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Ratis Raving,  
and  
Other Moral and Religious Pieces,  
in Prose and Verse.





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# Ratis Raving,

and

## Other Moral and Religious Pieces,

in Prose and Verse.

EDITED FROM THE CAMBRIDGE UNIVERSITY MS. KK. 1. 5,

BY

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38034  
6/10/96.

LONDON :

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY TRÜBNER & CO., 8 AND 60, PATERNOSTER ROW.

MDCCCLXX.

PR  
1119  
A2  
no 43

## PREFACE.

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THE eleven pieces contained in this volume are from a MS. in the Cambridge University Library, marked KK. 1, 5. This volume consists of eight parts, and, as they have been separated lately, it may be useful to indicate the contents of each.

Part 1. The Boke of Polocye, by Christine de Pisan.

Part 2. The Countess of Pembroke's Arcadia, by Sir Philip Sidney.

Part 3. Ye grete lawis of Scotland of ye gude King David, the quilk laws are contenit in ye buke, the quilk be callit Regiam Magestatem.

Part 4. Ye copis of the Roll of Ulerioun and ye Jugement of ye lawis of ye sea.

The law of Burch mayde throw King Davide Malcome Sone and Saynt Margaret.

A short Latin Poem beginning "Taurus cornutus ex patris germine brutus."

A prophecy in Scottish verse. (Printed by E. E. Text Society.)

Beket's prophecy, with a Scottish Metrical Version. (Printed by the E. E. Text Society.)

Part 5. Bernardus de cura rei famularis, with a paraphrase in Scottish verse. (Printed by E. E. Text Society.)

*Note.*—3, 4, and 5 are in the same handwriting.

- Part 6. (1.) The Craft of Deyng.  
 (2.) Ballad of Maxims.  
 (3.) Chaucer's "Flee from the press."  
 (4.) Ballad attributed to King James I. of Scotland.  
 (5.) Song.  
 (6.) Dicta Salomonis.  
 (7.) Advice of a Father to his Son (Ratis Raving).  
 (8.) The foly of fulys and the Thewis of Wysmen.  
 (9.) Consail and Teiching at the vys man gaif his sone.  
 (10.) The Thewis of Gud women.  
 (11.) The Vertewis of the Mess.

Part 7. Sir Lancelot of the Lak. (Printed by E. E. Text Society.)

*Note.*—6 and 7 are in the same handwriting.

Part 8. Miscellaneous extracts of Scottish Laws.

The present volume contains all the pieces included in Part 6 of the divided MS. It is written by the same hand, and is in the same Lowland Scottish dialect as the Lancelot, already edited by Mr. Skeat.

The first piece is a religious treatise in prose, called the "Craft of Deyng," and consists of directions and exhortations to be in preparation for death. At its commencement it exactly corresponds (except in dialect) to a MS. in the Cambridge University Library (Ff. 5, 45), also called "*De Crafte of Deynge*," which is ascribed in a modern hand to Hampole, but which an allusion made in the body of the work to the "Chaunceler of Parys" (*i.e.* John Gerson, who was appointed in 1395) shows could not have been Hampole's.

The second is a Ballad of Maxims, of which the most striking feature is the abundance of alliteration it contains.

Next is a Scottish version of Chaucer's well-known ballad, "Flee from the press."

The fourth piece, which is imperfect in the MS., the middle

stanza being omitted, occurs, with the Colophon, "Finis ¶. Quod King James the first, in ane Compentious Booke of godly and spirituall Songs," Edinburgh, 1621. From this edition I have inserted the middle stanza, which of course is in a somewhat more modern form. In the notes another version will be found, which did not come to hand until after the first sheet had been struck off.

The fifth piece consists of eight lines, which are very similar to the passage at line 2917, and being in precisely the same metre as the longer poems which follow, suggests the idea that these eight lines may be an extract from some similar poem on morals.

The "Wisdom of Solomon" is a digest of the reflections contained in the Book of Ecclesiastes.

The next four pieces are very interesting contributions to the Works on Morals and Manners of our forefathers. The first of them, called "Ratis Raving" by the author (line 1801), extends a little beyond eighteen hundred lines, and is of a more ambitious character than the treatises published in Mr. Furnivall's "Babees Book." Commencing with a description of each of the five senses, it gives advice against the temptations into which the delights of sense may lead men, and follows this with an account of the four great virtues of Fortitude, Honesty, Prudence, and Temperance, and of what the poet is pleased to call their three sisters—Faith, Hope, and Charity. The writer then proceeds to speak of the seven sins with which these seven gifts of the Holy Ghost are at war; after which follow precepts common to this with the other poems on Morals and Manners, such as, on taking a wife, and how to treat her if you do take one; next follow exhortations on trade; and then advice to retainers of great men. The poem concludes with considerations on man's life, divided into seven ages, and specifies, with a great amount of discrimination, the advantages and disadvantages of each stage in life's progress.

The poems numbered 8 and 9 partake more of the nature of "Books of Nurture," and No. 10 resembles in many of its precepts the poem on "How the Good wijf tauȝte hir Douȝter."

In the Maitland Folio MS., p. 19, in the Pepysian Library of Magdalene College, Cambridge, are two poems of a similar character, which I should have added in an appendix, but that I hope the Society may, at some future day, be able to publish all the Maitland Poems. The first begins:—

My sone, in court gif thow pleis remane,  
 This my counsale in to thy mynd imprent,  
 In thy speiking luik þat thow be nocht Vane,  
 Behald and heir, and to thy tung tak tent,  
 Be no leär or ellis thow art sehent,  
 Found the on treuth gif thow wald weill betyde  
 To gouerne all and reule be nocht our bent.  
 He reulis weill þ<sup>t</sup> weill in court can gyde.

This poem consists of eleven stanzas, and the Colophon is:—

Quod richart maitland of ledyngtoun knyht.

In p. 148 of the same MS., we have a poem commencing thus:—

My sone, gif þow to the court will ga,  
 My bidding luik w<sup>t</sup> the thow ta,  
 And everie day tak tent þairto,  
 Suppois þ<sup>t</sup> thow haue meikle ado.  
 Firft sone I gif the in bidding,  
 To luif thy god attour all thing;  
 That is to say on this maneir,  
 Luik preiching þ<sup>t</sup> þow glaidlie heir,  
 And serve thy god all þat þow may,  
 In the beginning of the day.

This poem contains 128 lines, and ends—

Now fayr weill sone and þus I end.  
 Finis, how the father  
 teichit the sone.

Of No. 11 I have given some account in the notes.

The reader is referred to Mr. Skeat's Introduction to the

Lancelot (which is written by the same scribe and in the same dialect), for an account of the peculiarities of the language. It may be observed, however, that the language of these pieces is more decidedly Scottish than the Lancelot. Mr. Skeat has pointed out that *eke* in Lancelot is only an adverb, whereas it will be seen from the Glossary that the verb occurs frequently in this volume, and also the noun derived from it. Also, contrary to the usage in the Lancelot, *mirk* is the word for darkness, not *dirk*.

I have used *þ* rather than *y* to represent *th* (although the letter is written exactly like *y* in the MS.) as a nearer approach to what the writer intended to be read. Conf. line 279.

The Society is indebted to one of its members, W. W. King, Esq., for the entire copying of the MS.

The present Editor undertook to prepare the work for the press in the first instance, but was prevented by other duties from carrying it through at that time, and the editing was transferred to the hands of one of our members, since dead. Owing to the divided responsibility some misprints have occurred in the text, mainly because of the great similarity between certain letters in the MS. The following list of errata is therefore appended.

LINE		LINE	
60	<i>for wreukis, read wrenkis.</i>	535	<i>for there, read chere.</i>
76	<i>„ puttish yme, „ puttis hymē.</i>	651	<i>„ flethit, „ flechit.</i>
310	} <i>„ orne, „ Ene.</i>	756	<i>„ Ryt, „ criyt.</i>
329		992	<i>„ masterer, „ master.</i>
317	} <i>„ wyte, „ wyce.</i>	1006	<i>„ tendyr, „ tendyt.</i>
1316		1013	<i>„ site, „ sice,</i>
337	<i>„ dy, „ do.</i>	1135	} <i>„ witiſ, „ wiciſ.</i>
363	<i>„ affichit, „ assithit.</i>	1136	
389	<i>„ hir, „ hie.</i>	1156	<i>„ at one, „ at our.</i>
390	<i>„ thar, „ thaim.</i>	1165	<i>„ dutis, „ rutis.</i>
504	<i>„ cynsell, „ tynsell.</i>	1409	<i>„ nocht, „ mocht.</i>

NOTE.—As this preface was in progress, I received from Mr. J. A. H. Murray (who has written for the Philological Society

a paper on "The Dialect of the Southern Counties of Scotland, its Pronunciation, Grammar, and Historical Affinities, with an Introductory Sketch of the History of the Lowland Scotch"), the following notice of the dialect in which the volume is written, which I give entire. It will be seen that Mr. Murray considers these pieces of a purer northern character than the Lancelot.

The language of these pieces is the "Louthiane Inglis," or Lowland Scotch of the fifteenth century. The prose portions with which the work begins are of special interest on account of the archaic character of the language, and the scarcity of specimens of Scottish prose of so early a date. And although poetical specimens of earlier date exist, unfortunately most of these have come down to us only in later transcripts, or printed editions, in which the orthography, and even the grammatical inflections, etc., are conformed to the *Middle* Scotch of the sixteenth century. The present specimens belong to the later part of the *Early* Period of Scottish literature, when the language as yet varied but little from the Northern dialect in England, with which it had been identical before the War of Independence. Thus (to take the prose portion), we see that the spelling has not yet assumed those distinctive characteristics which mark the classical or standard Scotch of Bellenden, Lyndesay, or the Complaynt of Scotland. The long *a, e, o*, of Anglo-Saxon still mostly remain *a, e, o*, while in Middle Scotch they were written *ai, ei, oi*, or *ay, ey, oy*, as in *mar, de, her, thole*, later *mair, dey, heir, thoil*. The indefinite article is, as in Northern English of same date, *a* before a consonant, *an* or *ane* before a vowel, in contrast with the Middle Scotch usage as in *ane buik, ane kyng* (which appears in the Acts of the Scottish Parliament between 1475 and 1500). The use of the relative *at*—common in Cursor Mundi and Hampole, as well as in Barbour, Wyntoun, and the Early Scottish Laws, and still in common use in the spoken dialects of Scotland, but of which examples are very rare in the writers of the Middle period, who preferred *quhilk*, and *quhilkis*,—is another point to be noted. *Quhilk* and *quhilkis* are correspondingly of infrequent occurrence, although of the latter one or two instances are found in the poetical parts. Of *quha*, as a simple relative, there are of course no instances—this use of the word being apparently unknown in Scotland before 1540. The very frequent use of *erare* for *rather*, *rayder*, seems



also to be an archaism. Interesting in connection with the history of the Lowland Scotch are the combinations *dud*, *feild*, etc., = *do it*, *feel it*, which, it may be remarked, are still so pronounced. The rhyming of *begylyt* with *wyld*, l. 2309, is noticeable as showing that thus early the termination *-it*, *-yt* was really equal to *t* or *d*. The use of the adjectives *gud*, *yll*, *lesse*, *law*, *riche*, etc., as verbs meaning to *benefit*, to *malign*, *lessen*, *humble* or *lower*, *enrich*, is interesting, as examples of similar usage are still met with in the living Scotch dialects.

The "Craft of Deyng" is, as a specimen of the Scottish language, probably next in age to the early part of the Royal MS. of Wynthoun's Cronykil (placed about 1440). That it is later than that MS. appears from the fact that while the past participle in Wynthoun still retains the Anglo-Saxon *d*, ending usually in *-yð*, it has here become the more exclusively Scotch *-yt*. Probably, therefore, we may consider it as representing the language of the middle of the century. The "Wisdom of Solomon" is probably of nearly the same age, but "Ratis Raving" is apparently later, the orthography being much more assimilated to that of the Middle period, and the language generally less archaic. In several passages, however, the latter is very obscure, apparently from scribal errors, of which the poem, as a whole, contains rather numerous examples. There is no reason, however, to suspect the scribe of *wilfully* altering his original; indeed, the reverse appears manifest, from the fact that the "Craft of Deyng" has not been assimilated in orthography to "Ratis Raving," but distinctly retains its more archaic character; while in "Sir Lancelot," edited by Mr. Skeat for the Early English Text Society, from the handwriting of the same scribe, we have a language in its continual Anglicisms quite distinct from that of the pieces contained in this volume, of which the Scotch is as pure and unmixed as that of the contemporary Acts of Parliament. With regard to the remarkable transformation which the dialect has undergone in Sir Lancelot, there seems reason, therefore, to suppose that it was not due to the copyist of the present MS., but to a previous writer, if not to the author himself, who perhaps affected *southernism*, as was done a century later by Lyndesay and Knox, and other adherents of the English party in the Reformation movement. The Southern forms are certainly often shown by the rhyme to be original, and such a form as *tone* for *tane*=taken, is more likely to have been that of a Northerner trying to write Southern, than of a Southern scribe, who knew that no such word existed in his dialect. The same may be said of the *th* in the second person singular. A

Scotch writer, who observed that Chaucer said *he liveth*, where he himself said *he lyves*, might be excused for supposing that he would also have said *thou liveth* for the Northern *thow lyves*; but we can hardly fancy a Southern copyist making the blunder. The probability, therefore, is that the scribe to whom we owe these pieces has given them us much as they came to his hand, and that, writing himself towards the close of the fifteenth century, he has transmitted to us copies of works whose date runs over the preceding fifty years.

# Moral and Religious Pieces.

FROM THE CAMBRIDGE UNIVERSITY MS.,

KK. 1. 5.

## (1.) CRAFT OF DEYNG.

**S**En the passage of this vrechit warlde, the quhilk is callit dede, femys harde, perelus, ande *rycht* horreble to mony men, alanerly For the wnknawlage at thai have thare-of, tharfore this lytill trefy, the quhilk is callyt the craft of deying, is to be notyde & scharply confederyt to thaim that are put in the fech[t]inge of dede; For to þaim, ande to al vthere folk, It may awaill *rycht* mekle till have a gude ende, the quhilk makis a werk *perfyte*, as the ewill end wndois al gud werk before wrocht. The fyrst chepture of this trefy begynnys of the *commendatioune* of dede, Fore ded, as haly wryt fais is mar *pretioux*e and worthy, is maist *terreble*, of al thing that may be *Thocht*. Ande in-famekle as the faull Is mare *pretious* & worthy than The body, in-famekle is the ded of It mare *perulus* and doutable to be tholyt. Ande the ded of synfull man, but sufficiant *Repentans*, is *euer* ill, as the dede of gude men, how foding or *terreble* at *euer* It be, is gude & *pretious* before gode: For the dede of gude men is *nocht* ell bot the pasing of *personis* Retwrnyng fra banasyng, offputyng of a full hevy byrdinge, end of all seknes, eschevyng of *perellys*, the terme of all Ill, the brekinge of al bandys, the payment of naturell det, the agane-cumyng to the kynde lande, ande the entering to *perpetuall* Joy and welfare; And tharfor the day of ded o neide men is *better* than the day of thar byrthe; And fa thai that ar all weill schrewyne, and deis in the *faihte* and *sacramentis* of haly

[Fol. 1.]  
On account  
of men's un-  
knowledge  
of death, this

4  
*Craft of*  
*Dying* is to  
be noted.

8  
Chapter I  
treats of the  
praise of  
death.

12  
16  
The death of  
the good  
is the off-  
putting of a  
heavy bur-  
den, the en-

20  
tering on  
perpetual  
joy.

- 24 kyrk, how wyolently at euer thai dee, thai suld *nocht* dreid thare  
 ded; Fore he that valde weill de, fuld glaidly dec, and conferme  
 his wyll to the wyll of gode; for fen vs behwys all de o neid, and  
 we wat *noþer* the tyme nor the sted, we suld refaue It glaidly, that
- 28 god and nature has ordanyt, & gruche *nocht* thar-wyth, fen It may  
*nocht* be eschewyt, For god, at ordanyt ded, ordanyt It fore the  
 best, ande he is mare besy fore our gud than we our self can ore  
 may be, fen we ar his creaturys and handewerkis; and tharfore al
- 32 men that wald weill de, fuld leir to de, the *quhilk* is *nocht* ellys  
 bot to have hart and *thocht* euer to god, and ay be reddy to refaue  
 the ded, but ony *murmwr*, as he that baide the *cumyne* of his  
 frend; & this is the craft that al kynd of man fuld be besye to  
 study in, that is to say, to have his *\*lyf*, how velthe or pure that  
 It be, takyne In paciens that gode sendis. Thai that are in the  
 artykle of ded has *vþer* temptations be the deuill, and mar  
 merualus, than euer þai had in thare lyfe; Fyrst, the deuill
- 40 tempis a man in his deing in the faith of haly kyrk, For but  
 faythe may na man be faufe. And It is the grund of al gud  
 deid, *þer-for* þe deuill affais, gif he can gare ony man vare in the  
 treuth, as to put to hyme, that he wald neuer dee For synaris,
- 44 na be borne of the *vergyne* mary, & safurth, of the new testa-  
 ment. And *þerfore* ilk temporall man fuld trow as haly wryt  
 fais, and namly that his curat tech-is hyme, ande have his hart  
 fermly Set *þerone*. Ande he that is in the artykle houre of dede
- 48 fuld have a man to raherß to hyme the poyntis of þe trouthe, in  
 fyk langage þat he *mycht* wnderstande, *Rycht* oft, fore It gret  
 comfort to hyme, and the deuill may *nocht* heire It: *alfua* þai  
 fuld raherß to hyme the gret faith and paciens of *marterys* ande  
 vthire haly men, how wychtly þai sustenynt al tormentis and  
 passionys done to thaim, for the faith of haly kyrke, and our-  
 come thar ennemys by paciens and ferme faith, as men may Reid  
 in thar storeis. For he that is ferme in the faith optenis thar-  
 throw al that is profytable to the faull and lyf baith, and It is  
 to wyt quhat temtacione at euer the deuill putis to man, fal  
*nocht* noy hyme, bot gyf he wyl fully *consent* thar-to and at he be  
 in his *rycht* mynd. For in the *houre* of ded the deuill wyll cast

Men should  
not dread  
death,

since God  
ordains it,  
nor murmur  
at it.

\*[Fol. 1b.]  
36

Dying men  
are tempted  
by the devil,  
first in their  
faith.

