tyme pleye at þi delyte :

þe deuyll þee waytyth with dyspyte
 whanne þou art in Idylnesse.

1656

The devil
 lies in wait
 for him when
 he's idle.

(142)

Generosity
 bids Mankind
 spend his
 goods freely,

LARGITAS. In largyte, man, ley þi loue !
 Spende þi good, as God it sent !
 In worchep of hym þat syt a-bove,
 loke þi goodys be dyspent.

1660

In dale of dros whanne þou schalt droue,
 lytyl loue is on þee lent ;
 þe sekatour's schul seyn it is here be-houe
 to make us mery, for he is went,

1664

þat al þis good gan owle.

ley þi tresour & þy trust
 In placē where no ruggynge rust
 may it dystroy to dros ne dust,
 but al to helpe of sowle.

1669

and lay his
 treasure
 where no
 rust'll ruin it.

(143)

Mankind
 promises

HUMANUM GENUS. ladys in lond, louely & lyt,
 lykyng lelys, 3e be my leche !

¹ leaf 173, back.

- I wyl bowe to 3our byddyng bryth ;
trewë tokenyng 3e me teche. 1673 that he'll
obey Meek-
ness,
- damë Meknes, in 3our myth,
I wyl me wryen firo wyckyd wreche ;
al my purpos I hauē pyt,
paciens to don, as 3e me preche ; 1677
fro wrathe 3e schal me kepe.
Charyte ! 3e wyl to me entende ;
fro fowle Envyē 3e me defende !
manis mende 3e may a-mende,
whether he wake or slepe. 1682
- (144)
- Abstynens, to 3ou I tryst ;
fro Glotony 3e schal me drawe ;
In chastyte, to leuyn me lyst,
þat is ourë ladys lawe. 1686 and
Abstinence.
- Besynes, we schul be cyste ;
Slawthe, I forsake þi sleper sawe ;
Largyte, to 3ou I tryst,
Coveytyse to don of dawē : 1690
þis is a curteys company.
what schuld I more monys make ?
þe seuene synnys I forsake,
& to þese vij vertuis I me tak.
Maydyn Meknes, now, mercy ! 1695 He will be
chaste,
industrious,
and generous.
- (145)
- HUMILITAS. Mercy may mende al þi mone :
Cum in here at þynne owyn wylle !
we schul þee fendë fro þi fon
if þou kepe þee in þis castel styllē ;
²stondē here-Inne, as styllē as ston ;
þanne schal no dedly synne þee spylle :
wheþer þat synnys cumme³ or gon,
þou schalt with us þi bouris bylle ; 1703
with vertuse we schul þee vauñce.
þis Castel is of so qweynt a gynne,
þat who-so-euere holde hym þer-Inne,

[Mankind goes into
the Castle.]

Cum sancto sanctus
cris, & cetera.¹

Meekness
invites Man-
kind into the
Castle of Per-
severance,
and he enters
it.

She tells
him that no
Deadly Sin
shall hurt
him there.

¹ Leaf 174 of the MS. follows here.² leaf 172.³ MS. *cumne*.

he schal neuere fallyn in dedly synne :

it is þe Castel of Perseuerance.

1708

Qui perseuerauerit usque in finem, hic saluus erit. [Matth. xxiv. 13.]

[Tunc cantabunt 'eterne rex altissime, &[c].']

(146)

Humility
rejoices that
Mankind is
in the Castle.

HUMILITA[s]. now, blyssyd be oure Lady, of heuene Emperes !

now is Mankynde fro foly falle,

& is in þe Castel of Goodnesse.

he hauntyth now heuene halle

1712

þat schal bryngyn hym to heuene.

Crist þat dyed, with dyen dos,

kepe Mankynde in þis Castel clos,

& put alwey in his purpos

to fle þe synnys seuene !

1717

She prayes
Christ to keep
him

in steadiast
purpose,
to flee from
sin.

(147)

The Bad
Angel says
'Not so;'

MALUS ANGELUS. Nay ! be Belyals bryth bonys,

þer schal he no whyle dwelle.

he schal be wonne fro þese wonys,

with þe Werld, þe Flesch, & þe Deuyl of heft ;

1721

þei schul my wyl a-wreke.

þe synnys seuene, þe kyng's thre,

to Mankynde haue ennyte ;

scharpely þei schul helpyn me,

þis Castel for to breke.

1726

the World,
the Flesh,
and the Devil

'll help him
to win the
Castle.

(148)

He tells
Flipper-
giltbet
Backbiter

Howe ! Flypyrgebet ! Bakbytere !

þorne, oure message, loke þou make !

blythe a-bowt loke þou bere !

sey, Mankynde his synnys hath for-sake ;

1730

with þene wenchys he wyl hym were.

al to holynesse he hath hym take ;

In myn hert it doth me dere ;

þe bost þat þe moder's crake,

1734

My galle gynnyth to grynde.

Flepyrgebet ! ronne up-on a rasche !

hyd þe Werld, þe Fend, & þe Flesche,

þat þey com to fytyn fresche,

to wyzne a-þeyn Mankynde.

1739

to bid these
Three come
to fight,
and get Man-
kind again.

(149)

DETRACCIO. I go, I go, on groundē glad,
 swyfter þannē schyp with rodyr!

Backbiting

I makē men masyd & mad,

& euery man to kyllyn odyr

1743

with a sory chere.

I am glad, be Seynt Jamys of Galys,

Of schrewdnes to tellyn talys

boþyn in Ingelond & in Walys,

1747

& feyth I haue many a fere. [tunc ibu[nt] ad Belial. goes to Belial,

(150)

heyl, set in þyn selle!

heyl, dyngē deuyll in þi delle!

heyl, lowe in helle!

I cum to þee, talys to telle.

1752 and says he
has news to
tell.

(151)

¹BELYAL. Bakbyter, boy! alwey be holtis & hethe,

Sey now, I sey, what tydyngis? telle me þe sothe!

1754

*Belial asks
for tidings.*

(152)

DETRACCIO. teneful talys I may þee sey;

to þee no good, as I gesse:

Mankynde is gon now a-wey

In-to þe Castel of Goodnesse;

1758

þer he wyl boþe lyuyn & deye,

In dale of dros tyl deth hym dresse:

hathe þee forsakyn, forsoþe I sey,

& aȝ þi werkis, more & lesse;

1762

to þone Castel he gan to crepe.

þone modyr Meknes, sothe to saye,

& aȝ þene maydnys on þone playn,

for to fytyn þei be ful fayn,

Mankynde for to kepe.

1767

*and that its
Maidens will
fight to keep
him there.*

[tunc vertunt Superbia, Inuidia, & Ira.

*Pride, Envy
and Wrath
re-enter.*

(153)

SUPERBIA. Syr kyngē, what wytte?

We be redy, þrotis to kytte.

1769

BELYAL. Sey, gadelyngis! haue þe harde grace!

& euyl deth mote þe deye!

*Belial abuses
them*

¹ leaf 172, back.

for letting
Mankind go,

why lete 3e Mankynde fro 3ou pase

In-to 3ene Castel, fro us a-weye?

with tene I schal 3ou tey.

harlotis! at onys

fro þis wonys!

be Belyals bonys,

3e schul a-beye!

1773

and has them
flogd.

[& verberabit eos super terram.

1778

(154)

Backbiting
again
chuckles.

DETRACCIO. 3a! for God, þis was wel goo,

þus to werke with Bakbytynge!

I werke boþe wrake & woo,

& make Iche man, oþer to dyng.

1782

He says he'll
stir folk

I schal goo a-bowte, & makyn moo

rappys for to route & ryng.

3e bakbyteris, loke þat 3e do so!

make debate abowtyn to spryng

be-twene syster & broþer!

if any bakbyter here be lafte,

he may lere of me hys crafte;

of Goddís grace he schal be rafte,

& euery man to kyllyn oþer.

1786

to kill each
other.

[ad Carnem.

1791

(155)

He hails
Fleah an king,

heyle, kyng I-calle!

heyl, prinse, proude prekyd in palle!

heyl, hende in halle!

heyl, syr kyng! fayre þee be-falle!

1795

(156)

CARO. Roy Bakbytyng,

ful redy in robys to ryng!

ful glad tydyng,

be Belyalys bonys, I trow þow bryng.

1799

(157)

and says his
children,
Gluttony,
Sloth, and
Lechery,

DETRACCIO. 3a, for God, owt I crye

on þi too sonys & þi dowtyr 3yng:

Gloutoun, Slawthe, & Lechery,

hath put me in gret mornyng.

1803

have made
him mourn.

- ¹þey let Mankynde gon up hye
 In-to þene castel at hys lykynge,
 þer-in for to leue & dye,
 with þo lady's to make endynge, 1807
 þe flour's fayre & fresche.
 he is in þe Castel of Perseuerauns,
 & put hys body to penauus ;
 of hard happe is now þi chauns,
 Syr kyng, Mankyndys flesche. 1812
 [tunc Caro clamabit ad Gulam, Accidiam, & Luxuriam. *Flesh calls for Gluttony, Sloth, and Lechery,*
 (158)
- LUXURIA. Sey now þi wylle!
 Syr Flesch, why cryest þou so schylle? 1814
 (159)
- CARO. A, Leechery, þou skallyd mare!
 & þou Gloton, God ȝeue þee wo!
 & vyle Slawth, euyl mote þou fare!
 Why lete ȝe Mankynde fro ȝou go 1818
 In ȝone Castel so hye?
 euele grace com on þi snowte!
 now I am dressyd in gret dowte.
 Why nad² ȝe lokyd betyr a-bowte?
 he Belyalys bonys, ȝe shul a-bye! 1823
 [tunc uerberant eos in placeam. *He beats them.*
 (160)
- DETRACCIO. Now, be God, þis is good game!
 I, Bakbyter, now bere me wel.
 if I had lost my name,
 I vow to God it were gret del. 1827
 I schape þese schrewys to mekyl schame:
 iche rappyth on oþer with rowtyng rele ;
 I, Bakbyter, with fals fame
 Do brekyn & brestyn hodys of stele ; 1831

¹ leaf 171. 'Malus angelus' was originally written by a later hand, and smudgd out. 'Detraccio ad Caro' was then added by the same or another late hand.

² MS. had.

Backbiting
will get
Covetousness
a knock or
two.

þou we þis cuntre I am knowe.
now wyl I gyve forth to goo,
& make Coueytysse haue a knoke or too ;
& þanne I-wys I haue doo
my deuer, as I trowe.

1836

[ad Mundum.]

(161)

He hails
World,

heyl, styf in stounde !
heyl, gayly gyrt up on grounde !
heyl, fayre flour I founde !
heyl, syr Werld, worþi in wodis wonde !

1840

(162)

MUNDUS. Bakhyter in rowte !
þou tellyst talys of dowte,
So styf & so stowte.
what tydyngis bryngyst þou a-bowte ?

1844

(163)

and tells him
that Mankind
has forsaken
him,

DETRACCIO. No-þynge goode : þat schalt þou wete.
Mankynde, syr Werld, hath þee for-sake ;
with Schryfte & Penauz he is smete,
& to þene Castel he hath hym take,

1848

a-monge þene ladys, whyt as lak[e].

lo, syr Werld ! 3e moun a-gryse
þat 3e be seruyd on þis wyse.

go pley 3ou with syr Coueytysse
tyl his crownë crake !

1853

[tunc buccinabunt cornuo ad Auariciam.]

(164)

AUARICIA (*entering*). Syr bolnyng bowde,
teH me why blowe 3e so lowde !

1855

(165)

World slangs
Covetousness
for letting
Mankind
escape.

MUNDUS. lowde losel ! þe deuel þee brenne !
I prey God 3eue þee a fowl hap !
sey, why letyst þou Mankynde
In-to 3ene castel for to skape !
I trow þou gynnyst to rauo.
Now, for Mankynde is went,
al oure game is schent :

1859

¹ leaf 171, back.

þerfore, a sore dryuyngē dent,
harlot, þou shalt haue!

Covetousness
is beaten,

1864

[*tunc verberant eum.*]

(166)

AUARICIA. Mercy! mercy! I wyl no more;
þou hast me rappyd *with* rewly rowtis!

cries for
mercy,

I snowre, I sobbe, I syë sore!
myn hed is clateryd al to clowtis!

1868

In al þoure state I schal þou store,
if þe abate þoure dyntis downtis.

Mankynde, þat þe haue for-lore,
I schal do com owt fro þone skowtis
to þoure hendē haß.

and promises
that

1872

if þe wyl no more betyn me,
I schal do Mankynde com out fre;
he schal for-sake, as þou schalt se,
þe fayre vertus aß.

he'll make
Mankind
forsake all
the Virtues.

1877

(167)

MUNDUS. Haue do þanne! þe deuy! þee tere!
þou schalt ben hangyn in heß herne.

World bids
Covetousness
go with him,

by-lyue, my baner up þou here,
& be-sege we þe castel þerne,

1881

Mankynde for to stele.

and besiege
the Castle of
Perseverance.

whanne Mankynde growyth good,
I, þe Werld, am wylde & wod;
þo byechys schul bleryn in here blood,
with Flappys felle & fele.

1886

(168)

þerne lete flapyr up my fane,
& schape we schance & schonde!

He'll have no
Virtus in
his land.

I schal bryngē *with* me þo byechys bane;
þer schal no vertus dwellyn in my londe.

1890

Mekenes is þat modyr þat I mene;
to hyre I brewe a bytter bonde;

Sche schal dey up-on þis grene,
if þat sche com al in myn honde,

1894

þeue rappokis *with* here rumpys.

I am þe Werld! it is my wyß,
þe Castel of Vertu for to spyß.

The Castle
must be
destroyd.

World, Covetousness and Folly go to the Castle with Belial.

Howtyth hye up-on 3one hyH,
 3e traytours in 3oure trumpys ! 1899
 [tunc *Mundus, Cupiditas, & Stulticia ibunt ad
 castellum cum vexillo & domino Demon.*

(169)

Belial calls on them to

BELYAL. I here trumpys trebelen al of tene
 þe worþi Werld walkyth to werre,
 for to clyuyn 3one Castel clene,
 þe maydnys meyndys for to merre. 1903

spread his pennon and march to the attack.

sprede my penon up on a prene,
 & stryke we forthe now vndyr sterre !
 schapyth now 3oure scheldys schene,
 3one skallyd skoutis for to skerre 1907

He exhorts his followers

þuske 3ou now, boyes, be-lyue ! tunc *mutabit.*
 for eueze I stonde in mekyl stryue ;
 whyl Mankynde is in clene lyue,
 I am neuere wel at ese. 1912

(170)

to make ready for battle,

make 3ou redy, alle þre,
 boldë battyl for to bede !
 to 3one feld[ç] lete us fle,
 & here my baner forthe on brede ! 1916

and spread his banner: he'll march to the Castle,

to 3one castel wyl I te ;
 þo mamerynge modrys schul haue here mede. [See the Stage-Direc-
 tions as to the Gun- powder in pipes for
Belial, p. 76.]
 but þei 3eld[yn] up to me,
 with byttyr balys þei schul blede ; 1920
 of here reste I schal hem reue.

and pull it down.

In woful watrys I schal hem wasche.
 haue don, felaus ! & take 3oure trasche,
 & wende we þedyr on a rasche,
 þat castel for to cleue. 1925

(171)

Pride says

SUPERBIA. Now, now ! now, go now !
 on hye hyllys lete us howte—
 for in pride is al my prow—
 þi bolde baner to bere a-bowte. 1929

¹ leaf 174. It should follow, as here, the misplaced leaf 171.

- to Golyas I make a vow
 for to schetyn 3one Iche skowte.
 on hyr ars, raggyd & row,
 I schal boþe clatyr & clowte,
 & 3eue Meknesse myschanse.
 Belyal bryth! it is þyn hest
 þat I, Pride, goo þee nest,
 & bere þi baner beform my brest
 with a comly contenaunce.
- 1933 he'll clatter
 on Meek-
 ness's back,

 1938 and fly
 Belial's
 banner before
 him.

(172)

- CARO. I here an hydowse whwtynge on hyt :
 be-lyue byd my baner forth for to blase!
 wahanne I syt in my sadyl, it is a selkowth syt ;
 I gape as a Gogmagog whanne I gyme to gase :
 þis worthy, wyldre werld, I wagge with a wyt ;
 3one rappokis I ruble, & al to-rase ;
 boþe with schot & with slynge I caste with a sleyt,
 with care to 3one castel to crachen & to crase
 In Flode.
 I am mans flesch : where I go
 I am mans most fo ;
 I-wys I am euere wo
 whane he drawyth to goode.
- Flesh says he

 1942 gapes like a
 Gogmagog,

 and will raze
 the Castle.

 1946

 He is Man's
 greatest foe.

 1951

(173)

- þerfor, 3e bolde boyes, buske 3ou a-bowte !
 scharply on scheldis, 3our schaftys 3e scheuere !
 & Lechery ledron, schete þou a skoute !
 help we, Mankynde fro 3one castel to keuere !
 helpe ! we mon hym wyne.
 schete we aH at a schote,
 with gere þat we cumme best note,
 to chache Mankynde fro 3ene cote
 In-to dedly synne.
- He calls on

 Lechery to
 help take
 Mankind
 from the
 Castle.

 1955

 1960

(174)

- ¹GULA. Lo, syr Flesch, whov I fare to þe felde,
 with a faget on myn hond, for to settyn on a fyre !
- Gluttony
 says he'll give

¹ leaf 174, back.

the Castle
scamps a
lesson with
his lance.

with a wrethe of þe wode, wel I can me welde ;

with a longe launce, þe loselys I schal lere.

1964

go we with oure gere !

þe bycchys schul bleykyn & blodyr,

I schal makyn swyche a powdyr,

boþe with smoke & with somodyr,

þei schul schytyn for fere.

1969

They come
down on the
Green.

[tunc descendunt in placea.]

(175)

The Bad
Angel calls

MALUS ANGELUS. 'as armys,' as an heyward, hey now I howte.

Deuyl dyth þee as a duke, to do þe damysely[s] dote ! [dicunt ad Belyal.]

on Belial,

Belyal, as a bolde boy, þi brodde I bere a-bowte :

helpe to cache Mankynde fro caytyfys cote !

1973

Pride,

Pryd ! put out þi penon of raggys & of rowte !

Do þis modyr Mekenes meltyn to mote !

Wrath,

Wrethe ! prefe Paciens, þe skallyd skowte !

and Envy

Envye, to Charyte, schape þou a schote

1977

Ful ȝare !

With Pryde, Wrethe & Envye,

þese deuelys, be downys drye,

as comly kynge, I dyserye,

to bring Man-
kind to grief.

Mankynde to kaehyn to care. [ad Carnem.]

1982

(176)

He bids
Gluttony,
Sloth, and
Lechery

Fleschi, frele & fresche, frely fed !

with Gloton, Slawthe & Lechery, mans sowle þou slo !

as a duke dowty, do þee to be dred ;

gere þee with geris fro toppe to þe too !

1986

kyth þis day þou art a kynge frely fedde ! [to Glutton]

Gloton ! sle þou Abstyne[n]see with wyckyd woo !

slay Ab-
stinence,
Chastity,
and Industry.

with Chastyte, þou Lechour, be not ouyr-ledde !

Slawthe ! bete þou Besynes on buttokys bloo !

1990

do now þi crafte, in coste to be knowe !

[ad Mundum.]

worthy, wytty, & wys, wondyn in wede !

lete Coueytse karpyn, cryen & grede !

here ben bolde bachelerys, batyl to bede,

Mankynde to tene, as I trowe.

1995

(177)

HUMANUM GENUS. þat dyngde duke þat deyed on rode,
þis day, my sowle kepe & safe!

Mankind
prays to
Christ to
save him
from the

whamme Mankynde drawyth to goode,
be-holde what ennys he schal haue!

1999

þe Werld, þe Deuyll, þe Flesche, arn wode;
to men ben casten a careful kaue;

World, the
Flesh, and
the Devil,
that

byttyr balys þei brekyn on brode,
Mankynde in wo to weltyr & waue,

2003

lordyngis, sothe to sey.

þerfore Iche man be-war of þis!

for, whyl Mankynde clenē is,

his ennys schul temptyn hym to don a-mys,

if þei mown, be any wey.

2008

(178)

Omne gaudium existimate, cum variis tentacionibus insideritis.

þerfor, lordys, beth now glad,

with elmes dede & orysoun

for to don as oure Lord bad!

styfly with-stonde þoure temptacyoun!

¹with þis foul fende I am ner mad.

to batayle þei buskyn hem bown.

certis, I schuld ben ouer-lad,—

but þat I am in þis castel town,—

with synmys sore & smerte.

who so wyl leuyn oute of dystresse,

& ledyn hys lyf in clenesse,

In þis castel of vertu & of goodnesse

hym muste haue hole his hert.

delectari in domino, & dabit tibi petitiones cordis tui.

by alms-
deeds and
prayer

2012

he may with-
stand
temptation,

2016

2021

and live for
ever in the
Castle of
Virtue.

(179)

BONUS ANGELUS. A! Mekenesse, Charyte & Pacyens,—

prymrose pleyeth parlasant,—

Chastyte, Besynes, & Abstynens,

my hope, ladys, in þou is lent!

so come paramourys, swetter þanne sens,

Rode as rose on rys I-rent!

2025

The Good
Angel calls
on Six
Virtues

¹ leaf 175.

to defend
Mankind,

þis day 3e dyth a good defens !
whyl Mankynde is in good entent,
his þoutis arn vn-hende.
Mankynde is browt in-to þis walle,
In freelte to fadyn & falle ;
þerfore, ladys, I pray 3ou alle,
and help him. helpe þis day Mankynde !

2029

2034

(180)

Meekeness
prays God
to save
Mankind.

HUMILITAS. God, þat syttyth in heuene on hy,
saue al Mankynde be se & sonde !
lete hym dwellyn here, & ben vs by,
& we schul puttyu to hym helpynge honde.
3yt forsoþe neuere I sy
þat any fawte in vs he fonde,
but þat we sauyd hym fro synne sly,
if he wolde be us styfly stonde
In þis castel of ston.
þerfor drede þee not, mans aungel dere !
if he wyl dwellyn with vs here,
Fro seuene synmys we schul hym were,
& his ennys Ichon.

2038

2042

2047

If he'll stay
in the Castle,
he'll be kept
from his foes.

(181)

She appeals
to the Seven
Virtues to
shield Man-
kind from
his enemies,

now, my seuene systerys swete, [*To the Seven Virtues.*]
þis day fallyth on us þe lot,
Mankynde for to schylde & schete
fro dedly synne & schamely schot.
hys ennys strayen in þe strete,
to spyllë man with spetows spot ;
þerfor oure flouris, lete now flete,
& kepe we hym, as we haue het,
amonge vs in þis halle.
þerfor, vij systeris swote,
lete oure vertus reyne on rote !
þis day we wyl be mans bote
the devils. a-geyns þese deuelys alle.

2051

2055

2060

(182)

Belial calls
his men

BELYAL. þis day, þe vaward wyl I holde,
a-vauunt my baner, precyous Pride,

- Mankynde to cache to karis colde !
 bold batayl now wyl I byde. 2064 to capture
Mankind.
 buske 3ou, boyes, on brede !
¹alle men þat be *with* me wytholde,
 boþe þe 3ongë & þe olde,
 Envye, Wrathe, 3e boyës bolde,
 to rounde rappys 3e rape, I rede ! 2069
- (183)
- SUPERBIA. As armys, Mekenes ! I brynge þi bane,
 al *with* pride, peyntyd & pyth. Pride deftes
Meekness,
 what seyst þou, faytour ? be myn fayr faue,
with robys rounde, rayed ful ryth, 2073
 grete gounse, I schal þee gane !
 to marre þee, Mekenes, *with* my myth. and says he'll
mar her.
 no werldly wyttys here ar wane ;
 lo ! þi castel is al be-set ! 2077 He bids her
yield to him.
 moderis ! whov schul 3e do ?
 Mekenes ! 3elde þee to me, I rede.
 myn name in londe is *precyous* Prede ;
 myn bolde baner to þee I bede :
 modyr ! what seyste þer-to ? 2082
- (184)
- HUMILITAS. a-geyns þi baner of *pride* & bost,
 a baner of meknes & mercy Meekness
relies on the
 I putte ageyns *pride*, wel þou wost,
 þat schal schende þi careful cry. 2086
 þis meke Kyng is knowyn *in euery* cost,
 þat was croysyd on Caluary. Meek King
crucified on
Calvary.
 whanne he cam doum fro heuene ost,
 & lytyd *with* mekenes in Mary, 2090
 þis Lord þus lytyd lowe.
 whanne he cam fro þe Trynyte,
 In-to a maydyn lytyd he,
 & al was for to dystroye þee :
 Pride, þis schalt þou knowe. 2095
 Deposuit potentes de sede, & *cetera.*

¹ leaf 175, back.

(185)

When Lucifer fell, Pride wasthe cause,	for, whanne Lucyfer to helle fyl, Pride, þer-of þou were chesun ; & þou, deuyl, with wyckyd wyl, In paradys trappyd us with tresun,	2099
	so þou us bond in balys Ille : þis may I preue be ryth resun. tyl þis Duke þat dyed on hylle,	
and, thro' Christ,	in heuene man myth neuere han sesun ; þe gospel þus declaryt. for who-so lowe hym, schal ben hy ; þerfore þou schalt not comen us ny ; & þou þou be neuere so sly,	2103
Meekness will abuse Sin.	I schal felle al þi fare.	2108
	qui se exaltat, humiliabitur, & cetera.	

(186)

Wrath challenges Patience, threatens her, [They will one another.]	IRA. Dame Pacyens ! what seyst þou to Wrathe & Ire ? putte Mankynde fro þi ¹ castel clere, or I schal tappyn at þi tyre with styffe stonys þat I haue here.	2112
	² I schal slynge at þee many a vyre, & ben a-vengyd hastely here : þus Belsabub, oure gret syre, had me breme þee with wyld fere,	2116
and bids her send Man- kind out to them.	þou byeechë blak as kole. þerfor, fast, fowlë skowte, puttë Mankynde to us owte, or of me þou schalt haue dowte, þou modyr, þou motyhole !	2121

(187)

Patience says she'll conquer Wrath.	PACIENCIA. fro þi dowte, Crist me schelde þis Iche day, & al mankynde ! þou wrecchyd wrecchë, wood & wylde, Pacyens schal þee schende !	2125
	quia ira viri, iusticia Dei non operatur.	

¹ MS. fro þi fro þi.² leaf 177.

for Marys sonë, meke & mylde,
 rent þee up, rote & rynde,
 whanne he stod meker þanne a chylde,
 & lete boyes hym betyn & bynde :

2129

Christ
 destroyd
 Wrath when
 He meekly
 beat men
 beat Him,

þerfor, wrecche, be styлле !

for þo pelouris þat gan hym pose,
 he myth a dreuyn hem to dros ;
 & 3yt, to casten hym on þe cros,
 he sufferyd al here wylle.

2134

and nail Him
 on the Cross.

(188)

powsentis of aungellis he myth han had,
 to a wrokyn hym þer ful 3erne ;
 & 3yt, to deyen he was glad,
 us, pacyens to techyn & lerne.

2138

He might
 have had
 thousands of
 Angels to
 avenge Him,
 but He died
 to teach us
 patience.

þerfor, boy, with þi boystous blad,
 fare a-wey be feldys ferne !

for I wyl do as Jhesu bad,
 wrecchys, fro my wonys werne
 with a dyngne defens.

2142

if þou fonde to comyn a-lofte,
 I schal þee cachë fro þis crofte
 with þese rollys swete & softe,
 peyntyd with pacyens.

2147

(189)

INUIDIA. Out ! myn herte gynnyth to breke,
 for Charyte þat stondyth so stowte.
 alas ! myn herte gynnyth to wreke.

2151

Envy calls on
 Charity to

3elde up þis castel, þou hore clowte !
 it is myn offyce, fowle to speke,
 fals sklaundrys to bere a-bowte.

yield up the
 Castle,

Charyte ! þe deuyl mote þee cheke,
 but I þee rappe with rewly rowte,
 þi targë for to tere.

2155

let Mankynde cum to us doun,
 or I schal schetyn to þis castel town
 a ful fowle defamacyon ;

and let Man-
 kind come
 down to
 them.

þerfore þis bowe I bere.

2160

(190)

*Charity says
she'll not be
moved by
Envy's
abuse.*

CARITAS. þou þou speke wycke & fals[ē] fame,
þe wers schal I neuere do my dede.
who-so peyryth falsly a-noþer mans name,
Cristys curs he schal haue to mede :

2164

ve homini illi per quem scandalum ven[it].

¹who-so wyl not hys tunge tame,— —[*Matth.* xviii. 7.]

take it sothē, as mes crede,—

wo, wo, to hym, & mekyl schame !

In holy wrytte þis I rede ;

2168

for euere þou art a schrewe.

þou þou speke euyl, I ne ȝeue a gres ;

I schal do neuere þe wers ;

At þe last, þe sothē vers

certis hym-self schal schewe.