The great  
faith of mar-  
tyrs should  
be read to  
them.

mony wreukis of falsheit the *quhilk* Suld nocht be trowyt, for he is 60  
our auld enemye and *faper* of leifingis. The threuth is fundyt  
apone this, that god with-fais to tak mankynd to Radem the  
*trespas* that adam and Eue *commytyt* in *paradice*, quhar-throw al  
mankynde was smitit, & nan was worthy of his offspryng to pay 64  
that ranfone for the oreginall fyne at thai ware fylyt *with*, for  
god herys na *fynaris*; and tharfor god, throw his mekyll *merfy*,  
send his *anerly* sone to be incarnat, fen nan was worthy *per-to*,  
bot he; for he was na *fynar*, and hervpone is fowndit al the 68  
*faithe*, the *quhilk* was confermit be sancte Johne the baptyst,  
and mony *oper* prophetis, or cryst was borne mony a hundred  
*þhir*. The *toþer* temptacioune that the deuill tempis a man *with*,  
Is *dispar* of godis mekille *merfy*; for quhen the deuill fyndis a  
man wexit and torment *with* seknes, he bryngis to his mynd  
þe ded that \*he Is lyk to cum to, and the fynis that he has done,  
wncouffessyt of or Rapentyt, and na penans, na *condigne* satisfac-  
cioune maid for þaim, and puttish yme In dyspare of *mercy*, and 76  
thus he ekys sorow upone sorow to confound hyme. And as  
haly *scripture* fais, ilke man *sal se*, in the hour of ded, cryst as  
he was crucefyd one the cors, *in* consolacioune to gud men, and  
in confusioune and schame to Ill men, at thai ar nocht worthy to 80  
have<sup>1</sup> thaim to thare *bruþer* rademar & helpare: and this is a  
*perelus* temptacioune. *Neuer-the-leß*, þocht a man had done als  
mony *fynnys* as thare is dropis in the sey, or al the *fynnys* in the  
werlde hyme alane, and he had *neuer* ben schrewyne befor, till 84  
the houre of ded, fa at thare-of he mycht haf *suffisand* *contrif*-  
cioune, he war fauf; fore godis *mercy* is abwne al his *werkis*, and  
he may nocht deny *mercy* treuly askyt: bot It is the *fykireft* to  
manis *saluacioune* to be schrewyne, and do worthy penans, tyll 88  
he Is in *prosperyte*; and þocht a man mycht nocht have space to  
ask *mercy*, tharfor suld he nocht dyspare, fore that ware mar  
ekyne of sorow to hyme. And this is ane generall prouerb, that  
fyne noyis nocht that is *sufficiandly* for-thocht, and the pocy of  
Inclynand the hed to the heryng, the mouth to þe kyfing, the

60  
The truth is  
founded  
upon our re-  
demtion by  
Christ.

64

68

Men are  
tempted,  
2ndly, by  
72  
despair of  
God's mercy.  
\*[Fol. 2.]

76

80

But the  
greatest sin-  
ner,

84

if he be con-  
trite, will be  
saved.

88

Proverb, that  
"Sin hurts  
92  
not if suffi-  
ciently re-  
pented of."

<sup>1</sup> [him.]

armys to the embraifing, the handis to the gevyn, and al his body  
 96 to the Rademyng of Synaris, and sua fuld na man be dysparyt of  
 godys mercy: For in enfampill thare-of he gaif to the maift fynare  
 maift *mercy* and grace, as to Petyr at denyd hyme, to Paul at  
*perfewyt* hyme, to matho the okyrrar, to magdalynes the fynare, till  
 100 dauid the murtherfar and aduultre, to þe theif that hang besyd  
 hyme one the cros, and to mony vthir that war lange to raderþ.

The [þrid] temptacioune is in-paciens or vntholmudnes, the quhilk  
 is *nocht* to luf god abwne al thinge, & to thank hyme of al his  
 104 sayndes and gyftes, at ar al fore the best, and thai war weill  
 knowing, thai that *trawalys* in the artykle of ded, bot gyf þai be  
*cumyne* to the natural cours of eilde, the quilk few *cumys* to;  
 For ma deis of exces and *mysgouernans* in youthed, than is slane  
 108 into batell; thir *men*, for the strenthe at thai have of complexioun,  
 or<sup>1</sup> laith to de, and sa thai thole in thar seknes *meruolus* dolor  
 and infirmyte, the quhilk thai tak *nocht* in paciens, for the luf  
 of god, as he dyd for þaim quhen he sufferyt ded: for he opnyt  
 112 na mare his mouth na the lam dois quhen his throt is wnder the  
 knyf; and sua mony of thir men gangis *rammys*, vthir sum  
 \**[Fol. 2b.] mermwrys*, and \**thinkis* that payne vrangwys, and gruchis, and  
 swa thai obey *nocht with* gud hart to the ordynans and *rychtwys*  
 116 Iugment of god; and tharfor It is nedfull to al men, in the tyme  
 of that dyfess, to think and to know that his synis aw to have  
 mar pwnyscioune than he may tholl; for al the payne that *euer*  
 we tholl, Is *rychtwysnes*: and þe gud at we gete is of grace, and  
 120 thar-for a verray penytent man *thinkis* al his seknes lytill, in  
 comparefone one-to the luf at god schawyt till ws, and to the  
 Redemptioun of our trespas. Ande Sen the seknes, at we have  
 her, is gevynne ws in part of our purgatory, it fuld be *blychtly*  
 124 refault, and als al the *tribulation* and sorow at we may tholl  
 here, Is *nocht* worthy to be maid comparefone to the Ioy of  
 hevyne, that in the paciens thar-of we may wyne. For swetnes  
 is þe *better* knowing, at swetnes has ben befor taistyt. And sua  
 128 the sek fuld say in the payne at he tholys; now byrne, now  
 schere, now thrist, now fla, that before god [he] may alleg the

The third  
 temptation is  
 Impatience,  
 or not loving

God above all  
 things.

All men de-  
 serve more  
 punishment  
 for their sins  
 than they  
 suffer.

All our sor-  
 rows not to  
 be compared  
 to the joy of  
 heaven.

<sup>1</sup> [ar.]

patyens *þer*-of fore the luf of hyme and have eternall Ioy *þer* fore. For god fendys to þaim that he lousis warldly payne,<sup>1</sup> þan sum passis, for hevynly Ioy at euer leffis. And thus a man suld *with* al his hart conforme hyme to haf paciens, thankand god, *without* murmur, of that payne, and fa to wyne hyme self. For euer the temptatioune at man tholys in the hour of ded Is pryde; for quhen the deuill feis that he may nocht dyself a man *in* þe faith of the kirk, na [be] disperacioune of godis mercy, na be inpaciens of his seknes,<sup>2</sup> than tempis he hyme, sayand thus, “þu art nocht as vthir men are, þow art strenthy in thi face, & *in* the hop of the mercy of god þow art wycht and tholmud *in* to seknes, and þow has done mony gud deid, and *þerfore* þow nedys na mercy, bot al the thank *þar*-of.” This *presumptioun*e is Rycht perelus, and a fell temptacioun, and for-thy a man suld think, that all his euill dedis cumys of hyme self, and all his gud dedys cumys of grace, and the gyft of god; & fykirly, ay þe bettyr man, ay þe mar lawly; and quhen the ymagynacioune of a manis gud dedis cumis by the temptatioune of the deuill, he suld brynge to his mynd his Ill dedis, at thai ma law hyme, and bryng hyme to knaw his fragelyte, and to ask mercy, and nocht to pryde hyme In his gud dedis. For to have pryde of his gud dedis is a temptacioun callyt *presumcioun*e; and dreid of the mercy \*of god [Is]<sup>3</sup> for Ill dedis Is ane vthir temptacioun callyt dyþar; and he that can weill eschef thir twa, in the hour of ded, ourcumys the deuill. For euer the fyft temptacioun that the deuill tempys a man, Is in hes warldly gudis: he thinkis dyself to leif his gret Riches mowable or wnmouable, his wyf and barnis, and sik oþer plesans; and fyker It is quha takes hyme sorow or dyfes, in the leuyng of thir cardenall delytes, that he is nocht fykyre in the faith. For and he de, as he suld de, he suld think that he suld pas to mare Ioy na fore to leif sic *transytorie* warldis gudis, the quhilk are lent hyme bot For a tyme plesand to god to tholl, or as ane Instrument to wyne hyme self to hevyn, as ane hamyr is ane *instrument* to

God sends worldly pain  
132  
to those that he loves.

The devil tempts men  
136  
with pride, if the other temptations fail.

140

144

A man's evil deeds come from himself, his good deeds are the gift of God.

148

Presumption and despair  
152

\*[Fol. 3.]  
to be eschewed.

Men like not to leave their  
156  
worldly goods, which are only lent for a time;

160

<sup>1</sup> [þat fune.]

<sup>2</sup> In the margin are the words “þe find.”

<sup>3</sup> This word is in the MS.

- 164 mak a knyf wyth. Bot the deuill tempis men sua in thar  
 varldly gudis, that wylfully þai ga to the deuill fore thaim, and  
 quhen thai wat at thai mone dee, thai wyll *nocht* gladly part  
 with þaim, na thol the ordynans of god þerof, at thar powar, na
- 168 þhit þer dettis to be payt, bot erar defyre at thar barnis and  
 thar wvyys be possessyt of þaim, quheþer þai be cumyne falsly or  
 Rychtwysly, thinkand thar ryches *nocht* able to be dysponyt  
 fore þar faulys, or to mak Satisfaccioune with thaim gyf þai Ware  
 vrangwysly vonyng, trowand at god has na cur of thi[r] barnis,  
 to grant thaim riches, bot gif at thai dyspone al vpone thaim :  
 and sic folkes fuld erar be callyt bestes vnrationable, than man  
 rasonable ; for bestis knawis na thing bot erde and warldly
- 176 thingis, by the refone of the erde at thai ar maid off. Men fuld  
 knaw þe hewyne, by Refone of the faull that come, and was maid  
 thar-by go among the angell. And thus he, that vald weill  
 ourcum this temptacione, fuld thank god of his *grace*, at lent
- 180 hyme thir warldly gudis to help hyme with, anerly to his end ;  
 thankand hyme thar-of, and gyfand thaim to hyme gladly agane,  
 till his fre disposicione : for noþer wyf, nore barnis, na oþer  
 riches, ar lang gevyne. And thus, *nocht* aganestandard, testament
- 184 or oþer disposicione, at the law lewys, may be maid ; bot man  
 aw to part with thir gudis gladly, by the ordynance of god, as  
 is befor said. And thus he that fuld de, fuld gladly de, thinkand  
 fore the better to lese the were ; and than the ded, pacyently
- 188 tholyt, makis satisfaccioune, *nocht* al-anerly of the vaneall synys,  
 bot als, quhen It is defyryt, fore þe luf of god, and to be with  
 hyme, for mony dedly synis. Bot the \*deuil tempis oft tymis  
 mony men fa in thar temporall gudis, at quhen thai ar in the  
 hour of ded, thai will *nocht* here spek at thai fyld de ; the quhilk  
 is our crewell to *crifin* men to be tholyt. And It is to vnder-  
 stand, at in thir temptaciouns the deuill may strenþe na man, na  
 þhit our-cum hyme, bot gyf It be his fre *consent*, and be in his
- 196 *rycht* mynde. And tharfor we fuld thank god, at tholys ws *nocht*  
 to be temptyt Forþer than we ma agane-stand ; And we resist his  
 temptacions, we sal have þerfor gret reward in hevyne ; and swa  
 temptacions Is *rycht* prophetable tyll ws, for pur borne men
- nor will they pay their debts, but leave all to their wives and children. Nor will they make satisfaction for riches wrongly won.
- Men should gladly give back their goods to God.
- Death patiently 188 dured makes satisfaction for venial and also many deadly sins.
- \*Pol. 3b.]
- Men are not tempted beyond what they can again-stand.



cumys nocht to honore slepand, bot erar by gret trawell and 200  
 dyfes; and al man is born of the hewyne, banist þerof in  
 pouertee, fore his fynis, redemyt thar-to agane by the faith and  
 the passioue of cryst, he vnyand the meryt þerof by gud dedis  
 and trew lawbor, or ell to remayne in that banasing fore euer 201  
 in hell. Efter the dear be informyt of thir temptaciouns, at  
 will be put to hyme, he suld be demandyt, Fyrst, gyf he be  
 blycht at he deis in the faith of crist and of haly kirk, and  
 fyne gyf he grantis at he has nocht leuit rycht wyfly, as he aucht  
 to do, and gyf he forthinkis his myf dedis, and gif he has wyll  
 to mend thaim at his poware. Syne suld he ask at hym, gyf  
 he trowis that crist, godis sonne our lord, deit for hym, and al  
 fynaris; and gif he thankes hyme thar of with al his hart, And  
 gyf he trowis ony oþer ways than be the faith of hym and  
 ded to be fauf. Than byd hyme be stark and fykir in that faith,  
 and have hop of nan vthir thinge for temptacioune of the deuill :  
 and gif thi fynis be laid befor the by the angell gud or Ill, say 216  
 than, "the passioune of crist I put betuex me and my fynis, &  
 betuex me and the eternall ded, the ded of crist." And alſua,  
 he suld be examynit in the article of the treuth, that is to say,  
 gyf he trowis in the faþer, and in the sone, and the haly gaist,  
 and ane anerly god, makar of hevyne and erde; and in our  
 lord Ihesu crist, anerly sone to god by natur, at our lady mary,  
 euervyrgyne, confaut by þe werkis of the haly gaist, but feid of  
 man: the quhilk tholyt ded one the corþ, for ws fynaris, and  
 was grawyne and discendyt to hell, to radem our elderis at had  
 hope of his cumyne. The quhilk raisþ one the thrid day, fra  
 ded to lyf, one his awne mycht, and assendyt to hevyne, & fytis  
 one his faderis rycht hand, and fra thyne, in the samyne wyß as 228  
 he passyt, is to cum agan one domys day to Iug all \*mankynd.  
 Als he suld trow in the haly gaist, & in the bydingis of haly  
 kirk, and the sacramentis þerof, as baptem, confirmacione, the  
 haly sacrament of the altar, in the quhilk, wndyr the forme of  
 bred and wyne, is contenyt the haly body of our lord Ihesu crist :  
 the sacrament of penans and schrift, the ordour of presthod, &  
 matromoþe, and of the last anoynting. He Suld trow Alſua, in

201

Then the dy-  
ing man is  
to be asked,  
1st, If he is  
glad to die  
in the faith  
of Christ;

208

2ndly, If he  
believes that

212

Christ died  
for him;

216

3rdly, If he  
believes in  
the Father,  
220

Son, and  
Holy Ghost;

in Christ's  
birth, pas-  
224

sion, resur-  
rection;

228

\*[Fol. 4.]

in the sacra-  
ments;

232

236 the refurrectioun of al men, that is to fay, *in* the sam body and  
 in a general  
 resurrec-  
 tion;  
 in holy writ.

240 curat chargis hyme; and he fal forſak al herefyß ande wich-  
 craftis, forbyding be haly kyrk. Als þe fek man fuld ask mercy  
 with al his hart, of the fynis done agane þe lufe, gudnes, and  
 mycht of god, and erar for the luf of god, than for dreid of

244 ony payne. He fuld pray mekil til god, to gif hyme grace  
 Then he  
 must pray  
 for grace,

and promise  
 248 wylfully fyne in thai fynis, na in na vthir dedly: For in the  
 not to sin  
 again.

252 hartfully, and ask forgyvnes of god and man; For as he  
 He must for-  
 give all men.

256 laifare thar-to. And quhat euer he be that treuly kepys this  
 Every dying  
 man should  
 imitate  
 Christ's  
 death.

260 *after* help, and ſua fuld we, with the hart, gyf we mycht nocht  
 with the moucht: and fyne he ʒauld his faull to his faþer, and  
 ſua fuld we, gladly gyfand hyme, fayand thris, gyf he mycht,  
 & gyf he mycht nocht, ſum vthir for hime, "In manus tuas,  
 264 *domine, commendo ſpiritum meum, domine, deus veritatis;*" and  
 he fuld reſaue thankfully the pane of ded, in ſatiffactioun of all  
 his myßdedis, as god grant ws al to do, for his mekill mercy.  
 Amen.

*Explicit, etc.*

## (2.) BALLAD.

- 268 **G**o way, Fore that may *nocht* awailzhe,  
 Fra fenꝛheand foly ay þow flee. [Fol. 4b.]  
 Se furfaſtnes the *nocht* aſſailzhe Flee from  
 Vitht ſlep; *with* ſuernes kep þow the. 4 folly.
- 272 Faïnd *nocht* *with* fors at þow may falzhe :  
 Lef of all laitis of lichorye : Cease from  
 Be *nocht* oft bound to byd batalzhe : lechery.  
 In byſſenes ay blyth þow bee. 8 Be blithe in  
 business.
- 276 Lak na lofe to largely :  
 Faintly luk *nocht* þow fauld :  
 Obey to *better* men the by : Honour your  
 Wyrk *nocht* all wayis as thow wald : 12 betters.
- 280 Be curtas ay in company :  
 To confell cum þow *nocht* wncald : Be courte-  
 Loue god our al thing ſykyrly : Where you ous.  
 Quhar þow hechtys, ſe þow hald. 16 promise hold  
 fast.
- 284 Vyktyly luk *nocht* þow wyne :  
 Be to thi frendis as aſſerys : Help your  
 Off thi gud dedis mak na dyne : friends.  
 Be ſtout *with* wrang quhen men the ſteris : 20
- 288 Thi enemys auld trow neuer In :  
 Tak kep to prowerbis quhare þu heris : Trust not old  
 And ſe þow ſeß of ſurfat ſyne, foes.  
 And preß the al ways *with* thi perys. 24 Associate  
 with your  
 equals.

## (3.) BALLAD.

- 292 Fle fra the pres, and duell *with* ſuthfaſtnes : Be true.  
 Suffice one-to thi gud, þocht It be ſmall :  
 Fore hurde haith hait, and clymyng tykilnes, Wealth  
 Pres haith enwy, and weill is blynd our all. 4 brings ha-  
 tred and  
 blinds men;

- seek no more  
pleasure  
than behoves  
thee, but con-  
trol thyself.
- 296 Sauore no more thane the behufe schall :  
Dant thi self that dantis vtheris deid,  
And treuth the fall deliuer, that is no dreid.
- Trouble not
- Payne the nocht al crukyt to Redres 8
- 300 In trust of hire that turnyth as a ball,  
Fore gret rest stant in lytill befynes.  
Also be war to spwrne agane an all.  
Stryf nocht as doith the crok *wit* the wall. 12
- to follow  
fortune ;
- kick not  
against the  
pricks ;  
[Fol. 5.]  
check lust,  
and let thy  
spirit lead  
thee.
- 304 Wayue thi lust, and lat thi goft the leid,  
And treuth the fal deliuer, that is no dreid.
- Expect a fall  
in this world,  
which is not  
thy home ;
- That the Is sent, Refaue in bouxumnes ;  
The werflying of this world askis a fall. 16
- 308 Here is no home, here nys bot wyldyrnes ;  
Furth, pylgrim ! furth, best, out of thi stall !  
Lyft wp thyne orne, and thank thi god of all !
- thank God  
for all, and  
truth shall  
deliver thee.
- Reull thi self that vthir folk can Reid, 20
- 312 And treuthe the fall deliuyr, that is no dreid.

## (4.) BALLAD.

- Virtue in-  
creases dig-  
nity ;
- Sen trew Vertew encreffis dignytee,  
And wertew floure and rut is of noblay,  
Of ony weill, of quhat estat þow bee,
- 316 Ris steppis few, and dreid the non affray : 4  
Exill all wyte, and folow treuthe al way :  
Luf most thi god, that fyrst thi lust began,  
And for ilk ynch he wyll the quyte a spane.
- follow truth,  
and love  
God.
- Be not  
proud.
- 320 [Be not ouer proud in thy prosperity : 8  
For as it cummis, sa will it passe away.  
The time to compt is short, thou may well see ;  
For of greene grasse soone cummis wallowed hay.
- Time passes  
quickly as  
grass  
withers ;  
trust in God.
- 324 Labour in trueth, quhilk suith is of thy fay ; 12  
Traist maist in God, for he best guide thee can,  
And for ilk inch he will thee quite anc span.]

- |  |                           |   |
|--|---------------------------|---|
| <p>Sen word is thrall, and <i>thocht</i> is only free,<br/>         328 þow dant thi twnge, that powar has fo may.<br/>         Thow fet thine orne fra worldly vanitee,<br/>         Restren thi lust, and harkyne quhat I fay.<br/>         Stramp, or þow flyd, and crep fureht one the way ;<br/>         332 Kep thi beheft one-to thi lord, and thane<br/>         Fore ilk ynch he will the quyt a spane.</p> | <p>16<br/>         20</p> | <p>Words are slaves, but thought is free, therefore control thy tongue. Tread before thou slide, and keep thy behest to thy lord.</p> |
|--|---------------------------|---|

## (5.) SONG.

- |   |                         |   |
|---|-------------------------|---|
| <p>Sen in waift natur na thinge mais,<br/>         And gud fore labor all men hais,<br/>         336 Than he and law, as caus requeris,<br/>         Suld dy fyk lawbore, as thaim afferys.<br/>         Sum wyrk, sum pray, sum kep Iustice,<br/>         Sum defend the pepyll fra enimmys.<br/>         340 Thar was neuer nan, fore na honour,<br/>         That may excuþ hyme fra lawbor.</p> | <p>4<br/>         8</p> | <p>Labour is good for high and low, as is suitable to them.</p> <p>No man may excuse himself.</p> |
|---|-------------------------|---|

## (6.) WISDOM OF SOLOMON.

- |  |  |
|--|--|
| <p><b>K</b>ynge Salomone fais, in his buk of his <i>contemplacione</i> and detestacione of this world, that al this world' is bot vanite of vanitez, <i>specialy</i> of all lawbore that man makis, to conquest riches and landis in this world, wyth al besy cure, nocht wytand quha fal Ioifþ thai landis and gudis efter hyme, quhilk is gret vanite. <i>Item</i> he fais, a generacionne passis, and oþer cumys; the riches rottis, the erde Remanis euermare vnremouable; the sonne ryfis in the est, and gays to in the west, and ay cumys againne tyll his awine place, quhar he rais, and sua serclis the erd about all artis anis euery day, putand spreit in all that lyf beris, throwe <i>vertew</i> gewyne to It of the makar of<sup>1</sup> hewyne. <i>Item</i>, al fludis enteris in the fey, and the feye zeldis neuer thai</p> | <p>K. Solomon says all the world is but vanity of vanities.<br/>         344<br/>         [Fol. 5b.]<br/>         348<br/>         The earth is irremovable, other things move.<br/>         352</p> |
|--|--|

<sup>1</sup> Makar of *in margin*.

The summer  
draws fresh  
water from  
the sea, and  
waters the  
earth.

fludis agane *in* fludys, but neuer theleß, the *somer*, throw his gret *wertew*, drawis vp fra ye feye the fref watter agane, that, be the *wertew* of the *hevyn*, ourfrenklys the erde, and cauß grouthe to be in erde, and cauß *reueriß* to ryne apone the erde, that wyth help of *spryngis* of well in *cragis* and *montanis* to serue the pupill & vthere levand *bestis* of the erde. And schortly to

360

No man can  
give a reason  
for all that  
has been  
made.

fay, thar is na wyt of man, that can ymagyne na dewyß to gyf a refone for al *thingis* that god has maid in this erde quharfor thai ware maid. *Item* he fais, that *manis* sicht, nore his ene, may *nocht* be full affichit of the *thingis* that ar in this warld, na his *eris* of heringe. *Item* he fais, quhat is It

All things  
are the same  
now and  
before.

364

that is, bot It at before was the *famyne* thing, and quhat is It that was of before, bot It that is now in erde, that is to fay, of the *famyne* kynd, *and* *natur*, bot *noch* in singlar *propere* persone.

368

Men do not  
remember  
what hap-  
pens before  
their days.

Na thar is na thing of the new maid, that was *nocht* of before in the first *creationne*, na na man may fay of ony thing, that now is, that this is a new thinge and frefch *naturall*, that *neuer* was befor *in* the warld. *Item* he fais, thar is lytill in mynd of *men*, that

372

now ar, as of *thingis* that was befor our days, in auld *elderis* tymis, na fall *nocht* be in the myndis of thai that is to cum *efter* ws, of thing that fal be dene in our dayes, that is to fay, with thaim that fal occupye the warld. *Item* he fais, I, the makare of this buk, in the tyme that I was kyng in *Jerusalem*, proponit in my mynd till

376

He deter-  
mined to in-  
quire into all  
things under  
the sun; all  
was vanity.

inquer and leir and wysly to sek *with* my wyt, of al *thingis* that was *wnder* the sone, the *quilk* was the werst occupatione that man in erd *mycht* set hym. Fore or at god gave *manys* sone in erd

380

to Joy hyme *in*, ore to trauell his wyt in til occupy and waist his wyt that god has gevyne hyme in fyk *wanyte*; For quhen I had al *confideryt* that is in this warld *wnder* the sone, I fand al bot

Froward  
men are

384

ble profyt. *Item* he fais, that frawart *men* and hard to coryke and that of *fulys* the *maner* is but end *Infynyte*; and than I said to my Self, lo how I ame maid so hye & *mychty*; and in wyt and *wysdome* I *precellyt* al vthir *princes* that ware before me in

[Fol. 6.]  
without  
number.

388

*Ierusalem*, and had *contemplacionne* in my mynd of mony *syndry* *thingis* in this warld, and *with* hir *wysdome* & *contemplacionne*

levyt thar, and considerett and speecially of prudens, doctrine, and teehinge of wysdome, & to fle erour and full. And fand that in fyk thinge is gret lawbore, & afflexonne of spreit, and at in mekle wysdome is mekle Indignatione, and quha fa ekis sciens till hyme, ekis hyme mekle payne and sorow. Item, than said I to my self, in my mynd, now wyll I pas and flow in all welthfulenes & delyt, and oyß al gudly thingis thatin this warld I may find, & in that I fand bot al wayne and vanite, and reput blythnes & lauchinge, gret erour, and than said, Ioy quhy diffauis þow me? Item, I said in my mynd and thoct, that I fuld absten me fra vice, & at I fuld fet al my hart to wysdome, and vmbethow all erouris and foleys, quhill I saw quhat war maift spedfule to manis sone in erde. Item, quhen I had al thingis confederit, I fand at this was ane of the maift spedfull thingis Fore mans sone in this erd, wnder the hewyne, that euery man hav in mynd the dait of his dais, and of the schort tyme that he has hire to byd, and spend It weill in gud oyß. Item, I magnifyit my werkis makand castell, and vall, townis, orchardis, with all froyt treis of divers kyndis, erbyis and plantis, I maid stankis to fish, and watteris to ryne in wodis and medewis, and mak growth to ryse. Item, I had in howß women and men seruandis, with gret famell, to do my verkis of my possessiones, with hyrdis of catell, and multitud of corne at-our al thaim tat was befor me in Ierusalem. Item, I maid hurdis of gold and trefore, of al the nichtis of princes, that was befor me in Ierusalem, with al delytis and plesans of women sangstaris, and oper delytis that manis sone mycht have in erd, with Jowell of al fynest metall, of al fassons, plesand with pretious stanis, and weschell tharof to be servit withe, baith of wyne and dante metis, fa that I excedit in riches al that var befor me in Ierusalem. And þhit, for al that wysdome remanande euer with me, and notwithstandinge I gaif my hart euer withgange of al plesans, that manis sone mycht haf in this erde, & to my appetyt, na denyit neuer nothir myne eþne, myn ere, na my appetyt thinge that thai desyrit, of al lustis, for that I affirmyt to be my part of al my labore, to tak plesans of my gudis that I had graithyt in this erde. And fyne quhen I wmbethoect me, and turnyt my mynd

392

Who seeks science, seeks much pain for himself.

He determines to live

396 in pleasure; then, to abstain from vice, and to set his heart to wisdom.

400

404

He builds towns and

408 plants gardens;

has many servants, much cattle, treasure,

412

[Fol. 6b.]

416

many jewels,

420

and denies himself nothing.

424

- He sees that  
all his works  
are but  
vanity, and  
428  
seeks the dif-  
ference be-  
twixt wis-  
dom and  
folly.
- 432 in my self, thinkand of al my warldly *werkis*, that my handis had  
wrocht, and to al my *werkis* that I had fuet for, and al my  
michtis and warldis riches, and saw that al was but vane and  
wanite, and afflixione of spreit, and *manis* mynd and al was bot  
transitore & corruptable, and na thinge *profytable*, na ferme and  
stabill, remayne wnder the hewyne. And than fet I my wyt to  
contemplacioune of *wysdome*, and to sek the defferens betwex  
wisdome and foly, and betuex erour and werite, thinkand quhat  
wisdome It war to *manis* sone, and quhat worschip, to inquer  
sek & follow till his king and *creatore*, and get knowlege of hym ;  
and than *confiderit* I and fand that wisdum *precellis* foly, as far as  
the *lychtnes* of the sone passis the myrknes of the *mirke* nycht:  
lyknand the *wysman* to the leiche, and the ful to the *mirknes*,  
and the en of the tan euer in the hewyne be *contemplacione*,  
440 and the en of the toþer in the erdly wrochit & corruptable  
wanite, lyknand the tan to the hevyne, & the toþer to the hell.
- yet the wise  
and the  
foolish die  
alike.
- 444 Item, than I beheld that baith the *wysman* & the full deis, and  
*zeldis* the faul in lykwyß: than *thocht* I, gif our ded be elyk,  
quhat *profitis* It me to set my hart and besynes to al wisdome,  
mar na hyme quhilk fet his mynd eur and besynes till al foly?  
Item, than *turnyt* I my wyt to *contemplacione* of baith the tan  
& the toþur, and *confiderit*, at the gret god *zeldit* *nocht* baith elyk  
reuarde in the warld *eternall*, suppos to *manis* sicht thar be na  
differens of the passinge of the spreit out of the body; for, but any  
dread the tan gais to Joye, and the toþer to pane, bot as *manis*  
dread, and his dedis her within schort *proceß* of tyme & al is  
452 forþet at was, and put out of *manis* mynd: quhilk is *grete* wane  
and vanite. Item, quhan I saw that baith worthi clerkis and  
wisemen, fulys and wanwitty men, al passit of this warlde; and al  
thinge, that vnder the sone was, rotit and vanist away, & na  
thinge remanit bot the erde alane; than Irkyt I of my lyf in this  
warld, scand alsua the wikitnes of wykitmen, and al vthir maner  
of wykit *werkis*, and wykyt folk, quhilk was all bot vanite and  
afflixione of spreit in this lyf. Item, than tuk I in detestacione,  
and abhominatioune, and hatterut, al the *werkis* and polefy that I  
had gart mak wnder the sone with grete deligens and studeous
- Wisdom sur-  
passes folly,  
436  
as light does  
darkness;
- No doubt,  
[Fol. 7.]  
but one goes  
to joy, the  
other to  
pain;
- still, as all  
things pass  
away, he is  
weary of life,  
456  
and hates all  
his works as  
he knows not  
who may go-  
vern his heri-  
tage after  
him.



labore, that I owthir *coutht* or *mycht* study *with* al my mynd to  
gar be done, thinkand It was na wyt *visdome*, na prudens, till a  
wysman, till fet his deligens, & besy cure, and al his hart, to 464  
waist the tyme that god has gevyne *hym* in this warld, till  
occupy hyme in syk falȝeand and rotable vanite, thinkand that I  
fuld have ane aire *after* me to gowern myne heritageis, rewmys,  
and possessions, *after* me, *nocht* knawand quhe-*per* he be wys 468  
ore full, quhilk is gret vanite. And sa hapnit It aftyr hyme, that  
his aire Roboame misgouernyt al that his *sapir* wane, and tynt al  
his possessions: thane said he till hyme self, that hyme *thocht* It  
was na *visdome*, till a wysman, till leif to a full vaistour, al thar 472  
gudly revmys & possessions, that he had *with* sa gret pane &  
trawelle *conquest*, and *gaderit with* his lawbore, and besy cure, &  
al his lyf hepand euer gud and fyne, to be vaistit & distroyd.  
Thane tuk he in detestacione to lawbor mar in this erde, & renunfyt  
al syk lawbore and besynes, sayand quhat *profetis* It a man to  
lawbore thus all his tyme, and *neuer* to tak reste day of his lyf,  
na *neuer* a Joyous day *therof*, and a wantone vaistor ydill man  
sal dispone, and waist al thair gudis, that he had syk pane and 480  
lawbore, *nocht* takand rest in body na spreit, *nycht* na day? Is this  
*nocht* grete vanite and afflixoune? Item, thane said he that hyme  
*thocht* It was the best thing that *man* in erde *mycht* do to mak  
hyme gud chere of his vynyng & lawbore that he makis here: 484  
for that is the gyft of gode, that quhill he Is here he tak his part  
of his awne wynyng, and thar-of to mak hyme gude chere and hald  
hyme weill at es, quhill he is here, fore he sal *nocht* ell have fore  
his part of the warlde. Item he fais, quha is in erde quhilk gave  
his hart syk plesans as I have done: and sua flowit in my delytis,  
and al my tyme of my ȝouthage? Item he fais, god gewys to the  
wysman wyt & *visdome*, to governe hyme weill in this warld,  
with habonndans of gudis, to leif weill *with*, and to wykyt *man*  
he gevis grete pane, lawbore, and gret cure of waist, besynes *with*  
gret trawell, and wrest, and afflixione of spreit, with lytill es,  
and mekle unrest, & na hap to good hyme *with* his gwde that  
he has *with* sa sorowful wynyng, and sone levys It to thaim that 496  
werft louit hyme *in* this lyfe dais, quhilk is a grete vanite and

He renoun-  
476  
ces all labor,  
as a wanton  
man, may  
waste his  
goods after  
him;

484  
[*Fol. 7b.*]

and thinks  
to take his  
ease.  
488

God gives  
the wise  
man abun-  
492  
dance, to  
the wicked  
pain and  
travail.

There is a time for every thing in this world.

500 afflixone. Item he sais, that al thing has a tyme in this warld, and occupeis a space, In maner of pafage; as tyme of byrth, tyme of ded, time of setinge, and of sawinge, tyme of fcheringe, and of gaderinge, tyme of vptakinge, tyme of ded, tyme of lyfe, tyme of seknes, tyme of heill, tyme of bygine, tyme of brekinge, tyme of lauchinge, tyme of gretinge, tyme of lepinge and skipinge, tyme of italyng, 504 tyme of gaderinge, tyme of inbrafsinge, and tyme to ly out of inbrafsinge in armys, tyme of cynfell, tyme of vynyng, tyme of keping, tyme of vyninge, tyme of deilyng, tyme of fchapinge, tyme of fewing, tyme of fpekinge, tyme of feilens, tyme of luf, 508 tyme of hatred, tyme of batailze, tyme of pece, and of al fik worldly thingis þar is tyme of all thinge, quhilk men fuld tak kep to. Item he sais, he confideryt al the lawbore and befye cure that gode has gevyne mans fone in erd; and how all thingis, that gode maid in this erd, ar gud tane in thar tymis. Item he sais, that of al the thingis that is in this erd ordanit fore manis fone, and the gret cure, and befynes, that thai tak to wyne the gud of this erd, and he fand, at þer was na thing in erd fa gud fore manis fone, 516 as to hald hyme weill at es of the gudis thate god fendis hyme in this warld, and mak gud chere quhill he is here, and leif weill; for that is the gift of god to manis fone, quhill he is here to tak Joy and plesans of the gudis þat he has with his trew labore 520 wynyng. Item he sais, thate all thingis, that god has maid, ar gud and perpetuall, in thare kinde and nature, fuppos thai be ay Remowand in fingularite. Item he fais, that he beheld the wykytnes and iniuris that was done be the Jugis and Justiceris, [Fol. 8.] God will be 524 fayand in his hart that the gret god fuld be the fouerane Juge the soveraign Judge. abwne þaim, & Justyfye þaim in the toþer warld, baith wysman and wykyt, and than fal the end of al erdly be Jugit. Item he fais, that the gret god fchawis to man, be gud refone, that the lyf of man and a best in this warld is bot all ane, and thar maner of deinge is baith bot ane, and baith bot of a lyk condifcione, and has na mar the man, thane the best, in the warld, and all elyk wnder lysis vanite, and drawis till a law place downwart, quhen 532 thai de, to the ord. Item he fais, quaha may wyt quhethir the fpreit off man gais vpwart, ore the fpreit of the best gais doumwart, fen

baith wknawying elyk paff? and than he said, that in this warld, he fand na thinge better to man, na to mak gud there of the gudis he wynis with his handis, and to do ay weille quhill he is heire. Fore na mar fal he ber away with hyme. Item he fais, quha ledis man to sik knowlege that he knawis the thing that falbe in tyme to cum? And than turnyt he hyme to the wykit chalenginge of pure Innocentis that, be mychty wykyt men, ar chalangit in this erd, gretand and gowland For the mony gret injuris done to þaim, ande na man to comfort thaim na to refist to thare malice: thane said he that he louit mare the ded man na the levande, and þhit mar na vthire tham that was wnborne to ferue the wrechit wykit lyf in this erd, but ony comfort and fyne of the gret inwy that was amange nychtbouris, the rich and the pwre, the glorious & mek, quhilkis was nocht sa subtell to wyne the warldis gudis as þe glorious prowld man, quhilk was gret vanite. Item he fais, þat the full fuere man plettis his handis one his brest, and ettis his pure met, fayand that better is ane handfull with rest and pefþ, na baith the handis full with travell and dysefþ. Item he fais, that sum men sefis neuer to labour, nycht nor day, to wyne the warldis gud, in gret quantite, and has noþer barne, bropir, na fistir, to leif that to, na wat nocht quha fal Joye thar gudis efter his dais wonyng with trichory and barete, and has neuer a gud day thar-of in his lyf, and oft tymis fall in thare handis that maist hyme hattyd in this erde, quhilk is gret vanite, and not ell bot afflixone of spret, bot ony vthir profyt ore meryt. Item he fais, wa is hyme that is hyme alan, but a falow with hyme, fore gif he fall or ocht misteris is nan to help hyme, and better is in al placis cumpagny, na to be alane, ande mar fuet is to flep twa to gydir, na ane alane, for langour ande warmnes and gud cumpagny, and wer is to brek a dowble raipe na a single. Item he fais, It is better a pur wyfþ barne na an auld fule kinge, quhilk fore wane-wyt may peryfþ a realme, quhilk is gret vanite. Item, he fais a man suld tak gud tent quhen he enteris in godis temple, and her weill the wordis that ar thar spokyne, and be obedient to comandment, for do he nocht, he wyll be mekle lakit, quhilk is gret vanite. Item he fais, that better is the obediens of

536

What man  
knows, what  
shall he in  
time to  
come?

540

He observes  
the oppres-  
sion and  
tears of the  
innocent;

The dead are

544

happier than  
the living,  
still more  
those not  
born than  
either.

548

552

Men without  
children or  
relations  
toil;

556

and their  
goods fall  
unto their  
enemies.

560

[Fol. 8b.]  
Solitude is  
not good.

564

A poor wise  
child is  
better than  
an old fool-  
ish king.  
In God's  
house be

568

attentive,

obedient.  
Not hasty of  
speech in  
prayer.

572 þ<sup>e</sup> wyfman, na the offerent of the full. Item he fais, a man fuld  
nocht be our hasty of spech in his prayeris, for gode in hie hevyne  
feis and knawis al his dedis word and wyll in erd, thus few wordis  
and effectuous is best fore hym. Item he fais, that efter mekle  
befynes folowis mony dremis, and efter mony verdis f[o]lowis  
mony folis and erouris, and bydis man kep weill gif he ocht wowis.