2173

(191)

*Christ set the
example of
Charity,*

Oure louely Lord, with-owtyn lak,

ȝaf example to charyte :

whanne he was betyn blo & blak

for trespas þat neuere dyd he,—

2177

*when, tho'
ȝe had no
sin,*

In sory synne had he no tak,

& ȝyt for synne he bled bloody ble,—

*He died for
sinful man.*

he toke his cros up on his bak,

synful man, & al for þee :

2181

þus he mad defens.

Envye, with þi slaumdrys þycke,

I am putte at my Lordys prycke ;

I wyl do good a-ȝeysn þe wycke,

& kepē in sylens.

2186

(192)

*Belial calls
on his folk*

BELYAL. What, for Belyalys bonys,

where a-bowtyn chydē ȝe ?

haue don, ȝe boyes, al at onys !

lasche don þese moderys, allē þre !

2190

werkē wrakē to þis wonys !

þe vaunward is grauntyd me.

do þese moderys to makyn monys !

*to follow him
and fight.*

ȝoure dowty dedys, now lete se !

2194

¹ leaf 177, back.

dasche hem al to daggys !
 haue do, boyës blo & blake !
 wirke þese wenchys wo & wrake !
 Claryouns, cryith¹ up at a krake,
 & blowe þour brodë baggys !

2199

Let clarions
 sound and
 bagpipes
 blow !
 [They assault
 the Castle.]

[tunc pugnabunt domini.]

(193)

SUPERBIA. Out ! my prowde bak is bent !

Mekenes hath me al for-bete ;
 Pride *with* Mekenes is for-schent.

Pride cries
 out that
 Meekness has
 beaten him.

I weyle & wepe, *with* wondys wete ;

2203

I am betyn in þe hed.
 my prowde pride a-doun is dreuyn,
 so scharpely Mekenes hath me schreuyñ,
 þat I may no lenger leuyn ;
 my lyf is me be-reuyd.

2208

(194)

INVIDIA. Al myñ Edmyte is not worth a fart ;

Envy says

I schyte & schake al in my schete ;
 Charyte, þat sowre swart,
with fayre rosys myñ hed gan breke :

2212

that Charity's
 roses have
 broken his
 head.

I brede þe malaundry.
with worthi wordis & flouris swete,
 Charyte makyth me so meke,
 I dare neyþer crye nore crepe,
 not a schote of sklaundry.

2217

(195)

²I, Wrethe, may syngyn wele-a-wo.

Ira.

Wrath con-
 fesses himself
 beaten.

Pacyens me 3af a sory dynt ;

I am al betyn blak & blo

with a rose þat on rode was rent ;

2221

my speche is almost spent.
 hyr rosys fel on me so scharpe,
 þat myñ hed hangyth as an harpe :
 I dar neyþer crye nor carpe ;
 sche is so pacyent.

2226

¹ ? MS.² leaf 176.

(196)

The *Bad Angel* abuses
Belial, Pride,
Wrath, and
Envy for
failing.

MALUS ANGELUS. go hens ! 3e do not worthe a tord !
foulë falle 3ou, allë foure !

3ernë, 3ernë, let faß on bord !

Syr Flesch, *with þyn ey[e]n soure,*
for care I cukke & koure.

2230

The *Bad Angel* ap-
peals to *Flesh*
to help them
win.

syr Flesch, *with þyn company,*
3ernë, 3ernë, make a crye !

helpe we haue no velony,

þat þis day may be oure !

2235

(197)

Flesh calls on
Gluttony,
Sloth, and
Lechery

CARO. war, war ! late mans flesche go to !

I com *with* a company.

haue do, my chyldryn ! now haue do,

Gloutoun, Slawth, & Lechery !

2239

Iche of 3ou wyynyth a scho.

lete not Mankynde with maystry !

lete slynge hem *in* a fowl[ë] slo,

& fonde to feffe hym with foly !

2243

dothe now wel 3oure dede !

3erne lete se whov 3e schul gynne,

Mankynde to temptyn to dedly synne.

if 3e muste þis castele wynne,

heß schal be 3our mede.

2248

to tempt
Mankind to
sin, and to
win the
Castle.

(198)

Gluttony
abuses
Abstinence,

GULA. war ! syr Gloutoun schal makyn a smeko

a-3eyns þis castel, I vowe.

Abstynens ! þou þou bleyke,

I loke on þee *with* bytter browe.

2252

I haue a faget in myn necke,

to settyn Mankynde on a lowe ;

my foul leye schalt þou not let,

I wou to God, as I trowe ;

2256

þerfor putte hym out here !

In meselynge glotonye,

with goode metis & drynkys trye,

I norche my syster Lecherye

tyl man reynyth on fere.

2261

and says he'll
in flame
Mankind's
lusts.

(199)

ABSTINENCIA. þi metis & drynkys arn vnthende :

whanne þei are out of mesure take,
þei makyn men mad & out of mende,
& werkyn hem bothe wo & wrake.

2265

Abstinence
answers
that she'll
slake them

þat, for þi fere þou þou here kyndyl,
certis I schal þi wele a-slake

with bred þat browth us out of heft,
& on þe croys sufferyd wrake :

2269

with the
Sacramental
Bread.

I mene þe sacrament ;

¹þat Ichē blysfyl bred

þat hounge on hyl tyl he was ded,
schal tempere so myn maydyhed,

þat þi purpos schal be spent.

2274

(200)

In abstynens þis bred was browth,
certys, Mankynde, & al for þee.

This Bread
was brought
for Mankind,

of forty dayes ete he nowth, Cum ieiuniasset xl^a diebus &cⁱ.

& þanne was nayld to a tre ;

2278

example us was be-tawth :

In sobyrnesse he bad us be.

þerfor Mankynde schal not be cawth,

Glotomy, with þy degre :

2282

and he will
not be caught
by Gluttony.

þe sothē þou schalt se.

to norysch fayre, þou þou be fawe,

abstynens, it schal with-drawe

tyl þou be schet vnder schawe,

& fayn for to fle.

2287

(201)

LUXURIA. lo, Chastyte, þou fowlē skowte !

þis ilkē day here þou schalt deye.

Lechery says
she'll kill
Chastity,

I make a fer in mans towte,

þat launcyth up as any leye.

2291

and fire man's
members.

þese cursyd colys I here abowte,

Mankynde in tenē for to teye.

men & wommen hathe no dowte,

with pyssynge pokys for to pleye ;

2295

¹ leaf 176, back.

I bynde hem in my bondys.
 I haue no restē, so I rowe,
 with men & wommen, as I trowe,
 tyl I, Lechery, be set on a lowe,
 In al Mankyndis londys.

2300

(202)

But *Chastity*
 has power to
 conquer
 Lechery.

Chastity says
 the Virgin
 Mary will
 quench
 Lechery.

CASTI[Τ]AS. I, Chastyte, haue power in þis place,
 þee, Lechery, to bynd & bete.

Madyn Marye, weþ of grace,
 schal qwenche þat fowle hete.

2304

Mater & Virgo! extingue carnales concupisc[entias]!
 oure Lord God mad þee no space
 whanne his blod strayed in þe strete.

fro þis castel he dyd þee chase
 whanne he was crounyd with þornys grete
 & grene.

2308

At his death
 Christ had no
 delight in it.

to dreery deth whanne he was dyth,
 & boy's dyd hym gret dyspyth,
 In lechery had he no delyth,
 & þat was ryth wel sene.

2313

(203)

at oure Lady I lere my lessun,
 to haue chaste lyf tyl I be ded.
 sche is qwene, & beryth þe croun;
 & al was for hyr maydynhed.

2317

Chastity bids
 Lechery
 be off.

þerfor go fro þis castel toun,
 Lechery, now I þee rede;
 for Mankynde getyst þou nowth doun,
 to sowen² hym synful sede:

2321

In care þou woldys hym cast.
¹& if þou com up to me,
 trewly þou schalt betyn be
 with þe 3erde of Chastyte
 whyl my lyf may last.

2326

(204)

Sloth says

ACCIDIA. Ware, war! I delue with a spade;
 men calle me þe 'lord syr Slowe.'

he hinders
 spiritual
 grace.

gostly grace I spyllē & schade;
 fro þe watyr of grace, þe dyche I fowe;

2330

¹ leaf 179.² ? MS.

- 3e schulyn com ryth I-nowe
 be þis dyche drye, be bankys brede.
 xxx^{ti} thousande þat I wel knowe,
 In my lyf louely I lede, 2434
 þat had leuere syttyn at þe ale,
 iij mens songys to syngyn lowde,
 þanne to-ward þe chyrche for¹ to crowde.
 þou Besynesse, þou bolnyd bowde!
 I brewe to þee þyne bale. 2439

(205)

- SOLICITUDO. a, good men! be-war now aH
 of Slugge & Slawthe, þe fowl[ë] þefe!
 to þe sowle he is byttryer þanne gaH;
 rote he is of mekyl myschefe; 2443
 Goddys seruise, þat ledyth us to heuene haH,
 þis lordeyn, for to lettyn us, is lefe.
 who-so wyl schryuyn hym of his synnys aH,
 he puttyth þis brethel to mykyl myschefe, 2447
 Mankynde, he þat myskaryed.
 men moun don no penauns for hym þis,
 nere schryue hem whanne þey don a-mys,
 but euer he wold, in synne I-wys,
 þat Mankynde were taryed. 2452

(206)

- þerfor he makyth þis dyke drye,
 to puttyn Mankynde to dystresse;
 he makyth dedly synne a redy weye
 In-to þe Castel of Goodnesse; 2456
 but *with* tene I schal hym teye,
 þorwe þe helpe of heuene emperesse;
with my bedys he schal a-beye;
 & oþer ocupacyons more & lesse 2460
 I schal schape, hym to schonde,
 for whoso wyle Slawth putte doun
with bedys & *with* orysoun
 or sum oneste ocupacyoun,
 as boke to haue in honde. 2465

nec lege, nec hora,² nec disce, neque labora.

¹ MS. *fror.*² *ora, pray.*

(207)

- Flesh* bids CARO. Ey, for B[e]lyalys bonys, þe kynges,
where-a-bowte stonde 3e al day?
- his men stop
cackling,
and fight. Caytyuys! Iete be *3our* kakelynge,
& rappe at rowtis of a-ray! 2469
- He tells Giut-
tony to kill
Abstinence, Glotony, þou fowle gadlynge,
sle Abstynens, if þou may!
- and Lechery
to get rid of
Chastity. Lechery, with þi werkynges,
to Chastyte make a wyckyd a-ray 2473
a lytyl þrowe.
¹& whyl we fyth
for owre ryth,
In bemys bryth
late blastis blowe! [*tunc pugnabunt domini.*] 2478
- They make
a second
Assault on
the Castle.*

(208)

- Glutton
says Abstin-
ence* GULA. Out, Glotoun! a-down I dryue.
Abstyn[e]s hathe lost my myth.
Syr Flesch, I schal neuere thryue;
I do not worthe þe deuelys dyrt;
I may not leuyn longe. 2482
I am al betyn, toppe & tayl;
with Abstynens wyl I no more dayl;
I wyl gon cowche [&] qwayl
at hom in *3our* gonge. 2487
- has beaten
him:
- he'll hide
himself in
the privy.

(209)

- Lechery con-
fesses that
Chastity has
quencht her,* LUXURIA. Out on Chastyte, be þe rode!
Sche hathe clayschyd & so drenchyd.
3yt haue sche þe curs of God,
for al my fere þe qwene hath qwenchyd; 2491
for ferd I fah & feynt.
In hardē ropys mote sche ryde!
here dare I not longe a-byde;
sum-where myn hed I woldē hyde,
As an Irchoun þat were schent. 2496
- and she must
hide her head.

(210)

- Sloth is going
to faint.* ACCIDIA. Out! I deye! ley on watyr!
I swone, I swete, I feynt, I drulle!

¹ leaf 179, back.

- 3ene qwene, *with* hyr pytyr-patyr,
 hath al to-dayschyd my skallyd skulle!
 it is as softe a[s] wulle.
 or I haue here more skathe,
 I schal lepe a-wey, be lurkyng lathe,
 þere I may my ballokys bathe,
 & leykyn at þe fulle. 2500
- Sloth's skull is battered by Industry's pitter-patter.*
- (211)
- MALUS ANGELUS. 3a! þe deuyll spede 3ou, al þe packe!
 For sorwe, I morne on þe mowle;
 I carpe, I crye, I coure, I kacke,
 I frete, I fart, I fesyl fowle!
 I loke lyke an howle. 2509
- [Ad Mundum.
- Now, syr World! what so it cost,
 helpe now, or þis we haue lost;
 al oure fare is not worth a thost;
 þat makyth me to mowle. 2514
- (212)
- MUNDUS. how, Coveytyse! banyour a-vaunt!
 here comyth a batayl, nobyl & newe;
 for, syth þou were a lytyl faunt,
 Coveytyse, þou hast ben trewe. 2518
- Haue do þat damysel! do hyr dawnt!
 bytter balys þou hyr brewe!
 þe medys, boy, I þee graunt,
 þe galows of Canwyke, to hangyn on newe,
 þat wolde þee wel be-falle.
 haue don, syr Coueityse!
 Wyrke on þe best wyse!
 Do Mankynde com & aryse
 fro 3one vertuse aH. 2522
- and appeals to World for help.
- and make Mankind leave the 7 Virtues.
- (213)
- AUARICIA. how, Mankynde! I am a-tenyde
 for þou art þere so in þat holde.
 Cum & speke *with* þi best frende,
 Syr Coueityse! þou knowyst me of olde. 2531
- ¹what, deuyll, schalt þou þer lenger lende
with grete penaunce in þat castel colde?
- He asks Man-

¹ leaf 178. COVETYSSE is here added in a later hand.

kind why he
pines in the
Castle.

In-to þe world if þou wylt wende,
a-monge men to bere þee bolde,

2535

I redē, be seynt Gyle.

how, Mankynde ! I þee say,

Let him come
and amuse
himself.

com to Coueytyse, I þee prey ;

we to schul to-gedyr pley,

if þou wylt, a whyle.

2540

(214)

Generosity
curses Covet-
ousness,
and abuses
him.

LARGITAS. a ! God helpe ! I am dysmayed,

I curse þee, Covetyse, as I can ;

for certys, treytour, þou hast be-trayed

nerhand now Iche erthely man.

2544

so myche were men neuere a-frayed

with Coueytyse, syn þe world be-gan :

God almythy is not payed.

syn þou, fende, bare þe werldys bane,

2548

ful wyde þou gynyst wende.

now arn men waxyn ner woode ;

þey wold gon to helle for werldys goode ;

þat Lord þat restyd on þe rode

is maker of an ende.

2553

Maledicti sunt auariciosi huius temporis !

(215)

He is at the
bottom of
every ill in
this world.

þer is no dysese nor debate

þorwe þis wyde werld so rounde,

tyde nor tyme, erly nor late,

but þat Coueytyse is þe grounde.

2557

He nurses
Pride, Envy,
and Hate.

þou norchyst pride, Envye & hate,

þou Coueytyse, þou cursyd hounde !

Criste þee scheldē fro oure gate,

& kepe us fro þee saf & sounde,

2561

þat þou no good here wyme !

swete Jhesu, jentyl justyce,

kepe Mankynde fro Coueytyse !

for I-wys he is, in al wyse,

rote of sorwe & synne.

2566

(216)

Covetousness

AUARICIA. what eylyth þee, lady Largyte,

Damysel dyngue up-on þi des ?

- & I spak ryth not to þee,
 þerfore I prey þee holde þi pes.
 how, Mankynde! *cum* speke *with* me!
Cum ley þi loue here in my les!
 Coueytise is a frend ryth fre,
 þi sorwe, man, to slake & ses. 2570
- Coueytise hathe many a 3yfte.
 Mankynde! þyne hande heder þou reche!
 Coueytise schal be þi leche;
 þe ryth wey I schal þee teche,
 to thedom & to pryfte. 2574
- will teach
 Mankind
 the way to
 thrive.
- 2579

(217)

- HUMANUM GENUS. Coueytise! whedyr schuld I wende?
 what wey woldyst þat I sulde holde?
 to what place woldyst þou me sende?
 I gynne to waxyn hory & colde;
¹my bake gynnyth to bowe & bende;
 I crulle & crepe, & wax al colde;
 age makyth man ful vnthende,
 body & bonys, & al vnwolde. 2583
- my bonys are febyl & sore.
 I am arayed in a sloppe;
 as a 3onge man, I may not hoppe;
 my nose is colde, & gynnyth to droppe;
 myn her waxit al hore. 2587
- his bones are
 weak,
- 2592 his hair gets
 grey.

(218)

- AUARICIA. Petyr! þou hast þe morë nede
 to hauë *sum* good in þyn age:
 markys, poundys, londys & lede,
 howsys & homys, casteH & cage;
 þerfor do as I þee rede!
 to Coueytise cast þi parage!
Cum, & I schal þyne erdyn bede;
 þe werthi World schal 3oue þee wage,
 certis not a lyth. 2596
- he should
 come to the
 World. 2600
- Com on, olde man! it is no reprefe
 þat Coueytysë be þee lefe:

¹ leaf 178, back.

if þou deye at any myschefe,
it is þi selfe to wyth. 2605

(219)

Mankind
pleads that
the Virtues
will take care
of him.

HUMANUM GENUS. nay, nay ! þese ladys of goodnesse
wyl not lete me fare a-mys ;
& þou I be a whyle in dystresse,
whanne I deye, I schal to blysse. 2609

it is but foly, as I gesse,
al þis werldys wele I-wys ;
þese louely ladys, more & lesse,
In wysē wordys þei telle me þys . 2613

Mankind
will not for-
sake the 7
Virtues, his
best friends.

þus seyth þe bok of kendidis
I wyl not do þese ladys dyspyt,
to forsakyn hem for so lyt ;
to dwellyn here is my delyt ;
here arn my best frendis. 2618

(220)

Covetousness

says he'll find
his purse his
best friend :

AUARICIA. 3a ! up & down þou take þe wey,
þorwe þis werld to walkyn & wende,
& þou schalt fyndē, soth to sey,
þi purs schal be þi best[ē] frende. 2622

þou þou syt al day, & prey,
no man schal com to þee, nor sende ;
but if þou haue a peny to pey,
men schul to þee þanne lystyn & lende, 2626
& kelyn al þi care.

and he should
stick to
Covetous-
ness.

þerfore to me þou hange & helde,
& be coueytous whylys þou may þee welde.
if þou be pore, & nedy & elde,
þou schalt oftyⁿ euyl fare. 2631

(221)

So *Mankind*

agrees to
leave the
Castel of Per-
severance.

HUMANUM GENUS. Coueytyse, þou seyst a good skyl,
so gretē God me [wyl] a-vaunce,
al þi byddyngē don I wyl.
I forsake þe Castel of Perseueraunce ; 2635
¹In Coueytyse I wyl me hyle,
for to gete sum sustynaunce.

a-forn mele, men mete schul tyle ;

it is good, for al chaunce,

sum good owhere to hyde.

Certys, þis 3e wel knowe,

it is good, whon-so þe wynde blowe,

a man to haue sum-what of his owe,

what happe so-euere be-tyde.

Men must
2639

have some-
thing of their
own.
2644

(222)

BONUS ANGELUS. A, ladyse ! I prey 3ou of grace,

helpyth to kepe here Mankynne !

he wyl for-sake þis precyous place,

& drawe a-3eyn to dedly synne.

helpe, ladys, louely in lace !

he goth fro þis worthi womnynge.

Coueytse, a-wey 3e chace ;

& schyttyth Mankynde sum-where here-Inne,

in 3oure worþi wyse !

ow, wrechyd man ! þou schalt be wroth,

þat synne schal be þee ful loth.

a, swete ladys, helpe ! he goth

a-wey *with* Coueytse. [tunc descendit ad Auariciam

[Humanum Genus].

The *Good*
Angel calls
on the
Virtues to
keep Man-
kind in the
Castle:
2648

2652

but he goes
down from it
to Covetous-
ness.

2656

(223)

HUMILITAS. Good Aungyl, what may I do þer-to ?

hym-selfe may his sowlē spylle

Mankynde, to don what he wyl do,

God hath 3ouyn hym a fre wylle.

þou he drenche, & his sowlē slo,

certys we may not do þere-tylle.

Syn he cam þis castel to,

we dyd to hym þat vs be-felle,

& now he hath us refusyd.

As longe as he was *with-inne* þis castel walle,

we kepte hym fro synne, 3e sawe wel alle ;

& now he wyl a-3eyn to synne falle,

I preye 3ou holde us excusyd.

Meekness
says Man-
kind has
Free Will.
2661

2661

While he was
in the Castle,
the Virtues
kept him
from sin.
2665

Now he has
left them :
they are not
in fault.
2670

2670

(224)

PACIENCIA. Resuz wyl excusyn us alle :

he heldē þe ex be þe helue.

Patience
says Man-
kind alone
is to blame:

pou he wyl to foly falle,
it is to wytyn but hym selue. 2674

whyl he held hym in pis halle,
fro dedly synne we dyd hym schelue:

he's brewing
bitter gall
for himself.

he brewyth hym-selfe a byttyr galle;
In dethys dynt whanne he schal delue, 2678

pis game he schal be-grete.

He is endewyd with wyttis fyue

for to rewlyn hym in hys lyue;

we vertuse wyl not with hym stryue,

a-vyse hym & his dede. 2683

(225)

Charity says

CARITAS. Of hys dede haue we nowt to done;

he wyl no lenger with us be lad.

they gave
him whatever
he askt for,

whanne he askyd out, we herd his bone,

& of hys presens we were ryth glad; 2687

but he
wouldn't do
as Christ
bade him.

¹but, as þou seste, he hath for-sakyn us sone;

he wyl not don as Crist hym bad.

Mary! þi sone a-bouyn þe mone,

as makë Mankynde trewe & sad, 2691

In gracë for to gon.

She prays
the Virgin
to turn him
to grace.

for, if he wyl to foly flyt,

we [ne] may hym not with-syt;

he is of age, & can his wyt,

þe knowe wel euery-chon. 2696

(226)

Abstinence
says worldly
wealth is like
a 3-footed
stool:
it fails a man
at his most
need.

ABSTINENCIA. Ichon, þe knowyn he is a fole,

In Coueytise to dyth hys dede.

worldis wele is lyke² a iij-foted stole;

it faylyt a man at hys most nede; Mundus transit, & 2700

whanne he is dyth in dedys dole, concupiscencia eius.

þe ryth registryre I schal hym rede;

[1 Ep. John ii. 17.]

he schal be tore with teneful tole;

whanne he schal brenne on glemys glede, 2704

he schal lere a new lawe.

be he neuere so ryche of worldis wone,

hys seketouris schul makyn here mone:

¹ leaf 180, back.

² MS. kyke.

“make us mery, & lete hym gone!
he was a good felawe.”

2709

(227)

CASTITAS. whanne he is ded, here sorwe is lest :

Chastity
tells how
Executors
make merry
over a dead
man's estate.

þe ton sekatour seyth to þe tothyr,

“Make we mery, & a ryche fest,

& lete hym lyn in dedis fodyr.”

et sic relinquat¹

2713

so his part schal be þe lest :

alienis diuicias suas.

þe syster semyt þus þe brother.

I lete a man no bettyr þanne a best,

for no man can be war be oþer

2717

tyl he hathe al ful spunne.

þou schalt se þat day, man, þat a bede

schal þee stondē² more in stede

þanne al þe good þat þou mytyst gete,

Certys, vndyr sume.

2722

One prayer
stands a man
in better
stead than
all his wealth.

(228)

SOLICITUDO. Mankynde ! of on þynge haue I wondyr,

Industry
reminds
Mankind
that,

þat þou takyst not in-to þyn mende,

whanne body & sowle schul partyn on sundyr,

2725

no werldis good schal with þee wende.

non descendet cum

whanne þou art ded, & in þe erthe leyd vnder,

illo gloria eius.

mys-gotyn good þee schal schende ;

it schal þee weyen, as peys in punder,

þi sely sowle to bryngyn in bende,

2730

& make it ful vnþende.

& 3yt Mankynde, as it is sene,

with Coueytse goth on þis grene !

þe treytor doth us al þis tene

aftyr hys lyuys ende.

2735

when he's
dead, his
misgotten
goods will

put his soul
in bonds.

(229)

LARGITAS. Out, I crye, & no þynge lowe,

Generosity

on Coueytse, as I wel may !

Mankynde seyth he hath neuere I-nowe,

tyl his mowthe be ful of clay.

2739

Auarus nunquam replebitur pecunia.

says Man-
kind never
has enough
till he dies.

¹ MS. relinquam.

² MS. stonde þee.

What's the
good of riches
when you're
dead?

¹whane he is closyd in dethes dow,
what helpyt ryches or gret aray?

It flyet a-wey, as any snow,

a-non aftyr þye endyngē day,

2743

to wylde werldis wyse.

now, good men allē þat here be,

haue my systerys excusyd, & me,

þou Mankynde fro þis castel fle :

wyte it Coueytise!

2748

Covetousness
alone is to
be blamed
for Mankind
leaving the
Castle.

(230)

The Bad
Angel says
women will
cackle :

MALUS ANGELOS. 3a! go forthe, & lete þe qwenys cakle!

þer wymmen arn, are many wordys :

lete hem gone hoppyn with here hakle!

where geese
sit are many
turds.

þer ges sytтын, are many tordys.

2752

with Coueytise þou renne on rakle,

& hange þyne hert up on his hordis.

þou schalt be schakyn in myn schakle ;

vnbynde þi baggys on his bordis,

2756

on hys benchys a-boue.

Mankind

parde, þou gost owt of Mankynde

but Coueytise be in þi mende ;

must love
Covetous-
ness.

if euere þou þynkē to be thende,

on hym þou ley þi loue.

2761

(231)

Mankind
says he will,

HUMANUM GENUS. nedys, my loue must on hym lende,

with Coueytise to walter & wave.

I knowe non of al my kynde,

þat he ne coueytyth for to haue ;

2765

for Penny-
man is
thought
much of.

Peny-man is mekyl in mynde :

my loue in hym I leye & laue.

where þat euere I walke or wende,

In wele & woo he wyl me haue ;

2769

he is gret of grace.

where-so I walke in londe or lede,

Pennyman
speeds best
in every
place.

Peny-man best may spede :

he is a duke to don a dede

now in euery place.

2774

¹ leaf 181.

(232)

BONUS ANGELUS. Alas, þat euere Mankynde was born!
 on Coueytise is al hys lust.
 nyth & day, mydnyth & morn,
 in Penyman is al his trust.

The Good
 Angel grieues
 that Man-
 kind puts his
 trust in
 Pennyman,

2778

Coueytise schal makyn hym lorn
 whanne he is doluen al to dust;
 to mekyl schame he schal be schorn,
 with foulë fendys to roten & rust:

2782

Alas! what schal I do?
 alas, alas! so may I say;
 Man goth with Coueytise a-way!
 haue me excusyd, for I ne may
 trewly not do þer-to.

2787

and has gone
 off with
 Covetous-
 ness.

(233)

MUNDUS. A, A! þis game goth as I wolde.
 Mankynde wyl neuere þe Werld for-sake;
 tyl he be ded, & vndyr molde,

World
 chuckles at
 Mankind's

2791

holy to me he wyl hym take;
¹to Coveytise he hath hym 3olde;
 with my wele he wyl a-wake;
 for a thousande pounde² I nolde
 but Coveytysë were Mans make,

yielding to
 Covetous-
 ness:

2795

certys, on euery wyse.
 AH þese gamys he schal be-wayle,
 For I, þe Werld, am of þis entayle,
 In hys moste nede I schal hym fayle,
 & al for Coveytise.

he'll fail man
 at his greatest
 need.

2800

(234)

AUARICIA. Now, Mankynde, be war of þis:
 þou art a party wele in age;
 I woldë not þou ferdyst a-mys;
 go we now knowe my castel cage!
 In þis bowre I schal þee blys;
 worldly wele schal be þi wage;
 more mucke þanne is þyne, I-wys,
 take þou In þis trost terage,

Covetousness
 tells Mankind

2804

that they'll
 go to his
 castle,

2808

¹ leaf 181, back.² 'of golde' struck out.

& loke þat þou do wronge.
 Coveytyse, it is no sore,
 he wyl þee feffen ful of store,
 & alwey, alwey, sey more & more ;
 & þat schal be þi songe.

and give Man-
 kind plenty.
 'More and
 more' must
 be his song.

2813

(235)

Mankind
 says
 HUMANUM GENUS. A, Coveytyse, haue þou good grace !
 Certys þou beryst a trewe tonge :
 'More and
 more' is
 often sung :

'More & more,' in many a place,
 certys þat song is oftyng songe.

2817

I wyste neuere man, be bankis bace,
 so seyn, in clay tyl he were clonge :
 'Enough' is
 never heard.
 'I-now, I-now' hadde neuere space ;
 þat ful songe was neuere songe,
 nor I wyl not begynne.

2821

He wants to
 play with
 Covetous-
 ness.
 goode Coveytysē, I þee prey
 þat I myth with þee pley !
 Ȝeue me good Inow, or þat I dey,
 to wonne in werldys wyne.

2826

(236)

Covetousness
 gives Man-
 kind 1000
 marks,
 to buy land.
 AUARICIA. haue here, Mankynde, a thousand marke !
 I, Coveytyse, haue þee þis gote ;
 þou mayst purchase þer-with bothe ponde & parke,
 & do þer-with mekyl note.

2830

But he's not
 to lend it,
 lene no man here-of, for no karke,
 þou he schuld hangē be þe þrote,
 monke nor Frerē, prest nor clerke,
 ne helpē þer-with chyrehe nor cote,
 tyl deth þi body delue.

2834

or give any
 of it to the
 poor.
 þou he schuld sterue in a caue,
 lete no pore man þer-of haue ;
 In grene gres tyl þou be graue,
 kepe sum-what for þi selue.

2839

(237)

Mankind
 vows he
 won't.
 ¶ HUMANUM GENUS. I vow to God, it is gret husbandry :
 of þee I take þese noblys rownde.

- I schal me rapyn, & þat In hye,
to hyde þis gold vnder þe grownde :
- þer schal it ly tyl þat I dye ;
it may be kepte þer saue & sownde.
- þou my neygbore schuld be hangyn hye,
þer-of getyth he neythyr peny nor pownde.
- 3yt am I not wel at ese ;
now wolde I haue castel wallys,
stronge stedys, & styf in stallys.
with hey holtys & hey hallys,
Coveytyse, þou must me sese.
- (238)
- AUARICIA. al schalt þou haue al redy, lo,
at þyn owyn dysposceyon.
- al þis good, take þee to,
clyffe & cost, toure & toun :
- þus hast þou gotyn, in synful slo,
of þyne neygboris, be extorecyon.
- 'more & more' sey 3yt, haue do ;
tyl þou be ded & drepyn down,
werke on with werldys wrenchys.
- 'more & more' sey 3yt, I rede ;
to more þanne I-now þou hast nede ;
al þis werld, bothe lenthe & brede,
þi coveytyse may not qwenche.
- (239)
- HUMANUM GENUS. qwenchē, neuere no man may :
- me þynkyth, neuere I haue I-now ;
þer ne is werldys wele, nyth nor day,
but þat me thynkyth it is to slow.
- 'more & more' 3it I say,
& schal euere, whyl I may blow ;
on Coveytyse is al my lay,
& schal ; tyl deth me ouer-throw,
- 'more & more,' þis is my steuene.
if I myth al-vey dwellyn in prosperyte,
Lord God, þane wel were me !
I wolde, þe medys, forsake þee,
& neuere to comyn in heuene.
- Mankind 'll
bury his gold,
- 2743
- and see his
neighbour
haugd before
he gives him
a penny.
- 2747
- 2752
- Covetousness
bids him keep
it all for him-
self,
- 2756
- and cry
'More and
more' till he
dies.
- 2760
- 2765
- Mankind
- 2769
- says he will.
- 2773
- If he can be
prosperous,
he's willing to
lose Heaven.
- 2778

(240)

[Scene VII.]

SCENE VII. [Enter DEATH with a Boy.]

Death says
Mankind's
time has
come.

MORS. ow, now it is tyme hye
to eastyn Mankynde to dethys dynt.

In all hys werkis he is vnslye ;
mekyl of hys lyf he hath myspent.

2782

to Mankynde I ney ny ;
with rewly rappys he schal be rent.
whanne I com, Iche man drede forþi,

He shall be
rent with
raps.

but 3yt is þer no geyn [i]-went,
hey hyl, holte, nyn hethe.

2786

¹3e schul me drede, euery-chone ;
whanne I come, 3e schul grone ;

Every one
shall groan
when
' Dreary
Death'
comes.

My name in londe is lefte a-lone :
I hatte ' dreary Dethe.'

2791

(241)

No one can
stand against
Death.

drery is my deth-drawth ;
a-geyns me may no man stonde ;

I durke, & down [I] brynge to nowth,
lordys & ladys in euery londe.

2795

whom-so I haue a lessun tawth,
onethys sythen schal he mowe stonde ;

In my carful clothys he schal be cawth,
rychë, porë, fre & bonde :

2799

whanne I come, þei goo no more.

where-so I wende in any lede,

Every man
dreads him :

euery man of me hat drede ;

lette I wyl, for no mede,

to smytë sadde & sore.

2804

(242)

Dukes,

dyngnë dukys arn a-dred

whanne my b[1]astys arn on hem blowe ;

Lords,

lordys in londe arn ouer-led ;

with þis launce I leye hem lowe.

2808

Kings,
Knights,
he graues
in earth.

kyngys kene, & knyty's kyd,

I do hem deluyne in a throwe ;

In banke I buskë hem a bed ;

sad sorwe to hem I sowe ;

2812

¹ leaf 184, back.

I tene hem as I trowe.
 as kenē koltys þow þey kynse,
 a-geyns me is no defens :
 In þe grete pestelens,
 þanne was I wel knowe.

Death was

2817

well known
in the Great
Plague of
1348.

(243)

but now al-most I am for-ȝete ;
 men, of deth, holde no tale ;
 in coveytyse here good þey gete ;
 þe grete fyschys ete þe smale ;
 but whane I dele my dernē dette,
 þo prōwdē men I schal a-vale :
 hem schal helpyn, noþer mel nor mete,
 tyl þey be drewyn to dethys dale :
 my lawē þei schul lerne.
 þer ne is peny nor pownde
 þat any of ȝou schal sauē sownde ;
 tyl ȝe be grauyn vndyr grownde,
 þer may no man me werne.

Now he is
almost
forgotten,

2821

but he will
abuse the
proud.

2825

þer ne is peny nor pownde
 þat any of ȝou schal sauē sownde ;
 tyl ȝe be grauyn vndyr grownde,
 þer may no man me werne.

No penny or
pound can
save man
from him.

2830

(244)

to Mankynde now wyl I reche ;
 he hathe hole hys hert on Coveytyse ;
 a newe lessun I wyl hym teche,
 þat he schal bothe grwechyn & gryse.
¹no lyf in londe schal ben his leche ;
 I schal hym proue of myn empryse ;
 with þis poynt I schal hym broche,
 & wappyn hym in a woful wyse ;
 no body schal ben hys bote.
 I schal þee schapyu a schenful schappe :
 now I kyllē þee with myn knappe !
 I reche to þee, Mankynde, a rappe
 to þyne hertē rote.

He'll now
teach Man-
kind a new
lesson,

2834

2838

[Goes to Mankind,
who enters.]and will kill
him.

2843

(245)

HUMANUM GENUS. A, Deth, Deth ! drye is þi dryfte.
 ded is my desteny !

¹ leaf 183.

Mankind
says he's

myn hed is cleuyn al in a clyfte !
for clappe of carè now I crye ; 2847

myn eye-ledys may I not lyfte ;
myn braynys waxyn al emptye ;
I may not onys myn hod up schyfte.

dying from
Death's blow.

with Dethys dynt[ē] now I dey ! 2851
Syr Werld, I am hent.

He appeals to
World for
help,

Werld, Werld ! haue me in mende !
goode syr Werld ! helpe now Mankende !
but þou me helpe, Deth schal me schende ;
he hat dyth to me a dynt. 2856

(246)

Werld ! my wyt waxyt wronge ;
I chaunge bope hyde & hewe ;
myn eye-ledys waxyn al outewronge ;
but þou me helpe, sore it schal me rewe. 2860
now holde þat þou haste be-hete me longe,
for aH felechepys olde & newe,

and relief
from his
pains.

lesse me of my peynys stronge !
sum bote of balē þou me brewe, 2864
þat I may of þee zelpe.

Without it
he must die.

Werld, for oldē áqweyntawns,
helpe me fro þis sory chawns !
Deth hathe lacchyd me *with his launce* !
I deye but þou me helpe. 2869

(247)

World says
he wishes
Mankind was
in his grave,

MUNDUS. owe, Mankynde ! hathe Dethe *with þee* spoke ?
a-geyns hym helpyth no wage.

I wold þou were in þe erthe be-loke,
& a-noþer hadde þyne erytage ! 2873
oure bonde of loue schal sone be broke ;

he has gone
on so out-
rageously.

In coldē clay schal be þy cage ;
now schal þe Werld on þee be wroke,
for þou hast don so gret outrage ; 2877
þi good þou schalt for-goo.

Werldlys good þou hast for-gon,
& *with* tottys þou schalt be torn :
þus haue I seruyd here be-forn,
a hundryd thousand moo. 2882

(248)

¹HUMANUM GENUS. ow, Werld! Werld euere worthe wo!*Mankind*
reproaches
World and
Covetousness,

& þou, synful Coveytyse,

whanne þat a man schal fro þou go,

þe werke *with* hym on a wonder wyse.

2886

þe wytte of þis werld is sorwe & wo :

be ware, good men, of þis gyse!

þus hathe he seruyd many on mo.

and warns
men against
them.

In sorwe slakyth al his a-syse ;

2890

he beryth a tenynge tungge.

Whyl I leyd *with* hym my lott,

þe seyn whou fayre he me be-hett ;

& now he wolde I were a clott,

In colde cley for to clynge.

2895

[MUNDUS *calls to* GARCIO.]*World's Boy*
enters.

(249)

MUNDUS. how, boy, a-ryse! now þou muste wende

on myn erdyn, be steppe & stalle ;

go brewe Mankynde a byttyr bende,

& putte hym out of hys halle!

2899

He is told
to turn Man-
kind out of
his property

lete him þer-Inne no lenger lende!

For-brostyn, I trowe, be hys galle.

For þou art not of hys kende,

all hys erytage wyl þee wele be-falle :

2903

and seize it.

þus faryth myn fayre feres.

oftyn tyme I haue þou told,

þo men, þat þe arn to lest be-hold,

comynly schal þoure wounynge wold,

& ben þoure next eyrys.

2908

(250)

GARCIO. Werld worthy, in wedys wounde,

I þanke þee for þi gretü zyfte.

The Boy is
glad, and
says he'll

I go glad up-on þis grounde,

to putte Mankynde out of his þryfte.

2912

I trowe he stynkyth þis ilke stounde ;

In-to a lake I schal hym lyfte ;

hys parkys, placys, & penys rounde,

with me schul dryuen, in þis dryfte,

2916

take all Man-
kind's land
and money.¹ leaf 183, back.

World's Boy

In baggys as þei ben bownde.
 for I þynke for to dele,
 I vow to God, neythyr corn nor' mele.
 if he haue a schete, he beryth hym wele,
 where-Inne he may be wo[unde]. 2921
 [tunc iet ad humanum genus.]

goes to
 Mankind

(251)

whou faryst, Mankynle? art þou ded?
 be Goddys body, so I wene,
 he is heuyer þanne any led.
 I wold he were grauyñ vnder grene. 2925
 HUMANUM GENES. a-byde, I breyd uppe *with* myn hed.
 what art þou? what woldyst þou mene?
 wheydyr comyst þou for good or qwed?
with peynys prycke þou dost me tene, 2929
 þe sothē for to sey.
¹telle me now, so God þee saue,
 fro whom comyst þou, good knaue!
 what dost þou here? wha[t] woldyst þou haue?
 telle me or I deye. 2934

and tells him
 he wants him
 buried,

(252)

as World has
 given him,
 the Boy, all
 Mankind's
 property.
 GARCIO. I am com to haue al þat þou hast.
 þoumelys, parkys, & euery place,
 al þat þou hast gotyn fyrst & last,
 þe World hathe grauntyd it me of his grace, 2938
 for I haue ben his page.
 he wot wel þou schalt be ded,
 neuere-more to etē bred;
 þerfore he hath for þee red
 who schal haue þyne crytage. 2943

(253)

Mankind
 says he wants
 that to go to
 a relation.
 HUMANUM GENES. what, deuy! þou art not of my kyn;
 þou dedyst me neuere no maner good;
 I hadde leuer sum nyfte, or sum cosyn,
 or sum man hadde it, of my blod; 2947

¹ leaf 182. (Old pencil note: 'This ought to be p. 184.')

- In sum stede I wold it stod.
 now schal I in a dale be delue,
 & haue no good þer of my selue.
 be God & be hys apostelys twelue,
 I trowe þe Werld be wod.
- Mankind
thinks that
- 2952 World is
mad.
- (254)
- GARCIO. 3a, 3a! þi parte schal be þe leste.
 deye on! for I am maystyr here.
 I schal þee makyn a nobyl feste,
 & þanne haue I do myn deuere.
 þe Werld bad me þis gold a-reste,
 holt & hallys, & casteH clere.
 þe Werldis joye & hys jentyl jeste
 Is now þyne, now myn, boþe fere & nere.
 go hens! for þis is myne.
 Syn þou art ded, & browth of dawe,
 of þi deth, syr, I am ryth fawe.
 þou þou knowe not þe werldys lawe,
 he hath 3oue me al þat was þyne.
- The Boy says
- 2956
- 2960
- Mankind
must go,
as World
- 2965 has given
him all
Mankind's
goods.
- (255)
- HUMANUM GENUS. I preye þee now, syn þou þis good schalt gete,
 telle þi name or þat I goo.
- GARCIO. Loke þat þou it not foræte:
 my name is 'I wot neuere whoo.'
- 2969 His name is
'I-know-not-
who.'
- (256)
- HUMANUM GENUS. 'I wot neuere who,' so wele say,
 now am I sory of my lyf:
 I haue purchasyd, many a day,
 londys & rentys with mekyl stryf;
 I haue purchasyd holt & hay,
 parkis & poundys, & bouris blyfe,
 goode gardeynys, with gryffys gay,
 to myne chyldyr & to myn wyfe,
 In dethe whanne I were dyth.
¹of my purchas I may be wo;
 for, as þout, it is not so,
 but a gedelynge, 'I wot neuere who,'
 hath al þat þe Werld me be-hyth.
- Mankind
hoped his
property 'ud
go to
- 2973
- 2977 his children
and wife,
- 2982 but now this
'I-know-not-
who' is to
have it.

¹ leaf 182, back.

(257)

- Mankind* now, alas, my lyf is lak ;
 bitter balyſ I gynne to brewe ;
 Certis, a vers þat Dauid ſpak
 I þe ſawter, I fynde it trewe : 2986
 Teſaurizat, & ignorat cui congregabit ea. [Ps. xxxviii. 7.]
- grieves that
his treasures
 tresor, tresor, it hathe no tak ;
 it is oþer mens, olde & newe.
 ow, ow ! my good gothe al to wrak !
 ſorē may Mankyndē rewe ! 2990
 God kepe me fro dyspayr !
 al my good, *with*-out[en] fayle,
 I haue gadryd *with* gret trauayle,
 þe Werld hathe ordeynyd of hīs entayle ;
 I wot neuere who to be myn eyr. 2995

(258)

- Let men take
warning by
him ;
 now, good men, takythe example at me !
 do for þoure ſelf whyl þe han ſpase !
 for many men þus ſeruyd be,
 þorwe þe Werld, in dyuerſe place. 2999
 I bolne & bleyke in blody ble,
 & as a flour, fadyth my face.
 he will go
to Hell unless
God ſaves
him.
 to helle I ſchal bothe fare & fle,
 but God me grauntē of his grace. 3003
 I deyē certeynly :
 now my lyfe I hauē lore ;
 myn hert brekyth ; I ſylīc ſore ;
 á word may I ſpeke no more ;
 He dies ; I putte me in Godys mercy. [Dies.] 3008

(259)

- and his *Soul*
enters,
 [Enter ANIMA from beneath the bed under the Castle :
 ſee p. 76.]
- ANIMA. Mercy, þis was my laſt tale
 þat euere my body was a-bowth.
 and re-
proaches him
 but Mercy helpe me in þis vale,
 of dampnyngē drynke, ſore I me doute. 3012
 body ! þou dedyſt brew a byttyr bale,
 to þi luſtys whanne gannyyſt loute ;
 for his evil
deeds.
 þi ſely ſowle ſchal ben a-kale ;
 I beye þi dedys *with* rewly rowte ; 3016

- & al it is for gyle. Mankind's
Soul appeals
 euere þou hast be coueytows,
 falsly to getyn londe & hows ;
 to me þou hast brokyn a byttyr jows ;
 so welaway þe whyle ! 3021
- (260)
- now, swet aungel, what is þi red ? [To the Good Angel.] to his Good
Angel to
 þe ryth red, þou me reche !
 now my body is dressyd to ded,
 helpe now me, & be my leche ! 3025
 dyth þou me fro deuelys drede !
 þy worthy weyë, þou me teche !
 I hope þat God wyl helpyn & be myn hed,
 For Mercy was my lastë speche :
- þus made my body his ende.¹ 3030
- [* * * * *] His Bad
Angel says
he must go
with him to
Hell.
 [MALUS ANGELUS.] ²wyttnesse of al þat ben a-bowte,
 Syr Coueytysse, he had hym owte ;
 þerfor he schal, with-outyn dowte,
 with me to hellë pytt. 3034
- (261)
- BONUS ANGELUS. 3e, a-las, & welawo ! The Good
Angel says
that Man-
kind's Soul
 a-3eyns Coueytysse can I not telle.
 resun wyl I fro þee goo,
 for, wrechyd sowle, þou muste to helle. 3038
 Coueytysse, he was þi fo ;
 he hathe þee schapyn a schameful schelle ;
 þus hathë seruyd many on mo,
 tyl þei be dyth to dethys delle, 3042 must go to
Hell
 to byttyr balys bowre.
 þou muste to peyne, be ryth resun,
 with Coueytysse, for he is chesun ;
 þou art trappyd ful of tresun,
 but Mercy be þi socowre. 3047 with Couet-
ousness,
unless Mercy
helps him.
- (262)
- For, ryth wel þis founde he haue.
 a-3eyns Rythwysnesse may I not holde ;
 þou muste with bym to careful caue,
 for gretë skyllys þat he hathe tolde. 3051

¹ A leaf must be left out here, corresponding to the gap after lf. 170.
² leaf 185.

fro þee a-wey I wandyr & waue ;
 for þee I clynge in carys colde ;
 a-lonë now I [must] þee laue,
 whylyst þou fallyst in fendys folde, 3055
 In helle to hyde & hylle.
 Rytwysnesse wyl þat þou wende
 forthe a-wey with þe fende.
 but Mercy wyl to þee sende,
 of þee can I no skylle.¹ 3060

(263)

Man's Soul
appeals again
to Mercy.
 ANIMA. alas, Mercy ! þou art to longe !
 of sadde sorwe now may I synge ;
 holy wryt, it is tul wronge,
 but mercy pasë allë þynge. 3064
 I am ordeynyd to peynys stronge ;
 In wo is dressyd myn womynge ;
 In helle, on hokys I schal honge.
 but mercy fro a wellë sprynge, 3068
 þis deuyll wyl haue me a-way.
 weleaway ! I was ful wod
 þat I forsøke myn Aungyl good,
 & with Coueytysë stod
 tyl þat day þat I schuld dey. 3073

(264)

MALUS ANGELUS. 3a ! why woldyst þou be coueytous,
 & drawe þee a-gayn to synne ?
 I schal þee brewe a byttyr jous ;
 In bolnyngë bondys þou schalt brezne ; 3077
 In hyë helle schal be þyne hous ;
 In pycke & ter, to grone & greane,
 þou schalt lye drenkelyd as a moyv ;
 þer may no man þer-fro þee werne 3081
 for þat ilkë wyH.
 þat day þe ladys þou for-soke,
 & to my counsel þou þee toke,
 þou were betyr an-hangyn on hoke
 up on a jebet hyH. 3086

He'd better
 have been
 hangd than
 have left the
 Castle of
 Perseverance.

¹ A later hand puts at the side (the leaf being misplaced), "He[re] aperith þe sowle." ² leaf 185, back.

(265)

farter fowle ! þou schalt be frayed
 tyl þou be frettyd & al for-bled ;
 foulë mote þou be dysmayed,

He'll be torn
and tortured.

þat þou schalt þus ben ouyrled ;
 for Coueytise þou hast a-sayed,

3090

In byttyr balys þou schalt be bred ;
 al mankynde may be wel payed,

whon Coueytise makyth þee a-dred

3094

with rappys I þee ryngē.

we schul to hellë, bothë to,

& bey [for euer] in inferno ;

Nulla est redempcio,

for no kynays þyngē.

The Bad
Angel and
the Soul'll
go to Hell
together.

3099

(266)

Now dagge we hens a doggë trot ;

In my dongion I schal þee dere ;

on þee is many a synful spot ;

þerfore þis schame I schal þee schere

whanne þou comyst to my neste.

why woldyst þou—schrewe schalt neuere þee ;—

but in þi lyue don aftyr me ?

& þi good aungyl [he] tawth þee

al-wey to þe beste.

Now they'll
go a dog's
trot to the
Bad Angel's
dungeon.

3103

3108

(267)

3a ! but þou woldyst hym not leue ;

to Coueytise al-wey þou drow ;

þerfore schalt þou euyl preue ;

þat foul synne þi soulë slow.

I schal fondë þee to greue,

& putte þee in peynnys¹ plow.

haue þis, & euyl mote þou scheue,

for þou seydytst neuere ' I-now I-now :

þus lacche I þee þus lowe.

þow þou kewe as a kat,

for þi coueytise, haue þou þat !

I schal þee bunchë wíth my bat,

& rongē þee on a rowe.

Man would
not give up
Covetous-
ness,3112 which slew
his soul,so he shall
be put under
Punishment's
plough.

3116

3121

¹ MS. peymys.

(268)

The Bad
Angel 'il
carry Man's
Soul on his
back

lo! synful tydyngē,
boy, on þi bak I bryngē.
spedely þou spryngē;
þi placebo I schal syngē; 3125
to deuelys delle

to Hell.

I schal þee bere to helle.
I wyl not dwelle:
haue good day! I goo to helle. [Exeunt.] 3129

Scene VIII.
The Appeal
to God,
& His Judgment.

[SCENE VIII. Enter MERCY, RIGHTEOUSNESS, TRUTH, JUSTICE,
and PEACE.]

(269)

Mercy has
heard the cry
of Man's
Soul;

¹MISERICORDIA. A mone I herd of mercy meve,
& to me, Mercy, gan crye & caſt;
but if it haue Mercy, sore it schal me greve,
For ellis it schal to hellē Faſt. 3133

Rythwysnes, my syster cheve,
þys 3e herde: so dyde we aſt;
For we were mad frendis leue
whanne þe Jevys proferyd Criste eysyl & gaſt 3137
on þe good Fryday.

and as God
granted re-
mission of sin
thro' Christ's
suffering,

God graunted þat remission,
Mercy & absolicion,
þorwe vertu of his passion,
to no man schuld be seyð 'nay.' 3142

(270)

Mercy will
cleaue
man when he
cries for it.

þefore, my systers Rytwysnes,
Pes, & Trewthe, to 3ou I teſt,
whanne man crieth mercy, & wyl not ses,
Mercy schal be his waschyngē weſt: 3146
wytneſſe of holy kyrke.

For þe leste drope of blode
þat God bledde on þe rode,
it hadde ben satysfaccion goode
For al Mankyndys werke. 3151

(271)

JUSTICIA. Systyr, 3e sey me a good skyl,

Justice
protests

þat mercy pasyt mannys mysede ;

but takë mercy, who so wyl,

he muste it aske with love & drede ;

3155

& euery man þat wyl FulfyH

þe dedly synnys, & folw mysdede,

that men
who do
mortal sins
shall have
no mercy,

to graunte hem mercy, me þynkyth it no skyl ;

& þerfore, systyr, 3ou I rede,

3159

lete hym a-bye his mysdede ;

For, þou he lye in heH & stynke,

but shall
stink in Hell ;

it schal me neuere ouer-þynke :

as he hath browyn, lete hym drynke ;

þe devyl schal qwyte hym his mede.

3164

the Devil 'll
pay em.

Vnus-quisque suum honus portabit. [Gal. vi. 5.]

(272)

trowe 3e, þat whanne a man schal deye,

þanne, þow þat he mercy craue,

þat a-non he schal haue merceye ?

nay, nay, so Crist me saue !

non omne qui dicit 3168

for, schuld no man do no good,

'domine, domine,' intrabit
regnum celorum. [Mat. vii. 21.]

alle þe dayës of hys lyve,

but hope of mercy be þe rodë,

schulde makë boþë werre & stryve,

3172

great trouble
would follow.

& torne to gret grewaunse.

¹who-so in hope dothe any dedly synne

to his lyvys ende, & wyl not blynne,

Rytfully þanne schal he wynne

Crystis gret vengauuse.

3177

Whoever sins
till his death
shall suffer
Christ's
vengeance.

(273)

VERITAS. Rytwysnes, my syster fre,

3our jugement is good & trewe ;

In good fayth so þynkît me ;

late hym his owyn dedis rewe.

3181

Truth
confirms this.¹ leaf 186, back.

I am 'Veritas,' & trew wyl be,
 in word & werke, to olde & newe.
 was neuere man, in fawte of me,
 dampnyd nor savyd, but it were dew : 3185
 I am euere at mans ende.

When a man
 dies, Truth
 weighs his
 deeds, good
 and bad ;

whanne body & sowle partyn a-twynne,
 þanne wey I his goode¹ dedys & his synne ;
 & weyder of hem be more or mynne,
 he schal it ryth sone fynde. 3190

(274)

For I am Trewþe, & trewþe wyl bere,
 as gretē God hymself vs byd.
 þer schal no þynge þe sowlē dere,
 but synnē þat þe body dyd. 3194

and as Man-
 kind died in
 covetousness,
 his Soul
 should go
 to the Pit
 of Hell.

syth þat he deyed in þat Coueytous synne,
 I, Trewþe, wyl þat he goo to pyne.
 of þat synne cowde he not blynne ;
 þerfore he schal his sowlē tyne 3198
 to þe pytte of heH.

Ellys schulde we, boþe Trewþe & Rytwysnes,
 he pud to ouer mekyl dystresse,
 & euery man sehuld be þe wers
 þat þer-of myth here teH. 3203

(275)

Peace
 rebukes
 Truth and
 Justice.

PAX. Pes, my syster Verite !
 I preyē 3ou, Rytwysnes, be styлле ;
 lete no man be 3ou dampnyd be,
 nor demē 3e no man to heHe. 3207

Mankind is
 akin to them ;

he is on kyn tyl vs thre,
 þow he haue now not al his wylle ;

for Christ's
 love they
 should save
 him from
 peril.

For his loue þat deyed on tre,
 late saue Mankynde fro al peryle,
 & schelde hym fro myschaunsse. 3211

if 3e tweyne putte hym to dystresse,
 it schuld make gret hevynesse
 be-twene vs tweyne, Mercy & Pes ;
 & þat were gret grevaunce. 3216

¹ MS. goodis.

(276)

¹ RYTWYSNES & TREWTHE, do be my red!

& Mercy, go we to 3one hey place! [*Points to God's scaffold
on the East.*]

we schal enforme þe hey Godhed,

& pray hym to deme þis case.

3220

3e schal telh hym 3oure entent
of Trewthe & of Rytwysnesse;

& we schal pray þat his Jugement

May pase be vs, Mercy & Pes.

3224

aH Foure, now go we hens

wytly to þe Trinite;

& þer schal we sonë se

what þat his Jugement schal be,

with-owtyn any defens.

3229

tunc ascende[n]t ad Patrem omnes paritores;
& dixit² Verita[s:]

and see what
His Judg-
ment 'll be.

*They all go
up to God's
Scaffold.*

(277)

VERITAS. heyl, God al-myth!

we cum, þi dowteris in syth,

Trewth, Mercy, & Ryth,

& Pes, pesyble in Fyth.

3233

*Truth salutes
Him.*

(278)

MISERICORDIA. We cum to preve,

if Man, þat was þee ful leve,

If he schal cheve

to heH or heuene, be þi leve.

3237

*Mercy says
they come
to know
whether Man
is to go to
Heaven or
Hell.*

(279)

JUSTICIA. I, Rytwysnes,

þi dowtyr, as I ges,

let me, neuere-þe-lesse,

at þi dom putte me in pres.

3241

*Justice asks
leave to
speak.*

(280)

PAX. Pesyble kyngel

I, Pes, þi dowtyr 3ynge,

here my preyinge

whanne I pray þee, Lord, of a thyngel.

3245

*Peace asks
that her
prayer may
be granted.*

¹ leaf 187.² For dicat.

(281)

God wel-
comes His
daughters.

DEUS. welcum, in Fere,
bryther þanne blossom on brere !
My dowteris dere,
cum forth, & stande ȝe me nere !

3249

(282)

Truth asks

VERITAS. Lord, as þou art Kyng of kyngis, crownyd with crowne,
as þou lovyste me, Trewthe, þi dowtyr dere,

God to
support her.

lete neuere me, Trewþe, to fall a-downe,
my feythfful Fadyr, saunȝ pere !

3253

Quia veritatem dilexisti.

For in all trewthe standit þi renowne,
þi feyth, þi hope, & þi powere.

lete it be sene, Lord, now, at þi dome,

þat I may haue my trewe prayere

3257

to do trewþe to Mankynde.