576 Suffer not the  
mouth to  
cause the  
body to sin,  
nor excuse  
thy sin as  
natural, to

Item he fais, men fuld nocht len thar mowth to kiß in hop to gar  
thar body syne, na nocht wit god before the angell of the inelina-  
tion of thar complexione to put thar condiscione in missfortune,  
but euer dreid to disples god. Item he fais, that a couatous gredey  
vrech may ne neuer be fulfillt of gudis in his hart, na he that  
louis richas ouer mekill sal neuer have gret Joy of þaim. Item

thy cost.  
The covetous  
is never sat-  
isfied.  
A rich man  
has many to

584 he fais, quhar mekle riches is, thare mone be mony seruandis to  
dispende thai gudis and gowerne þaim and the possessor takis bot  
his lewyng thar-of, and quhat profet has he of the remanent bot  
at he feis þaim with his ene, and ar callit his, quhilk is gret  
vanite and afflixone of spreit, quhilk is ane of the werst in the  
erde. Item he fais, that efter gret trawall the slep is swet, sa that

spend his  
wealth.

Sleep after  
toil is sweet.

588 men et nocht our mekle, bot the oure gret fyll of the mychty  
man lattis hyme to slep, and changis his complexione in were,  
and oft fore thoecht of his riches he walkis in wntymis: quhilk is  
grete vanite and afflixone of spreit, ane of the werst that is in

592 the erd. Item, thar is an vthir gret vanite that quhen a seruand  
that a lorde traiftis in, is richt throw falsat of his master wel  
wone gud: quhilk is ane of the werst that is in the warlde, fore  
comonly thai gudis profetis nocht, bot with gret syne ar voninge

Ill-won  
riches profit  
nothing.

596 and with gret trawall are kept, and with grete forew gais away,  
with gret dyseß and afflixione of spreit, and his barnis deis  
begaris. Item he fais, god gewis the gud man luk grete, and  
plente of gudis, and grace to spend thaim in es and honore, and to

[Fol. 9.]

600 the wyket man he gevis mekle waste, and wane lawbore and grete  
diseß and afflixonne of spreit, and neuer gud day of It: quhilk  
is gret vanite. Item he fais, he is mekle behaldin to his god, that

The rich man  
is much be-  
holden to  
God.

604 has gewyne hyme the warldis gud at will, and syne grace to  
dispend It to plesans and velth in this warld, bute ony myffortone,  
in al delitis: quhilk, and he be wnkynd, is vorth gret pwniffione

afterward. Item he fais, he has gevyne til opire al haboundans  
 of warldis gudis that thar hart defyryt, and 3hit gaif thaim neuer  
 powar to spend a peny of that gude in his awne oyf, bot ay  
 levand thar gudis til ane *othir*, quhilk louit hyme neuer in his  
 lyf: quhilk is gret vanite and afflixione of spreit. Item, ane oþer  
 vanite is, that god has gevyne to sum man plente of warldis gud,  
 and has here gendrit he and his barnis ane hundreth barnis of  
 lell matromon3he, and has lang lyf here in this warld, and 3hit he,  
 na his, fal neuer hafe a profytable na efful day in al thar lyf.  
 Item, than faid he, "I hald better the ded barne, that neuer was  
 borne quhylk in this warld, na saw neuer the licht in this warld,  
 na he that had al that gud, and neuer a day in es þer of, in his  
 lyf: quhilk is gret vanite and afflixione off spreit in this warld."  
 Item he fais, that al the vismanis wyt is in his mouth, and thinkis  
 that he has neuer ynouch of It and euer is techand and lerand,  
 and quhat þan has the wyfman mar na the full, ore quhat mar  
 has the riche na the pure in this warld, fen al gais agait to the  
 erde? Item he fais, It is better to deffir the thing þow feis nocht  
 that is the Joy of hevyn, na the thing þow feis in this warld,  
 for the tan is bot temporale and corruptable, and the tothir is  
 perpetuall. Item he fais, quhat man is to cum in this warld,  
 his name is now writin ande writin weill that he is aman; for  
 na thing is bot at var, na thar was na thing bot at Is. Item  
 he fais, it is nocht to a man to frif agane mar maffer than hyme  
 self in Jugment. Item he fais, it is nocht spedfull till a man of  
 fypmil knowlege, til inquere our far in subtyll materis of godis  
 priuate, but to inquer and knaw with sobirnes at may suffice, fore  
 ell is gret vanite. Item he fais, quhat profytis It to man till  
 inquere of thing that pass3 his wyt till wnderstand, and belangis  
 hyme nocht to knaw? But it is spedful to gouerne hyme wyfely in  
 this present pilgrimage, quhilk passis as a schadow daily, or quha  
 can tel hyme quha fal succed til hyme afterward, or quhat fal  
 hapin in tyme to cum? Item he fais, it is better a gud name na  
 mekil riches in this warld or ony *othir* precious Iowell, fen he  
 mone pas of this varde and wat nocht the hour na day, and at  
 the day of his birth is the begynyng of his ded. Item he fais,

Some have  
not power to  
608

spend their  
goods;  
others in a  
long life  
have never  
a day of ease,  
and so are  
612

worse than  
those who  
have never  
been born.

616

620

624

God foresees  
all things;

628

[Fol. 96.]

and the sim-  
ple must not  
632

enquire too  
far.

636

A good name  
better than  
riches.

640

- that fen man is fykir he mone de anis, It is gret wyt to purway weill tharfore in tyme, and quhill he has tyme in this varld ful
- 644 of vanite. Item he fais, It is better to cum to the houß off  
Sorrow bet- 644 of vanite. Item he fais, It is better to cum to the houß off  
ter than joy; 644 of vanite. Item he fais, It is better to cum to the houß off  
ernyft na to the houß of blychtnes, and to the houß of sadnes  
na to the houß of Joy, and better is crabing na blychtnes or  
laiching; for the tane forzettis to think one the end, and the toper  
648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
for the wise 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
are sad, and 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
fools are 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
joyous. 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
Better is it to 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
be corrected 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
by a wiseman 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
652 than flattered 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and  
by a fool. 648 thinkis one the vanite of this warld; for vyfmaen are ay sad, and
- 656 mek man na a predfull, and pacient man na a Irfull, and a sturtand,  
quhilk makis redde dyscord. Item he fais, a man suld nocht  
be our hasty to pronounce his wordis in his Ire, fore It garis a man  
exced radeley, and fay thing that he wyll efter forthink, for Ire  
660 restis ay in the fulis brest, quhill his tyme cum. Item he fais,  
so have to 660 restis ay in the fulis brest, quhill his tyme cum. Item he fais,  
repent. 660 restis ay in the fulis brest, quhill his tyme cum. Item he fais,  
men suld nocht argwe, quhy the tyme bygane vas better na the  
tyme at is. Item he fais, visdome is nocht profyt, but riches; na  
664 riches na worth, but wisdome; for riches beris wyfdome befor  
princes & defendis. Item he fais, wyfdome with riches makis  
[Fol. 10.] 664 riches na worth, but wisdome; for riches beris wyfdome befor  
the possessor her till have honore and gud endinge. Item he  
fais, that na man may fynde faultis to correk werkis that he has  
668 maid. Item he fais, that the gret god knawis al manis curage;  
and sum fore the visdome, he cheß til hym selfe, and vthir sum  
he dispisß and rasuß for thar wan-wyt and foleis. Item he  
fais, men suld in gud dais vsß gud thingis, and kep þaim and  
beware fore the Ill day. Item he fais, that gret vanite is, and  
672 afflixione of gud spreitis, to se the ryecht gud wyfman peryß with  
his ryecht and vyfnes, and terains in heill and velth les lang.
- 676 Item he fais, a man suld nocht be our Just, bot he suld have pete,  
and mell Justice and mercy to gider in Jugment. Item he fais,  
676 fulys deis or half thar dais be gane. Item he fais, that it is gud  
to defend the ryechtwyß and the pur, fore god maid baith, and
- Men should  
not be too  
hasty of  
speech, and  
660  
so have to  
repent.
- Wisdom and  
riches best  
together.
- Pity to be  
mixed with  
justice.

knavis al dedis and tho<sup>cht</sup>. Item he fais, wyfdome is mar frenthly na gret powere temporall of princis, and fais that few ar sa rychtwyß, that thai do na vrang, na fyne, to god na to man. Item 680  
 he fais, a man suld nocht len his eris tyll all at he heris, na trow Few do no  
 nocht lichtly all relacions. Item he fais, a man fulde here weill, ore wrong.  
 he anfuerys, and mak hym, quhilum, to nocht here at he heris, and Do not  
 namly trow nocht al vpone thar feruandis, that men will say for answer at  
 pras; It may be for Inwy of thaim mar na fore profyt of the lord. 684  
 Item he fais, he assait al thingis in this world, that manis mynd trust not ser-  
 mycht have in knowlege with wyfdome, and said till hyme self, vant's tales.  
 "now sal I be wyß, and knaw al thingis that man may have He tried all  
 knowlege of in this warld, and ay þe mar that I presyt to wisdom, but  
 wyfdome, the farere It fled fra me; fore thare is na wyt in this it fled from  
 erd, that may knaw the hicht, and the depnes of It; quhilk passis him;  
 al menis wyt in this warld, bot anerly of the grete god. Item, I 688  
 considerit the gret differens, betuex wifdome and foly, eroure and 692  
 rychtwifnes, and amang al thir I fand the woman mar bitter na He found  
 the ded, quhilk is the gyrne of the hunter to tak the wild bestis; bitter than  
 ande her hert, the netis of fyne; and handis, the fetteris of lust to death;  
 hald men in hir bandis; quharfor quha will ples god, fle fra thaim." 696  
 Item, na wyfmen suld behald the bewte of women, that thai be and one man  
 quha suld be wyß, and fand amang a thousand bot an wyß, bot in a thou-  
 amang vomen he fand neuer an, in al his lyf. Item he fais, that 700  
 god ordanit the man to be wyß and rychtwyß, bot he mellis sand wise,  
 hyme, of his awne wyll, within sa mony diuers materis, but end, but of women  
 at nan may knaw bot god, quhethire ill or gud. Item he fais, never one.  
 salamone fais mony vyß wordis in his bukis, bot quhay may knaw 704  
 be his wordis quheper he was vyß or nocht, for vyfdome schawis Wisdom  
 nocht in wordis bot in dedis. Item he fais, þe wifdome of a shewn in  
 wyfman schawis by his contenans, part, and hawyngys of body, and [Fol 105.]  
 wysage, and the maist mychty schawis thare face quhilum. Item dedis not in  
 he fais, he that is wyß kepis the bidinge of god, and his Juge- 708  
 mentis. Item he fais, thar suld na man hyd fra god þe face of words;  
 god lang dueland in his Ill dedis. Item he fais, a wifman may and in keep-  
 do quhat euer he wyll, and his wordis ar full of prudens, and ing God's  
 bidding.

- quha ſa dois biding felis na Ill eftire. Item he ſais, that na man may rapref the werk of god, na ſpere quhy dois god thus in
- 716 this. Item he ſais, al thing has tyme, na it is *nocht* in manis poware to know the tyme of þe paſſag of his faul, out of þe body na to hald in his ſpreit, quhen god will at It pas, na he fall haf na powere of It in the day of his ded, na than tholis
- 720 nocht the paſſions of ded hyme to tak reſt, na ſal *nocht* than the *mychtis* of the wykit man ſauf his lyf, na *profyt* hyme. Item he ſais, gret lordis ar quhilum hafand powar our mony puple, & mar fore thar ill na for thar gud, and thar dampnacione na ſaluacyone. Item he ſays, mony men ar in haly placis louit in al thare lyf, as haly men quhilk did gud deid in thar lyf, quhilk is bot vanite. Item he ſais, that god ſtrikis his ſentens fudarly vpone wykyt men. Item he ſais, that *nocht withſtanding* god of his hie *gracious* paciens tholis ſynaris to ly in thar ſyne, and takis na vengans one þaim lang tyme, þhit quhen he ſtrikis, he ſtrikis his ſtraik fudarly, quhen he ſeis thai wyll *nocht* amend. Item he ſais, that the dreid of god is the begynunge of wyſdome, and quha dredis hyme *nocht*, may neuer be wyß. Item he ſais, It is *nocht* ſpedfull till a wykyt man, that wyll be *condampnit*, that he leiſ lang lyfe, for the langar he leiſ, the mar ſynis and mar payne deſeruis and the ſchortar the leß. Item he ſais, It is gret vanite that al thinge that cumis in this warld, to pure and to riche, to wyſman & to full, al is kepit *wncertane*, to the end that na man wat quheþer he be worthy to Joy, or to payne, in the warld to cum. Item he ſais, that a levand dog is *better* na a ded lyone. Item he ſais, that loue, *hatterent*, Inwy and fyk thingis endis al in this warlde. Item he ſais, et and drink and mak gud cheir, and hald thi *perſone* weill at pointe, and thi veſtementis clen, and thi conciens qwhit, and lat *nocht* the a noyntment failþe of thi hed, and thi *membris*, and leid thi lyf *with* thaim that the lous for the day of the vnſtedfaſt lyf. Item he ſais, that al men fuld be befy, to do ſum gud in thar lyf, for thar ſal neuer gud deid wnreuardyt be, in this lyf, na Ill deid wnpwniſt. Item he ſais, as fiſch ar tan *with* hukis, and foul *with* lyme wandis, ſo is ſynaris tane be-for thare tyme. Item he ſais,
- [Fol. 11.]

No man knows the time of his death.

Great lords have power more for their own ill than good.

God strikes suddenly the wicked.

The wicked sin more the longer they live.

No man knows his fate. A living dog is better than a dead lion.

Keep thy vestments clean, and anoint thine head.

Do some good.



- that oft tyme has ben hard, that a gret cete has ben fegit *with* a gret prince, and *þ*hit a pwre man has raft the feg thar-of, but harme, quhilk was done *with* prudens and wysdome; quhar-fore he lovis that mare na a gret mycht of princis. Item he fais, that now is louit mar the mychty man, na the wyfman *with* al his wyt. Item he fais, the word of richmen is better hard in feylens, na the pwr manis word in gret audiens Ryt in the row. Item he fais, better is fewe worthi men in batall, na mony comonis, fore multitud na victour mais. Item he fais, It is gud to be lell, and kep condifione, fore feldom cumys fals man till honour. Item he fais, it is spedful till a man to do weill till hyme self, quhill he is her, for quhen he gais, he tynis the Joy of this warld, as the beis, deand, tynis the fuetnes of the hwny. Item he fais, the visdome of the wyfman is in his rycht hand, and the foly of the ful in his kere hand, and the pert fulys wenis that na man fuld be maid of, bot fulys, *with* grete men. Item he fais, I saw ful fet one fegis of honore, and wyfmen fet one lawar fegis, and wnworthy men ryd- and one horß, as lordis, and worthy men gangand one fut, as pagis or seruandis, quhilkis for wisdome war worthi to be princis peris. Item he fais, mony man makis a flak, in an vthir manis vay, and fall fyrst thar in. Item he fais, a bakbytar may be lyknit till a neddyr, that stangis men or thai may get knowleg of hyme in hyddyll. Item he fais, that visdome is euer in the mouth of visfmen, ay ful of grace and gudnes, and the foly of the ful garis hyme snapyr, quhen he venis to stand, and euer his deid and his word ar in foly and glakitnes, and *with* vthir fulys, and takis nocht tent, quhat folowis efter. Item he fais, that mekil multiplicacione of wordis may nocht be but fynce, and thar is oft tymis neid & mifter. Item he fais, al the fulys lawbor is bot tynt, trawell, vanite, and afflexione of spreit, but profyt; na thai can nocht hald thar continans, na gang in the way cumandly. Item he fais, va is It to þe land, of the quhilk the king is a barne, the quhilkis the princis ettis tymly, and the realme is bleffit that has a worthy kinge, and of the quhilk the princis ettis in dew tyme, and erear for the restoring and refexone of his natur, na for lichory. Item he fais, men fuld loue the penny, for to the
- 752  
Prudence  
better than  
the might of  
princes.
- 756  
Be loyal.
- 760
- 764  
Fools sit on  
the seat of  
honour;  
wise men on  
lower seats.
- 768
- 772
- 776  
Multiplica-  
tion of words  
cannot be  
without sin.
- 780  
Woe to the  
land whose  
king is a  
child.
- 784  
Money an-

- [Fol. 11b.] penny al thinge obeis. Item he fais, thar fuld na man ban his  
 swereth all kyng, na *murmure* hyme in thar collacione, na *consent* to detrac-  
 tions of hyme, for the fowlis of the hevyn *beris* the voice to the  
 hiest kinge, quhilk fal gif the sentens thar vpon. Item he fais,  
 deill thi met to the *trawelouris* and *pilgrymys*, for þow fal finde  
 the froyt thar-of mony þere *etterwart*, and fal flok mekle fyne.
- 788 Ban not the king.  
 Feed pilgrims.  
 Item he fais, *quhen* the cloud *flaikis*, the rane our-strenklys the  
 erde, and *garis* the corne grow in habonndans abwne the erde.  
 Item he fais, *quha* dreidis al *vindis*, and *confiderys* the clowdis, fall  
*neuer* weill saw his corne. Item he fais, It is hard to a man  
 to knaw how the banis of barnis ar chapin in thar *moþeris*  
 wambe, na *quhen* the faul pass out of the body, *quhare* It gais.
- 792 Who dreads winds and clouds will never sow his corn.  
 Item he fais, *quha* can gif a *refone* for al thingis that god has  
 maid *in* this erd, lytill and mekle. Item he fais, it is a *suet*  
*fycht* and a *plefand*, to se the sone *in* the hevyn in a fair day, and  
 thane fuld a man have *mynde* in his lyfe one the *mirknes* that  
 is in the law parte, ande do sua her, that he *ferf* *nocht* to cum  
 thar. Item till a *þonge* man he fais, at thai fuld lere *vyfdome*, and  
 do ay gud quhill thai ar here, and think at the gret Jug fal  
 do Justice off of al dedis that manis sone dois here. Item he  
 fais, that all men fuld *fleme* Ire fra *thaim*, fore It lattis the wyt  
 to *determine* trewly betuex gud and Ill, and loue weill *paciens*  
 and clennes of lyf here. Item, he bidis *þongemen* *kep* *thaim* Fra  
*wprofitable* *delytis*, in thar *þouthag*, fore al that is bot *vanite*  
 and *lycht*, *transitoure* *blychtnes*, *wwalable*, and thinke at a day of  
*punyfing* fal *cum* *quhen* al sal be *pwnyft*. Item he fais, at the  
 sone, the mone, and the *sternis* fal al *twrne* agan, *quhen* the  
 dreidful day fal *cum*, and thane fal al thinge apere. Item he fais,  
 that thar fal *cum* a tyme at the *vertuous* of the hie hewyne fal  
*mofe*, and thane fal the *starkest* *þat* was before *schawaris* fal  
 be *gryndaris* of *grauell*, thate wont ware to *schaw* gud *metis*  
 falbe in *cauernys* and in *ernes* lukand out at het and stinkand  
*durris*, and the *rewis* and fyne fal al ryf to *gyddir* at the *vocis*  
 of the angell, and fal al the *dochteris* of *wykitnes* al worth *deife*,  
 and al that *trowis* in thare *enchantmentis*; and than fal al, that  
 flefche bare, dreid the Jugment, *quhen* al men fal enter *in* this
- 800 Who can give a season for all things in earth?  
 804 Young men should learn wisdom;  
 808 and all men avoid anger.  
 812 Young men should avoid pleasure, and think of the day of punishment.  
 The sun and moon will be changed.  
 816 Men shall hide in caverns,  
 820 and dread [Fol. 12.]

hous *eternall*. Item he fais, thane fal thar be mekle greting and gowlynge, and than the powdir that man was of twnn agan in the fyrst forme, and the spreit of man fal turn agan in the powdyr, and gange till hyme quhar it has *seruit* efter the Jugment; quhilk is gret vanite and afflixone of spreitis, to think one that day, that fal be fa dreidfull, that the angell of the hewyne fal bitterly gret. Item he fais, quhen was caliyt wyfest of the world, maid in his contemplacons mony parabolys full of wertew, that he had foucht be his wyt & vyfdome, that god had gevyne hyme, and maid of thaim sondry bukis, to tech operis that fuld *cum* efter his day. Item he fais, the wordis of wifdome quyknys gud menis wyttis, and opnis thaim to confaue vyfdome, and the vnderstandinge of the causþ quhy thai ar said; for the parabolys ar nocht tan be the fyrst face, bot that fuld be be the documentis of wyß clerkis that knawis the subtill ymaginacione of the fayar, gevyne to thaim fra the faþer of hevyne. Item he fais, It fal nocht neid to manis wyt to sek ma bukis for wifdome, operis than thai that he has maid, for þe wyfdome of thaim was gevyn hym fra the hevyne, fra al mychty gode. Item he fais, quhen men sekis þe wyfdome in mony bukis, It stoppis his wyt, and fal neuer fynde ane ende, for the farer he sek, the leß he fal fynde at the ende. Item he fais, our mekle thoct, ftudy and befynes, to our-seke bukis, irkis manis wyte. Item he fais, al wyfmen fuld tak tent to the ende of this buk, that is to loue and serf god our al thing, and kep his bydinge, and kep fra Ill, and do gud quhill he is here; for at the gret Jugment, all Ill fal be pwnist, and gud Reuardit, and thar fal al thys warld temporall take end.

judgment.  
There will be  
much weep-  
ing, and man  
824  
will be  
turned to  
dust.