If Mankind
is iudgd by
Right, not
Mercy, he'll
go to Hell.

for if Mankynde be dempte be ryth,

& not be Mercy, most of myth,

here my threwth, Lord, I þee plyth,

in presun man schal be pynye.

3262

(283)

Why should
he be saved ?

Lord ! whov schuld Mankynde be savyde,

Syn he dyed in dedly synne,

& aȝ þi comaundementis he depravyde,

& of fals covetyse he wolde neuere blyne ?

3266

Aurum sitisti ; Aurum bibisti.

He broke all
God's com-
mandments,
and was
covetous all
his life.

þe more he hadde, þe more he cravyd,

whyl þe lyf lefte hym with-Inne.

but he be dampnyd, I am a-bavyd,

þat Trewthe schuld com of rytwys kynne,

3270

& I am þi dowter Trewþe.

þou he cried mercy, moriendo,

Nimis tarde penitendo,

talem mortem reprehendo :

lete hym drynke as he brewyth !

3275

(284)

late repentaunce, if man saue scholde,

wheyþer he wrouth wel or wyckydnesse ;

¹ leaf 187, back.

- þanne euery man wolde be bolde
 to trespas, in trost of Forȝevenesse ;
 For synne in hope is dampnyd, I holde ;
 For-gevyn is neuere hys trespase.
 He synnyth in þe Holy Gost many folde :
- þat synne, Lord, þou wylt not reles,
 in þis werld nor in þe toþer,
 Quia veritas manet in eternum,
 tendit homo ad infernum ;
 Nunquam venit ad supernum,
 þou he were my broþer.
- (285)
- for man on molde halt welthe & wele,
 lust & lykyng in al his lyfe,
 techyng, prechyng, in euery sele ;
 but he forgetyþ þe Lord be-lyve,
 hye of hert, happe & hele,
 gold & syluyr, chyld & wyf ;
 denteth drynke at mete & mele ;
 vnnethe, þee to þanke, he can not kyth
 In any maner thyng.
 whanne mans welþe gynyth a-wake,
 Ful sone, Lord, þou art forsake.
 As he hathe browne & bake,
 Trewthe wyl þat he drynke.
- (286)
- For if Man haue mercy & grace,
 þanne I, þi dowtyr Sothfastnesse,
 at þi dom schal haue no place,
 but be putte a-bak be wronge dures.
 Lord ! lete me neuere fle þi fayr face,
 to make my power any lesse !
 I pray þee, Lord, as I haue space,
 late Mankynde haue dew dystresse,
 In helle fere to be brent.
 In peyne, loke he be styll,
 Lord, if it be þi wylle,
 or eþys I haue no skylle
 be þi trew Jugement.
- Truth says
3279
- that as Man-
kind sin'd
against the
Holy Ghost,
3283
- he must go
to Hell.
3288
- He livd in
wealth and
pleasure,
3292 and forgot
God;
- 3296
- as he has
brewd, so let
him drink !
3301
- If he gets
mercy, Truth
will be set
back.
3305
- ' Lord ! let
Mankind be
burnt in
Hell-fire !'
3309
- 3314

(287)

- Mercy* MISERICORDIA. ¹O pater maxime, & Deus tocius consolacionis,
qui consolatur nos in omni tribulacione nostra! [² Cor. i. 4.]
- prays to her
Father, God,
O þou Fadyr, of mytys moste,
Mercyful God in Trinite!
I am þi dowter, wel þou woste,
& mercy fro heuene þou browtyst fre. 3318
schew me þi grace in euery coste!
In þis cas my counforte be!
lete me, Lord, neuere be loste
at þi Jugement, whov-so it be, 3322
that Mankind
of Mankynde.
Ne had mans synne neuere cum in cas,
I, Mercy, schuld neuere in erthe had plas;
þefore graunte me, Lord, þi grace,
may find her þat Mankynde may me fynde; 3327

(288)

- & mercy, Lord, haue on þis man,
aftyr þi mercy, þat mekyl is;
vn-to þi grace þat he be tan;
and not miss
God's mercy,
of þi mercy þat he not mys!
as þou descendyst fro þi trone,
& lyth in a maydys wombe I-wys,
In-carnat was in blod & bone,
but come to
bliss,
lat Mankynde cum to þi blys,
as þou art Kynge of Heuene!
3331
3335
For werldly veyn-glory
he hath ben ful sory,
Punchyd in purgatory
as he has
repented,
and been
punisht in
Purgatory.
for all þe synmys seuene. 3340

(289)

- Si pro Peccato vetus Adam non cecidisset,
Mater pro nato nunquam grauidada² fuisset.
- Had not
Adam sin'd,
Ne had Adam synnyd here be-fore,
& þi hestis in paradyt had offent,
Christ would
never have
been born,
Neuere of þi moder þou schuldyst a be bore,
Fro heuene to erthe to haue be sent. 3344

¹ leaf 188.² For 'gravidata.'

- but xxx^{ti} wynter here, & more, or sufferd
 bowndyn, & betyn, & al to-schent,
 Scornyd & seovrgyd, sadde & sore,
 & on þe rodē rewly rent, 3348 on the Cross.
Passus sub Pilato Poncio.
 as þou henge on þe croys,
 on hye þou madyste a voys,
 mans helthe, þe gospel seys,
 whanne þou seydyt 'scicio.' *scilicet, salutem* 3353
animarum.

(290)

- þane þe Jeyes þat were vnquert
 dressyd þee drynke, Eysyl & galle :
 it to taste, þou myth nowth styrt,
 but sayd, '*consummatum est*' was alle. 3357 When He
 said 'It is
 finisht,'
 and was
 pierst,
 a knyt, *with* a spere so smert,
 whanne þou forgafe þi fomen þraH,
 he stonge þe Lord vn-to þe hert.
 þanne watyr & blod gan ovtē waH, 3361 the Water of
 Baptism and
 the Blood of
 Redemption
Aqua bap[t]ismatis & sanguis redempcionis.
¹þe watyr of Baptoum,
 þe blod of redempcioun,
 þat fro þin herte ran down,
 est causa saluacionis. 3366 ran from His
 heart for
 men's salva-
 tion.

(291)

- Lord, þou þat man hathe don more mysse þanne good,
 if he dey in very contricioun,
 Lord, þe lest drope of þi blod,
 For hys synne makyH satisfaccioun. 3370
 as þou deydyst, Lord, on þe Rode,
 graunt me my peticioun !
 lete me, Mercy, be hys Fode,
 & graunte hym þi saluacion, 3374
quia dixisti 'misericordiam amabo.' ²
 Mercy schal I synge & say, mercy for
 ever for
 & 'miserere' schal I pray
 For Mankynde euere & ay ; Maukind !'
Misericordias domini in eternum cantabo. 3379

¹ leaf 188, back.² ? MS. *amabo.*

(292)

Justice
appeals to
God

JUSTICIA. Rythwys kyng, Lord God almyth I
I am þi dowter Rythwysnesse.
þou hast louyd me euere, day & nyth,
as wel as oþer, as I gesse :

3383

Justicias Dominus justicia dilexit.

not to go
against His
own laws,

Iff þou mans kynde Fro peyne a-quite,
þou dost a-geyns þyne owyn processe.
lete hym in prison to be pyth
For his synne & wyckydnesse,

3387

of a bone I þee pray.

Ful oftyn he hathe þee, Lord, for-sake,
& to þe devyl he hathe hym take ;

but let Man-
kind lie in
Hell's lake. †

lete hym lyn in hellē lake,

dampnyd for euere & ay.

3392

Quia Deum, qui se genuit, dereliquit.

(293)

At his birth
he was bap-
tized, and
washt from
original sin, †
and promist
to serve God
alone.

For whanne man to þe werld was born,
he was browth to holy kyrke,
Feythly followd in þe funte ston,
& wesch fro orygynal synne so dyrke ;

3396

Satanas, he forsok as his fone ;
aH his pompe¹ & al his werke,

& hyth to seruē þee a-lone ;

to kepe þi commandementis he schuld not irke,

3400

Sicut Iusti tui.

But he forgot
this, and
should be
damnd.

but whanne he was com to mans a-state,

aH his behestis he þazne for-gate :

he is worþi be dampnyd for þat,

quia oblitus est Deum creatoris sui.

3405

(294)

He forgot
his Creator
and Christ ;

for he hathe for-getyn þee þat hym wrot,
& formydyste hym lyke þyne owyn face,
& with þi preevous blod hym bowth,
& in þis world þou zeue hym space :

3409

aH þi benefetis he set at nowth,

but toke hym to þe deuelys trase,

¹ MS. pompe.

- þe fl[e]sch, þe world, was most in Is þowth,
 & purpose to plesen hem in euery plase,
 so grymly on grounde.
¹I pray þee, Lord lovely,
 of man haue no mercy!
 but, dere Lord, lete hym ly!
 In heft lete hym be bounde!
- he took to
the Flesh and
the World:
3413
- ‘Lord! let
him lie
in Hell!’
3418

(295)

- man hathe forsake þe Kynge of Heuene
 & his Good Aungels gouernaunce,
 & solwyd *hes* soule with synmys seuene
 be his Badde Aungels comberaunce.
 Vertuis, he putte ful evyn a-way
 whanne Coveytyse gan hym a-vaunce;
 he wende þat he schulde a levyd ay,
 tyl dethe trypte hym on his daunce,
 he loste his wyttis fyve.
 ouyr late he callyd confescion;
 ouer lyt was his contricion;
 he made neuere satisfaccion;
 dampne hym to helle be-lyve!
- Man soild
his soul with
the Seven
Sins,
3422
- 3426
- and sorrowd
little for
them.
3431
- ‘Damn him
to Hell!’

(296)

- For if þou take mans sowle to þee
 a-geyns þi rythwysnesse,
 þou dost wronge, Lorde, to Trewth & me,
 & puttis us fro oure devnesse.
 Lord! lete vs neuere fro þee fle,
 Ner streyne vs neuere in stresse,
 but late þi dom be by vs thre,
 Mankynde in heft to presse,
 Lord, I þee be-seche!
 For Rythwynes dwellis euere sure,
 to deme man aftyr his deseriture;
 for, to be dampnyd, it is his vre;
 on man I crie wreche.
 letabitur justus cum viderit vindictam.
- ‘Lord! if
you take him
to you,
you wrong
Truth and
me.
3435
- Doom him
to Hell,
3439
- as he
deserves!’
3444

[Ps. lvii. 11.]

(297)

Mercy
appeals to
Justice to
help in
saving Man,

MISERICORDIA. Mercy, my syster Rythwysnes!

þou schape Mankynde no schonde!

leve syster, lete be þi dresse!

to saue man, lete vs fonde!

3448

For if man be dampnyd to heff dyrknes,

þanne myth I wryngyn myn honde,

þat euere my state schulde be les,

my fredam to make bonde;

3452

who is of
their kin,

Mankynd is of oure kyn.

For I, Mercy, pase al[lē] thyng

þat God made at þe begynnyng,

& I am his dowter 3yng:

dere syster, lete be þi dyn!

3457

Et misericordia¹ eius super omnia opera eius.

[Ps. cx'iv. 9.]

(298)

and not call
for vengeance
on him,

of Mankynde aske þou neuere wreche

be day ner be nyth,

for God hym-self hath ben his leche,

of his mercyful myth;

3461

to me he gan hym be-teche,

be-syde al his ryth.

She (Mercy)
and Peace
will pray for
him.

for hym wyl I prey & preche,

to gete hym fre respyth,

3465

& my syster Pese.

for his mercy is with-out be-gynnyng,

& schal be with-outyn endyng,²

as David seyth, þat worthy kyng:

in scripture is no les.

3470

Et misericordia eius a progenie in progenies,

& cetera.

[Luc. i. 50.]

(299)

Truth says
Mankind
never fed the
hungry or
helped the
poor.

³VERITAS. Mercy is Mankynd non worthy,

Dauid þou þou recorde & rede;

For he wolde neuere þe hungry

neyþer clothe nor fede,

3474

Ner drynke gyf to þe prysty,

nyn pore men helpe at nede;

¹ P. for miserationes.

² MS. bygynnyng.

³ leaf 189, back.

- For if he dyd non of þese, for-þy
 In heuene he getyth no mede ;
 so seyth þe gospel.
 for he hathe be vnkynde
 to lame & to blynde,
 In helle he schal be pynde :
 so is resun & skyl.
- 3478
- And as he
 was unkind
 to cripples,
 he should
 be punisht
 in Hell.
- 3483
- (300)
- PAX. Pesible Kyng in maieste !
 I, Pes, þi dowter, aske þee a bone
 of man, whou-so it be.
 Lord, graunte me myn askyng sone,
 þat I may euermore dwelle with þee,
 as I haue euere 3yt done,
 & lat me neuere fro þee fle,
 specialy at þi dome
 of man, þi creature.
 þou my systers, Ryth & Trewthe,
 of Mankynde haue non rewthe,
 Mercy & I ful sore vs mewyth
 to cacche hym to our cure.
- 3487
- Peace begs
 God to grant
 her prayer,
- 3491
- 3496
- as she and
 Mercy care
 for Mankind,
- (301)
- For whanne þou madyst erthe & hevyn,
 Ten orderis of aungelys to ben in blys,
 Lucyfer, lyter þanne þe leuyn,
 tyl whanne he symyd, he fel I-wys.
 to restore þat place Ful evyn,
 þou madyst Mankynde with þys,
 to Fylle þat place þat I dyd nevene,
 if þy wyl be resun it is,
 In pes & rest,
 amonge þyne aungels bryth,
 to worchep þee In syth,
 graunt, Lord God al-myth !
 & so I holde it best.
- 3500
- whom God
 created to
 fill the Fallen
 Angels' place,
- 3504
- and so he
 ought to be
 in peace with
 the Angels.
- 3509

(302)

For þou Truthe, þat is my syster dere,
 arguyth þat man schuld dwell in wo

- & Rytwysnes, with hyr powere,
 wolde fayn & fast þat it were so, 3513
- Peace appeals to Truth and Justice* but Mercy & I, Pes, bothe in fere,
 schal neuere in feyth a-corde þer-to ;
 þanne schuld we euere dyscorde here,
 & stande at bate for frend or foo, 3517
 & euere at dystaunce.
 þerfore my counseyl is,
 lete vs foure systeris kys,
 & restore Man to blys,
 as was Godis ordenaunce. 3522
- to kiss her and Mercy, and restore Man to bliss ;*
 [*Misericordia & Veritas obuiauuerunt, sed
 Justicia & Pax osculate sunt. [Ps. lxxxiv, 11.]*]

(303)

- for, if Truth and Justice had their will, Mercy and Peace would sorrow ;* ¹ For if 3e, Ryth & Truthe, schuld haue 3our wylle,
 I, Pes, & Mercy, schuld euere haue trauest ;
 þanne vs be-twene had bene a gret perylle,
 þat oure joyes in heuene schuld a ben lest ; 3526
 þerfore, gentyl Systeris, consentyth me tyH,
 ellys betwene oure self schuld neuere be rest.
 where schuld be luf & charite, late þer cum non ille !
 loke oure joyes be parfyrth, & þat I holde þe best 3530
 In heuene-ryche blys,
 For þer is pes with-owtyn were ;
 þere is rest with-owtyn Fere ;
 þer is charite with-owtyn dere ;
 our Faderis wyH so is : 3535
 ‘ hic pax, hic bonitas, hic laus, hic semper honestas.’

(304)

- therefore, let them all be Man's friends* þerfore, jentyl systeris, at on word,
 Truth, Ryth & Mercy hende,
 lete us stonde at on a-cord,
 at pes with-owtyn ende ! 3539
 late loue & charyte be at oure bord,
 alle veniauns away wende,
 to heuene þat man may be restoryd ;
 lete us be aH hys frēnde 3543

¹ leaf 190.

be-fore oure Faders face ! before God,
and pray that
 we schal deuoutly pray,
 at dredful domysday,
 & I schal for vs say
 þat Mankynde schal haue grace. 3548 Man shall be
forgiven.
 ‘Et tuam, Deus, deposamus pietatem, ut ei tribuere
 digneris lucidas & qui[etas ? MS.] mansiones.’

(305)

Lord, for þi pyte, & þat pes ‘Lord! for
Thy pity and
Thy suffer-
ing,
 þou sufferyst in þi pascioun),
 boundyn & betyn, with-out les,
 fro þe fote to þe crowne), 3552
 ‘tanquam ouis ductus es.’
 whanne ‘gutte sangu[in]is’ ran adoun),
 3yt þe Jves wolde not ses,
 but on þyn hed þei þryst a crowne), 3556
 & on þe cros þee naylyd.
 as petously as þou were pynyed,
 haue mercy of Mankynde,
 so þat he may Fynde have mercy
on Mankind!’
 oure prayer may hym a-vayle ! 3561

(306)

PATER sedens in trono. Ego cogito cogitaciones pacis, non afflic- God says He
thinks on
Peace and
Mercy,
 tionis. [Jer. xxix. 11.]
 Fayre falle þee, Pes, my dowter dere !
 on þee I þynke, & on Mercy.
 Syn 3e a-cordyd beth aH in fere,
 my Jugement I wyl 3eue 3ou by, 3565
 not aftyr deseruyng, to do reddere,
 to dampne Mankynde to turmentry,
 but brynge hym to my blysse ful clere,
 In heuene to dwelle endelesly, 3569
 at 3our prayere for þi.
 to make my blysse perfyth,
 I menge with my most myth,
 alle pes, sum treuthe, & sum Ryth,
 & most of my mercy. 3574

(307)

¹Misericordiā Domini plena est terra. Amen! Dicat filiabus:

God bids His
Daughters
take Man-
kind from
the Devil,
and bring
him to Him
in Heaven.

My dowters hende,
luffly & lusti to lende,
goo to 3one fende,
& fro hym take Mankynde!
brynge hym to me!
& set hym here be my kne,
In heuene to be,
in blysse with gamyn & gle.

3578

3582

(308)

Truth says
they'll obey.

VERITAS. We schal fulfyllen
þin he[st]is, as resun & skylle,
Fro 3one gost grylle,
Mankynde to brynge þee tulle.

3586

They go to
the Bad
Angel,

[tunc ascendunt ad Malum Angelum
omnes paritores; & dicat

(309)

bid him let
Mankind
loose,

PAX. A, þou foule wyth!
lete go þat soule so tyth!
In he[ue]ne lyth,
Mankynde sone schal be pyth.

3590

(310)

and go him-
self to Hell.

JUSTICIA. Go þou to helle,
þou deuyt bold as a belle,
þou-In to dwelle,
In bras & brimston to welle!

3594

tunc ascendunt ad tronum.

(311)

They take
Mankind up
on God's
scatfold,

MISERICORDIA. Io here Mankynde,
lyter þanne lef is on lynde!
þat hath ben pynynd,
þi mercy, Lord, lete hym fynde!

3598

(312)

God grants
it, and bids
Mankind sit
at His right
hand.

PATER sedens in Judi[cio]. Sicut sinitille in medio maris. . . .
My mercy, Mankynde, 3eue I þee.
Cum, syt at my ryth honde!
Ful wel haue I louyd þee,
Vnkynde þow I þee fonde.

3602

¹ leaf 190, back.

as a sparke of fyre in þe se,

God says
that if

My mercy is synne quencheande :

þou hast cause to love me

a-bovyn al thyng in lande,

3606

& kepe my comaundement.

If þou me loue & drede,

hevene schal be þi mede ;

my face þee schal fede :

Mankind
loves Him,
he shall win
Heaven.

þis is myn Jugement.

3611

‘Ego occidam & vivificabo, percuciam & sanabo ; & nemo est
qui de manu mea possit eruere.’

[Deut. xxxii. 39.]

(313)

kyng, kayser, knyht & kamyoun),

King and
priest, little
and big,

Pope, patriark, prest, & prelat in pes,

duke dowtyest in dede be dale & be doun),

lytyl & mekyl, þe more & þe les,

3615

all þe stat^s of þe werld, is at myn renoun) ;

to me schal þei ȝeue a-compt at my dygne des.

whanne Myhel *his* horn blow^{ith} at my dred dom,

all the world,
shall yield
account at
His dread
Doom.

þe count of here conscience schal putten hem in pres,

3619

& ȝelde a reknyng

of here space whou þey han spent ;

& of here trew talent,

at my gret Jugement,

an answeere schal me brynge.

3624

(314)

¹ ‘Ecce ! requiram gregem meum de manu pastorum.’

& I schal Inquire of my flok & of here pasture,

whou þey haue leuyd, & led here peple soiet.

þe goode, on þe ryde syd schal stond ful sure ;

þe badde on þe lyfte syd, þer schal I set.

3628

þe vij ded^s of mercy, who-so hadde vre

to Fylle,—þe hungry for to geue mete,

or drynke to þrysty ; þe nakyd, vesture ;

þe pore or þe pylgrym, hom for to fette

3632

þi neybour þat hath nede.

who-so doth mercy to *his* myth,

to þe seke, or in presun pyth,

The good
shall stand
on His right ;
the bad on
His left.
Whoever
does good to
the poor
and needy

does it to
God, and
shall go to
Heaven.

he doth to me : I schal hym qvyth :
heuene blys schal be his mede.

3637

(315)

‘Et qui bona egerunt, ibunt in vitam eternam : qui vero
mala, in ignem eternum.’

& þei þat wel do in þis world here, welthe schal a-wake ;
In heuene þei schal heynyd [be] in hounte & [in] blys ;

They that do
evil shall be
burnt in Hell.

& þei þat evyl do, þei schul to hellë lake,
In bytter balys to be brent : my jugement it is.

3641

My vertus in heuene þanne schal þei qwake :
þer is no wyth in þis world þat may skape þis.

Let all take
warning!

all men example here-at may take,
to mayntein þe goode, & mendyn here mys :

3645

Our play is
ended.

þus endyth oure gamys !

To saue 3ou fro synnyge,

Evyr at þe begynnyge

Thynke on 3oure last endyng !

Think on
your last
end!

Te, Deum, laudamus !

[*Exeunt.*] 3650

[Follows “*Hec sunt nomina ludorum,*” &c., as on p. 75. Then,
on leaf 191 back, the plan of the Castle, &c., as on p. 74 and
the Facsimile.]

NOTES.

p. xix, 58/629. Maintenance was wholly forbidden in 1389-90 by 13 Ric. II, Stat. 3, but went on in spite of that Statute, for in 1487, by the Act 3 Hen. VII, c. 1, power was given to the Court of Star-chamber to punish Maintainers and the doers of other Misdemeanours, "wherby the Lawes of the lond in execucion may take litell effecte, to the ences of murdres, roberries, perjuries and unsuerties of all men lyyng, and losses of their londes and goodes, to the greate displeasur of Allinygty God" . . .

17/439. *recumbentibus*, n. Compare the 'Laud Troy Book' (ab. 1400), line 7492:

"He gaff the kyng Episcopous
Suche a *recumbentibus*,
He smot in two bothe helme & mayles,
Coleret and the ventayle."

For later instances see *N. E. D.*

81/156. *Trumpe up*. Compare the end of the first Cornish play, 'the Beginning of the World,' english, *Norris*, i. 217:

"To-morrow come in time,
And go all home.

In the name of the Father, minstrels, I pray, 'Pipe immediately.'

The 2nd play has no music-direction at the end; but the 3rd, 'the Resurrection of our Lord Jesus Christ,' winds up with

"Now let us all go to the side of home.
Now, minstrels, pipe diligently,
That we may go to dance."—*Norris*, ii. 199.

99/718. *nen*, nor: cf. Lydgate's *Minor Poems*, 1840, p. 41, 'He brak no covenant *nen* condicioun;' and p. 44, 'That ye your lif ne shorte, *nen* yt appeyr.'

128/1714. *dos*. This should be a noun, and not the auxiliary verb, as Christ did not keep Mankind in the Castle of Goodness (for he left it), and did not put away in his purposes 'to flee the Sins Seven,' for he took to them again. These two objects, Meekness prays Christ to effect; and as her sentences are prayers, *dos* must be a noun. For *dyen* Prof. Gollancz suggests *drery*.

128/1727, 1736. *Flypergebitt*. See in Harsnet's 'Declaration of egregious Popish Impostures' (1603), p. 49: "Frateretto, *Fliberdigibet*, Hoberdidance, Tocobatto, were four devils of the round or morrice. . . . These four had forty assistants under them, as themselves doe confesse." Shakspeare, *Lea*, III. iv. *Edgar*: "This is the foul fiend *Flibbertigibet*: he begins at curfew, and walks till the first cock; he gives the web and the pin, squints the eye, and makes the hare-lip; mildews the white wheat, and hurts the poor creature of earth."

137/2021-2. *Delectare in Domino, et dabit tibi petitiones cordis tui*.—Ps. xxxvi. 4. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart."—Ps. xxxvii. 4.

139/2195-6. *Deposuit potentes de sede, et exaltavit humiles*.—Luke i. 52.

140/2208-9. [Quia omnis] *qui se exaltat, humiliabitur, et qui se humiliat exaltabitur*.—Luke xiv. 11.

140/2225-6. *quia ira viri, justitia Dei non operatur* is not in the Septuagint Concordance.

155/2713. *Simul insipiens et stultus peribunt; et relinquunt alienis divitias suas*.—Ps. xlvi. 11.

155/2726. Ne timueris cum dives factus fuerit homo, et cum multiplicata fuerit gloria domus ejus; quoniam, cum interierit, non sumet omnia, neque descendet cum eo gloria ejus.—Ps. xlviii. 17, 18.

155/2739-40. Avarus non implebitur pecunia, et qui amat divitias fructum not capiet ex eis; et hoc ergo vanitas.—Eccl. v. 9.

168/3164. *but mercy passē allē þynge.* See the Balade with nearly this refrain in my *E. E. Poems*, p. 118, Philog. Soc. 1872, and *Minor Poems of the Vernon MS.* p. 658, E. E. T. Soc.

174/3353-4. *Quia veritatem dilexisti.* Compare Psal. l. 8: Ecce enim veritatem dilexisti; incerta et occulta sapientiæ tuæ manifestesti mihi.

178/3505. Compare Jer. iii. 21: Vox in viis audita est, ploratus et ubulatus filiorum Israel, quoniam iniquam fecerunt viam suam, *obliti sunt Domini Dei sui*; and Isai. xvii. 10: *Quia oblita es Dei salvatoris tui . . .*; li. 13: *Oblitus es Domini factoris tui, &c.*

St. Bede's 3 Forbidden Days for Bloodletting, and 3 Perilous Mondays for Childbirth, Goose-eating, and starting New Works.

(Add. MS. 5467, fol. 71 back, 72, Brit. Mus.)

‘Medesyngs approbate for mortall sekenessesse by saynte Beede.

‘Mane / to let hym blode vppon, by the writyng and waynye of sante Beede; and by theos, what criaturs of Manekynde that leteth hyme blode vpon any of this iij dayes, he shaft be dede withynne five dayes ¹nexte that folowyn. Thes beth the iij forbade days: the firste is the last day of Aueritt / The secunde is the firste day of Auguste / The third is the firste daye of September / Now I pray youe take good hede of hem, and marke hem wele.

‘Ther been also iij parellouse Mondays yn the yere that beene forbodyn alsoo, whiche loke ye remembre hem aþwaye, y beseche you; for yf a child be gotyne yn any of thik iij days, he shaft be disposid to be brent, or haue sodayne dethe; and yf hit be a mayd childe, shu shaft be lecherous or elles shue shaft haue ²sodane dethe. And yf a mane ete the flesshe of a gose for his repaste and fedyng, any of thos iij Mondays, All the vij yeres after he shaft sofire dynerse other grete sekness.

‘Also hit is Right parellows a mane forto begynne any newe warkes vpon the Mondays which bene clerly here specified to youre needefull remembrance, the first Monday of februarye, the laste Monday of Maye, and the last Moneday of September. Thyse beene the iij fforbode Mondays.’

The entry before this is, ‘Medecynes of Maister William du Jordyne, Gyven to Kyng Henry, Regent and Heuter³ of the Revme of France.’ “Thynges / And of Bathes beware for to blede, and eschue all metis and drynkes As make men solible or laxsse.” . . .

The heading of the section on lf. 69 is, ‘The parayllous dayes of the yeere.’

On leaves 97-211 is John Shirley's englishing of “Ies bones mures . . . the gode maner” . . . translated oute of Frenshe “in his grete and last age, the yere of oure lord a thousand foure Hundreth Fourty.”⁴ His englishit ‘Cronycle of the dethe and false murdure of James Stewarde, late kyng of Scotis,’ in the same MS., leaf 72-97, has been printed by Pinkerton 1786 and 1818, and the Maitland Club, 1837.

¹ leaf 72.

² MS. haue d (for ‘dethe’).

³ ? for ‘Heritier.’

⁴ This has been copied for the E. E. T. S., and will be edited by Dr. Hn. Oelsner.

ADDITIONAL NOTES TO MACRO PLAYS.

Dr. Hy. Bradley writes: I don't understand *a-vows*, 22/600, and it is not in the Glossary. Should it be *a-lows*: aloose, of which there is an example in the Eng. Dialect Dict.?

In 1/7 perhaps the original reading was "þat hade hym *renyede*."

Pleyseris, 34/906, should be *pleyferis*: it is a reminiscence of *aquales angelis* (Luc. xx. 36). *Pleyfere* was a common rendering of *æqualis*. "Play-fellows with angels" is odd enough, no doubt; but this piece abounds in odd things.

48/394: *Vt* is part of the quotation, and ought to be within the inverted commas.

101/813 *dow*: I can't believe in the Dutch etymology in the Glossary; perhaps *dol* could be pronounced "dow" for the sake of ryme, and this may possibly explain 128/1714. (Miss Rickert suggests the Frisian *dou*, a push, a blow with the fist.)

112/1171 *gieays*: I do not see how this can be a form of "jaws," and the sense does not seem to suit very well. Should we read *grevys*, "griefs"? (Fasting is good for nothing but to make a man's *griefs* to gnaw: that seems a plausible sense.)

128/1734. I suspect that *moderis*, applied to the Virtues by their enemies, is not "mothers," but the Norfolk *marthers*, girls (*moder* already in the Promptorium).

133/1895: ? for *zeue* read *zene*.

136/1970: *heyward* is perhaps a scribe's blunder for *heraud*; the "hayward" does not seem a likely person to cry "as armys," and the words sound nearly enough alike for a scribe to substitute the one more familiar to him for the other.

In 160/2786 I rather think the insertion of [i-] is wrong: *went* seems to be the noun = way, and *geyn* the adj.—"no accessible way of escape."

183/3548: for *deposamus* read *deposcinus*.

p. 187. Note on 140/2225-6. For *justicia* read *justiciam*. The passage is altered from James i. 20, 'ira enim viri justitiam Dei non operatur.'

p. 199, col. 1, at foot. "Married man: don't trust him, 22/593." But what Titivillus says is, that Mercy is a *marred* man, ruined, done for.

Miss Edith Rickert writes:—"As I studied the plan of the Castell, I was reminded of a place near Penrith, in Cumberland, called locally 'King Arthur's Round Table.' It is a circular turf platform about 20 yards in diameter, surrounded by a shallow ditch, and a raised bank that might have been used for spectators. If I remember rightly, there are two earth causeways over the ditch.

"In the absence of evidence as to the use of this place, the local guide-book says that it may have been a tilting-ground; but I cannot help thinking that it would have been admirably adapted to the performance of plays in the manner suggested by the 'Castell.' I believe there are various other such 'Round Tables'; but this is the only one I have seen." (The so-called Round Table at Caerleon is a lofty mound close to the Roman amphitheatre there.—*Enc. Brit.* iv. 632/2.)

Of the 'Rounds' where the Cornish dramas were played, the best specimen—that in the parish of Perran Zabuloe, about 7 miles from Newquay and 30 miles or more from the Land's End—is shown in Borlase's *Natural History of Cornwall*, 1758, Plate XXIX, opposite p. 298. It is a circle about 130 ft. in diameter, with 7 benches of turf rising 8 ft. from the level area, with a rampart at top and a foss outside it, on the top of a hill. On the east is a trench about 4 ft. 6 in. wide, with a circular pit 13 ft. broad and 3 deep, with a bench of turf in it, which is supposed to represent Hell or a grave. At the other end of the trench, in the middle of the turf benches, is a semi-oval cavity, 11 ft. from north to south and 9 ft. from east to west, which may be meant for Heaven.

Another Round, near the church of St. Just in Penwith,¹ is figured in Plate XVI of Borlase's *Antiquities of Cornwall*, 1754, opposite p. 196. Its 6 benches or seats were of stone, 14 in. wide and 12 high, "with one on the top of all, where the Rampart is about 7 ft. wide."

Carew, in his *Survey of Cornwall*, 1602, says (in the posthumous new

¹ Penwith is a market town of some 3000 or 4000 inhabitants, about 4 or 5 miles north of the Land's End.

edition of 1769, pp. 72-3): "Pastimes to delight the minde: the Cornish men haue Guary¹ miracles, and three mens songs . . .

"The Guary miracle, in English, a miracle-play, is a kinde of Enterlude, compiled in Cornish out of some scripture history, with that grosseness which accompanied the Romanes *vetus Comedia*. For representing it, they raise an earthen Amphitheatre, in some open field, having the Diameter of his enclosed playne some 40 or 50 foot. The Country people flock from all sides, many miles off, to hear and see it: for they haue therein, deuils and deuices, to delight as well the eye as the eare: the players come nat their parts without booke, but are prompted by one called the Ordinary, who followeth at their back with the booke in his hand, and telleth them softly what they must pronounce aloud." (This once led to a practical joke, which Borlase describes: a sham player repeated aloud all the directions the Ordinary gave him as to his actions. This enraged the worthy prompter, and led to a row between him and the player, which amused the audience far more than twenty Miracle-Plays would have done.)

Mr. Hy. Jenner writes: "In William Jordan's drama, *Gwreans an Bys* (The Creation of the World), written in 1611, the English stage directions speak frequently of the 'playne,' which evidently represents the *platea* of the Latin directions of the earlier plays, and the Cornish *plan* in 'Plan-an-Gwary.' In the *Ordinalia* (15th century) there is a distinction between *platea* and *pulpitum*,² the latter being probably a raised platform on the *platea*. One of Jordan's stage directions illustrates Carew's remark about 'deuils and deuices' rather pleasingly. It is the final direction in the scene of the fall of Lucifer. 'Let them fight wth swordis; and in the end Lucyfer voydeth & goeth downe to hell, apareled fowle, wth fyre about hem turning to hell, and every degre of devylls of lether & spirytis on cordis runing into y^e playne, and so remayne ther.'

"A 'Round' usually means in Cornwall an ancient British circula-fort. There are many of them in various parts of the Duchy. But the amphitheatre at Perran is always 'Perran Round,' though that at St. Just is generally 'the Plan-an-Gwary' or 'The Amphitheatre.' The latter is in the middle of the town, and, though less complete than it was in

¹ The Cornish name *Planangwary* still survives as a local name near Redruth and at some other places. *Plan-an-gwary* signifies 'the plain, floor, or stage for the play.'—E. H. Pedler in *Norris*, ii 507. 'the Rounds . . . could be easily constructed on some waste spot of land by the pick and shovel of the miner, and at less cost that if the carpenter's craft had been appealed to.'—*ib.* 510.

² Compare the Scaffolds in the *Castle of Perseverance*.

Borlase's day, is in fairly good order, and is taken care of. Perhaps Gwennap Pit, now a fine amphitheatre used for Wesleyan preachings, was once a Plan-an-Gwary, but some say that it was only a convenient hollow between the heaps of *débris* from two mines when John Wesley took to preaching there. It has marvellous acoustic properties."

5/123 *faus*. Miss Rickert says rightly that this is no doubt *false*: "ye have but a little (that is, nothing) false in my communication."

85/271-2 *on hylle*: this suggests that the audience sat on a raised bank as they did in the Cornish amphitheatre.—Edith Rickert.

GLOSSARIAL INDEX.

- a, *a.* 166/3107, one.
a, prep. 10/265, etc., of.
a, pron. 56/625, 64/893, I.
a, vb. 141/2236, have.
 abavyd, *ppl.* 174/3369, shamed.
 above, *adv.* 111/1142, on my scaffold.
 abovyn, *adv.* 84/235, aloft, high up.
 Abstinence, 127/1683.
 abyn, *v.i.* 110/1107, suffer.
 Acaye, 82/170, Achaia? (Grece, 82/173).
 acord, at myn, 90/433, in agreement with me.
 actual sins, 72/1116, 'actual' sins as opposed to original sin.
 acumberyde, *ppl.* 48/396, encumbered.
 Adam, 39/110, 125/1625; his offence, 39/106.
 adjutory, *a.* 9/225, helpful.
 affyable, *n.* 55/597, one's betrothed?
 affye, *n.* 56/646, trust.
 age, he is of, 154/2695, is twenty-one.
 agryse, *v.i.* 132/1850, be disgusted.
 agyth, *v.i.* 80/91, ages, grows in years.
 ale, to sit at the, 147/2435.
 alehouse, *n.* 22/602.
 allectuose, *a.* 28/755, alluring.
 Almayne, 82/170, Germany.
 almythy, *n.* 150/2547, almighty.
 Alyngton, Mr., of Botysam, 19/507.
 among, *adv.* 90/438, in company.
 Amralte, *n.* 63/858, Admiralty Court.
 anyke, *n.* 38/70, friend, spouse.
 Angels: one good, one bad, given to everybody at birth, 77/16-17.
 Angels, ten orders of, 181/3598.
 Anima, man's soul, 36/16-17; 46/324-5; 65/906-7; 70/1068-9.
 annexion, *n.* 32/856, junction.
 anosyde, *pp.* 43/223, annoyd, hinderd.
 anow, *adv.* 24/641, enough.
 apase, *adv.* 17/446, apace.
 aplyede, *pp.* 1/5, given, renderd.
 appeyere, *v.t.* 63/864, worsen, damage?, appear?
 apprehensyble, *a.* 27/735, competent.
 approxymatt, *a.* 9/216, near.
 arbitracion, *n.* 77/25, will, choice.
 are, *adv.* 62/814, ere, before.
 aroune, *adv.* 52/525, away.
 ars, *n.* 135/1922.
 'as armys,' 136/1970, 139/2170, 'to arms!'
 asay, *v.i.* 89/395, try.
 aslake, *v.t.* 145/2367, slake, water.
 aspen-leaf, *n.* 27/727.
 Assarye, 82/170, Assyria.
 assent, *n.* 107/1016.
 associat, *a.* 30/820, associated.
 assyduly, *adv.* 44/256, assiduously.
 astore, *v.t.* 125/1629, keep up.
 asynyd, *pp.* 86/301, assignd.
 asythe, *n.* 71/1098, 1100, satisfaction, atonement.
 atawnt, *adv.* 55/609, to excess.
 atenyde, *ppl.* 149/2528, vext, annoyd.
 Auctour, *n.* 39/99, Creator.
 avale, *v.t.* 161/2923, cast down, humble.
 avaunt, 138/2162, to the front with!
 advance! 149/2515.
 avaunte, *n.* 2/27, 11/271, boast.
 avent, *v.t.* 21/553, air, go out to relieve one's bowels.
 avoyde, *v.i.* 3/64, get out!
 avoydyth, *v.t.* 67/983, expels, drives away.
 award, *n.* 109/1086, guard, custody.
 awyr, *n.* 69/1025, hour.
 ayer, *n.* 40/159, heir.
 Babyloyne, 82/172, Babylon.
 Backbiter, 97/663, 680, etc.
 bagge, *n.* 12/315, badge.
 bag-pipe, *n.* 59/727-8.
 Bakbytynge, 78/34, 100/781, etc.
 Baker, Wm., of Walton, 19/502.
 bakynge, *n.* 3/59, baking.
 bales, *n.* 29/800, rod, scourge.
 ballokys, *n.* 149/2504, testicles.
 bane, *n.* 82/166, ban, edict.
 banyour avaunt, 149/2415, banner to the front!

- baptism cleanses original sin, 32/126.
 baptoum, *n.* 177/3363, baptism.
 Barryd, *pp.* 76, barrd.
 basnetis, *n.* 82/162, helmets.
 baston, *n.* 105/926, staff.
 bateryd, *pp.* 82/162, batterd.
 be as be may, 22/577.
 be bankis lace, 158/2718.
 be bankis on brede, 112/1177.
 be dale or downys drye, 111/1129.
 be dalys derne, 110/1092.
 be downys dry, 108/1026, 136/1980.
 be feldis ferne, 110/1096, 141/2140.
 be fen or flode, 110/1093.
 be greuys grene, 87/333.
 be holtis & hethes, 129/1753.
 be londe & lake, 109/1084.
 be se & sonde, 138/2036.
 be steppe & stalle, 163/2897.
 be strete & stye, 87/353.
 by sty & strete, 88/364.
 be sty nor strete, 112/1166. *See* strete.
 beauty-bright, *a.* 36/24.
 bede, *n.* 155/2619, prayer.
 bede, *v.t.* 151/2499: bede thine errand,
 plead thy cause.
 begrete, *v.t.* 154/2579, lament, weep for.
 behetyn, *pp.* 89/394, promist.
 behyth, *vb.* 84/243, promise; 100/786,
 behights, commands.
 Belial, 83/196, 199, 105/931, etc.
 Belial's bones, by, 128/1718, 130/1777,
 1799, 131/1823.
 belly full, 22/581, 23/632.
 Belsabubbe, 105/944.
 hely mett, 6 138, by limit, or ? well-
 met, or belly-meet.
 helyue, *adv.* 93/523, quickly.
 bemys blo, *n.* 96/621, blowing of
 trumpets.
 bende, *n.* 23/621, band, rope.
 benome, *pp.* 79 81, taken, pincht.
 bent, *pp.* 82 160, knitted, tied.
 berdis, *n.* 84/254, maidens.
 berdys, *n.* 106/977, 107/991, folk.
 beschyte, *vb.* 27/722, beshit.
 bestially, *adv.* 30/806.
 Besynesse, *n.* 78 50, 79/69, Industry.
 bete, *v.t.* 88/368, remedy.
 Bete, 60/762, Bet, Elizabeth?
 bethynke, *v.i.* 65/903, think, consider.
 beyght, *n.* 59/733, bribes?
 black & white, 40/150; & blue, 143/
 2220.
 blad, *n.* 83/189, blade, sword.
 blast (of a bugle), *n.* 84/228, 256.
 blench, *v.t.* 20/524, blind.
 blent, *pp.* 93/535, blinded.
 bleryn, *v.i.* 133/1885, be blinded.
 bless with the left hand, 19/515, curse.
 bleyke, *v.i.* 144/2151, bleach.
 bleykyn, *v.i.* 136/1966, grow pale.
 blodyr, *v.i.* 136/1966, blubber, cry.
 blottibus, 25/673-4, in blots.
 blottorn, 25/674, blottorum (pseudo-
 Latin).
 blue & black, 142/2176, 143/2196;
 black & blue, 143/2220.
 blyn of, *v.t.* 21/551, cease from.
 body, man's, is his foe, 33/890. ■
 bofett, *n.* 5/109, buffet, blow.
 bok of kendis, þe, 152/2514. ? Book of
 Generations, or 'Book of Nature.'
 Bollnan, Rd., of Gayton, 19/503.
 bolnyng, *a.* 132/1854, swelling.
 bolt is shot, my, 29/775.
 bon, *pp.* 98/706, bound.
 bone, *n.* 178/3388, boon.
 borow, *n.* 16/419, security, protector.
 boste, *n.* 91/464, boast.
 bote, *n.* 8/201, remedy, help; 90/445,
 cure.
 Botysam, 19/507, Bottisham, Cam-
 bridgeshire.
 boun, *a.* 91/476, ready.
 bowde, *n.* 132/1854, 147/2338, malt-
 worm, drunkard.
 bowe, *v.t.* 109/1058, bow to, obey.
 bowth, *pp.* 99/719, bought.
 boys beaten, 105/927, 106/965-6; beaten
 till they bleed, 108/1055.
 boystows, *a.* 83/199, boisterous.
 boystowsly, *adv.* 80/120, boisterously.
 Brabon, 82/172, Brabant.
 brace, *v.t.* 12/299, fasten.
 brands of hell, all men made, 39/114.
 brawle, *v.t.* 91/464, shout, cry out.
 breche, *n.* 13/324, breach.
 bredibus, *n.* 3/57, for bread, loaves.
 bredyng, *n.* 13/341, 107/997, polite-
 ness.
 bren, *n.* 42/196, brows.
 brenne, *n.* 83/202, burning?
 Bretayne, 82/172, Brittany or Britain.
 brethel, *n.* 147/2347, good-for-nothing.
 brethell, *n.* 22/597, adulteress?
 breydest, *v.t.* 60/766, upbraided.
 bribe, *n.* 57/678, 60/740, 765.
 brodde, *n.* 136/1972, escutcheon (1643,
 N.E.D.).

- bronde, *n.* 65/921, brand.
 bronte, *n.* 33/873, brunt, charge.
 brothel, *n.* 107/991.
 browne, *ppl.* 175/3300, brewd.
 brustun, *pp.* 84/235, burst.
 bryther, *a.* 174/3247, brighter.
 buffett, *n.* 15/376, blow.
 bugyl, *n.* 84/228, bugle-horn.
 bultyn, *v.i.* 112/1162, bolt, sift?
 bunche, *v.t.* 169/3120, hit, bang.
 Burgoyne, 82/172, Burgundy.
 Bury, Herts, 11/267.
 buske, *v.t.* 82/161, prepare; 91/476,
 make ready.
 buskith, *v.i.* 79/71, be busy, work.
 by, *v.i.* 45/304, 71/1098, be.
 by & by, *adv.* 69/1036, successively,
 continuously.
 byechys, *n.* 133/1885, 1889, bitches,
 the 7 Virtues.
 byddyng, *n.* 84/230, bidding, order.
 byggyngys, *n.* 95/593, buildings.
 byll, *v.i.* 103/886, caress?
 bylle, *v.t.* 127/1703, build.
 bynne, *n.* 83/220, bin, chest, prison.
 bysytyth, *v.t.* 77/24, attacks, 'besits.'
- cachen, *v.t.* 94/559, catch, draw, drag.
 cackling, *n.* 148/2368, chatter.
 can, *vb.* 99/718, does.
 Canadoyse, 82/171?
 Cananee, 82/171?
 Canwyke, the galows of, 149/2422,
 Candlewick St.? now Cannon St.,
 London. (There's a Canwick 1½ m.
 S.E. of Lincoln.)
 Capadoyse, 82/171, Cappadocia.
 care-ful, *a.* 107/1007, full of care.
 caren, *n.* 71/1103, carrion.
 Carlyle, 83/201, Carlisle.
 carpyng, *n.* 83/201, talk, order.
 case, *n.* 77/14, cause.
 Castle of Goodness, 128/1711, 129/
 1758, 147/2356, 137/2020.
 Castle of Perseverance, 75 to end, xxiii-
 xxviii, xxxi, 78/52, 53, etc.
 Castle of Perseverance, drawing of, 76.
 Castle of Perseverance, 79/75, 86.
 Castle of Perseverance, 128/1708, 152/
 2535; of Goodness, 128/1711.
 Castle of Virtue, 133/1897; and Good-
 ness, 137/2020.
 castyng, *vb.* 47/339, planning, intend-
 ing.
 cat & mouse, 105/955.
- catel, *n.* 80/106, chattels, property.
 Cato, the great clerk, 103/868.
 caveatis, *vb.* 18/483, beware ye.
 cawth, *pp.* 86/294, caught.
 Cedar, 41/164-7.
 cepe coppus, 29/773, take his body.
 champe, *v.i.* 83/198, champ with jaws.
 Chanane, 31/841, Canaan?
 chappetelot, *n.* 36/16-17, chaplet.
 chapplettyys, *n.* 70/1068-9, chaplets.
 chargys, *n.* 49/407, burdens, expenses.
 charity, *n.* 44/269-274.
 Charity, *n.* 78/49.
 charter of pardon, 68/990.
 Charyte, sent, 8/205.
 Chastity, 78/50.
 cheke, *n.* 19/513, check.
 cheke, *v.t.* 141/2154, check.
 chenylde, *pp.* 24/635, chaid.
 chere, *a.* 70/1051, dear.
 cherysyste, *v.t.* 65/918, cherishest.
 chery tyme, *n.* 9/227, short time, like
 cherry blossoms.
 ches, *n.* 97/655, strife.
 chesance, *n.* 24/642, chevisance, bar-
 gain.
 chesun, *n.* 140/2097, cause, occasion.
 cheve, *a.* 170/3134, chief.
 cheve, *v.i.* 173/3236, attain, go.
 cheve, *v.i.* 81/148, get on, succeed.
 cheveleryde, *a.* 45/324-5, wigd.
 cheweler, *n.* 35/4, 41/164-5, false head
 of hair, wig.
 chocke, *v.i.* 83/198, chuck, knock.
 chop & change, *v.i.* 56/642.
 choppe, *v.t.* 16/433-4, chop.
 choppe of, *v.t.* 17/438, chop off.
 Christ, 154/2589.
 Christ above the moon, 154/2590.
 Christmas song, *a.* 13/325.
 Christ's copped (huge) curse, 30/802.
 church-going, *n.* 113/1219.
 chyldyr, *n.* 106/959, children.
 chyrche-style, *n.* 22/576, stile in the
 churchyard.
 chydryn, *n.* 105/948, children.
 clappyd, *pp.* 84/241, clapt, put.
 clarions, *n.* 143/2198.
 claryfye, *v.t.* 3/48, answer, clear up.
 clateryd, *ppl.* 133/1868, shaken.
 clatyr, *v.i.* 135/1933, knock noisily.
 clenser, *n.* 67/966.
 clerical matter, *a.* 21/572.
 clerycall, *a.* 6/129, clerk-like.
 cleve, *v.t.* 134/1925, cleave, destroy.

- cling in clay, 163/2895. *See* clung.
 clos, *n.* 107/1007, close, end, death.
 cloyd, *pp.* 89/409, buried.
 cloyde, *ppl.* 68/1008, shut in coffin and grave.
 clothyng, *n.* 92/503, livery, retinue.
 clowre, *n.* 84/241, 106/980, turfs, grasses.
 clowte, *v.i.* 135/1933, beat.
 clowtis, *n.* 133/1868, rags, pieces.
 clowyn, *pp.* 72/1108, cloven.
 cloyed, *pp.* 83/205, acloyed, lamed, hindered, tild to excess.
 clumme, *a.* 52/522, silent.
 clung in clay, 158/2719, buried.
 clywyn, *v.t.* 134/1902, cleave, destroy.
 cokkys body, *n.* 15/383, 23/605, God's body.
 colyke, *n.* 21/555, colic.
 compacient, *a.* 32/867, compassionate.
 compass[t]e, *n.* 14/367, compost.
 comprehence, *n.* 28/754, understanding.
 conclude, *v.t.* 33/882, end, stop.
 concyens, *n.* 78/44.
 congnycion, *n.* 72/1136, knowledge.
 conregent, *a.* 60/755-6, 'ruling or reigning together.' - N.E.D.
 conserynge, *v.t.* 73/1144, continuing ?
 contemplative life, 49/417, 431.
 contrition purges sin, 67/965.
 convenyent, 36/6, congruent, suitable.
 conversant, *a.* 55/610, prevalent.
 conuertyble, *a.* 27/742, ready to turn, unstedfast.
 convict, *n.* 23/612.
 convycte, *v.t.* 15/398, conquer.
 conycion, *n.* 40/143, knowledge.
 coppide, *a.* 30/802, heapt-up, huge.
 corn & chaff, 2/43, 3/46, 50, 55.
 corn-thresher, *n.* 3/54.
 cote, *n.* 137/1973, dwelling, the Castle of Perseverance.
 count, *n.* 185/3619, charge, accusation.
 'courtly persons,' gallants called, 55/602.
 covetous, *a.* 80/92.
 covetousness prevalent, 150/2443-51.
 covetyse, *n.* 55/604, covetous man.
 Covetyse, 60/747, Covetousness.
 Coveytyse, Syr, 82/181, Covetousness, Avarice, the World's Treasurer.
 crachen, *v.i.* 135/1946, crack, break down.
 crakows, *n.* 109/1062, pointed and curved toes on shoes.
 crase, *v.i.* 135/1946, shatter.
 crested, *a.* 46/324-5, wearing a crest or tiara.
 crestys, *n.* 70/1068-9, crests.
 crofte, helle, 94/559, hell-enclosure.
 croysyd, *ppl.* 139/2088, crucified.
 crulle, *v.i.* 151/2485, curl P, bend double.
 crust, *n.* 108/1046, food, lot.
 crymynose, *a.* 30/808, criminous.
 crysme, *n.* 86/294, chrism, anointing.
 Cryste, 7/164, Christ.
 crystenyng, *n.* 86/295.
 cukke & koure, 144/2231, mutter and cower ? , or cukke = cack, *cacare*.
 curdes, *n.* 6/126, curds.
 curia, *n.* 25/670, court of a manor.
 curse, the great, 103/856.
 curtly, *adv.* 5/101, briefly.
 cust, *pp.* 89/401, kist.
 customaly, 36/14, by custom, usually.
 cyste, *ppl.* 127/1687, joined by kissing, associated.
da pacem, 26/707, give us peace.
 dagge, *v.i.* 169/3200, jog, go.
 dale of dross, 126/1661, 129/1760, the grave.
 dalyaeyon, *n.* 3/46, dallying.
 dalyaunce, *n.* 81/140, talk, chat.
 dampnyng, *a.* 108/1045, damning.
 dapyrly, *adv.* 107/1003, dapperly.
 dark shadow of humanity, 41/166.
 dasche, *v.i.* 61/777, dash.
 David quoted, 15/390.
 David, 180/3469.
 dawnt, *v.i.* 149/2419, fear, knock under.
 day, *v.i.* 96/642, die.
 dayl, *v.i.* 148/2385, deal, fight.
 dayle, *v.i.* 79/84, dally ?
 dayle, *n.* 79/86, ? dallying, or deal, work, or for *bayle*, security, O.Fr. *baile*.
 dayschyd, *ppl.* 148/2389, dasht, beaten me ; to-daysehyd, crackt, broken.
 deaf and dumb, *a.* 52/524.
 deambulatory, *n.* 31/836, covered walk, cloister.
 death's dint, 97/667.
 dees, *a.* 91/483, dais.
 defendawnte, *n.* 2/24, defender.
 defoul, *v.t.* 65/910, 66/931.
 del, *n.* 85/259, grief.
 del, *n.* 95/616, pity.
 dele, *n.* 86/299, sorrow, pity.
 delectable, *a.* 3/65, delightful.

- delectacion, *n.* 70/1070.
 delfe, *v.t.* 109/1072, bury.
 delusory, *a.* 33/874.
 delyth, *n.* 146/2312, delight.
 demonymcall, *a.* 6/148, of demons.
 dene, *n.* 83/213, 217, den, cave.
 denominacyon, *n.* 5/122.
 dent, *n.* 82/169, blow.
 denteth, *a.* 175/3295, dainty.
 Deny, sent, 18/480, St. Denis.
 Denys, Mr., 61/778.
 depravyde, *pt.* 174/3265, depraved, broke.
 derne, *a.* 82/188, dark, hidden.
 derworthly, *adv.* 102/831, dearly.
 deryvatt, *a.* 7/182, derived, drawn.
 des, *n.* 185/3617, dais, seat, throne.
 descende, *pp.* 66/943, fallen into sin.
 deserving, *n.* 66/939.
 deserviture, *n.* 179/3442.
 despectyble, *a.* 27/745, despicable.
 desse, *n.* 107/1003, dais.
 desyderable, *a.* 44/253, much desired.
 detestable, *a.* 28/765.
 deth-drawth, *n.* 160/2792, death-draught.
 Detraccio, 97/651, etc., Backbiting, Backbiter.
 Detraccion, 100/781.
 deuth, *n.* 6/151, Devil; a deuth wey, 6/153.
 deullys, *n.* 3/70, Devil's.
 deuer, *n.* 20/543, 165/2956, duty.
 devil of hell, what, 103/860, what the devil.
 devil's dirt, the, 148/2382.
 devnesse, *n.* 179/3435, dewness, right, what is due to me.
 Devyl, 85/266.
 dewoydyth, *v.i.* 48/380-1, goes off.
 dewyls, *n.* 86/308, devils.
 dey, *v.i.* 37/60, die.
 deynthe of, *n.* 10/260, liking for, delight in.
 discommend & disallow, 27/739.
 Discord, 58/698.
 disesse, *n.* 96/625, discomfort, annoyance.
 disfigured, *pp.* 65/905.
 do, *v.t.* 96/642, cause.
- do, 92/501, ? do hym, cause him to, or for 'to.'
 do as no man does (to attract notice), 109/1066.
 Do-lytyll, *n.* 10/255, Do-little, a name.
 do wey, 4/82, go or put away; 23/616, put away, take off.
 dog-trot, *a.* 169/3100.
 dolfully, *adv.* 80/99.
 domination, *n.* 36/31.
 Dompe, *n.* 61/778, Master.
 doo, *n.* 82/188, doe.
 dos, *n.* 128/1714, ? dose of vinegar and gall, *Matth.* xxvii. 34; or text corrupt.
 Doubleness, 59/729.
 dove-house, *n.* 72/1110.
 dow, *n.* 101/813, grip.¹
 dowty, *a.* 104/904, 905, doughty.
 doynge, *n.* 86/291, doing, act.
 draf, *n.* 83/197, draff, dregs.
 drake, *n.* dragon, 83/197.
 drawk, *n.* 20/530, a weed, *Bromus secalinus*; see N.E.D.
 drawte notys, 68/1000-1, long-held, slow notes?
 Dreary Death, 160/2791.
 dredful, *a.* 183/3547, full of dread, of terror.
 drenkelyd, *pp.* 168/3080, drown.
 drepe, *v.i.* 85/262, drip.
 dresse, *n.* 180/3447, address, speech.
 drink as he brews, let him, 174/3275; and bakes, 75/3300-1.
 driving, *a.* 133/1763, hard, punishing.
 dross, *n.* 85/262, 141/2132.
 drove, *v.i.* 126/1661, be troubled, dead.
 drulle, *v.i.* 148/2398, drool, drivel?, or turn giddy.
 dryff-draff, 3/49, refuse, rubbish.
 drywande, *pl.* 61/785, driving.
 drywe, *v.i.* 85/262, drive, go, turn.
 du, *a.* 67/979, due.
 duke, *n.* 137/1996, Christ.
 durke, *v.t.* 160/2794, lie low.
 durnell, *n.* 20/530, darnel.
 dyen, *a.* 128/1714, 187; ? dying, or for 'dery.'
 dygne, *a.* 185/3617, high, exalted.
 dylectacion, *n.* 65/1035, delight.
 dylew, *v.t.* 20/536, delve, dig?