828

The wisest of  
men made  
many pro-  
verbs.

To teach  
others that  
832  
come after  
him;

but they are  
not to be un-  
836  
derstood at  
once.

His books are  
suffieient for  
wisdom.

840

Much  
thought over  
844

books tires  
men.  
Serve God,  
keep from  
evil; for all  
will be  
judged at the  
848  
last day.

*Expliciunt dicta Salomonis per manum V. de F. §c.*

## (7.) RAVIS RAVING.

My son, study  
this book, which  
is left for thy im-  
provement.

The good never  
die; but there is  
an end of the  
wicked.

[Fol. 12b.]

Study this trea-  
tise whilst thou  
art young, and  
canst be trained  
as a tree.

Know that there  
is a Maker of all  
things;

- M**y dere sone, wnderstande this buk,  
þow study, & reid It oft, and luk,
- 852 Her sal þow fynd thi fap̄eris entent,  
To the leste in amendement. 4  
Think þow art growin of hyme memor,  
As he of his fap̄ir before,
- 856 And thinke at thai are neuer dede,  
Quhill gud memore Is in thare stede : 8  
Bot gyf thai laif viciously,  
Think than thare tyme is al gan by.
- 860 And gyf swyk cauß fall fal in the,  
Trow weill at þow fal punyft be, 12  
In this lyf here, *wit*h mekle scham,  
For þow fordyd al thar gud nam.
- 864 Fore-thi, my gud sone, wnderstande,  
And tak this tretiþ oft in hand, 16  
And set weil thar-one thi entent,  
Quhill þow art yhonge and Innocent :
- 868 For so lang art þow able alle  
To grow as tre up gret & small. 20  
Gyf at þow schapis to bounte,  
Thi branchis braid and gret salbe :
- 872 And gif þow schapis thaim to wice,  
Infortune will wndo thi price : 24  
Gyf þow vald wyt quhat thing It Is  
Efter, as I can, I fall the wyß.
- 876 Thar is a makar of al thinge,  
That gouernys thaim ay, but falþeinge ; 28  
That gewys to mankynd Wyt & skill  
Fore to depart the gud fra Ill :
- 880 That is vicious wyß doinge  
The euil is vicious fals levinge : 32

- The fyrst Renard wyll we see,  
 The toþer mone ay punyfte bee ;  
 884 We twa refemblis godis mycht,  
 And neuer mar wyll do bot richt ; 36  
 Nan vthir infortone can I kene  
 Departit here amange thir men  
 888 Bot al sic punyfcione as this  
 That gode wyll fend men for þer mys : 40  
 Na gud fortone can I nan see  
 Bot his reward for gud buntree :  
 892 That we weil be enfample may  
 Se fall, and fallis ilke day : 44  
 That pwre men, cumyne of simpyl blude,  
 Wertuouß, and gevand cauß of gude,  
 896 Worthis tyll erlys dukis and kingis,  
 Quhill thai misknaw thar gouernyngis  
 And fra thine-fureht luk thai abate,  
 & fallys hail fra thare efttate : 48  
 900 Baith landys and lordschepis fra thaim fell  
 And worthis wrechis bondis threll. 52  
 Sua that fortone and infortowne  
 Is reward of punyfcione :  
 904 As men gevis cauß in thar doinge,  
 Till have reward or pwnyng. 56  
 That said salamone fum-quhill  
 He saw a thing, hyme lykyl III,  
 908 Sum Rychtwyßmen and god-lyk baith,  
 With Wykylt men & wnewyne lyk scaith. 60  
 To that, my gud fone, thus fay I,  
 And men may find weill varandly,  
 912 In fanct dauidis falter buk,  
 Quha can It wnderftand and luk : 64  
 Thus nane may wyt quhy that fuld bee,  
 Bot he wyft ilke preuatee  
 916 That is and was and fal be eft,  
 And fic wyting till nane is left ; 68

who rewards  
good and evil.

His punishments  
are our only mis-  
fortune ;

His rewards our  
only good for-  
tune.

Poor virtuous  
men rise ;

48 but by their own  
faults lose all  
again.

[Fol. 13.]

Solomon saw  
some righteous  
and wicked men  
fall alike.

64 But David tells  
us that God only  
knows why this  
is.

- Bot till that god that knawis all  
 That was and Is and fore to fall :  
 920 Thai three *termes* ar ay put  
 In tyll his *rychtwyß* Jugment, 72  
 And thaffis cauß, wil, & qualite ;  
 Of thai tymis fa demys he,  
 924 Trow weill, my fone, he dois bot *rycht*,  
 How euer men thinkyt in thar ficht, 76  
 As I fal þhit mar opinly  
 Schaw *furtht* fum cauß in to party.  
 928 Sum *rychtwyß* men, and god lyk baith,  
 Hawys gret anoys, schame, & scaith ; 80  
 Trow weil, It aw *rycht* fua to be  
 Fore cauß mowand, fore quhat is hee  
 932 For-out trespas that here can leif ?  
 þhit than wyll god fyk *grace* thaim geif, 84  
 That *fettis* maift part thar lewyng  
 In *rychtwyßnes* and gudly thinge :  
 936 For *oper* part in thar myfdeid,  
 Sen nan al may *rycht* thaim leid, 88  
 Sal her have tribulacioune,  
 That fal be thare Remiffioure.  
 940 Bot quhay fo lewys viciously,  
 In wykytnes and terandry, 92  
 God wyll thaim *nocht* punyft be here,  
 Fore deuillyk dedis ar thaim deir ;  
 944 And fa his *rychtwyßnes* wyll fe,  
 That thai *with* deuill punyft bee. 96  
 This is the prolouge, I begyne  
 To schaw how grace *with* dedly fyne.

Believe He does  
but right; as I  
will show.

Some righteous  
men suffer, but  
no man is with-  
out sin;

[Fol. 13b.]  
and their tribula-  
tions bring for-  
giveness.

God punishes  
not the wicked  
here, but with  
the devil.

*Explicit prologus Incipit liber, &c., &c.*

- 948 **F**ore-thi, my Suet sone, *procur* grace,  
 To be so ferand of thi perches : 100  
 Fore, wit þow weill, fore out that thinge  
 May na man cum to hie þarnyng,  
 without which  
 no man comes to  
 honour.
- 952 To honor, na to gud riches,  
 Na þhit to stat of worthynes, 104  
 Bot gif It be besyd refone  
 Fore causþ of wer conclusiõne :
- 956 As þow may se of mony thinge 108  
 Gret mischef folowis al vynyng,  
 Ande, gif þow þarnys to se the way  
 To met *wit*h grace, I trow þow may.  
 If thou desirest  
 to meet with it,
- 960 Cum thar-to best on this maner 112  
 Luk nane of thi fyve wyttis fere,  
 That is, the noble gret *treisour*,  
 That god gaf mankynd herebefore,  
 Abuse none of  
 the fyve senses ;
- 964 Be miskepyt, my sone, in the. 116  
 Fore, trow yow weill, gyf It sua bee,  
 Sum wyce wyll occupy that place,  
 And led the fray the way of grace.
- 968 Þit sal I ken the quhilk ar thai 120  
 Sa that þow haue na causþ to fay,  
 þow knew thaim *nocht* and let thar by  
 þow kepyt thaim *nocht* tendrely.  
 which I tell thee,  
 that thou mayest  
 know them.
- 972 **T**he fyrst of thaim, I call the *fycht*, 124  
 That is a wertew of gret *mycht* :  
 Fore quhy, It makis the knowleginge,  
 And ledis the at thi þarnyng  
 The *first* is sight  
 which enables  
 men to go from  
 place to place,  
 [Fol. 14.]
- 976 Fra place to place, quhar þow wald be ; 128  
 Thane Is it miferfull to the  
 Till have thai placis veil in *thocht*,  
 And se gif þow may *scatht* the ocht :
- 980 For gif þow feis thaim lyk to Ill, 132  
 And takis thaim *furcht* fyne of thi will,  
 That vertew *turnis* þow in wyce,  
 And infortone thar next belys :  
 and to escape in-  
 jury. But if thou  
 neglectest the  
 warning,

punishment  
follows.

984 For that is It that rychtvisly  
Wyll punyß thi wrang done vicktly. 136

**T**ak her to tent, gif þow will thrif.

The toþer of thi wittis fyve

The *second* is  
Hearing, which  
enables men to  
get learning;

988 Is heringe of thine eris twa,  
That gevys confait to the alfua, 140

Throw wordis and recordis feir

That þow may *wiþ* thin eris here,

992 To ler sciens that masterer redis  
That mony men til honore spedis 144

To know *profyt*, and *eschew* feaith,

Tyll help the and thi frendis *baith*.

and so rise to  
honour.

996 For-thi spend it *nocht* mys I red ;  
Fore þow dois, into that sted 148

Sum wyce will rut and haf repar,

And for-do all that *wertew* fare,

Wherefore, abuse  
not this sense,  
lest some vice de-  
stroy it.

1000 And þow may *nocht* afozge the,  
And sa for cauß it fuld swa be. 152

**T**he third *wertew* is smelinge

Of nes, that makis the *kuawleginge* ;

The *third* is  
Smelling, which  
enables men to  
distinguish sweet  
and foul scents.

1004 Quhilk is weil smeland fuet odore,  
And quhilk is stinkand aire vnpure : 156

It fuld be tendyr and kepit weill,

A tyme a man may sic odore feill ;

Through good  
odours, a sick  
man may recover  
his health, whilst  
corrupt odours  
may kill a healthy  
man.

1008 Sa weill smeland and fwilk thinge,  
It may mak fyk recomforting 160

Tyll hed and hart and al the laif

Quhar throw a *sekman* heil may have :

1012 And he that is baith hail and ferre  
May fite corrupyt *ayris* feir 164

As at his hart and at his hed,

That na man may hyme fauf fra dede.

[Fol. 14b.]

1016 Tras weil the philofophuris word,  
Than sonar flais ill air na fuord, 168

As men supposis now, veill and mare,

In thair dais than thai did aire,

Bad air kills  
sooner than the  
sword.



- 1020 That ill corrupcionne of aire  
Will schort levyng & mekle empare  
The *men* that *cumis* quhar it is,  
And *kepis thaim* rակեֆլy & myß ;
- 1024 And *maifteris* gud and kindly skill.  
In thare *bukis* as *faid* ws tyll,  
That thir thing*is* that I rakyne here  
Wyll *fmyt* men that are hail & fere.
- 1028 The fewir agow, the *farnes* of E,  
The *fellone* byll that *dois* men *dee*,  
The *lypir* and the *faland* Ill,  
Wild fyre and *fcaw* thai *rakin* till
- 1032 *With* vthir *fum* ar les to dout.  
Fore-thi thir have I *rekint* out,  
Sa that *þow* may *perfaif* thar-by,  
To *kep* that *vertew* *tendirly*.
- 1036 **T**he *ferd* *wertew* is *nocht* *vncouth*,  
That is the *taist* of *manis* *mouþ* :  
That *mais* *defferens* and *departing*  
*Betux* *fuetnes* and vthir *thinge*.
- 1040 War It *nocht* *comone* to ws all,  
A fair *wertew* men *vald* It call.  
And for It *seruice* al *comonly*,  
It *aucht* *nocht* be the *mar* *vnworthy*.
- 1044 }hit than thar Is ane vthir *taift*  
Suld *nocht* *dispendit* be in *waift*.  
**T**hat is the office of thi *tunge*<sup>1</sup>  
That *seruice* the *baith* *auld* & *þong*,
- 1048 To *schaw* *quhat* is thine *entent*,  
It may do *gret* *amendment*,  
And It be *kepit* *wertuowfly*,  
Bot thair *þend* It in to *foly*,
- 1052 And *bringis* *fcalth* *schame* and *ded*.  
For-thi is *profytable* to *led*
- 172 Corrupt air shortens life, and weakens men,
- 176 and masters all skill.  
These ailments strike down strong men ;
- 180 Quartan ague, soreness of eyes, boils, falling sickness, erysipelas, etc.
- 184
- 188 The *fourth* sense is Taste, which shows the difference betwixt sweetness and the contrary.
- 192
- 196 Yet is there another taste not to be abused.
- 200
- 204 This is the office of the tongue, to express one's meaning.

<sup>1</sup> "Nota de lingua" is written in the margin.

- Sa weill and warly thi spekinge,  
It may the *nocht* to gret schathing :
- [Fol. 15.]  
Be careful of  
whom you speak,  
and what you  
say.
- 1056 As our elderis has techit ws,  
To tak kep our speking till ws ; 208  
Quhatt that we spek, and the place quhare,  
Quham of syne quhome til thai are,
- 1060 The wordis fpokin in quhatt maner,  
And *zhit* se to the placis fer : 212  
Gif þow this sex pontis feis,  
þow may find findry qualiteis
- 1064 To do perfyt and sek syk gudnes :  
Quha takis kep to this *syndernes* 216  
It is a wertew maift of price,  
In spekin to be war and wis
- Therefore, prac-  
tise caution in  
speaking, whilst  
young.
- 1068 And þow may na ways vyne thar-to  
Bot gif þow oyß the fa to do : 220  
Fore nan may cum to his office  
But oyß that makis this *masteris* wys.
- 1072 Fore-thi, my sone, quhill þow art zonge,  
With wordis of lawte vs thi twnge ; 224  
Sua that þow may, quhar euer þow bee,  
Haf that vs, but defykittee.
- So, as in any case,  
to have the habit.
- The *fifth* sense ;  
the sense of  
Touching is of  
good service ;
- 1076 Gif þow the fyft wnder standis,  
That is the tueehinge of thi handis, 228  
And baith has feling and graipinge,  
And fuld be led with gud kepinge ;
- 1080 For [þai] ar instrumentis wyß,  
And maid to serf of gud seruice ; 232  
For men may with thar handis deid  
Wyne gret riches, land and meid,
- for by their hands  
men gain wealth.
- 1084 Quhen thai dispend thar instrumentis  
In wertew, and in wyß ententis. 236  
And gif thai spend that in foly,  
The contrare Falt *commonly*,
- Some, however,  
lose life and  
lands by the  
same means.
- 1088 As mony men throw werk of handis  
Tynis thar lyf, thar gud & landis, 240

- And worthis waryt that is were  
 Than vthir tynfell is befere :
- 1092 To tell the al how mycht befall  
 To lang arang men wald It call. 244  
 Quha kepis thar handis Innocent,  
 Fow mekle a grace god has thaim lent,  
 1096 As I fal the exemple tell,  
 That gothra the bulzone fell, 248  
 At anthioth vpon a bryg  
 Ane armit man in myd<sup>is</sup> his ryge
- 1100 Baith Irne and steil & flesch & banis  
 His awne hand fraik in twa atanis. 252  
 Sum said the wertew of his fword,  
 And sum to gothray said this worde,
- 1104 That thai had ferly of that frak  
 That na man thar mycht frik the mak ; 256  
 And [jit] was mony worthiar man  
 Of strenth and body than vas he than.
- 1108 And gothra anfuerd sympely,  
 Sayand it fuld be na ferly, 260  
 Bot al wais efter his entent  
 That hand was kept Innocent
- 1112 Fra al wulefull ewil thinge  
 Mycht mak It scham or defowling. 264  
 Quharfor a gracious thing I say  
 Is to kep weill thin hand<sup>is</sup> tway.
- 1116 Thire fyfe witt<sup>is</sup> I haf the tauld,  
 To profyt [baith] þe zong and the auld, 268  
 Gif þow can weill tak kep thar to,  
 As I haf said that þow fuld do.
- 1120 **T**o the, my sone, jit ken I fall  
 The four vertuouß principall, 272  
 To gidder with thar sifter<sup>is</sup> three  
 Efter, as I can, I fall tell the :
- 1124 The vij to grace ar frendis maift,  
 And gift<sup>is</sup> of the haly gaift ; 276

God gives grace  
 to those whose  
 hands are inno-  
 cent. Take God-  
 frey of Boulogne,  
 who cut a man  
 in two at one  
 blow.

Even stronger  
 men could not  
 have struck such  
 a blow.

Godfrey says that  
 he tries to keep  
 his hands inno-  
 cent of evil.

These are the five  
 senses.

Next he will tell  
 the four princi-  
 pal virtues and  
 their three sisters.

- With-outin thaim I can nocht see,  
How grace fuld frendlyk be to the.
- 1128 **T**he first of thai four principall  
Is stalwartnes of hart at all 280  
Be mouch difcomfort in distres  
No with *tratouris* in wykitnes,
- 1132 Bot It may nocht distres endure,  
No wykitnes war in gud mesure ; 284  
It is the men that standys ewyne  
Betwex twa witis : fa standis al sevyne,
- 1136 Ilkan betwex witis twa  
Ar wmbefet, and standand swa : 288  
A-bowe thaim is one mekle thing,  
And wnder thaim is thar vanting,
- 1140 As I fal schaw the opinly  
The thingis that I men thar by : 292  
It at I call one mekle thing  
Is outrag, our gret zarnyng,
- The one extreme  
is boldness.
- 1144 Als weil to do that fuld nocht bee,  
As It at refone gevis to the. 296  
That wice is far abowe wertew :  
For-thi It is for till enfchew,
- 1148 It is in rutis fals and fell,  
As I fal tech the and tell. 300
- T**he first of thaim is succudry,  
Fellony the toþer, the thride inwy,
- 1152 Prid is the stok at thai grew in,  
I pray the kep the fra that syne : 304  
Come neuer bot euil of thar of-spring :  
Tharfore It is one mekill thing,
- 1156 It passis fare at one mesour.  
Fore-thi may nan in thaim affur. 308  
Alfua gif þow will know *and* lere  
The gret wanting I spek of ere,
- The other ex-  
treme is coward-  
ice.
- 1160 It is archnes that can bot hwn  
Als weill leuis that fuld be done 312

- As It that is *nocht* for to do.  
 For-thi my sone tak kep thar-to :
- 1164 To men the gud leif the contrare  
 And hawis thire *dutis* feire 316  
 Radnes that dar *nocht* take one hand  
 Scars wrechitnes that *neuer* wan land
- 1168 Styll *coueryt* hatrente, that is he  
 That will *nocht* luf nor louit bee. 320  
 The stok of *thaim* is auerice,  
 That tynis honore and al price,  
 Fear and hatred  
 spring from  
 avarice.
- 1172 And than nan vthir froyt may spring,  
 Bot that I callyt our *gret* zarnyng. 324  
 That wice fra *wertew* far is vndyr,  
 Se to men and have na wondyre,
- 1176 The men dois al that done fuld bee,  
 And thot fuld *nocht* be leuis hee, 328  
 His *part* is bot at refone wyll,  
 May na man say at it is ill,  
 The mean is best.
- 1180 Fore-thi the men is *wertew* maift,  
 And trew halely of the haly gaift. 332  
 Quhat *misteris* It mar of this to fay ?  
 My menyng weil confaue how may.
- 1184 **T**he next *wertew* is *rycht* wyfnes  
 That zarnis *neuer* mar na les, 336  
 Bot that how pres to do, my sone,  
*Rycht* as how wald to the war done.  
 Do as thou  
 would be done  
 by.
- 1188 Gif ilke *man* that his is knawinge  
 And *rycht* sa tak to the thin awinge. 340  
 Gif how beis tretar at confaill,  
 Quhar *rychtvryß* part is lyk to faill,
- 1192 A-quit thi part, and ga thar fra,  
 Or *ellis* schap to leif It swa, 344  
 That *rycht* suppowell have of the,  
 And thi *part* wnrapprouit bee.
- 1196 Gif yow hab owyn frend or kyne,  
 That wilfoly wald defend or wyne 348  
 If any of thy  
 friends wrongly  
 claim lands,

- Land, ore gud in Jugment,  
And it be, *efter* thine entent,
- 1200 Contrar to *rycht*, or to the law, 352  
Be befy concord fore to draw  
Betuex thi frende and thi party,  
So that It cum *nocht* wrangwifly.
- 1204 To na fyk end gif that yow may, 356  
Saifand thi confciens alway :  
Gyf þow misgouernys that, allace,  
þow gais out of the way of *grace*,
- [Fol. 17.] 1208 And will *condampnit* be alfone, 360  
And fra thin-*furcht* thi thrift is done.  
Gif þow oucht tynis to be lell,  
þow fal wyne *efter* thris fo fell.
- 1212 Tharfor, my sone, suppos at þow 364  
Se wrangwif men haboundand now  
In lordfchip and in gret riches,  
Do þow my confail *neuer* the les.
- 1216 Set *nocht* thi hart in thar etlyng, 368  
Na consent *nocht* to wrang vynnynge.  
Gif yow confideris weill, and feis  
Baith mischeif and *profperiteis*
- 1220 Of our *elderis*, and of ws now, 372  
þow fal se maift part, as I trow,  
Changand of *statis*, vp *and* doune,  
For cauß mowand of gud refone,
- 1224 As thai defalt mak of doinge, 376  
Sa hapins maift of thar ending :  
þit wmqhill *godis* private  
Wirkis the contrar, þow may see,
- Sometimes God works differently. 1228 Bot *nocht* but cauß, wyt þow weill, 380  
Quheper *cuer* it forow be ore feill.
- The *third* virtue is Prudence, **T**he thrid *wertew* is gud quantice ; <sup>1</sup>  
That is discret, war and wys.

<sup>1</sup> In the margin, gud qwentice.

- 1232 To fle *perell* and wyne *profyt*,  
 Difes to chang in to delyt ; 384  
 I[t] can bring feid in rest & pece,  
 And wykit werk in foly seß,
- 1236 Til unknawin ken thar office,  
 And subtill craftis as at dewice 388  
 þhit can scho, and pres hire *nocht*,  
 That neuer þhit strenth of body *mocht*
- 1240 Raftrenþe malis, and amend,  
 As that nobill frend hir kend, 392  
 Unrewlyt ryot red in rest ;  
 Me think this is a *wertew* best.
- 1244 Quharfor, my sone, gif þow be wyß,  
 Oft þow deill *with* gud quyntys ; 396  
*With* It þow may thin erand speid,  
 Qwhen baith will failþhe strenth and meid. [Fol. 17b.]
- 1248 Quharfor gud quantice may  
 Baith stryf and dyselß put away. 400  
 My sone, luf *nocht* til haf in strif  
*With* thi nychtbouris, na *with* thi wyf :
- 1252 Gif þai or scho has *condiscione*  
 Of nobilnes, or gret Renown, 404  
 Do þow *rycht* sa, than ar þhe meit,  
 Ewynlik as athir *part* of det,
- 1256 Fall weill in concord and bounte :  
 And vthir ways gyf þat It bee, 408  
 That scho or thai be contrariouß  
 To refone, or to gud wertuouß,  
 if they be unrea-  
 sonable, try pru-  
 dence,
- 1260 Affai thaim fyrst *with* gud quantice,  
 Gif þow wyll think to ek thi *price*, 412  
 Or to restrenþe that foly  
 That baith may be restrenit by.
- 1264 Agan to me gyf þow wald fay  
 That þow one neid mone ilk[e] day 416  
 Tyne of thi gudis or of thi price,  
 Or ellis retwrn thaim wice fra wice ;  
 that both be  
 restrained.  
 If this plan fail,

- consult thy  
friends,
- 1268 Quhen al gud quantice falyis the,  
Than *wit*h thi frendis confalyt bee, 420  
And do so wertowß thi part,  
That all thi frendis, *etterwart*,
- that they support  
thee.
- 1272 Haf causß to wphauld the, but fail,  
That þow has done *wit*h thar confaill. 424
- The *fourth* vir-  
tue is Temper-  
ance, which has  
two good quali-  
ties ;
- 1276 **T**he ferd is temperans, I trow,  
A wertew gretly till allow ;  
And havis gud qualiteis twa,  
As I fal tel the quhilk ar thai. 428  
A qualyte of temperans  
Is ay weill reulyt *wit*h obseruans
- one as regards  
eating and drink-  
ing,
- 1280 Of met and drink, in gud mesour,  
That *manis* kynd dois best Indwre 432  
In gud heill and prosperytee,  
As þow may confaif and see.
- [Fol. 13.]
- 1284 Gyf þow wyll thar-of have knowleg,  
þow sal se few of gret outrage 436  
Oucht lange in gud heil lewande be,  
Or barnis haf of gret bounte ;
- excess in which  
destroys health,  
etc.
- 1288 For heil and generacione  
Is turnyt in corrupcion, 440  
And fordois nobilnes of kind.  
For-thi, my sone, haf þow in mynd,
- 1292 And one mesoure maist þow think,  
And namly in thi met and drinke. 444  
For-thi *wit*h ilke day mone þow  
Haf intermeting, as I trow,
- Be moderate,  
else not much  
good will befall  
thee.
- 1296 Be þow a glutone or drunksom,  
Na mekil gud of the may eum. 448
- The othersoothes  
anger,
- A**lsua the *toþer* qualite  
Of temperans I trow this bee
- 1300 Sobyр mesing of Irous wyll  
In wrethfull tyme to do bot skill : 452  
For worschipfull and Irous entent  
Our-twrnys skilful Jugement,
- which overturns  
men's judgment,



- 1304 And mouis men than for to do  
That schame and *scatht opruuis* [?] to 456  
Repruf, and mekill vthir thinge,  
Off es and honore the vndoinge. and undoes  
honor.
- 1308 For-thi have alway the remembrans  
Of that gud *wertew*, temperans, 460  
Quhen þow art stad ocht narrowly  
With Irous wyll and gluttony.
- 1312 Thir four wertews *principall*  
Ar to the said now al hall, 464 These, then, are  
the four principal  
virtues.  
That beris the *zettis* of thi refone  
Tyll opin and *stek with* discreccione ;
- 1316 Throw thaim na wyte may have entre ;  
Be thar portar of gud bownte 468  
Oblift *with* all to thine entent :  
For he is heill and Innocent He is sound who  
purposes to act  
rightly.
- 1320 That is [in] purpofß leftand ay  
To wyrk wyfly and weill alway, 472  
And till fle foull cumpanye  
That þow may ocht be scaithit by,
- 1324 Alfua till fle al lyklynes [Fol. 136.]  
Of yll, that berys lytill les 476 Avoid all sem-  
blance of wrong ;  
Charg of repruf to *manis* ficht  
Than dois the deid is done wnrycht :
- 1328 Quhill he Is hangit that *neuer* stall,  
For he was fundyne the theif *with* all. 480  
Sa demys *men* be lyklynes,  
Quhen nayan bot god wat futhfastnes.
- 1332 **T**he formeft of thai *sisteris* three,  
The quhilk I spak of ere to thee, 484 The *first* of the  
sister-virtues is  
Faith, which has  
two good quali-  
ties ;  
Is stedfast treuth in weill and way,  
And has gud qualiteis tway.
- 1336 The first of thaim is traift trowand  
In god, atour al thing levand, 488 one, trust in God  
above all ;  
To louf and lufe and dout al thre,  
Sene he maid *mankynd* for to bee,

- 1340 That is the maist gud, wyt þow weill,  
To be a man, and se and feill 492  
Havand the toþer prosperyteis  
Faland to mankynd, as thow feis ;
- For God gave  
man life,  
1344 Fore atte fyrst tyme god maid man,  
He gaif hyme lyf and spretis than, 496  
That euer-mar monen lestand bee,  
That is a noble prosperytee :
- and made him in  
his own image ;  
1348 And formyt hym his awn fygur.  
Quhar is thar ony fyk honore ? 500  
And gaif hyme wyt, refone & skill,  
To knaw and wyt baith gud & ill ;
- and has promised  
to raise all men  
at the last day,  
1352 þhit has he hecht to do weill mar—  
Tyll raifß al men, rycht as thai war, 504  
On domyfday, lewand ilk ane,  
And al perfytt, and [with] fawt nane,
- to be judged as  
they have lived.  
1356 That tyme to tak thar Jugment ;  
Ilk man Jugit be his entent, 508  
Efter as his deid was gud or Ill,  
Hyme self to domen fal be his will.
- [Fol. 19.]  
1360 Thar men fal se, throw godis mycht,  
That al thing fal be demyt Rycht. 512  
This treuth will have no questione,  
For god has grantit na Refone
- 1364 To men till knaw the qualite  
Of his micht, na of his maieftee. 516  
I-will nocht þow, my sone, for-thi  
Trow this in god al fympilly ?
- Simple truth is  
of more might  
than any cun-  
ning.  
1368 For fympill trewth is mar of mycht,  
Than is al sciens of al flycht, 520  
As ancet lady ane the buke  
Can ken, gif the lykis to luk,
- 1372 How treuth the godin hart vpbar,  
Quhen the vij sciens had falþet are, 524  
Quhill scho com to the hieft hevyne,  
And wan price our the sciens fevyne.

- 1376 Can nan fa weill the vays *rycht*  
 Till the first makar, maist of *mycht*, 528  
 As simpill treuth can, trow þow me,  
 And thar fal *grace* ay fundyne bee.  
 Simple truth best  
 leads to God.
- 1380 The quhilk suld maist mak the keping,  
 Gif þow be worth to have fyk thing. 532  
 Off treuth the tothir qualytee  
 I call baith gud and fair lawte.  
 The other quality  
 is loyalty, which
- 1384 Quhar euer that vertew has rapar,  
 It helpis weill and endis fair : 536  
 It lous licht and cumpany  
 Of ilke gud man & worthy ;  
 loves honest  
 men's company ;
- 1388 And thar is nan so fals a man,  
 That he na wyll lawte luf þit than, 540  
 And fay that gud war to be leill,  
 þocht he wald ellis thar clathis steill.  
 evil men praise it.
- 1392 It is honest in ilke place,  
 And neuer þit wald displeß to *grace*. 544  
 The fareft merour in to luk  
 The falow that neuer trowth forsuk,
- 1396 So sympill of state he can be sen  
 That quha fa knew It wald *nocht* wein, 548 [Fol. 19b.]  
 And he had lent thar pennis thre  
 That neuer thai agan quit suld bee.
- 1400 Bot It is feilar at al dewice,  
 Thir lwmbartis gevis it mekle *price*, 552  
 Thai dar weill better traift thar tyll,  
 Than tyll the emperouris wyll,  
 The "Lombards"  
 trust to it more  
 than to the Em-  
 peror's bond.
- 1404 Or till his obligatioune,  
 Fore all his riches and renoune. 556  
 Quheþer þow may, sone, a pwre man bee,  
 Ore gret riches growin to the,  
 Rich or poor, fear  
 not,
- 1408 At-our thi powar preß þow the *nocht*  
 To tak to cryans þocht þow *nocht* : 560  
 Fore ay quhill þow art funde leill ;  
 All worthi man wyll *wit* the deill,  
 if thou be leal,  
 honest men will  
 deal with thee.

- 1412 And do the eß and grete honore,  
And for na mischeif se thi dishonor. 564  
Quhen ilke thing cumis to the lycht  
Than lawte fairest is in sicht.
- The *second* sister  
is Hope, which  
gladdens the de-  
jected,
- 1416 **A**nd hop, the toþer syfter next,  
Can weill mak blycht, & bailful brest 568  
That diseomfort has maid al mate,  
Scho can refresß and bring to state.
- 1420 Scho can refresch a fary thing,  
And mak *wit* wyt recomfortinge. 572  
Gud hop left *neuer* hire frend at þe last,  
For *perell* na for mischeif maist,
- and is joyous in  
distress.
- 1424 And be *rycht* blytht in gret distresß,  
Baith danß and singe weill *neuer* the lesß. 576  
Gud hop left *is* *rycht* to the ded,  
*Wit* hir comfort and hir gud red.
- 1428 Sen gud hop is of sik bounte,  
Dispone It *nocht* in vanite, 580  
Na þit in wnkilfull þar[n]ing ;  
Gif þow will cum to thi etlyng.
- Therefore do not  
abuse it, nor  
covet other men's  
goods,
- 1432 Hop *nocht* to have, atour refone,  
Ane vthir *manis* possessioun, 584  
His wyf, his gud, na þit *his* land ;  
Sik hop is wnperfyt failþeand
- [Fol. 20.]
- 1436 Als lang as þow, an vthir may  
Haf lyf, and bruk þer þarnyng ay, 588  
And þow may wyt nan vthir thing,  
Bot error of that wrang venyng.
- and so incur loss.
- 1440 Gif hop be led *wit* refone furcht  
And wrang venyng vas *neuer* worcht, 592  
Set al thi gud hop thar in maist  
In lypnyne of the haly gaist.
- Trust in the Holy  
Ghost, who first  
suggests hope.
- 1444 Trow þow *rycht* weill that it is hee  
Bring *is* to purpos al gud bounte, 596  
And fett *is* gud hop first in thoecht,  
Haldis hir vp, and falþeis *nocht*,

- 1448 Quhill gud purpos be brocht to end,  
And levis hir *grace* vpone to spend :  
Sa that gud hop in ilke place  
Has gret fauore help & grace. 600  
Hope has great favor.
- 1452 **T**he 3ongest sifter of thai thre  
I wyll *nocht* be forzet *wit* thee,  
That is dem cheryte the meik,  
Sa gud to pur folk and to feik, 604  
The *third* sister-virtue is Charity,
- 1456 *With* twa en *gracious* at neid,  
Full of peite and almouß deid. 608 full of pity and  
almsdoing.
- 1460 Thar is na *creatur* levand  
Sa weill louit, I *wnderstand*,  
*With* hyme that maid ws al to bee,  
As is that *madyne* cheritee. 612  
God loveth  
charity above all  
things,
- 1464 For is nan so witty and so wyce,  
Na riches havand of fyk *price*,  
Na gret lordschip, na dignite,  
Beand foroutin cherytee, and without it,  
616
- 1468 Than It is as a thing of *nocht* :  
Fore-thi, my sone, have her in *thocht* ;  
Scho has *dispyt* at all inwy,  
And *zarnis* na thing *vrangvisly*, all things are as  
naught. 620  
She hates envy,
- 1472 Scho is louand in kind lawtee,  
*Vncouatice*, of *gyftys* free ; [Fol. 20b ]  
Sa *fais* paull in his doctryne, 624  
Thai are his *vordis* & *nocht* myne. as Paul says.
- 1476 Than luf as *þow* wald louit be,  
And gif as *þow* wald tak to the ; 628
- 1480 And be anoyt in thi *thocht*,  
Fore *þow* wald gyf and *þow* may *nocht* ; 632  
A rich *man* gyf that *þow* bec,  
Luk one thi *almouß þow* be free,  
Give thy good  
will if thou art  
poor.  
If thou are rich,  
give freely,



- 1520 Sum *men mycht* have me in dispyt,  
 And call me lyk ane ypocryte. 672  
 Bot *neuer* the les for syk contrare  
 Cal *nocht* the thing bleffit that is faire,
- 1524 Na *zit* cal thane na bleffitnes  
 The gret haboundans of Riches. 676 Call not riches  
 blessed,  
 Vynge of *thaim* is cowatice,  
 Tynfell of *thaim* is dolorus,
- 1528 Keping of *thaim* is curaiouß,  
 Ending of *thaim* is awantrous, 680  
 In all this is thar bot diseß.  
 Quhat bleffitnes has than richeß ?
- 1532 I trow quhai, that the futh will say,  
 Sal *nocht* fynd cauß to bleß *paim* ay. 684 for he who tells  
 truth will not  
 bless them  
 always.  
 Fore quhen *men* lypnis in *thaim* maist,  
 Thai fall & failzeis and has na left.
- 1536 Cal *nocht* *zit* bleffit be refone  
 Wardly honore, na *zit* hit renowne. 688 Call not worldly  
 renown blessed,  
 And farly *nocht* *thocht* I say say,  
 Fore *men* may weill se, ilke day,
- 1540 Renown and honore faill & fall.  
 Suppos It faire *nocht* fa *wit*h all, 692 for it fails,  
 It hapnis oft in *mycht* to bee.  
 Quharfore, my fone, I say to the
- 1544 Call honore bleffit bot in waist,  
 Beand bot giftis of the haly gaist. 696  
 Sic honore hapnis in renoune  
 Fore cauß of Her conclusiounne [Fol. 21b.]
- 1548 Of tyrandry and fals vynyng  
 That *neuer* had part of bleffit thinge. 700 and when ill-won  
 cannot be blessed.  
 Nor so call plea-  
 sure,  
 Call *nocht* *zit* bleffit gret delyt  
 Off fleschlyk es, na appetyte,
- 1552 To know thi imperfecciounne  
 It blindis thi discressiounne. 704 for it blinds us  
 to our faults,  
 Ay quhill sum tribulaciounne  
 Mak thare Interruptiounne.

- while pain  
teaches us to  
know God, and  
ourselves.
- 1556 Sa that difes is mar perfyt,  
And better thinge than is delyt. 708  
Throw difes may þow wyt & feill  
To know god and thi-felwyne veill.
- 1560 A gret delyt is blynd alway,  
And feis *rycht nocht* bot eß and play, 712  
*With* wyll and þouthed duellis hee,  
Quhill eild and defeß *cumyne* bee.
- 1564 Than ar thai all had in diffpyt  
That ere ware maisteris of delyt, 716  
And haldin wrechis for thare play,  
Quhen fyk delyt is went away.
- The seven gifts  
are at war with  
the seven sins,
- 1568 Thir fewyne giftis I fpak of ere  
*With* fewyne vicis thai are at were. 720  
Thai ar the dedly synis fewyne,  
*With* al thar branchis, od and ewyne.
- for a knowledge  
of which go to  
the book of con-  
fession (as I am  
neither monk nor  
friar).
- 1572 Gyf þow will know thar condifcione,  
Ga to the buk of confeffione. 724  
Thar fal þow fynd quhat that thai are  
And al thar branches,<sup>1</sup> les and mare,
- 1576 Weill better than I can declar :  
Fore I am noþer monk nore frere, 728  
That can diferyf thar fals misþourys,  
Sa weil as fum wiß confeffours.
- This book tells of  
the tencommand-  
ments,
- 1580 That buk can tech the and ken  
Alfua the *commandmentis* ten, 732  
That god wratt *with* his awn hand,  
And gais moyfes, till wnderstand
- [Fol. 22.]  
which teach men  
to live righte-  
ously.
- 1584 How men fal led thaim *rycht*wisly,  
And nocht displeß his fenþory, 736  
That gevis al gud honore & grace,  
As he feis cauß in ilka place.
- If thou art a  
clerk,
- 1588 Quharfor a clerk gif that þow bee,  
I pray the reid the buk & see 740  
And befy the till wnderstand,
- take the book in  
hand.