¹ Dutch *Douwen*, To Presse, to Squeeze, to Straine, or to Wring. *gedouwt*, Pressed, Squized, Strained, or Wringed. *ghy douwt mijn hand*, Ye Wring my hand. *douwt*, stijf, Wrong hard. *en douwinge*, A Pressing, a Squizing, or a Straining.—1660, Hexham.

- dyngge, *a.* 137/1996, worthy, worshipful; 83/213, dignified.
 dyngge, *v.t.* 14/370, hit, bang; 130/1782, ding, hit, beat.
 dyngge, *a.* 95/587, of worth, well-born.
 dyntis dowtis, 133/1870, the terrors of your blows?
 dysalow, *vb.* 7/177, forbid.
 Dyscheyit, 59/730, Deceit.
 dyscomense, *v.t.* 7/178, discommend.
 dyscorde, *v.i.* 182/3516, disagree, quarrel.
 dyscrey, *v.t.* 63/863, discover.—Bradley.
 dyscyplyne, *n.* 50/433, flogging.
 dyscyplynde, *pp.* 69/1020, chastised, paid.
 dysshes, *n.* 23/622, disease.
 dyspectuose, *a.* 27/740, unsightly.
 dyspersyde, *pp.* 27/727, gone a-straggle.
 dysposyde, *pp.* 68/1005, distributed.
 dysseuer, *v.i.* 20/544, depart.
 dyssolveyde, *v.t.* 2/39, loosend, set free.
 dystaunce, *n.* 78/48, variance, exception; 79/77, disagreement, enmity.
 dystempure, *v.t.* 9/229, distemper, upset.
 dysvygure, *v.t.* 47/353, disfigure.
 dysvyguryde, *pp.* 39/117, 65/905, disfigured.
 dysyrvyngge, *n.* 66/939, deserving.
 dyth, *pp.* 85/259, put, set.
 dyth, *pp.* 82/169, dight, prepared; 83/213, ready.
 dyvert, *v.t.* 2/19, turn aside.
 dywysion, *n.* 32/854, division.

 elmes-dede, *n.* 137/2010, almsdeed.
 Empress of Heaven, 128/1709, 147/2458, the Virgin Mary.
 enbraces, *n.* 61/794, attempts to influence jurymen wrongly.
 endelesly, *adv.* 72/1127.
 endyrecte, *a.* indirect, 59/734.
 endytyngge, *n.* 78/34, indicting.
 England, 129/1747.
 Englysch Latyn, 5/124, xiv.
 enough, 169/3116.
 enough, man never has, 158/2818-22.
 enprise, *n.* 95/604, will, pleasure.
 entent, *n.* 93/531, attention.
 entysynge, *n.* 78/43, enticing.
 Envy, 78/33, 105/935, 110/1121.
 envy, more now in England than ever, 111/1143 +.
 Epilog to 'Mankind,' 34/896.

 erdyn, *n.* 151/2499, a metathetic form of *erend*, errand.—Bradley.
 ermynnyde, *pp.* 35/2, lined with ermine.
 ern, *n.* 11/280, iron.
 ers, *n.* 76, arse.
 erytage, *n.* 80/111, heritage, property.
 cryth, *v.t.* 80/111, inherit.
 every, *n.* 79/71, every one, each of many.
 evyn, *a.* 69/1043, equal, fellow (Christian).
 ewynsonge, *n.* 20/544, 21/567, 22/574, evensong.
 ex, *n.* 153/2572, axe.
 excellent, *n.* 69/1044, dignity, sovereignty.
 excused, *ppl.* 157/2686.
 expeditious, *a.* 32/853 (1610 in N. E. D.)
 expellyt, *v.t.* 66/924, expels.
 exposycion, *n.* 36/26, explanation.
 expres, *adv.* 48/396, 50/443, certainly.
 eysyl, *n.* 177/3355, vinegar.
 cyr, *n.* 80/103, 105, heir.

 fadde, *pp.* 82/187, fed.
 fade as a flood, 102/838.
 fadyn, *v.i.* 138/2032, fade, yield to evil.
 faintness, *n.* 50/437.
 Falseness, 59/729.
 fane, *n.* 27/742, vane; 139/2072, flag.
 fantastical, *a.* 33/870.
 fart, *v.i.* 149/2409.
 farter, *n.* 169/3087.
 fasters are mad, 111/1156.
 faunt, *n.* 149/2417, infant, child.
 faus, *n.* 5/123, force?
 fawe, *n.* 83/212, 92/500, joyful.
 faytouris, *n.* 83/212, deceivers, impostors, rascals.
 febyll, *v.i.* 50/437, enfeeble.
 feer, *n.* 11/280, fire.
 feet tayll, 25/690, neat cut, or tail?
 fette, *v.t.* 99/734, 743, 100/759; feffyn, *v.t.* 108/1029, enfeof, endow.
 fekyl, *a.* 80/102, fickle, doubtful, difficult.
 felicity, *n.* 36/25.
 fell, *n.* 33/877, devil.
 felle, *adv.* 79/68, felly, fiercely.
 feller than a fox, 97/672.
 felyngge, *n.* 40/158, intake.
 Fende, the, 78/29, etc., the Devil
 fere, *n.* 93/543, companion.
 fere, *n.* 140/2116, 144/2261, fire.

ferne, *a.* 110/1096, distant.
 ferthyng, *a.* 15/384, in the least way.
 fervour, *n.* 38/84.
 feryde, *pp.* 3/55, fired, burnt.
 ferys, *n.* 12/316, fires.
 fese, *v.t.* 106/968, incite.
 festance, *n.* 60/765, enjoyment.
 fesyl, *v.i.* 149/2409, fizzle, 'break wind without noise.'—N.E.D.
 feythly, *adv.* 178/3395, Christianly, churchly.
 fishes: the great eat the small, 161/2821.
 five prudent virgins, 41/162.
 five wits, 71/1080, 154/2580.
 flappyn, *v.t.* 84/225, flap, beat.
 flappys, *n.* 133/1886, flaps, bangs, blows.
 flapyr, *v.i.* 133/1887, flap, hoist.
 Flaundris, 82/175, 84/224, Flanders.
 fleue, *v.t.* 84/225, flap.
 Flesh, Sir, 107/996, 1000.
 flesh, the, defined, 33/880.
 flewte, *n.* 17/446, flute.
 flexibull, *a.* 27/734, easily bent, waver-ing.
 flood, I won't row against it, 51/491.
 florchyd, *pp.* 84/237, flourish, adorn.
 florchyng, *a.* 106/970, flourishing.
 Flypyrgebet, 128/1727, 1736.
 fodyr, *n.* 155/2613, fother, cart-load?, pit, grave.
 fodyr, *n.* 108/1037, heap.
 followd, *pp.* 178/3395, baptized.
 fon, *n.* 12/300, foos.
 fonde, *n.* 96/631, foolish one.
 fondnes, *n.* 50/438, foolishness.
 fonnyde, *a.* 48/393, fond, foolish.
 football, *n.* 27/725.
 foppe, *n.* 16/437, fop.
 forbete, *pp.* 143/2201, beaten soundly.
 for-brostyn, *pp.* 163/2901, burst to pieces.
 for-colde, *a.* 3/62, 10/262, quite cold.
 forma jnyrs, 24/658, in legal form.
 forme, *a.* 85/276, first.
 Fornication, gentle, 60/759.
 forschent, *pp.* 143/2202, well-punisht, ruind.
 fors it nought, 57/659, think nothing bad of it, lust.
 fortherers, *n.* 60/762, promoters, in-citers.
 foster, *v.t.* 89/416, nourish.
 foþer, *n.* 110/1119, ? fodder, food.—Bradley.

foul & fair, 40/150, 157.
 fowe, *v.t.* 146/2330, clean, cleanse.
 fox: 'when the fox preacheth, keep well your geese,' 101/804. See feller.
 fraglyte, *n.* 11/282, frailty.
 frame (of wood), *n.* 20/525.
 France, 22/590, 52/517, is lecherous; gyse of, 61/770.
 Frauns, 82/175, France.
 frawt, *pp.* 92/517, freighted.
 frawth, *pp.* 88/369, fraught, loaded.
 frayry, *n.* 6/148, friary, conventicle.
 freelnes, *n.* 42/200, frailty.
 free-will, *n.* 45/290.
 frely, *a.* 77/11, frank, generous.
 Freslonde, 82/175, 84/224, Friesland.
 frete, *v.t.* 105/940, fret, worry.
 freyne, *v.t.* 77/11, ask, require.
 fryke, *a.* 90/429, joyful.
 Fullburn, 19/504, Fulbourn, nr. Cam-bridge, xii.
 funte ston, *n.* 178/3395, church font.
 fusyon, *n.* 13/323, plenty.
 Fyde, W., 19/496.
 fylde fell, 4/96?
 fylle, *v.t.* 185/3630, fulfil, practise.
 fyndende, *imp. p.* 79/81, finding.
 fyrybusque, *n.* 3/57, and for fires.
 fyst, *n.* 25/676, handwriting.
 fyth, *v.i.* 79/64, 148/2375, fight; 'fytyth,' fights, 79/66, 68; 'fytyn,' fight, 79/70, 128/1738.
 gadlyngis, *n.* 91/465, 129/1770, scamps.
 gale, *n.* 106/962, song.
 gallants thought much of, 55/601-3.
 galonte, *n.* 46/324-5, 48/380-1, gallant, gay man.
 galous, *n.* 22/591, 601, gallows.
 Galys, 82/173, 129/1745, Galicia.
 game, *n.* 3/69, fun.
 ganyn, *n.* 91/456, game, fun.
 gan, *v.i.* 106/962, was.
 gane, *v.t.* 139/2074, gain, beat.
 gard, *n.* 109/1082, care.
 gase, *v.i.* 135/1942, gaze, look intently.
 gast, *v.t.* 105/942, terrify.
 gastyd, *pp.* 91/465, frightened.
 Gayton, in Norfolk, 19/503, xi.
 gedelyng, *n.* 165/2981, young scamp.
 geese: where they sit, are many turds, 156/2652.
 gentle Justice Jesu, 101/791, 150/2463.
 gere þee with geris, 136/1986, arm yourself with armour.

- gesumne, *n.* 10/245, ? *geason*, scarce.—Bradley.
- gieays, *n.* 112/1171, jaws.
- glorioussest, *a.* 47/351.
- Gluttony, *n.* 78/38, etc.
- gobet, *n.* 88/365, small piece.
- God & his 12 Apostles, by, 165/2951.
- God the Father: appeal to, pp. 173—183; his Judgment on Mankind, pp. 183—6.
- Gogmagog, 135/1942.
- Golyas, 135/1930.
- gonge, *n.* 148/2387, privy.
- good fellow, *a.* 155/2609.
- good-wife, *n.* 26/697.
- good-wife & good-man, 8/195.
- gost, *n.* 184/3585, fiend.
- gostly, *a.* 78/56, spiritual.
- gouvernaunce, *n.* 80/107, control, management, possession of another.
- gouverne, *v.t.* 80/105, control, possess, inherit.
- gounse, *n.* 139/2074, gowns.
- govell, *n.* 55/605, extortion.
- gownyde, *a.* 59/728, gownd, wearing gowns.
- goynge, *n.* 50/434, walking.
- grates, *n.* 42/190, thanks.
- graythyd, *ppl.* 109/1081, clad.
- Greece, 82/173.
- Greediness, 60/756.
- grene, *n.* 81/134, 84/227, village green or common.
- grenne, *v.i.* 83/200, grin, gnash with the teeth.
- gres, *n.* 142/2170, blade of grass.
- greuys, *a.* 74/6, grievous.
- greve, *n.* 81/146, grief, trouble.
- grewance, *n.* 32/851, grievance, harm.
- grewe, *a.* 69/1020, grievous.
- grewyth, *v.t.* 33/889, grieves, harms.
- gronde, *v.t.* 66/948, ground, fix.
- grope, *v.t.* 83/200, groove, tear.
- grotes, *n.* 17/457, groats, coins worth 4*l.*
- griffys, *n.* 165/2976, grafts, blossoms.
- Grykysch, 82/173, Grecian.
- grylle, *a.* 184/3585, horrid, terrible.
- grym, *n.* 84/226, grime?, fury?
- grysly, *adv.* 90/451; grysslych, 91/465.
- gunne, *v.i.* 23/548, begin, continue.
- gunpowder, *n.* 76.
- gyff, *v.t.* 29/798, put, adjust.
- Gyle, *St.*, 150/2436.
- gylyd, *pp.* 93/534, beguiled.
- gynne, *n.* 127/1705, device, make.
- gyse, *n.* 5/103, guise, fashion.
- hakle, *n.* 156/2651, feathers?, cloak, mantle?, ? belongings, gear (as in Whitby dialect).—Bradley.
- hale, *n.* 51/473, ale.
- hale, *n.* 90/446, 91/460, liall.
- halfpenny, *n.* 18/473.
- hals, *n.* 90/432, neck.
- halse, *v.t.* 72/1106, salute?
- halsyde, *pp.* 24/637, embraced.
- halyday, *n.* 11/293, holy day.
- Hamonde of Soffeham, 19/508.
- hamp, 52/512, catch?.
- hand, in, 58/686, agreed.
- hang on hooks in hell, 168/3067.
- hangyn, *pp.* 96/626, 125/1611, handg.
- Hanston, 19/4991, ? Hunston, Norfolk; or Hauston, Hauyton, nr. Cambridge, xi.
- hare to the wood, 60/744.
- harlotis, *n.* 130/1775, rascals.
- haryed, *pp.* 85/263, harried.
- Hastiness, 58/697.
- hath, I that, 67/982, I who have.
- hawe, *v.t.* 32/865, have.
- hayer, *n.* 43/244, heir.
- he pud for be pud (put), 172/3201.
- heart's contrition, 81/128.
- hedybus, *n.* 15/392, heads.
- heefull, *a.* 38/89, healthfull.
- hele, *n.* 36/21, health.
- hell lake, 186/3640.
- helping hand, 138/2038.
- hende, *n.* 99/740, hands.
- hendly, *n.* 81/135, courteous.
- Henry VIII, a pilgrim to Walsingham, 74.
- herne, *n.* 83/190, 133/1879, corner, nook.
- hertyly, *adv.* 68/1010, from the heart, sincerely.
- hestis, *n.* 184/3584, commands.
- het, *ppl.* 138/2055, promist.
- hewyn, *n.* 73/1150, heaven.
- hewynesse, *n.* 30/821, heaviness, grief.
- heynyd, *pp.* 186/3639, exalted.
- heyward, *n.* 136/1970, hayward, official who stops cattle from breaking thro' hedges.
- hic, *adv.* 28/768, here.
- high name, the, 111/1125, God.
- hod, *n.* 80/109, hood.
- Holborn, the quest of, 59/724, 734.
- hold, *a.* 89/419, old.

hold us excused, 153/2570.
 hold no man better than thyself, 109/1071.
 holdest, *n.* 32/862, most complete.
 holly, *v.t.* 44/251, hallow.
 holy, *n.* 49/426, holy folk.
 holy, *adv.* 83/218, 95/598, 99/743, wholly.
 holy book, the, 88/383.
 honest occupation of reading, 147/2364-5.
 hook, hang on my, 92/515, depend on me, follow me.
 hornepype, *n.* 60/755-6, 760, player on a horn.
 horribly, *adv.* 65/900, 67/955, horribly.
 Horse too highly fed, 9/234-7.
 horsibus, *n.* 3/57, 60, for horses.
 hound after hare, 105/924.
 how, *interj.* 93/530, ho!
 how my neke ys sore, 23/617, how sore my neck is.
 howle, *n.* 149 2410. owl.
 howl-flyght, *n.* 21/564, owl-flight.
 howtyth, *v.i.* 134/1898, shout, sound.
 hoyth, *n.* 13 330. 331, arse-hole.
 Huntynghton. Mr., of Sanston, 19/498.
 hurle, *v.t.* 63/860, throw, beat, in an action at law.
 hy, *n.* 108/1025, haste.
 hyen, *v.t.* 96/644, lift up.
 hyle, *v.i.* 152 2536. hide, conceal.
 i.yll, *vb.* 104 890. conceal.
 hyryde, *pp.* 3/54, undertaken to work.
 hyt, *n.* 135 1939, height.
 hyth, *n.* 81/135, height, 'in hyth' exceedingly.
 'I wot never who': the boy's name, 165/2969.
 Idleness, 60/756.
 ilent, *pp.* 84/238, lent, employed.
 ille, *adv.* 67/957, evilly.
 iment, *pp.* 84 240. shown.
 immutability, *n.* 27/739.
 impotent, *a.* 71/1098, powerless.
 in manus tuas (commendo spiritum meum, *Psal.* xxx. 6), 19 510.
 incomparable, *a.* 12/309, 53/536.
 incomprehensible, *a.* 38/94.
 inconsiderate, *a.* 27/741.
 Indignation, 58/696.
 indure, *v.i.* 28/757, continue, stay.
 inestimable, *a.* 55/596.
 inevitable, *a.* 31/830.

inexcusabyll, *a.* 32/867, that will not admit excuses, inevitable.
 informable, *a.* 53/540, as an informer.
 ingratitude, *n.* 27/744.
 inne, *adv.* 89/415, in.
 insight, *n.* 42/189, knowledge.
 institucyon, *n.* 7/161, nature.
 instytut, *pp.* 9/217, appointed, set.
 insufficiency, *n.* 42/193.
 interleccyon, *n.* 17/442, talk, consultation. (Not in N.E.D.)
 interrupte, *v.i.* 2/28.
 intyrmise, *v.t.* 11/290, mix. (Not in N.E.D.)
 invisible, -bly, 33/869.
 invysybull, *a.* 12/295, 20/522, invisible.
 ipyth, *pp.* 83/209, put, deckt.
 irchoun, *n.* 148/2396, hedgehog.
 Ire, *n.* 78/33, 105/922, etc., Anger.
 i-rent, *ppl.* 137/2027, torn off.
 Jaffrey, 6/155. Geoffrey.
 jagge, *v.t.* 109/1063, indent, vandyke.
 jake of fence, *n.* 26/712, coat of defence.
 jakett, *n.* 25/665, 669, jacket (new-fashiond).
 japyng, *n.* 13/342, joking.
 jent, *a.* 78/29, gentle, well-mannerd.
 jentyl justyse. 95 608, gentle judge.
 Jerusalem, 41/164-6.
 Jesus, 1/10. 68 1011, 87 332.
 jett, *n.* 5/103, 105, 107, mode; 20/522, fashion, way.
 jette, *v.i.* 99/747, strut, walk proudly.
 jettis, *n.* 109/1060, fashions.
 Jevys, *n.* 170/3137, Jews.
 Job's patience, 11/279.
 jorour, jorowur, 59/721, 727-8, juror; is double-faced, 59/721-2.
 Jorowry, *n.* 56/640, false presentments to a jury. L. susurrum?—*Prompt. Parc.*
 jous, *n.* 105/953, juice.
 jows, *n.* 167/3020; jous, 168/3076, juice, drink.
 Judgment, the Last, 2/41.
 Judgment, Day of, 185/3618, 3623.
 junctly, *adv.* 13/340, jointly.
 Justyce, *n.* 7/167, Judge, God.
 Jves, 183/3555, Jews.
 kacke, *v.i.* 149/2408, shit.
 kaiseris, *n.* 83/215, emperor.
 kanpyoun, *n.* 185/3612, champion

- kaue, *n.* 137/2001, cave, hollow, fate.
 kempys, *n.* 83/215, warriors, soldiers.
 kindly, *adv.* 108/1031, naturally.
 Kent, 83/201.
 kettis, *n.* 109/1056, tangles, troubles.
 kevere, *v.t.* 135/1955, recover, retake.
 kewe (as a kat), *v.i.* 169/3118, mew.
 kings, three, foes to man, 128/1723.
 kloy, *v.t.* 106/973, claw.
 knappe, *n.* 163/2841, knock, blow.
 knawe, *n.* 93/552, knave, fellow.
 knownyng, *n.* 47/342, sharpness, cleverness.
 knyth, *n.* 83/215, knight.
 knyth, *ppl.* 107/993, knit, wrapt.
 knytte, *pp.* 94/564, knit, fastend.
 kynde, *n.* 66/931, 80/92, nature.
 kynde, *a.* 103/855, natural.
 kynse, *v.i.* 161/2814, wince. (Not in N.E.D.)
 kythe, *n.* 90/435, kith (and kin).
 kythe, *v.t.* 136/1987, show, prove.
 kytte, *v.t.* 129/1769, cut (throats).
- lace, ladies lovely in, 153/2549.
 lachyd, *pp.* 97/657, tied, bound.
 lake, *v.t.* 41/165, despise.
 lake of Hell, 80/99.
 lante, *ppl.* 87/335, lent, granted.
 Lantern of Light, 77/5, the Virgin Mary.
 lappe, *v.i.* 4/76, leap.
 large, *a.* 11/288, liberal, free.
Largitas, 150/2441, Generosity.
 Largyte, *n.* 78/51, 79/66, generosity.
 Largyte, lady, 150/2467.
 largyte, *n.* 126/1657, generous giving.
 lasyde, *pp.* 36/16/17, laced.
 lavatory, *n.* 1/12, washer-away of sin, Jesus.
 lave, *v.t.* 168/3054, leave.
 lave, *v.i.* 156/2667, leave?, bathe?
 law to be had only for money, 57/669.
 lawth, *pp.* 99/721, caught.
 lay, *n.* 102/837, learning?
 laykys, *n.* 105/929, games.
 Lechery, 78/37.
 lechery never more practisd than now (c. 1450), 58/684.
 ledron, *n.* 135/1954, rogue.
 ledrouns, *n.* 106/981, 107/932, rogues.
 left hand, bless with the, 19/515, curse.
 lefte, *v.t.* 66/943, lifts.
 lelys, *n.* 126/1671, fair ones, beautiful ladies; or lilies.—Bradley.
 lende, *n.* 85/279, loin; 106/984, loins.
- lende, *n.* 97/666, ? loins.
 lende, *v.i.* 77/19, 80/114, 85/281.
 lendis, *v.i.* 81/154, 149/2432, stay, remain, dwell.
 lent, *pp.* 84/250, set, sunk; 89/391, fixt.
 lere, *v.t.* 63/852, teach, punish; 93/545, 136/1964, teach.
 les, *n.* 97/657, 151/2472, leash.
 lesse, *n.* 28/766, lying.
 lesse, *n.* 107/1001, lisse, prosperity.
 lesse, *v.t.* 162/2863, loose.
 lete, *v.t.* 109/1064, 112/1170, reckon, consider.
 lette, *v.i.* 89/396, stay, stop.
 leude, *a.* 3/58, ignorant.
 leuyn, *v.i.* 90/424, live.
 levne, *n.* 83/191, lightning.
 lever, *a.* 10/254, dearer, better.
 levynge, *n.* 14/360, remainder.
 lewe, *a.* 69/1023, lief, dear.
 lewe, *v.t.* 50/441, 51/470, leave.
 leye, *n.* 145/2291, flame, blaze.
 leye, *a.* 98/691, untild.
 leykyn, *v.i.* 91/463, 140/2405, play, sport.
 library of Reason, 43/227.
 light hearts, 58/711.
 liking and lust, 93/523-6, 530, 94/554, 96/638.
 lofly, *adv.* 81/154, lovelily; 'luffely,' *a.* 81/137, lovely, amiable.
 lofte, *n.* 94/557, high position.
 lofte, on, 111/1148, aloft, on a scaffold.
 loggyth, *v.t.* 80/99, lodges, puts.
 lopys, *n.* 97/677, leaps.
 lordeyn, *n.* 147/2345, scamp.
 lordlyche, *adv.* 109/1084, as a lord.
 lore, *v.i.* 46/326, destroy, spoil? Perhaps 'I lore' = *ilore*, lost.—Bradley.
 lore, *pp.* 78/42, lost.
 louse, *n.* 92/491; lice, 6/134.
 lovely, *adv.* 93/529, rightly.
 lovely life, 103/857.
 lovingly, *adv.* 46/320.
 lowe, *n.* 146/2299, flame.
 lowe, *v.t.* 140/2105, humble, *L. humiliat.*
 lowe, *n.* 34/900, love.
 lowe-day, *n.* 58/701, love-day.
 lowyste, *v.t.* 65/917, lovest.
 Lucifer, 46-53, 140/2006.
 lurkyng lathe, 149/2403, hidden path?
 Lust, *n.* 78/37, etc.
 lust as common as the high road, 57/655.

- lusti, *a.* 184/3576, pleasurable, charming.
- lyfte, *a.* 185/3628, left.
- lyghtly, *a.* 23/614, likely, able.
- lykng, *n.* 84/250, sensual pleasure.
- lykyng, *a.* 94/557, loving; 126/1671, pleasing, amiable.
- lykyngis, *n.* 82/186, likings, indulgences.
- lykynnyde, *pp.* 2/34, likened.
- lynde, *n.* 184/3596, linden, lime tree.
- lyse, *n.* 6/134, lice.
- lyst, *v.i.* 16/417, listen.
- lyter, *a.* 184/3596, lighter.
- lyth, *n.* 151/2501, little.
- lyth, *n.* 77/5, light.
- lyth, *a.* 83/191, light, brilliant.
- lyth, *n.* 97/677, 98/702, 184/3589, light.
- lyth as leuene, 104/893, light as yeast.
- lyth, *a.* 81/137, gentle.
- lytyd, *pp.* 80/112, alighted, descended.
- lytyd, *pt.* 139/2090, -3, alighted, took flesh.
- lyuely, *adv.* 14/373, livelily.
- lyvely, *adv.* 4/76, briskly.
- lywe, *n.* 66/944, life.
- lywe, *v.i.* 93/549, live.
- Madam Regent, 58/710.
- maintenance, *n.* 57/656, 674, help in bringing false actions at law.
- Maintenance & his crew, 58/696-9.
- maintenance, hats of, 59/727-8.
- make, *n.* 157/2695, mate, companion.
- make merry, 95/612, be jolly.
- malaundry, *n.* 143/2213, scab.
- Males, 58/697, Malice.
- malewrye, *n.* 57/670, bad luck, disaster, ruin.
- malycyuse, *a.* 15/401, malicious.
- maimerynge, *a.* 134/1918, chattering.
- man is God's picture, 47/350.
- man of arms, 23/631.
- man's bane, 97/659.
- Mankind, the Play, 1-34, xi-xix, xxviii.
- Mankynde, 8/189, 207, 11/272, etc.
- Manly, J. M., 1, n. 1.
- manly, *adv.* 15/397, 90/438.
- manly men, 81/145.
- mantyll, *n.* 65/917, mentyll, 76, mantle.
- manyterye, *a.* 33/872, warning.
- marke, *n.* 158/2727, marks.
- married man: don't trust him, 22/593.
- marryde, *pp.* 15/381, marred.
- Marshalsea, the, 63/857.
- Mary (Virgin), 6/147, 154/2590.
- mary, 15/391, marry, by Mary!
- Masadoyne, 82/174, Macedonia.
- maskeryd, *v.t.* 79/76, 80/101, bewildered (malkren).
- Massingham, Norfolk, 19/506, xii.
- Mastres, 60/758, ? mistresses, or concubinage.
- masyd, *pp.* 129/1742, mazed.
- mavowe, *v.i.* 56/628, me avowe, vow, declare.
- mayne, *n.* 82/174, might, power.
- meats and drinks, 96/622.
- Mede, 64/866.
- medys, to, 95/603, as or for rewards.
- medytacyon, *n.* 1/22, for 'mediation'?
- Meeknesse, dame, 127/1674.
- Mekenesse, *n.* 78/49, etc.
- mell, *v.i.* 81/124, interfere, act.
- melle, *v.i.* 79/72, mix, deal.
- mellyfluouse, *a.* 12/305.
- memory, *n.* 91/468.
- mende, *n.* 92/508, mind, remembrance.
- mendment þat, 78/46, amendment of that which.
- mene, *n.* 2/17, mean, medium.
- mene, *n.* 55/621, middle voice in a song.
- menge, *v.t.* 183/3572, mix.
- mengylde, *pp.* 71/1104, mingled.
- mengyth, *v.t.* 80/107, mingles, troubles.
- menschepe, *n.* 77/10, honour.
- ment, *pp.* 82/165, communicated to, mentioned in.
- menys, *n.* 81/125, lamentations, prayers.
- Or is it *mense*, kindness?—Bradley.
- menyver, *n.* 36/16-17, miniver.
- Mercy, 1/1, etc., 80/115-16.
- Mercy, the good man, 20/520.
- mercy, the 7 deeds of, 185/3629.
- mercy passeth man's misdeed, 171/3153; passes all things, 180/3454.
- mercyfull, *n.* 72/1136, m. being, God.
- merre, *v.t.* 134/1903, mar.
- mes crede, *n.* 142/2166, mass-creed.
- meselynge, *a.* 144/358, diseaseful.
- Measure ys tresure, 9/230.
- mete & mel, at, 109/1079.
- mett, *pp.* 20/524, met, caught.
- meve, *v.t.* 82/174, move, control.
- meymentem, *n.* 58/709, maintenance.
- mights, three of every Christian soul, 41/177, 44/277-284.

- 'Mind, Will, and Understanding,' or 'Wisdom,' who is Christ: the Play, 35-73, xix-xxiii, xxx.
- minstrel, *n.* 58/704.
- misfare, *v.i.* 51/496, do badly, go wrong.
- misgotten, *a.* 155/2628.
- mod, *n.* 80/107, mood, mind; 110/1097, temper, anger.
- moderis, *n.* 128/1734, mothers, the 7 Virtues.
- moke, *v.i.* 14/358, mock.
- molde, *n.* 80/101, 175/3289, this earth.
- money, players mean to gather, 17/450, 453.
- 'more & more,' 158/2712, 2716; 159/2759, 2762, 2770, 2774.
- mornynge, *n.* 78/41, mourning.
- morow, on be, 26/703, in the morning.
- Mors, 160/2779, Death.
- mortify, *v.t.* 34/899.
- most, 6/133, mightiest?, or *adv.*
- mosyde, *ppl.* 47/348, mazed, troubled.
- mote, *n.* 136/1975, earth?
- mote, *v.i.* 81/148-9, may.
- mother church, holy church, 68/992, 995, 67/986.
- mother holy church, 71/1082.
- motyhole, *n.* 140/2121, moth-hole?
- moun, *v.t.* 92/512, be able to.
- mouse, *n.* 168/3080.
- mouth's confession, 81/127.
- mow, *v.i.* 112/1175, 160/2797, be able.
- mowle, *n.* 149/2407, 2414, ? moul, dirt, dust.
- mouthis mette, *n.* 100/762, mouth's food, meal.
- muck, *n.* 157/2707, goods, money.
- Mundus, the World, 82/157, etc.
- must, us, 90/437, we must.
- mustyr, *v.t.* 77/10, collect, call together.
- nut, *vb.* 73/1164, must.
- mydnyth, *n.* 157/2677, midnight.
- mydyled, *n.* 77/4, earth, world.
- Myhel, 185/3618, Michael the Archangel.
- mykyl, *a.* 82/174, great.
- mynde, *n.* 67/978, remembering, memory.
- myrable, *a.* 37/41, wonderful.
- mys, *n.* 186/3645, misdoing, sin.
- mysse-masche, *n.* 3, 49, mess.
- myssyd, *ppl.* 79/57, missed, lost, faild to secure.
- myth, *n.* 84/247, mite, scrap.
- myth, *n.* 79/62, 81/131, 85/267, 100/785, 127/1674, might, power.
- mythis, *n.* 85/267, mights.
- N., Jenet, my cousin, 63/838.
- nappyll, *n.* 16/420, apple.
- nature, *n.* 9/233, natural desire.
- nay, *interj.* 80/121.
- nedis must, 21/556.
- neke, brake hys, 22/590, 600, broke his neck.
- nekekycher, *n.* 22/600, neckerchief.
- neke-verse, *n.* 19/513, 23/612, Ps. li. 1, 'Miserere mei,' said to entitle a culprit to the benefit of clergy, a verse uttered to decide one's fate.
- nen, *conj.* 99/718, nor. See nyn.
- ner, *conj.* 89/396, nor.
- nesesse, *a.* 50/442, necessary.
- nest, *prep.* 135/1935, highest, next.
- nete, *n.* 22/589, ox.
- neþer ende, 101/816, arse-hole.
- nethyr, *a.* 51/483, lower.
- newe, *n.* 99/725, new, different person.
- Nine points that specially please God, 68/1002.
- nine shillings for a dinner for four, 63/834.
- noble, one for a supper, 62/822; three for a dinner for four.
- noblé, *n.* 35/4, nobility.
- noli me tangere, 19/505, awkward-temperd fellow.
- non est inventus, 29/774, he wasn't found.
- non nobis, Domine! 18/480.
- norche, *v.t.* 144/2260, nourish.
- Normande, 82/175, Normandy.
- norysch, *v.i.* 145/2284, feed.
- not, *n.* 153/2562, naught, nothing.
- not, know not, 91/453.
- notary, *a.* 31/838, notable, great.
- note, *n.* 158/2730, notable thing.
- Nought, *n.* 11/266.
- nout, *n.* 92/516, 154/2584, naught, nothing.
- nownt, *adv.* 80/104, not at all.
- nowth, *n.* 86/290, nothing.
- nowth, *vb.* 99/718, ought not.
- nutriment, *n.* 27/732, food.
- ny, *adv.* 28/769, nigh.
- nyfte, *n.* 164/2946, nephew.
- nyn, *conj.* 85/282, 92/492, 101/802, 160/2787, nor. See nen.
- nyse, *a.* 11/288, nice, particular.

- nysyte, *n.* 57/654, folly.
 nyth, *n.* 85/268, 276, 284, night.
- oblivious, *a.* 33/872.
 obsequious, *a.* 1/5, dutiful.
 obstinacy, *n.* 30/822.
 odybull, *a.* 27/732, hateful.
 of, *adv.* 1/428, off.
 of, *prep.* 21/573, from; 154/2584, with, in relation to.
 old, thou knowest me of, 149/2431.
 omnipotens, *n.* 17/454.
 onbrace, *v.t.* 26/708, embrace, put arms round in order to rob.
 onclennes, *n.* 56/653, sexual impurity.
 onhapi, -ly, 74, unhappy, -ily.
 onschett, *v.t.* 3/52, unshut, open.
 onthriftly, *a.* 7/158, evil.
 onward, *adv.* 81/138, on the spot, ready.
 oppresse, *v.t.* 9/222, fight, keep down.
 ordure, *n.* 37/52, dung.
 ordynatly, *adv.* 40/138, orderly, wisely.
 ore, *n.* 86/300, mercy.
 original sin, 39/111.
 original sins, 72/1114.
osculare fundamentum, 6/137, kiss my arse.
 ostler, hostler, *n.* 27/725.
 out, *n.* 154/2586, aught, anything.
 out or inne, *adv.* 90/439.
 outward wits, the five, 40/137.
 outwronge, *ppl.* 162/2859, outwrung.
 over, *a.* 72/1134, upper, higher.
 overface, *v.t.* 26/709, oppress, ruin.
 overgoo, *v.t.* 96/646, pass, over-ride.
 overlad, 108/1052, 109/1075, put-upon, lorded over.
 overpyssse, *v.t.* 14/366.
 overschett, *pp.* 29/779, covered with shit.
 over-thynke, *v.t.* 171/3162, trouble, make anxious.
 ouyrlodde, *ppl.* 136/1889, overcome.
 owe, *v.i.* 39/100, ought, am bound to.
 oweth, *v.t.* 1/2, ought.
 owle, *v.t.* 126/1665, accumulate.
 owres, *n.* 26/705, canonical hours.
 ox-stall, *n.* 81/147.
 oy for o, hoyth, hole, 13/330; hoylyke, wholly?, 13/336.
 oyyt, oyet, *v.i.* 24/659, hear ye!
- pace, *v.i.* 81/156, go, march off.
 Pacynense, *n.* 78/49.
- palfrey-man, *n.* 10/244.
 parage, *n.* 151/2498, kinship?, alliance.
 parcellis, *n.* 81/132, parts, characters in a play.
 Paris powder, *n.* 21/563.
 parlasant, 137/2023, ? by the assent.
 parlement, *n.* 29/780, talk, consultation.
 partener, *n.* 11/277, 45/308, partaker.
 partycypable of, *n.* 1/16, able to share in, partake of.
 partycypacyon, *n.* 8/203, partaking.
 partycypatt, *a.* 8/185, partaking.
 parvyse (of St. Paul's), *n.* xxi, 61/796, porch.
 Parys, 82/176, Paris.
 passante, *a.* 55/613, passing, acceptable, popular.
 Passion week, 68/1000-1.
 passyble, *a.* 27/737, able and willing to suffer.
 passyble, *a.* 39/97, suffering.
 paste, *pp.* 80/117, 118, gone, dead.
 pasture, *n.* 185/3626, pastors, clergymen.
 pate, *n.* 110/1115, head.
Pater noster, 21/547.
 patrocynye, *n.* 34/897, power.
 Patryke, Wm., of Massyngham, 19/506.
 Patrykes wey, St., 23/607.
 pawsacion, *n.* 50/463, pause.
 pecuniatus, *a.* 17/464, monied.
 pelouris, *n.* 141/2131, pillers, rascals.
 Penance, *n.* 79/72.
 penon, *n.* 134/1904, flag.
 pennies round, 163/2915.
 penny brings favour, 152/2525-7.
 Pennynman speeds best, 156/2666, 2672, 157/2678.
 pens, *n.* 101/818, pence.
 perceivable, *a.* 55/598.
 pere, *n.* 95/600, equal.
 Perjury, 59/736, 60/748.
 perrysschyt, *v.t.* 71/1093, perishes, kills.
 perseverante, *a.* 2/25, persevering.
 pervercionatt, *a.* 8/187, perverse.
 perversyose, *a.* 27/742, perverse.
 perverte, *v.t.* 15/379, change for the worse.
 perverte, *v.i.* 11/289, 45/292, turn aside.
 peryll, *v.t.* 77/26, peril, endanger.
 peson, *n.* 10/241, peas.
 Pestilence, the Great, of 1348, 161/2816.
 Peter (by St.), 151/2493.
 petition, *n.* 32/853.

- peyn, *n.* 20/529, 22/583, under the penalty of.
 peynys plow, 169/3114, punishment's plow.
 peyrith, *v.t.* 142/2163, impairs, worsens.
 peys, *n.* 155/2629, weight.
 pipe up, *v.i.* 91/457.
 pissing pokes, 145/2295, organs of copulation.
 pit's brink, on the, 65/901.
 pitter-patter, *n.* 149/2399.
 placebo, *n.* 170/3125.
 playster, *n.* 10/240, plaister for a wound.
 plesauunce, *n.* 38/78, pleasing, gratification.
 plesynge, *my.* 72/1111.
 pleynerly, *adv.* 49/404, fully.
 pleyseris with, 34/906, acceptable to, causers of pleasure to.
 podys, *n.* 101/810, frog's.
 pollution, *n.* 51/477.
 polytyke, *a.* 14/364.
 pompys, *a.* 72/1125, pompous.
 Pontius Pilate, 177/3349.
 Pope Pokett, 6/139.
 pose, *vt.* 141/2131; posse, knock, beat (*posson* in Promptorium).—Bradley.
 possibility, *n.* 30/815.
 pot, *v.t.* 111/1131, put.
 potage, *n.* 10/262.
 pottfull, *n.* 10/265, potful.
 praty, *a.* 4/89, pretty, sound.
 prawnce, *v.i.* 4/91, prance.
 preachers flatter and lie, 51/489.
 precyse, *v.t.* 31/826, settle precisely.
 predestynatt, 8/184.
 predilecte, 32/865, much beloved.
 predycacyon, *n.* 3/47, vain talk.
 predylecte, *a.* 28/764, much beloved.
 preñnyence, *n.* 2/21.
 prefe, *vt.* 136/1976, prove, attack.
 premedytacyon, *n.* 2/44, thought beforehand.
 premyabyth to, 32/861, fit to be rewarded by.
 prene, *n.* 134/1904, pole, standard.
 prepotent, *a.* 28/765, very powerful.
 prerogative, *n.* 37/49.
 pres, *n.* 185/3619, difficulty.
 present, *n.* 93/533, gift.
 pretiousness, *n.* 37/33.
 preve, *v.t.* 81/150, prove.
 prevenire facias, writ of, 63/859.
 prewe, *v.t.* 32/863, prove.
 prewyngge, *vb.* 53/542, proving.
 pride, the head sin, 53/530-1.
 Pride, *n.* 78/31, 104/896, 909, etc.
 primrose, *n.* 137/2023.
 prince, don't trust one overmuch, 31/839.
 produce, *n.* 3/61.
 promycyon, *n.* 12/309, advancement. Or is it 'promission,' what is promised me?—Bradley.
 propagacyon, *n.* 7/181, birth.
 propyrte, *n.* 28/758, duty; 41/182, quality.
 propyrtes, *n.* 81/132, properties, theatrical dresses, etc.
 proude, *adv.* 130/1793, proudly.
 provycyon, *n.* 8/188, care.
 prowe, *n.* 34/904, proof.
 pryke, *v.t.* 2/30, fix.
 prys, *n.* 81/150, our worth, as actors.
 puerility, *n.* 30/813, childish act.
 pullyth, *v.t.* 126/1649, pulls, draws.
 punchyd. *ppl.* 176/3339, punished.
 pander, *n.* 155/2629, scale?, weighing-balance.
 purfyled. *pp.* 36/16-17, purfled, edged.
 Purgatory, *n.* 81/125.
 purger, *n.* 67/966, clearer-out.
 purgyde, *pp.* 1/11, purged.
 purpose us, we, 81/132, we intend, propose.
 purse, a man's, his best friend, 152/2522.
 put case, 4/74, put this case.
 puysschaunce, 69/1028, power, force.
 Pycharde of Trumpyngton, 19/500.
 pycke & ter, 168/3079, pitch and tar.
 Pygmayne, 82/176?
 pyke of þe lys, 101/806, pick off the lice.
 pylt, *pp.* 90/450, tortured.
 Pynceras, 82/176?
 pynde, *ppl.* 181/3482, pained, tormented.
 pyll, crose &, *n. fig.* 63/862, game of cross and pile, heads and tails: 'Cross I win; pile you lose.'—Shadwell.
 pynne, *n.* 80/112, pin, peg.
 pypys, *n.* 76, pipes, tubes.
 pyssse, *v.t.* 10/241.
 pyt, *ppl.* 127/1676, pight, fixt.
 pyth, *pp.* 78/31, 104/912, set, loaded; 184/3590, pight, put.
 pytte, *pp.* 94/562, placed, fixt.

Qisyntyn, *St.*, *n.* 10/264, St. Quintin.
 qwake, *v.t.* 186/3642, fear, tremble at.
 qweke, *v.i.* 30/801, qweak.
 qwell, *v.t.* 66/923, kill.
 quenchande, *imp. p.* 185/3604, quench-
 ing.
 querulose, *a.* 8/204, quarrelsome.
 quest, *n.* 56/646, jury.
 qvyth, *v.t.* 186/3636, requite, reward.
 qwyll, *n.* 18/476, lot, set ?
 qwyll, *conj.* 20/536, while.
 qwyst, *v.i.* 21/550, whist! be silent!
 qwyst = whist! 22/586.

Rachel, wife of Nowadays, 6/130,
 134.

rad, *adv.* 82/185, quickly, swiftly.
 Raffe, *n.* 3/51, Ralph.
 rafte, *ppl.* 130/1790, refit, deprived.
 racle, *n.* 156/2653, racket.
 rampant, lions, 58/695-6.
 rape, *v.i.* 139/2069, rush.
 rappok, *n.* 133/1895, 135/1946, rascal.
 rappys, *n.* 130/1784, blows.
 rappyth, *v.i.* 131/1829, knocks, beats.
 rapyn, *v.t.* 159/2742, hasten.
 rapyth hym, 82/186, hastens.
 rasche, *n.* 128/1736, 134/1924, rush,
 haste.
 rave, *v.i.* 88/377.
 Ravine, 59/729.
 rawyn, *v.i.* 82/168, ravin.—Bradley.
 reason defined, 40/141-2.
 rebellyn, *n.* 12/306, rebelling.
 rechace, *n.* 65/912, recheat, signal of
 recall in hunting.
 rechase, *v.i.* 59/725, hunt, work.
 reche, *v.t.* 167/3023, give.
 reclusyde, *ppl.* 65/915, shut up, en-
 closed.
 recognycion, *n.* 71/1091.
 reconсылde, *pp.* 68/988, reconcild.
 recordaunce, *n.* 61/794, recording.
 recreatory, *n.* 32/864, refreshment.
 rectyfy, *vb.* 1/13, set right, reform.
 recumbentibus, *n.* 17/439, 187, knock-
 down; 18/489, fragments?, rest ?
 recurable, *a.* 66/951, recoverable.
 recurythe, *v.i.* 57/657, recovers.
 red, *ppl.* 164/2942, fixt, settled.
 red beards, 58/695-6.
 reddere, *n.* 183/3566, harshness, cruelty.
 reddure, *n.* 38/76, harshness.
 redempt, *a.* 30/804, redeemd, bought
 back.

reducyble, *a.* 31/827, willing to be
 brought back.
 reducyde, *v.t.* 46/313, brought back.
 refeccyon, *n.* 125/1619, food and drink.
 reformynge, *n.* 46/337.
 reformyth, *v.t.* 67/972, reforms.
 refreyn, *v.t.* 69/1042, restrain, bridle.
 regystre, *n.* 154/2602, register.
 Rekleshede, 60/756, Recklessness.
 rele, *n.* 131/1829, reel.
 relesyt, *v.i.* 67/971, releases.
 reliquid, *n.* 3/60, the rest. This ought
 to be ' & reliqua.'—Bradley.
 reme, *n.* 41/162, realm.
 remene, *v.t.* 67/960, remember.
 remocyon, *n.* 1/14, move, change;
 24/649, removing.
 remowe, *v.i.* 38/68, remove.
 renew, *v.t.* 73/1164; renuyde, *pp.*
 73/1141.
 rengne, *n.* 82/185, reigner, ruler.
 remynge whel, *n.* 109/1076, Fortune's
 wheel.
 remoun, at myn, 185/3616, under my
 control.
 replyede, *ppl.* 64/867, bound, joind ?
 Or opposed.—Bradley.
 reporture, *n.* 44/265, 47/355, report.
 repreve, *n.* 69/1018, reproof.
 res, *n.* 91/479, course, use.
 resort, *v.i.* 66/942.
 reste, *v.i.* 99/738, stay, remain.
 restore, *v.t.* 79/88, re-store, re-enrich ?
 resurrection, *n.* 71/1075.
 resythe, *v.i.* 43/231, rises.
 retenaunce, *n.* 58/689, retinue, followers.
 retornys, *n.* 61/794, returns.
 retribucyon, *n.* 1/16, (Christ's) suffer-
 ing, death.
 revell, *n.* 4/82.
 revert, *v.i.* 15/405, return.
 revylyde, *pp.* 68/989, reviled.
 reuyvyde, *pp.* 1/7, 31/825, revived.
 rewelynge, *n.* 4/85, revelling.
 rewly, *a.* 133/1866, pitiful, pity-caus-
 ing, hard (blows).
 rewlyrothyr, 110/1117, piteous clamour.
 rewlyn, *v.t.* 86/311, rule, direct, guide.
 reyallys, *n.* 17/458, royals or rials, gold
 coins worth 10s. t. Hen. VI, 15s. t. Eliz.
 reynande, *a.* 57/682, reigning, powerful.
 riches make a man equal to his
 superiors, 54/590-1.
 River that runs from Christ's womb,
 2/36.

rode, *a.* 127/2127, red, ruddy.
 Rodis, 82/178, Rhodes.
 rodyr, *n.* 129/1741, rudder.
 rolys, *n.* 141/2146, rolls.
 rom, stonde *a.* 23/624, stand away.
 Rome, 82/178.
 ronde, *v.i.* 12/296; *v.t.* 22/586, whisper.
 ronge, *v.t.* 169/3121, ? whack.
 root and rind, 141/2127.
 root and rind of mischief, Envy is the,
 111/1138-9.
 ros, *n.* 109/1068, fuss, esteem.
 roses as weapons, 143/2212, 2221-3.
 rought, *a.* 70/1055, rough, scored by
 thorns.
 route, *v.i.* 78/34, roar, make trouble.
 row, *a.* 98/714, rough, grievous;
 135/1932, rough.
 rowe, *n.* 82/168, row ?
 rowte, *v.i.* 52/505, frolic.
 rowte, *n.* 136/1974, tatters ?
 rowtis, 133/1866, blows.
 rowtynge, *a.* 131/1829, striking.
 rubbyt, *v.t.* 67/968, rubs, scrubs.
 ruble, *v.t.* 135/1943, turn to rubble,
 crush.
 ruggynge, *plv.* 126/1667, corroding.
 rumpys, *n.* 133/1895, rumps.
 rune, *n.* 23/610, run, escape.
 running fist, 25/676, running hand,
 writing.
 ruste, *v.i.* 93/527, 96/640.
 ryall, *a.* 81/134, royal, fine.
 ryallis, *n.* 77/7, nobles.
 ryght wpe, *adv.* 2/29, upright.
 rynge, *v.i.* 130/1797, reign.
 ryng-worme, *n.* 23/623, ring-worm,
 neck-halter sore.
 rys, *n.* 127/2027, branch.
 ryth, *adv.* 79/65, right, directly.
 ryth, *adv.* 86/297, right, full, very.
 ryth, *a.* 86/303, right, dexter.
 ryve, *v.t.* 41/175, split.
 ryve, *a.* 96/629, abundant.

sacrament of bread, 145/2270.
 sad grene, 76, dark-green (mantle).
 sade aslepe, 22/585, soundly asleep.
 sadyll, *n.* 3/66, saddle.
 safe, *v.t.* 77/12, save.
 safe and sound, 159/2745.

Saints:

St. Anne (Tanne), 4/75.
 St. Andre of Ely, 63/836, xi.
 St. Davy, 30/802.

Saints:

St. Deny, 18/480, St. Denis.
 St. Gabriel's mother, 29/789.
 St. James of Galicia, 129/1745.
 St. Paul, 65/907, 125/1614.
 St. Paul's cathedral, 61/797.
 sakyrd, *a.* 23/605, consecrated.
 sale, *n.* 91/458, hall.
 same, *adv.* 82/163, together.
 sann, *prep.* 79/74, without.
 Sanston, 19/498, ? Santon, Norfolk; or
 Sauston, Sawston, nr. Cambridge, xi.
 sare, *n.* 77/20, sorrow.
 Satan, 93/552.
 Satanas, 83/196, Satan.
 satysfy, *v.t.* 71/1081.
 savour, *v.i.* 38/87, taste, learn.
 Savyowur, 2/34, Saviour, Christ.
 sawe, *n.* 83/214, saying, talk.
 sawter, *n.* 166/2986, Psalter.
 scaffolds, for players to speak from, 76.
 schade, *v.t.* 146/2329, shed.
 schaftys, *n.* 135/1853, shafts of spears.
 schamely, *a.* 138/2051, shame-bringing.
 schance, *n.* 133/1888, chance; mys-
 chance, 135/1934.
 schape, *v.t.* 131/1828, frame, guide;
 136/1977, direct, shoot.
 scharpely, *adv.* 128/1725, quickly.
 schawe, *n.* 83/221, shaw, grove.
 schelfe, *v.t.* 109/1070, shelve, shove
 aside.
 schelve, *v.t.* 154/2576, shield, protect.
 schenchepe, *n.* 77/12, hurts, harm.
 schent, *pp.* 82/162, injured, torn.
 schent of, 15/374, punish by.
 schere, *v.t.* 169/3103, cut off.
 schere, *n.* 63/855, shire, county.
 schete, *v.t.* 138/2050, sheet, cover,
 guard.
 schewe, *v.i.* 169/3115, prosper, thrive.
 schevere, *v.t.* 135/1953, break to
 shivers.
 schonde, *n.* 133/1888, shame.
 schote, *n.* 135/1957, shoot, volley.
 schrew, *v.t.* 60/762, beshrew, condemn.
 schryve, *v.i.* 86/312, go to confession.
 schrywe, *pp.* 93/550, shriven.
 schyfte, *v.t.* 162/2850, shift, move.
 schyte, *v.t.* 21/561; schytyn, *v.i.* 136/
 1969, shit; schytyth, *v.i.* 13/330,
 shitteth.
 schyte & schake, 143/4210.
 scicio, *v.i.* 177/3353, *sitio*, I thirst.
 sckyppe, *v.i.* 54/563, skip.

- scolys, *n.* 38/86, schools, knowledge.
 scoryde, *pp.* 24/634, scored?, won, or got a trick. Hardly that. Manly's 'scourid' might make sense.—Bradley.
 scottlynge, *n.* 4/89, scuttling, beating.
 screwde, *a.* 53/551-2, shrewd, naughty.
 scyfftyd, *pp.* 80/108, shifted, divided.
 sedociusly, *adv.* 33/870, sedulously.
 see, *n.* 40/132, seat, dwelling.
 sekatour, *n.* 155/2611, executor.
 sekkatours, *n.* 80/102, 126/1663, 154/2607, executors.
 sekyrnes, *n.* 37/60, assurance, certainty.
 sele, *n.* 86/298, season, time.
 selkowth, *a.* 135/1941, strange.
 sell, *n.* 14/362, place.
 selle, *n.* 129/1749, seat, throne.
 sely, *a.* 16/426, blessed, dear.
 semyt, *v.t.* 155/2615, treats? or for 'seruyt,' serves.
 sen, *v.i.* 24/661, send.
 sendel, *n.* 94/558, sarcenet.
 sens, *n.* 101/801, sense.
 sensuality, *n.* 40/135, 45/296, 71/1074.
 sensyble, *a.* 37/96, perceiving.
 serdyn, *v.t.* 112/1163, get into; O.E. *serðan*, to copulate with (Napier), O.N. *sarða*, to defile (Craigie).
 serwant, *n.* 94/580, 95/590, servant.
 sese, *v.t.* 84/246, seize.
 sesun, *n.* 100/767, 140/2103, seizin, possession.
 sesyd, *pp.* 82/182, seised, enfeofft.
 seth, *v.t.* 85/273, see ye.
 sethe, *n.* 39/122, satisfaction.
 sethen, *adv.* 11/267, since.
 sett, *n.* 14/372, set, company.
 sett bye, *ppl.* 55/603, valued, thought of.
 settis, *v.i.* 66/927, settest.
 seven, the number, 58/700.
 Seven Deadly Sins, 79/59, 92/488, 98/698, 104/894, 907.
 Seven Sacraments, 39/124.
 seven Sins and Virtues, 127/1693-4.
 Seven Virtues, 78/49-51.
 seuenenyt, *n.* 81/133, week.
 sew, *v.t.* 66/903; *v.i.* 73/1167, follow.
 sixty, *a.* 89/419, sixty.
 seyer, 64/868, ? assayer, trier.—Bradley.
 shackle, *n.* 156/2655.
 shoe-cloths, *n.* 29/789.
 show sport, 4/78.
 shrew shall never thrive, 169/3105.
 si didero, 17/449, 103/882, I'll pay you back with profit.
- similitude, *n.* 45/284, likeness.
 sinning, *n.* 186/3647.
 sins actual and original, 72/1114, 1116.
 sintille, *n.* 184/3599, sparks.
 Sir Slow, 146/2328, Sloth.
 skallyd, *a.* 134/1907, scabby.
 skape, *v.t.* 186/3643, escape.
 skaryth, *v.t.* 29/800, scares.
 skerre, *v.t.* 134/1907, scare, frighten.
 skowtis, *n.* 133/1872, scamps.
 skyl, *n.* 152/2532, reason.
 slaw, *a.* 108/1033, slow, slothful.
 Slawth, 78/36, 84/251, Sloth.
 sleper, *a.* 127/1688, slippery, untrustworthy.
 sleyt, *n.* 135/1945, sleight, craft; sleytis, *n.* 57/677, 102/852, sleights, tricks.
 slo, *n.* 144/2242, slough.
 sloo, *v.t.* 96/650, slay.
 sloppe, *n.* 151/2489, slop, loose gown.
 Slug & Sloth, 147/2341.
 slumberyde, *pp.* 67/982, slumberd.
 sly, *a.* 138/2041, secret.
 slynge, *n.* 135/1945.
 slyther, *v.i.* 5/112, slide off.
 small boys, six, like Devils, 65/916-17.
 smattrynge, *a.* 23/604.
 smeke, *n.* 144/2249, smoke?
 smert, *v.t.* 101/799, smart for.
 snelle, *adv.* 79/70, quickly, energetically.
 snowre, *v.i.* 133/1867, sniffle.
 snowte, *n.* 52/506, nose.
 Soberness, 79/67.
 Sobyrenesse, *n.* 78/50, sobriety.
 Soffeham, 19/508, Swaffham, Norfolk.
 soiet, *n.* 185/3626, subject.
 sokelys, *n.* 106/976, suckle, comfit.
 sokett, *n.* 6/140, pipe, *vulva*.
 solaycyose, *a.* 30/807, full of comfort.
 soleyn, *a.* 54/579, solitary?
 Solomon, 41/168.
 soloyen, *v.t.* 146/2321, ? for 'sowen.'
 solywd, *ppl.* 179/3421, soild.
 somodyr, *n.* 136/1368, smother, fumes.
 sompe, *n.* 90/427, swamp.
 sonde, *n.* 20/534, message.
 sondis, *n.* 82/164, messengers.
 sore, *n.* 78/40, sorrow.
 sorte, *n.* 10/257, lot, number.
 soul, defined, 39/103-6; its two parts, 40/133-160; its three parts, 47/357-8.