<sup>1</sup> braiches MS.



- And take thai trefyß weil one hand :
- 1592 Thai trawalys fal the think ful fuet :  
 Suppos þow think thai do the lete 744  
 Of fa lang tyme in vthir thinge,  
 It fal the cum to gud endinge :
- 1596 And gif þow be a lawit man,  
 Sum confessor þow get the than, 748  
 That gud consciens havis and wyte,  
 And tell hyme euer ilka wyte,
- 1600 That movis the one ony vyß ;  
 And as he fal the devyß, 752  
 Fulfill sic penans as he the gevys.  
 For þ<sup>u</sup> wat neuer how lang þ<sup>u</sup> levis :  
 and perform the  
 penance, which  
 he enjoins.
- 1604 þow fuld be tendyr of that halue  
 Well mar than the fleßchlyk halue : 756  
 For war þow hurt and wondyt fare,  
 With al thi mycht þow walde nocht spare
- 1608 To procure the sum leich gude :  
 But trow weill he is were na void, 760  
 That seis hyme self in dedly syne,  
 And can ly wondyt fa thar In ;  
 He is a fool,  
 who continues  
 in deadly sin ;
- 1612 Sa lang fall he neuer do weill,  
 Na neuer have hap to met with feill ; 764  
 And gyf he hapis sua to de,  
 It is na dout his sawll fal dre
- 1616 To mekle penans and to fell,  
 Gyf he enchapis the pyne of hell : 768  
 Fore thar is nocht bot mercy ane  
 To saufe the faule that swa is tane.
- 1620 þhit fulde þow knaw sum vthir entent,  
 Fore dout thai twrne thi Jugment, 772  
 And spill and perwert thi refone  
 With wrang determinacioune :  
 [Fol. 22b.]  
 Some motives  
 pervert men's  
 reason.
- 1624 Quhill one of thaim thi hart is nere,  
 Baith thoct and wyll is fet one stere, 776  
 And al thi spretis fet vnricht,

- And wit and refone out of ficht.
- If thou art wise  
let these pass by,
- 1628 Quharfore, gif þow wyll wyrk vyfly,  
Lat sik ententis hail ga by ; 780  
Quhill tho<sup>cht</sup> and will be stablit clere,  
And w<sup>ith</sup> [þi] refone frendis deir,
- 1632 Be fet to fay the thar awyß  
To have honore and ek thi price, 784  
And gif the confail of profyfe :  
At fehame and fea<sup>ith</sup> have thai diffpyt,
- and listen to good  
counsel.
- 1636 And gevys confell to the beft ;  
To thar awyß þow may the trest, 788  
Bot fic motyf [may] mar the mare  
As I fall tell the quhilk thai are.
- These motives  
are,
- 1640 **T**he fyrft motyf of thaim cal I,  
Gret Joy that hapnis fudandly, 792  
To feir thi fpreit<sup>is</sup> hie one hycht,  
That thai can no<sup>cht</sup> determyne ry<sup>cht</sup> ;
- 1644 Fore wedand Joy beand in vages  
Latt<sup>is</sup> al futhfaft gud knowleges : 796  
Quharfor, quhill fic thinge is in tho<sup>cht</sup>,  
Of thi purpos determyne no<sup>cht</sup>.
- When thou art  
under this, decide  
nothing.
- 1648 **T**he tothir motyve next I call,  
Quhen forow gret hapnis to fall, 800  
And caft<sup>is</sup> doune thi fpret<sup>is</sup> fwa,  
That refone is al reft the fra.
- The next is great  
Sorrow, which  
cafts down men's  
spirits, so that  
reason is reft  
from them ;
- 1652 þow may no<sup>cht</sup> dem quhat is the beft,  
Quhill thai be bro<sup>cht</sup> agane to reft. 804  
That fuld reull the w<sup>ith</sup> richt entent,  
As fpret<sup>is</sup> of gud Jugment :
- 1656 Quharfor, quhill thai ar caftin doune,  
Mak na determinacionne. 808
- whilst caft down,  
decide nothing.
- T**he thrid motyve I cal grete dout,  
That garris al thy fpret<sup>is</sup> lout,
- The *third* is great  
fear, which
- [Fol. 23.] 1660 And bow for radnes of mefure,  
Fore thai may no<sup>cht</sup> distres endur. 812  
In fyk tyme luk that þow be laith
- makes men sad ;

- For to mak ony band or aith,  
 1664 Ore conclud ony vthir thinge,  
 May twrne efter to repentinge : 816  
 Wanhop I cal the thrid movar  
 To mak thi *spretis* leß or mare,  
 1668 In wauerand for-wynyngē,  
 Or for sum vthir new *zarnyngē*, 820  
 That nouthire wyt na refōne may  
 Remove fyk hop to put away,  
 1672 Quhill hop of fyk wauerand venyngē  
 Be brocht to rest fra fyce etlyngē. 824  
 The fyrst movar I cal bot yre  
 That byrnis in thi *thocht* as fyr,  
 1676 For malancoly and dispyte  
 As þow can Fynd nae for to wyte 828  
 Na to prolong fellony  
 The cauß of thi malancoly ;  
 1680 He is *nocht* wyß na happy man,  
 Determys his entent as than. 832  
 The mast motyve that I of red,  
 That is misknawlege of *zouthed*,  
 1684 The quhilk has mekle fyndrynes  
 Tyll wnderstand, sum mar, sum les ; 836  
 As I fal schaw the sum deil lyk  
 Baith gudly cauß and *rycht* kindlyke  
 1688 Decernis of the kynd of man ;  
 That thai can throw condiscions ken 840  
 Condiscions of thi qualiteis  
 That growis to thaim as *propriteis*,  
 1692 As cauß and dispoßicione  
 Hapnis in thar concepcioune : 844  
 Sum quhill of elen and subtil kind,  
 Sum quhill of mar and wondir strind,  
 1696 Sum quhill as *fader* and *moder* is  
 In stet of grace, sum mare, sum les, 848  
 Sum quhill as constellacions  
 as the parent's  
 state of grace,  
 the stars, etc.,  
 [Fol. 23b.]

- Rignys of generaciouns ;
- 1700 Ilkan of thir inclyn ze may,  
 Bot nan thi fre wyll put away : 852  
 Than þow may *vertew* lere & have,  
*With* thi fre wyll, atour the lave ;
- 1704 Set the tharfor, in thi ȝouthed,  
 To know thir pointis that I red. 856  
 Fyrst is miferfull to thee  
 To spek and know thi qualyte.
- 1708 Tuichand the dispoçifioune  
 Hapnand of thi conseptioune, 860  
 That thow inclynis to throw kinde  
*Ryecht* tenderly have in thy mynd.
- 1712 Gyf þat þow can *perfaue* thar by  
 The weill dispoçyt and subtylly, 864  
 And have of kind baith clen & pur,  
 To set the for to wyne honore
- 1716 *With* craft, sciens ore manhed,  
 Quheþer ane ore al may better sped. 868  
 Gyf þow be rud, and *nocht* subtyll,  
 Na can *nocht* weill enſchew *perell*,
- 1720 Na mak diffynnulacione  
 As wyll warldly *condiſcionne*, 872  
 Sat *neuer* thi hart, na thi etlyng,  
 To have gret thing in *gouernynge*.
- 1724 To ſchap to leif in ſympilte,  
 Erynlyk honest and *with* lawte. 876  
 For ſen vnsubtyll that are fals  
 Eſchapis vnhyngyt be the hals,
- 1728 Fore rud men can *nocht* gouerne thare vice,  
 Thai ar punyſt and tynis thar price. 880  
 As þow may weill enfampill fee  
 Of weill ma na of twa ore thre :
- 1732 And gyf fyk be thy qualytee,  
 The world empleß *nocht* to the, 884  
 Na þow can haf thar of delyt,
- but thy free will  
 can put none  
 away.
- First it is good  
 to know thy pro-  
 bable qualities,
- whether likely  
 to win honour,
- or, if thou be  
 dull,
- give not thy  
 heart to high  
 office.
- Such men bring  
 punishment on  
 themselves, as  
 thou may see.
- If thou art such,

- Bot erer haf It in diffpyte :
- 1736 Quhen þow art ful eild cumyne to,  
And þow can knaw, quhat þow can do,  
And *nocht* repent efterwart ;  
Than cheß the vyfly fyk a *part*,
- 1740 Quheþer it be to relegioun,  
Or ellis gud deuotioun,  
That hapnis to thi *part* to fall,  
And hald the *content* thar *with* all ;
- 1744 And preß þe to nan vthir end :  
Thank god of al thing he vyll fend,  
And think thar ma na difeß bee  
Than thar of neid fal grow to the.
- 1748 **T**wichand thi difpoficioun,  
Mowand throw constellacioun,  
Thir maistrys of austronomy  
Can the cauß schaw & can *nocht* I :
- 1752 Quharfor better to be ftyll  
Than fay vnknawandly thar tyll,  
Bot luk one no wyß þou *consent*  
For tyll *determyne* thin entent,
- 1756 Quhill skilfull tyme our passit be,  
That thai may knaw thi proprettee :  
Sa that thi difpoficioun  
And thi *determynacioun*
- 1760 Accordand be of an assent :  
Than art þow weill at thin entent.  
Be thai discordand, wyt þow weill,  
Full gretly dyfeß fal þow feill,
- 1764 And oft in point gretly to blame,  
That may the twrn to *scath* & scham.  
Be war for-thi and haf gret dreid,  
Quhill þow be passyt thi ȝouthed :
- 1768 Than *efter* difpoficioun  
Mak thi *determynacioun*.  
Bot gyf that þow difposit be,
- [Fol. 24.]  
when old enough,  
888  
choose thy busi-  
ness,  
892  
and contentedly  
896 thank God.  
900 The stars he  
leaves to astro-  
logers.  
904  
908  
Let thy disposi-  
tion and decision  
be accordant.  
912  
916  
Be watchful over  
thyself, till thy  
youth be passed.

Avoid vice.

[Fol. 24b.]

He will not advise about taking a wife or not, as many things turn contrary to expectation.

If thou take one,

let her be of a good mother.

If she be badly led, she will become shameless.

Treat thy wife well.

If the fault be on her side,

- Fra *vycis*, sone, restrenze the  
 1772 *With* wertwis, as I haf the tald,  
 Thai may help the baith jong & ald. 924  
**T**o<sup>1</sup> confail the a vyf to take  
 Or zit to leif, that I forfak :  
 1776 Quhill hapnis honor and quhill es  
 Of firenth, of kyne, & of riches, 928  
 To sum *man* ane to sum *men* all :  
 And contrar hapnis oft to fall :  
 1780 Agan al lyklynes of skill,  
 Sum hapnis gud, & sum Ill, 932  
 As thai ar in thar qualitee,  
 Or *ellis* as thai haf cauß to bee.  
 1784 Quharfor awyf gyf þow wyll haf,  
 Tak lyklynes, atour the laif, 936  
 Of *contynans*, and of *persone*,  
 Of gud lynag, and gud renown.  
 1788 For comonly thai folow kynd,  
 And gretly to the *moderis* strind, 940  
 Sen thar is bot the lyklyest  
 Hald ay gud *moþer* dochter best :  
 1792 And leid hir wyfly *with* fauore,  
 Gyf þow wyll haf eß and honore. 944  
 Be scho in langour led, & blam,  
 Scho wyll forzet quhat is scham,  
 1796 And fra thin-*furcht* worth mar hardy,  
 Than ony best is vytterly. 948  
 Is nothir scaith, scham na dreid,  
 Agan hir wyll may than tak sted.  
 1800 Be war, my veddyt sone, for-thy  
 And treit thi wyf rycht tendyrly ; 952  
 And gyf hir cauß of gud bounte,  
 Sa that defalt be nocht in thee.  
 1804 Quhill scho trespas to the in deid  
 Fra thyne-*furcht* lat hir self hir leid, 956

<sup>1</sup> In the margin *Nota de uxore*.

- And wyrk al-an *wit* that wnskill  
That scho has chofin of hir wyll.
- 1808 And þow had ere of hir delyte  
Haf than hir dedis in difpyt, 960  
And thar-of haf þow noys nane,  
Scho wyll tak hyr the contyrpan, [Fol. 25.]
- 1812 And al the furplice of the fchame  
Scho wyll bere bauldly *wit* the blam : 964  
Bot do þow fa thine awne part,  
That nane reprufe the *efter*wart,  
act so that thou  
canst not be  
blamed.
- 1816 Na fa that scho was cauß in the  
That fuld amove It fo to bee. 968  
Gyf þow be *man* of fpekin wyß,  
That can *wit* lordys vyne gret price,  
If thou art clever  
of speech,
- 1820 Set *neuer* thi wordis our mefour,  
Na pled *nocht* bot for thine awne honore, 972  
And for thine awne poffeffione,  
That wrangvyfly It ga *nocht* done :  
plead only for  
thine own.
- 1824 Fore wyll þow glaidly *Intermet*,  
þow fal *nocht* wyne thare-one abytt, 976  
Bot ay grow mar & mar *in* fed  
For cauß of mwtyue and of pled,
- 1828 þow fal oft have ful gret magre,  
And lytill *profyt* to the bee ; 980  
Bot *trawell* gret for frend & kyne,  
And mar difpend na þow may vyne,  
If thou interfere  
for friends, it  
will be to thy  
loss.
- 1832 And vphald cauß wrangwyfly,  
And for-do *rycht* of thi party, 984  
That drawis *condampnacione*,  
That mone have gret punyfcione :
- 1836 Than war the *better* hald the fill,  
And spend *nocht* thi gud all in Ill. 988  
Trow weil, It mone be fwa, ore vere,  
Fra þow be *mwter* at the bare.
- 1840 Gyf þow be fet to *merchandiß*  
Quhat thing þow byis, fe to the price ; 992  
If thou be dis-  
posed to trade,  
deal wifely,

- And to the diffpens maid thar by,  
And fell tharefter wyfly.
- 1844 *ẓarn nocht* vynyng at-oure mefour,  
For dout It fal *nocht* weil Indwre. 996  
*Luf nocht* gretly aithis to fwere,  
Na fyrst *nocht* mekyll of thi gere.
- and for ready  
money.  
[Fol. 25b.] 1848 Tak erare gud pay, and leß vynyng,  
Than hecht of mare & fyxst thy chyinge; 1000  
Fore *merchandice* wald, Ilka day,  
By and fell *with* reddey pay;
- 1852 And It is wnreddy payment  
That þow haß frifit out or lent. 1004  
Quharfor, fryfting me think *contrare*  
To *merchandice* and mone empare,
- Trusting is op-  
posed to trade. 1856 And fum quhill mak thi frend thi fa,  
Or þow thin awne may get hyme fra. 1008  
Gyf þow be fet to *ferue* a lord,  
Thinkand to have fum gret Rauard,
- If thou decide  
to serve a great  
man, be true to  
him; 1860 Be lel, lufand, and debonare,  
Honest, wnfwere, & anfwere fare, 1012  
Baith to thi lord and to thi pare,  
And to the les als veil as mare,
- 1864 Of mefur and of gud manhede.  
Gif þow may one this vyß the led, 1016  
Thow fal *nocht* fail a gud reward.<sup>1</sup>  
And, gud fone, *ferue* a mychty man
- and thou wilt be  
rewarded. 1868 And kep weil to thi labour than;  
And althir ereft serf a kinge; 1020  
Fore tyll hyme fall mekle thinge,  
That may *nocht* leß his stat to gyfe,
- Rather serve a  
king, 1872 And may his *feruand* weil raleif.  
That ganis *nocht* a king to hald, 1024  
May rich a *feruand* many fauld,  
Gif he be graciouß and vyß,
- for he, without  
loss to himself,  
can give much.

<sup>1</sup> Here there is a space in the MS. as though a line were left out. There is no line to rhyme with 1017.



- 1876 And can haf er to gud *feruif*.  
 Quhat lord that can *nocht* veil do fwa, 1028  
 Leif of, and farly gang *hym* fra.  
 Bot always *ferf* *hyme* *elyk*,  
 1880 Quhill þow haf tan thi leif but *fwik*,  
 And *alfua* quhill þow haf gud *wyll*. 1032  
 Bot gif he do the al *wnskill*,  
 And þhit bot þow be *knawin* *veill*,  
 1884 þow *fal* bere al the blame ilk *deill* :  
 For *comone* voice is *fum* *deil* *laith*  
 To *greif* a lord, ore mak *hym* *vraith*. 1036  
 Rumour spares  
 lords.  
 1888 Gyf þow *wyl* *lauf* þe *fra* *ſchowris*  
 Of *gret* *difeß*, of new *amouris*,  
 Be *weil* ware with the *fyrft* *meß*,  
 Gyf þow *wyll* *etter* *leif* in *peß* :  
 Luk *nocht* hire *browis* oft *betwen*,  
 1892 Quhill þow have at *dam* *refon* *ben*,  
 And tak *thar* *thine* *avyfment*, 1044  
 Gud *hop* is ay of hire *aſſent* :  
 Thai *twa* be *lyklynes* can see,  
 1896 Gyf þi *þarmyng* may grow to thee.  
 Gyf *thai* *twa* *fais* the *nocht* bot *nay*, 1048  
 I pray the *vryth* thi *wyll* away ;  
 And gif *dyffpyt* at *vantone* *wyll*  
 1900 That *hop* and *refone* *fais* na *tyll*.  
 þhit tell I *nocht* this *tail* to the, 1052  
 Tyll *wnderftand* in *fyk* *degree*,  
 To *gare* the *leif* of *thyne* *amouris*.  
 1904 Yought, *gret* *riches*, & *gret* *honouris*  
 Be *lyk* for to mak the *latinge* 1056  
 To bring to *purpos* *thin* *etlinge*.  
 Fore *manly* *men*, *worthy* and *wyß*,  
 1908 May *vyne* *honore*, *riches* & *price*  
 That may *thaim* *weill* to *purpos* *bringe*, 1060  
 And gar *enſchew* of thi *luſing*.  
 Bot gif *thyne* *amouris* be to the  
 Give up thy  
 loved one if she

Serve thy lord  
 always the same,  
 till thou hast left  
 him.

[Fol. 26.]

consult reason  
 and hope.

If reason and  
 hope oppose  
 thee, give up thy  
 love.

Yet give not up  
 all love.

be too near of  
kin : or if she be  
wedded,

1912 To nere of kyne or alye :  
Or gyf scho be vedit *with* man, 1064

Say to gud hop aud refone than ;  
Gyf thai twa frendis can *nocht* find,

1916 That scho may fyk a band wnbmynd ;  
I pray thee, reul the as thai red, 1068

wait not for her  
husband's death.