- soveren, *a.* 69/1015, 1040, most excellent, pre-eminent.
- soverence, *n.* 1/13, 2/25, 29, etc., masters, audience.
- souerenly, *adv.* 70/1061, above all things.
- sowme, *n.* 79/83, sum.
- sowpe, *vb.* 28/765, sup, drink.
- sowte, sought, *pp.* 36/18, 21, sought.
- soylde, *pp.* 78/39, 40, soild, defiled.
- space, *n.* 10/253, time; 17/467, room; 185/3621, time, life on earth.
- spade, *n.* 13/337, 14/370, etc.
- spadibus, 15/391, spades.
- spark, *n.* 185/3603.
- speche, *n.* 44/275, saying, sentence.
- special, *n.* 72/1117, favourite.
- spellys, *v.t.* 44/275, reads.
- sperd, *pp.* 83/193, shut up.
- spetously, *adv.* 78/27, sadly, badly.
- sportauce, *n.* 81/141, entertainment.
- sporte, *n.* 10/261, sport, fun.
- Spouse-breche, 60/758, Adultery.
- sprynge, *n.* 60/750, set of folk.
- spyll, *v.t.* 33/886, ruin, destroy.
- spylt, *pp.* 90/452, spilt, upset.
- stage, *n.* 101/788, scaffold.
- stakyr, *v.i.* 106/964, stagger.
- stale, *v.i.* 106/964, grow stale, wear out.
- stare, *v.i.* 60/742.
- statis, *n.* 185/3616, dignities, nobles.
- staunch, *a.* 106/964, strong, certain (death).
- steel, true as, 96/618.
- steke, *v.t.* 100/753, stick, put.
- stekyd, *pp.* 110/1111, stuck (as a swyne).
- sterre, *v.t.* 70/1050, stir, incite.
- stewys, *n.* 60/752, brothel's.
- stiff and stout, 132/1843.
- still as stone, 87/345.
- stoff, *n.* 23/627, stuff, drink.
- stonlynge, *a.* 107/1042, stumbling.
- stonde at hert, 101/803, be cared for in heart.
- stone, *n.* 21/555, diseases of the stone.
- stonge, *p.t.* 177/3360, pierst.
- store, *v.t.* 102/839; storyde, *pp.* 18/477, stored, provided.
- stout, *a.* 78/28, strong.
- stown, *pp.* 22/587, stolen.
- strayen, *v.i.* 138/2052, stray.
- strerat, *a.* 2/42, strait, strict.
- stresse, *n.* 179/3437, stress.
- strete & stonde, be, 95/605, 96/632.
- streyt, *a.* 31/834, strict, confined.
- streytly, *adv.* 69/1037, strictly.
- streytt, *a.* 59/732, strict (ironically).
- stronde, *n.* 93/541, strand, shore.
- stroyed, *pp.* 83/207, destroyd.
- strye, *n.* 125/1624, destruction.
- stryke, *v.i.* 134/1905, start, march.
- stryvande, *ple.* 61/782, striving.
- stryve, *n.* 134/1910, strife, trouble.
- strywyth, *v.i.* 79/65, strives.
- style, *n.* 89/404, stile.
- stynkyng, *a.* 8/197, stinking.
- styrte, *v.i.* 106/963, start; *v.t.* 177/3356, avoid.
- stycke, *n.* 126/1651, stick.
- styfly, *adv.* 137/2012, 138/2042, strongly, manfully.
- stytelerys, *n.* 76, orderers, arrangers, managers.
- suatius, *a.* 32/864, sweet.
- suffycyens, *n.* 27/731, sustenance.
- suggestion, *n.* 47/365, 48/400.
- sun, *n.* 28/756, son.
- sune, *n.* 36/10, Son, Christ.
- superatt, *pp.* 12/306, overcome.
- superfluouse, *a.* 9/232.
- superstycyus, *a.* 12/313.
- supplicatorie, *n.* 32/866, prayers.
- supportacyon, *n.* 8/205, support.
- sure, *adv.* 37/50, assuredly.
- Surfeit, 60/756.
- surgery, *n.* 32/850, the surgeon's art.
- surphettis, *n.* 50/435, surfeits.
- sustabullness, *n.* 42/199, instability, wavering.
- suverall, *a.* 34/897, several, individual.
- swart, *n.* 143/2211, shrew.
- swemyth, *v.t.* 33/868, causes to swim, grieves.
- swote, *a.* 138/2057, sweet (swete, 138/2048).
- swynge, *n.* 23/613, swing.
- swyre, *n.* 72/1106, neck.
- swythe, *adv.* 90/436, 96/628, quickly.
- syd, *n.* 185/3627-8, side.
- syde, *a.* 25/664, 36/16-17, long.
- syde, *n.* 15/387, ? for 'ayde,' aid.
- syke, *v.i.* 28/770-1, seek.
- syke, *n.* 90/427, rill.
- sympull, *a.* 8/209, silly, sinful.
- syne, *n.* 51/471, sign.
- syngler, *a.* 50/441, 452, peculiar, special.
- Sypres (gold of), 35/4, Cyprus.
- syt, *n.* 135/1941, sight.

syth, *n.* 95/588, sight.
 syth & sethe, *v.i.* 92/494, attend.
 sythyn, *conj.* 10/265, since.
 sythyng, *n.* 27/731, sighing.
 sytyca, *n.* 18/491, sciatica? MS. ' & y^e
 scitica ': the print has left out '&.'
 tafata, *n.* 84/239, taffeta.
 tak, *n.* 142/2178, spot, blemish.
 tak, *n.* 166/2987, last, hold, endurance.
 taking leave, 81/144.
 takyllys, *n.* 29/778, tackle, bow and
 arrows.
 tale, *n.* 90/447, 91/462, account, care,
 consideration.
 tale, give no, *n.* 94/572, take no ac-
 count, heed.
 talkynge, *n.* 3/65, talk.
 tan, *pp.* 78/53, taken, gone into.
 Tanne, Sent, 4/75, St. Anne.
 tappyn, *v.i.* 140/2111, tap, knock.
 tapster, *n.* 11/267, ale-drawer.
 tapytys, *n.* 84/239, carpets, cloths.
 targe, *n.* 141/2156, shield, defence.
 taste, *n.* 126/1643, heed, attention.
 tawt, *pp.* 92/518, 160/2796, taught.
 tawth, *pp.* 88/367, given.
 te, *v.i.* 134/1917, draw, march. >
 techyn, *v.t.* 93/553, teach, lead.
 tentacyon, *n.* 9/219.
 tendur of age, 64/894, young.
 tendurschyppe, *n.* 56/634, regard of
 great folk.
 tene, *v.i.* 84/223, te, draw.—Bradley.
 tene, *v.t.* 84/233, injure, harm.
 teneful, *a.* 129/1755, painful, distress-
 ing.
 tenker, *n.* 60/755, tinker.
 tenor, mean, and treble, in a song, 55/
 620-2.
 tenyn, *v.t.* 84/253, harm.
 tenynge, *a.* 163/2891, troubling.
 terage, *n.* 157/2708, ? possessions, hold-
 ing.
 tey, *v.t.* 130/1774, punish.
 þat, *pron.* 11/275, 66/926, 928, that
 which, what.
 the, *v.i.* 14/369, thrive.
 þe medys, 159/2777, with these rewards,
 this wealth.
 thedom, *n.* 151/2479, thriving, pros-
 perity.
 then, *v.i.* 12/297, thrive.
 þende, *a.* 101/790, happy; 156/2660,
 prosperous.

theretylle, *adv.* 153/2563, thereto, to
 that.
 this, *adv.* 66/936, thus.
 tho, *a.* 24/638, that.
 thost, *n.* 109/1067, 149/2413, bit of
 dung.
 thou, *conj.* 84/241, 246, though.
 þouth, *n.* 94/581, 98/717, thought.
 thow, *conj.* 22/579, though.
 thow, *pron.* 58/689, those folk.
 thowte, *n.* 67/959, thought.
 thowth, *n.* 86/292, 322, anxiety.
 three enemies of man, 33/876, 45/293-4.
 three-footed stool: the world's weal is
 like one, 154/2599.
 three-men's songs, 147/2336, trios.
 threys iij, 56/649, thrice three times.
 throwe, *n.* 89/398, time.
 thyrsty, *n.* 185/3631, thirsty folk.
 thryvande, *ple.* 61/781, thriving; un-
 thriving, 61/784.
 prywe, *v.i.* 69/1020, 93/548, thrive.
 Thurlay, Wm., of Hanston, 19/499.
 thwyte, *v.t.* 126/1651, peel.
 thycke, *a.* 86/309, numerous, in crowds.
 þykke, *a.* 126/1645, thick, frequent.
 thyrlyth, *v.t.* 21/551, pierces, gets into.
 tide nor time, 150/2456.
 times, all things have due, 49/401.
 tir-trymmelyth, *v.i.* 27/727, trembles,
 quivers.
 Titivillus, xii, xiii, xv, 21/565; Titi-
 villy, 33/869; means the Fiend of
 Hell, 33/879.
 to, *a.* 77/18, 86/310, 93/528, 97/679, two.
 to, *adv.* 28/753, too.
 to-beten *pp.* 16/415, well beaten.
 to-gloryede, *pp.* 28/766, much glorified.
 tole, *n.* 154/2603, tool.
 tolylyth, *v.t.* 79/85, draw, entice.
 ton, *n.* 77/21, one; *a.* 155/2611, one.
 ton, toper, *n.* 17/459, the one, the other.
 to-pens, *n.* 17/457, tuppences.
 top and tail, 148/2384.
 top to toe, 95/615.
 to-raise, *v.t.* 135/1944, level, destroy.
 torne, *pp.* 80/109.
 to-samne, *adv.* 10/242, at one, together.
 to-schende, *v.t.* 101/794, destroy.
 toper, *n.* 77/21, other.
 tottys, *n.* 162/2880, hooks, claws?
 touching *n.* 72/1105.
 touris, *n.* 84/235, 239, towers, players'
 scaffold.
 towte, *n.* 145/2290, backside.

- trace, *n.* 20/521, way, dance.
 trace, *n.* 4/72, tune? 4/93?
 trace, *n.* 59/720, 60/749, trick?
 trace, *v.i.* 4/95, 96, go.
 Trage, 82/177, Thrace?
 tranquillity, *n.* 37/59.
 transmutacion, *n.* 34/903.
 transposyde, *mpl.* 68/1005, changed.
 transytorye *a.* 2/30.
 trappyd, *pp.* 32/848, 140/2199, trapt,
 caught.
 trasche, *n.* 134/1923, track, course.
 trase, *n.* 178/3411, track, course.
 travest, *n.* 182/3524, cross, injury.
 tre, *n.* 70/1063, wood.
 tre, *pe dreye*, 82/177?
 trebelen, *v.i.* 134/1900, sound, blow.
 trecehyn, *v.t.* 84/253, trick, deceive.
 trekyll, *v.i.* 27/728, trickle.
 tremle, *v.i.* 91/459, shake, move about?
 trepitt, *n.* 5/113, blow.
 treasurer, *n.* 82/181, treasurer.
 drew, *n.* 48/385, the true one, Christ?
 tre-withe, *n.* 102/829, troth.
 throne, *n.* 91/459, throne, high seat.
 trost & trye, *a.* 91/477, trusty and
 handy.
 trostyly, *adv.* 96/635, trustily.
 trotte, *v.i.* 91/459.
 true as steel, 96/618.
 Trump, the Angel's last, 7/170.
 trump up (music), *v.i.* 81/156, 94/578-9.
 trumpes, *n.* 58/695-6, 705, trumpeters.
 Trumpyngton (Cambridge), 19/500, xi.
 trumpys, *n.* 134/1899, 1900, trumpets.
 trussyd, *mpl.* 125/1637, packt, enwombd.
 'truth trieth the self,' 31/831.
 try, *a.* 56/644, good, excellent.
 try, *a.* 93/536, true.
 trye, *a.* 87/355, delightful.
 trye, *a.* 94/556, delicate, rich.
 trymbutt, *v.i.* 65/902, 907, tremble.
 trypte, *pt.* 179/3426, tript up.
 tryse, *vt.* 18/470, 484, turn, run.
 trysyde, *pp.* 21/568, chucked, pusht.
 tulli, *n.* 25/685, tally?
 turdes, *n.* 6/127, turds.
 twayn, tweyn, *a.* 71/1077, 1081, 1090
 two.
 twychyde, *pp.* 23/608, twicht.
 tyle, *vt.* 153/2538, cultivate?
 tulle, *prep.* 184/3586, to.
 tyllynge, *n.* 14/356, 20/541, tilling,
 ploughing, etc.
 tyubyr, *vt.* 84/239, cover, decorate.
 tyme, be, 89/413, early, soon.
 tymerouse, *a.* 30/805, timorous.
 tyne, *vt.* 172/3198, lose.
 tyre, *n.* 140/2111, head-dress.
 tyre, *n.* 84/223, attire?
 tys, 30/821, it is.
 Tysche! 29/783, tush!
 tysyd, 93/540, enticed, tempted.
 tyth, *adv.* 184/3588, quickly.
 Tytivillus, 12/294, 17/447, 18/468, etc.
 See Titivillus.
 tytly, *adv.* 84/223, quickly.
 tytyll, *vt.* 12/308, record.
 tytyll, *vt.* 21/550, whisper.

ubi es, 28/767, where art thou?
 vnablythe, *vt.* 65/897, disables.
 underne, *n.* 81/138, from 9 a.m. to 12,
 or noon to sunset.
 understanding, *n.* 43/246.
 vndo, *vt.* 111/1132, destroy, ruin.
 unquert, *a.* 177/3354, unkind, hostile.
 unsayd, *a.* 98/693.
 unskly, *a.* 160/2781, unskilful.
 unthiende, *a.* 85/287, unthriving, miser-
 able; 92/510, unprosperous.
 unwolde, *a.* 151/2487, unwieldy, stiff
 in motion.
 ure, *n.* 185/3629, custom.
 usance, *n.* 57/658, 69/1031, use, practice.
 wterly, *adv.* 16/409, utterly.

 vane, *a.* 16/412, empty, idle.
 vane (fane), *n.* 27/742.
 varyant, *a.* 11/274, inconstant.
 vaunce, *vt.* 127/1704, advance.
 vaward, *n.* 138/2061, vanguard, front.
 vemynousse, *a.* 2/40, venomous.
 verefyede, *mpl.* 26/700, verified.
Veritas, 172/3182.
 veryfyede, *mpl.* 1/9, verified.
 versifier, *n.* 27/746, writer of verses.
 vesture, *n.* 185/3631, clothing.
 vexillator, *n.* 71/1, 14, etc., flag-
 bearer.
 veyn, *vt.* 60/753, ween, think.
 Veynglory, 91/466.
 veynglorye, *n.* 99/749.
 victoryall, *a.* 72/1119, of victory.
 visitation, *n.* 27/729.
 vital spirit, 30/805.
 volunтарыe, *a.* 8/187, self-willd.
Voluptas, 98/703, etc., Pleasure.
 vowellys, *n.* 18/490, vowels.
 vyoient, *a.* 71/1101, violent.

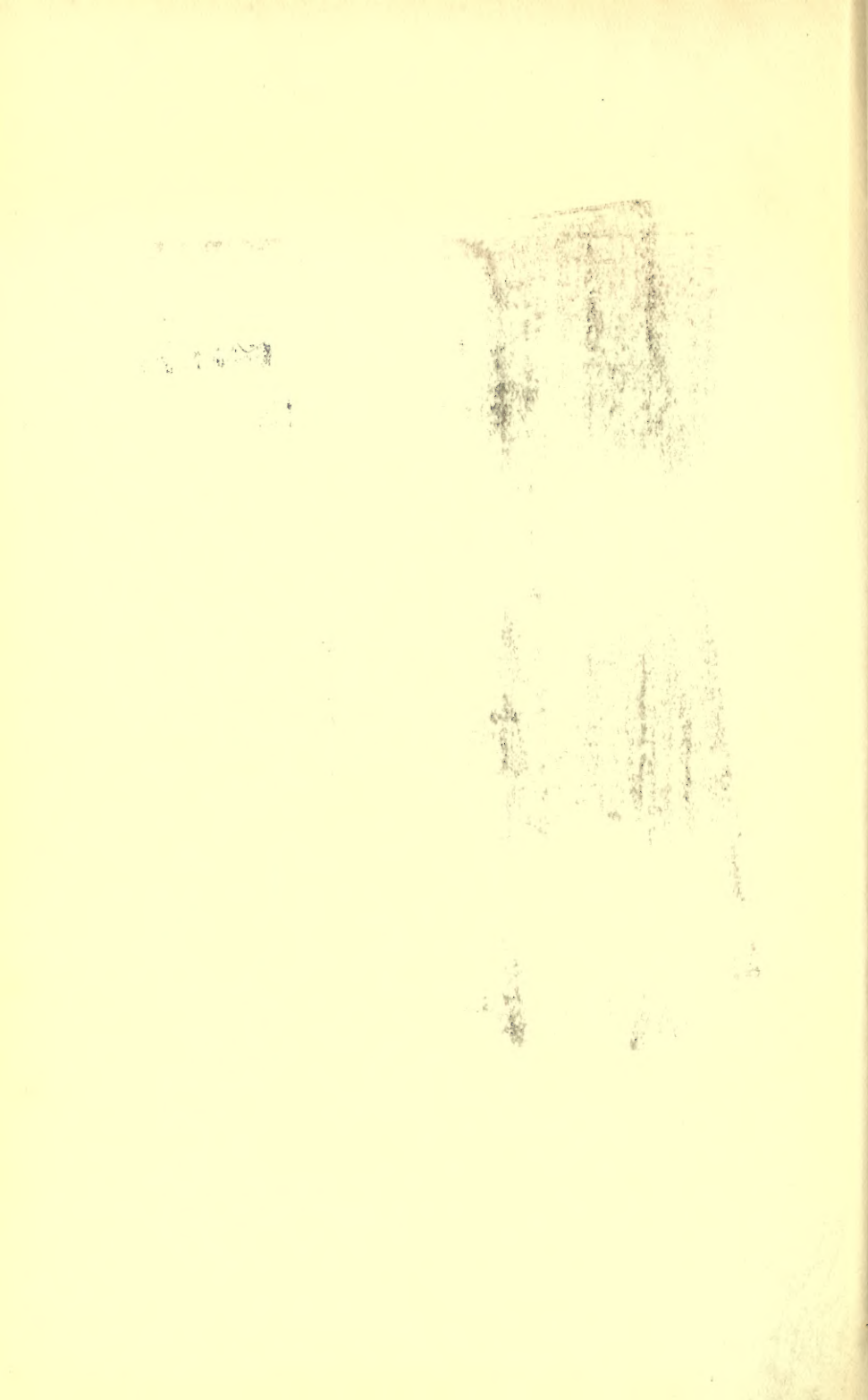
- vyre, *n.* 140/2113, cross-bow bolt.—Bradley.
- vyseryde, *a.* 59/727-8, vizord, wearing vizors.
- vysurs, *n.* 60/755-6, vizors.
- vysytacyon, *n.* 11/281, visitation, afflictions sent by God.
- w for v:* lywyng, living, 8/207, etc. See wery, weyn, yewyst, yewyt, yowe.
- wagge, *v.t.* 135/1943, wag, move.
- wake, *v.i.* 69/1025, watch.
- wakyng, *n.* 69/1030, watching.
- Wales, 129/1747.
- Walsingham, Norfolk, 74.
- Walsyngham wystyll, *n.* 17/445, Walsingham whistle.
- walter, *v.i.* 156/2663, welter.
- Waltom, 19/502, Walton in Norfolk.
- wan, *n.* 47/346, wane, hurt.
- wane, *a.* 20/533, vain.
- wane, *a.* 139/2076, wanting?
- wanite, *n.* 34/902, vanity.
- ware that I, 55/607.
- waschyng well, *n.* 170/3146, water of purification.
- wastyde, *pp.* 50/437, got thin.
- wat, *vb.* 50/440, know.
- wat, *pron.* 72/1121, what, the things which.
- wave, *v.t.* 137/2003, whelm, drown.
- wave as wind in water, 88/380.
- wawe, *v.i.* 83/210, move, go.
- waxit, *v.i.* 89/420, grows, becomes.
- we, *pron.* 29/791, us.
- weder, *adv.* 91/453, whither.
- ween, *v.t.* think. See veyn.
- wedyr, *conj.* 85/281, whether.
- well in age, 157/2702, old, advanst in years.
- welle, *v.i.* 184/3594, boil.
- welthe, *n.* 186/3638, well-being, bliss.
- weltyr, *v.t.* 137/2003, swamp.
- wen, *conj.* 65/901, when.
- wench, to see a pretty one bare, 62/819.
- wenne, *n.* 83/204, delight.
- went, *vb.* 6/143, would go.
- went, *pp.* 78/31, gone.
- went, *pp.* 128/1664, gone, dead.
- werd, *n.* 82/157, 83/132, world.
- werdly, *a.* 82/180, worldly.
- were, *v.t.* 138/2046, guard, protect.
- Werld, 85/266, World.
- werne, *v.i.* 20/516, warn, bid you.
- werne, *v.t.* 141/2142, warn, keep off; 82/184, refuse, deny; 161/2830, escape, avoid.
- wertuus, *a.* 38/92, wholesome, good.
- wery, *a.* 36/15, very, true.
- wesant, *n.* 30/803, weasand, throat.
- Westminster, 61/792.
- wet, *v.t.* 35/1, know.
- wether, *adv.* 19/511: 'ware & wether' = 'where and whither.' Probably Manly's correction *se* is right: the scribe may have been misled by *ware*.—Bradley.
- wether, *adv.* 19/497, whither.
- wey, *adv.* 23/616, away.
- weye-went, *n.* 82/158, road-turn, cross-road.
- weyle, *v.t.* 90/449, wail.
- weyn, *a.* 32/846, vain, unfounded.
- weynge, *n.* 29/783, wing?
- weys, *vb.* 25/692, weighs.
- weytys, *n.* 103/854, weights.
- wheder = whither, 101/792.
- when the wind blows, 153/2542, when adversity comes.
- whether, *adv.* 21/560, whither, where.
- who! 22/600, ho!
- who, *n.* 47/347, woe.
- whope! 22/600, whoop!
- whoppe! 26/713, 27/726, whoop.
- whou, *conj.* 185/3621, how.
- whov, 139/2078, how.
- whow, *adv.* 85/287, how.
- whow-so, *conj.* 111/1126, howsoever.
- whwtynge, *n.* 135/1939, hooting, shouting.
- why, *n.* 102/845, reason why, recompense.
- Wife fed till she's Master, 10/239.
- wife, the good, who cut off her husband's head, 23/611.
- wildfire, *n.* 140/2116.
- will of the soul, 42/213.
- Wisdom (or Christ), the Play, 35-73; xix-xxiii, xxx; now God, now Man, 36/14, 39/121.
- 'Wisdom,' 64/877.
- withsyt, *v.t.* 154/2594, oppose, resist.
- Wits, five, 41/163, 173, 70/1067-8, 71/1099, 86/311.
- wnclosyde, *pp.* 43/227.
- wnkynde, *a.* 11/273, unkind.
- wnlusty, *a.* 20/538, disagreeable.
- wo, *pron.* 38/71, who, whoever.
- wode, 86/308, wild, mad.

wolde, *n.* 102/826, power.
 wolf in a lamb's skin, 51/490.
 woman a heavenly sight, 54/575.
 women: where they are, are many words, 156/2650.
 wonde, *n.* 95/607, rod, chastisement.
 wonde, *ppl.* 98/703, wound, wrapt.
 wonys, *n.* 82/158, dwellings.
 Woode, Mr., of Fullburn, 19/504.
 worchepyd, *pp.* 81/151, honourd.
 World, the, 78/29, 79/59, 82/157, etc.
 'world,' the, defined, 33/877-8.
 World, Flesh, and Devil, 107/1009, 128/1721, 1737, 137/2000.
 wortes, *n.* 10/265, worts, roots, vegetables.
 worthy, witty, and wise, 136/1092.
 wppe, *adv.* 2/29, 31, 52/518, 54/585, up.
 wrake, *n.* 80/95, wreck, destruction.
 wrake, *n.* 83/203, injury, harm.
 Wreche, 58/698, Revenge.
 wreche, *n.* 83/203, vengeance.
 wreke, *pp.* 99/752, revenged.
 wrenchys, *n.* 80/98, 159/2761, deceits, tricks.
 wrethe, *v.t.* 110/1063, make angry.
 Wretthe, *n.* 83/210, Wrath, anger.
 Wrong, 59/728.
 wrought, *pp.* 16/406, created, made.
 wrouth, *ppl.* 174/3277, wrought.
 wrye, *v.t.* 63/862, twist.
 wryen, *v.t.* 127/1675, twist, turn.
 wrynge, *v.i.* 90/449, wring hands and body.
 wryngyth, *v.t.* 80/98, wrings, twists, deceives.
 wy, *conj.* 39/1081, 66/925, why.
 wycke, *n.* 86/313, wickedness.
 wyght, *a.* 4/76, quick, active.
 wyll, *adv.* 46/319, well.
 wyth, *conj.* 4/77, 10/252, while.
 wylle, *n.* 22/574, while.
 Wyly, 55/607.
 wynte, *v.i.* 65/898, sleep.
 wyne, *v.t.* 83/219, win, get, secure.
 wynter, *n.* 89/419, years.
 wyppe, *n.* 52/518, whip.
 wyppe, *v.t.* 29/788, whip, put quickly; 53/554, whip, drive.
 wyrre, *n.* 53/554, worry.
 wyt, *n.* 135/1943, weight.
 wyte it, 156/2648, blame it on, lay the blame of it on.

wyth, *n.* 97/664, wight, person; 184/3587, wight, being, devil.
 wyth, *v.t.* 152/2505, wite, blame.
 wyth, *adv.* 83/211, bravely; wythly, 84/231, valiantly.
 wyth, 76, white.
 wythe, *n.* 82/184, wight, person (? 'no' left out).
 wythly, *adv.* 84/231, quickly.
 wytis, *n.* 82/157, 106/978, wights.
 wytly, *adv.* 173/3226, quickly.
 wyttyly, *adv.* 29/787, wisely.
 wytyn, *v.t.* 154/2574, blame.
 wyve, *v.i.* 57/666, marry.
 wywande, *pp.* 61/786, living.
 xall, *vb.* 2/33, 42, 43, 37/51-2, 59, 41/174-5, 52/526-7, etc., shall.
 xulde, *v.t.* 1/5, 24/649, 27/728, 49/429, 51/484, 68/1008, etc., should.
 za, 81/150, yes.
 ya howe, 64/895, yah ho.
 zare, *a.* 77/18, ready.
 yeff, *v.t.* 73/1152, give, grant.
 yeffis, *n.* 56/643, gifts, bribes.
 yelpe, *v.i.* 162/2865, speak, boast.
 yemandrye, *n.* 13/326, yeomen, folk.
 zene, *a. pl.* 128/1731, 129/1765, yon, those; *sing.* 130/1773, that.
 zep, *a.* 77/18, prompt, bold.
 yer-day, *n.* 27/721, birthday?, or anniversary of death.
 zene, 133/1895, ? zene, yon.
 zenyth, *v.t.* 92/491, cares.
 zewyst, *v.t.* 66/926, givest.
 zewyt, *v.t.* 37/56, gives.
 yne, *n.* 110/1109, eyes.
 Yo, *interj.* 17/450.
 zolde, *pp.* 98/708, 157/2692, yielded.
 yomandrye, *n.* 58/701, yeomanry, set of characters.
 yone, *a.* 184/3577, yon, that.
 zone, *a. sing.* 129/1764, yon, that; zene, 132/1848.
 yovyn, *ppl.* 54/578, given.
 yowe, *pp.* 66/945, given.
 yrke, *a.* 20/538, troublesome; 21/549, troubled.
 yrke of, *a.* 6/145, tired, bored with; 22/575, 578, bored by, tired of.
 yrke of, *v.t.* 20/525, disgust with.
 zys, 90/440, 95/601, yes.

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