And *nocht* abyd that manis ded.  
Quha wyll abyd, and be *nocht* bet

1920 Quhill ded haf done *his certan* det,  
Is feldin lord of his delyte, 1072

Bot tynis tyme, es and *profyt*.  
The best remed of al sic thing,

The best thing is  
to leave off at  
once, before her  
charms over-  
[Fol. 26b.]  
come thee, and  
thou find it

1924 War to lef of þe bygnyng,  
Befor that sicht *supprifit* bee 1076

Of swet *seruice* and gret bewtee,  
With gud *continans* of gud havinge,

1928 With faire sembland of Suet lufinge,  
*With cumlynes* of coloure clere, 1080

With blythnes of hir lauchand chere,  
With farandnes of fair fassone,

1932 With plesandnes of *perfytt* persone,  
Sice ar the *perellus merouris* 1084

Entifand *þonge men* til amouris,  
The *oster* that men luk thaim in

hard to escape.

1936 The were away fra thaim thai vyne.  
Fore-thi, my sone, do as I fay ; 1088

And it fal lyk the, dare I lay.  
Ore þow luk oft in fyk meroure,

Consult reason  
and good hope.

1940 Tak refone to thi consuloure,  
And gud hop, as I said the ere, 1092

And pres to do as thai the lere.  
*With* luf is langfum lyf to led

1944 Quhar thai twa can *nocht* help na fped.  
Syk luf vanhop wyll were away, 1096

And wantone wyll fal tyne the pray.  
Tak gud kep al wais to this pafe ;

- 1948 Fore here ar vrytin, in lytill fpace,  
Sum thing<sup>is</sup> that may help & fped,  
To know the cours of thi ȝouthed :  
And of the mydys, and of thin eild,  
1100 Attend to what  
is here written.
- 1952 As þow has feld, and mar fal feild.  
**S**um tymis at the princypall  
Of eild, as the I rekin fall,  
Ilkan of thaim haþ fere ȝarnyng<sup>is</sup>,  
1104 Each age has its  
various desires  
and pursuits.
- 1956 And fere entent, and fere etlyng<sup>is</sup> ;  
Sa is our tyme vnstable here,  
And led *with* mony fantefeis fere,  
That chang<sup>is</sup> ay condicione  
1108
- 1960 To thar fypmill perfeccioune.  
**T**he formeft of thire eild<sup>is</sup> fere  
I fet *within* the fyrft thre ȝere.  
Than busk<sup>is</sup> child to fpek ore ga,  
1112 The *first* age up  
to three years  
old,
- 1964 And to wyt quhat is na & ȝa,  
Sa lang can nocht ellis cheld think  
Bot one the met, and one the drink,  
On noryþ, and on flep, thai thre ;  
1116 [Fol. 27.]  
when the child  
thinks only of  
food and sleep,
- 1968 Syk is the formeft *propytee*,  
Rycht as a beft child can no mare,  
Bot lauch ore gret for Joy & care,  
Na beft has thai twa properteis  
1120 laughing and  
crying,
- 1972 Bot feid of mankind, as þow feis.  
This eild has kind of grovin thing,  
And as beft it havis feilinge.  
1124
- 1976 **T**he *toþer* eild, I wnderftand,  
Is fra thre ȝer to vij leftand.  
Sa lang havis child wyl alwaye  
With flour<sup>is</sup> for to ȝap and playe ;  
With ftik<sup>is</sup>, and with fpalys small,  
1128 The *second* age  
is from the 3rd  
to the 7th years.  
The child plays  
at building  
houses,
- 1980 To byge vp chalmer, fpens & hall ;  
To mak a wicht horþ of a wand ;  
Of brokin breid a fchip faland ;  
1132 and making  
ships,  
A bunwed tyll a burly spere ;

- 1984 And of a feg a fwerd of were ;  
A cumly lady of a clout ; 1136  
And be *rycht* befy thar about  
To dicht It fetesly *with flouris*,
- and decking it-  
self with flowers.
- 1988 And luf the pepane *paramouris* :  
And be fyk vantone vyrk weill 1140  
Thi dayly dawark is done ilk deill.  
This eild is *lycht* and Innocent,
- This age is inno-  
cent, and neither  
the best nor the  
worst.
- 1992 Suppos It want gud Jugment :  
For-thi I blef it *nocht* as best, 1144  
Na zit I wary it *nocht* as verft.  
It growis vp as gerß, or tree,
- 1996 And as a beft may feil & fee.  
Ekand the thrid condifeioun 1148  
þow fal confauf It as refone.
- The *third* age is  
from the 7th to  
the 15th year.
- 2000 **T**he thrid eild, *after myn entent*,  
As fra vij quhill xv be vente ;  
Than springis *rutis* of refone 1152  
That beris the froyt difereffione.  
Bot thai ryp *nocht* fa hafely :
- Then springs up  
reason,
- 2004 Quhen thretty zer ar paffit by,  
Than cum thai to perfeccione, 1156  
Baith refone and difereccione,  
And bringis *furcht* gud Jugment,
- most perfect after  
the 30th year ;  
[Fol. 27b.]
- 2008 Tyll ordan weil of thar affent ;  
Gif ony grace be grantyt thare 1160  
Fore gud difert, as I faid are.  
For, wyt þow weill, for out that thinge
- without this  
grace, even em-  
perors and kings
- 2012 That nothire emperour, na king,  
Na *knycht*, na clerk of na degre, 1164  
Than he fal oft anoyt bee,  
And fchame or feaith have til *his parte* ;
- shall have shame  
and loss,
- 2016 And fum of his, thar *afterwarte*,  
Sal dere aby, and fay “ allace ! 1168  
We wat *nocht* quhy vs *vantis grace* ;”  
Fore vnderftandinge haf thai *nocht*,
- and their succes-  
sors, for want of  
it,

- 2020 Na can *nocht* dem, na have in *thocht*  
 Thar for-bear's werk na deid; 1172  
 Na can *nocht* weil *thaim* felwyn led :  
 Bot infortone *thaim* in grewys. cannot rule even  
 themselves, but  
 blame God, who
- 2024 Thai fay god wrangvyfly to *thaim* *prewys*,  
 Aud wnderstandis *nocht* that he 1176  
 Confideris cauß, and qualytee  
 Of al thing sal be and was :
- 2028 As gud differt *which*, or *treffpas*,  
 Have revard or pwnyffione : 1180 grants it accord-  
 ing to men's de-  
 serts,  
 And that is his *perfeccione*.  
 The first movar *withoutin* dout
- 2032 Sa evynly ledis al about,  
 That *with* a balance *batht* *haldis* hee 1184 which he weighs  
 as in a balance,  
 To wey baith cauß and qualytee,  
 As gud differt wyll thar to lay,
- 2036 Or *trespas* wyll tak away,  
 Als veill a kynryk as a croft 1188 high and low  
 alike.  
 Beis in thar balans laid on loft :  
 For wyt þow weil, he fittis heich,
- 2040 And has a balans larg and dreich,  
 That weil may harvry al at anis, 1192  
 Baith vind and watter, erd & stanis :  
 All haß he turnand one a pyne
- 2044 As hyme lyft luf and deil in twyne.  
 Than, think me, *men* fuld be *rycht* laith 1196 Men should be  
 loath to grieve  
 [Pol. 28.]  
 To greif hyme, and to mak *hym* vraith, Him, who can  
 give or take  
 That honor, es, or possesseione, away all honours  
 and wealth.
- 2048 Throw loue, ore grace, ore throw renown,  
 In til his hand has hyngand ay 1200  
 To gyf, ore len, or tak away.  
 Cauß quhy I spek sa mekle here
- 2052 Off gud differt, I wyll þow lere.  
 In this eild that *spekis* her to 1204 Why I speak of  
 good deserts.  
 The thing that ilke man fuld do ;  
 His besynes in that sessone,

In this age the roots of reason should be carefully tended,

as she tells us the difference between things.

What to do and what to avoid.

[Fol. 28b.]

Do nothing against her wishes.

She is now, however, young and weak, and does not prevent playing at ball,

- 2056 Quhen *rutis springis* of refone,  
That thai be kept fare & clen, 1208  
And tenderly always meyne,  
That refone gevyne vas to al men
- 2060 To gare vs vnderstand and ken  
Quhat is wertew, & quhat is vyce; 1212  
And quha is full, and quha is vyß;  
Quhar-for men fuld have gud pardone,
- 2064 And quharfor Ill pwniffionne;  
Quhat is foure, and quhat is fwet; 1216  
Quhat is all fytand, and quhat is met;  
Quhat thinge is foull, and quhat is fare;
- 2068 Quhat may help, and quhat may pare;  
With mekle mare than I can say, 1220  
Dame refone bringis with hir ay.  
Quharfor fcho fuld be rycht welcum,
- 2072 Scho and hire branchis, al & fum,  
And nan with wyce defoulyt bee, 1224  
Sen fcho can al perfaue and fee  
The stat of wyt and of wertew,
- 2076 Quhat to do, and quhat enſchew.  
And god, that ordanyt hire feruande 1228  
To man and woman here growand,  
Quha wyrkis nocht at hir dewyce
- 2080 Efter hir entent hym ſelf pwnys.  
Be ware, my ſone, fra þow hire knaw, 1232  
Honore hire, and ſtand [in] gret aw  
To wyrk aganis hire entent;
- 2084 Or ellis rychtwyß Jugment  
Wyll pwnyß the for thi trespas, 1236  
Hir tyll affith and clyand was.  
Bot now youcht ȝouthed in his eild
- 2088 Sa wrangwyßly hir werkis weld;  
For refone than is ȝong & wak, 1240  
And may nocht lat that eild to laik,  
Now at the lwm, now at the kill,

- 2092 Now at the prop, and vthir quhill  
 Ryne at *baris*, and at the ball, 1244  
 And at the caich play *wit*h all,  
 Now at the tablis, now at the ches, and ches,
- 2096 Weill oft and feldin at the mes,  
 And mekle *wit*h playing at the dyce, 1248 and dice, which  
 That werk *hit* hald I maift *wnwyß* : is worst of all  
 For thar is aithis fet at nocht, games.
- 2100 And infortone to mekil focht,  
 In tyll entent of *cowatice*, 1252  
 That is *moder* of ilk wyce.  
 My fone, Set *nocht* thi happynes, Give not thyself  
 to this,
- 2104 In na *fyk* plays, mar na les :  
 And *hit* I may the *nocht* for-bed 1256  
 Fra *fyk* as thir in thi *zouthed*.  
 Bot, gud fone, think ay *vertwisly*
- 2108 To leif, and *nocht* *fyk* plays by :  
 Bot *schap* to ber *fum* gud *feiens*, 1260 but get know-  
 Ma help the to *vphald* thi *spens*, ledge.  
 In eild and *tribulacione* ;
- 2112 Quhen tyme of *vynynge* turnys down.  
 This eild is *thowles* and *wnfwere*, 1264  
 And *zarnis* play, and al *blycht* chere,  
 And *fettis* *trawall* oft at *nocht* ; This age values  
 not industry.
- 2116 Quhen play may halely *esß* *per thocht*.  
 It lous weill to leif be wyll, 1268  
 And *eallis* *refone* oft *vnskill* ;  
 It can *nocht* be *refrenhit* weill, [Fol. 29.]
- 2120 Quhen It is wod, and wraith *fum* deill.  
 The ferd eild *gyf þow lykis* to know, 1272 The *fourth* age  
 is from the 15th  
 to the 30th year.  
 Efter as I can, I *fal* the *schaw*.  
 Fra xv *zer* be *passit* by
- 2124 It *leftis* weill til ful *thretty*,  
 And *growis* *bewtee* & *bountee*, 1276  
 And *frenth* of body and *qualitee* :  
 & *bewte*, *gyf* I *futh* *fal* *fay*, Its personal  
 strength and  
 beauty,

- 2128 Is fyrft in place and fyrft away,  
Fore failzeand fcho fallis downe 1280  
Befor fcho met *with* full refone.  
Fore-thi thar wnderftanding falzeis,
- 2132 Quhen subtilyte hire oucht affalzeis.  
Fore fcho is zong, and tendir baith, 1284  
And can *nocht* weill enchew the fcaith,  
Na anfuer weil to argwment ;
- 2136 And be fcho *trawalyt*, fcho is fchent.  
Thir women kind hir louis maft, 1288  
And fpendis mekle gud in waift,  
To have loving of hir that faire ;
- 2140 And fum tendis to be hir aire,  
And bring hir fredome in hire tetyll, 1292  
And haf na ryecht ore ellis lytill :  
And fum, for dout that thar be playnt,
- 2144 Wyll preß þaim *prewaly* to paynt :  
Bot quha fa wyrkis that trefone 1296  
Beis *nocht* hir air, for gud refone :  
For bewte *cumys* of propre kind,
- 2148 And payntit al of vthir ftrind.  
Sen bewte may *nocht* duel alway, 1300  
Be fykire of bownte gyf þ<sup>u</sup> may.  
Be fcho weill tretit, as I trow,
- 2152 Scho wyll left as lang as þow.  
And *efter* zit at þ<sup>u</sup> be ded, 1304  
Scho wyll be leftand in thi fted,  
And do the some *preſent* agan :
- [Fol. 29b.] 2156 Than, think me, þ<sup>u</sup> fuld do the pan  
Tyll hawe of bownte gret delyte ; 1308  
That ilke wyce havis na deſſpyte.  
The aire of bounte is honore,
- 2160 That langer wyll thane life endure.  
Gyf þow wyll wyt quhat is bounte,<sup>1</sup> 1312  
Or quhar-of is his qualitee :

most admired by  
women.

Some paint them-  
selves, but real  
beauty is  
genuine.

Make sure of  
goodness,

whose heir is  
honour,

<sup>1</sup> In the margin is Nota of bwnte.



- Scho is gudnes fore-outin wyce
- 2164 That fore na gold wald tyne *hir price*.  
 Sic frendys as scho *pryncypall* 1316  
 Tyll hald hire vp, quhill thai ar hail,  
 And gud kyndneß, fair honeste,  
 2168 Suet hamlynes, & clen lawte,  
 Ewyne *rychtwifnes* in Jugment, 1320  
 And vmquhill *mercyfull* entent,  
 Metly mefwre withe manhed ;
- 2172 To fyk as thir, my sone, tak hed.  
 For thai ar frendis that bounte 1324  
 Havis ay delyt vp-one to See,  
 And ay ar maift in hir prefens,  
 2176 And stand fore hir, and mak defens. are most with her, 1328  
 Quha hurtis thaim *with* ony wyce,  
 Thai tak fra bounte of hir *price*.  
 Suppos fyk *part* amendyt bee,
- 2180 Thar wyll remayne sum vem to fe  
 Effer, as the hurt is les ore mare. 1332  
 Fore-thi, my sone, do thaim na faire : therefore hurt them not.  
 Quha thaim engrevys, in ony thinge,
- 2184 He dois to bounte defowlinge.  
 And at this tyme of xv zere, 1336  
 The tyme of bounte *cummys* nere ;  
 For than may þow baith gang & ryd,
- 2188 And þhit begyne to laik befyde,  
 And wyrk fyk *werkis* as a mane : 1340  
 Men wyll luk to thi bounte than,  
 And als sone by thi *werkis* know
- 2192 Quheþer þow to wyce or vertew draw.  
 Fore þow art best havand refone, 1344 [Fol. 30.]  
 And tyme is thane of dyuifione ;  
 That is to fay, to mak vynynge
- 2196 Be twex vertwis and vicious thing.  
 And fre wyll ek is grantit the, 1348  
 As ze think to lifand bee.

- Bot kindly inclynacionne
- 2200 Ore vengans *pervert* thi refone,  
And *zarnfull* prayar and sciens 1352  
Agan *thaim* baith may mak defens.  
As *areftotyll* and *ypocras*
- 2204 Has vyting in fyk *fymbly* caß,  
And *profettis*, in thar profesy, 1356  
Says prayar ledis vengans by,  
That sciens and *perfeccione*
- 2208 May for do *disposifoune* ;  
Quhen hart and wyll & *gret zarnyng* 1360  
Wyll pray to god to grant *sice* thing.  
Fore *gret zarnyng* of gud prayar,
- 2212 Quhar *consciens* was hail & clere,  
*zed neuer* away, but grant of grace, 1364  
Sen *mekil* gud fyrst *movar* was.  
For-thi, my sone, *gyf þow* be *wyß*,
- 2216 *þow mone* forbere *gret couatyce*,  
Sen It for-dois *perfyf sciens*, 1368  
And gud prayere, and *consciens*,  
And *blindis* hart, wyll & *thocht*,
- 2220 That thai to Refone *fe rycht nocht*.  
Bot as the Swetnes of *vyunnyng* 1372  
May maift *empleß* to þar *zarnyng*e,  
And *noþer* *schaith*, *schame* na *ded*,
- 2224 Agan fyk *zarnyng* may tak *sted*,  
Bot ay the *eldar* that *þow* bee, 1376  
The mar the *vyce* *encouerys* the,  
And *makis* the bot a *kepar* *knawin*,
- 2228 Quhar *þow* *fuld* lord be of thin *awin*.  
And quhen *þow* *zarnis* al to have, 1380  
Than *beis* *þow* left and all the *lave*.  
In this *eild*, I fay to thee,
- 2232 Growis of body and *quantite*,  
And *blud* *haboundand* is in *hicht*, 1384  
And *wyrkis* wyll to worth *sa wycht* ;
- Prayer leads vengeance by.
- Beware of covetousness,
- which increases with age.
- [Fol. 30b.]

- That gudlynes, in that refone,  
 2236 And wyt and *rycht*, ewyne refone, Reason is some-  
 Beis al fore-*zet* in the fum quhill. 1388 times forgotten,  
 Than standis þow in gret *perell*,  
 & nan may help the in the caß, and men are in  
 great peril, but  
 for grace;
- 2240 Bot gud differte, that *steris grace*.  
 For gud differt, before *paßande*, 1392  
 Restren<sup>z</sup>is *grace* to cum folowand.  
 Quharfor, my fone, I fay to thee,
- 2244 Quhill þow art in prosperytee,  
 And *nocht* preßit *with* gret *perell*, 1396  
 For dout infortone the begyll  
 Thar *etterwart*, quhen þow has ned,
- 2248 And nane bot *grace* thane may the *sped*,  
 Sen hail purpos, & gret *zarnyng*, 1400  
 Can gud differt ay to the bring,  
 And gud differt, as I faid ere, which follows  
 good desert.
- 2252 Can procure grace, ay for to were  
 Thi part fra mischeif, and fra dreid, 1404  
 And *neuer* wyll fail<sup>e</sup> the at ned.  
 This eild is Joly, proud and gay,
- 2256 And louis weil ay new aray,  
 And *fettis nocht* by tynfell gret 1408  
 Bot thinkis ay mar to get :  
 And fore *perell* is *nocht* ful rad,
- 2260 *Thocht* It be fumquhill nakyt stad.  
 The fyfte eild, as I can declare, 1412  
 Fra fully xxx to fyfty *zere*. The *fifth* age is  
 Than ringis the *perfeccioune* from the 30th to  
 the 50th year, in  
 which should be  
 the perfection of  
 reason,
- 2264 Of refone and discreccioune,  
 That maist can of gud Jugment, 1416  
 Gyf *grace* be procuryt of assent,  
 Be scho *nocht* swa, thar beis a lat,
- 2268 And Jugment beis al for<sup>z</sup>et, [Fol. 31.]  
 And vilfulnes and myßknewleg 1420  
 Ay wodly weildand, in a rage,

- And waitis wyng al away,  
 2272 And lattis our-dryf, fra day to day.  
 Syk tyme is raklesly our-rwn, 1424 ✱  
 And eild our-gan, na grace begwn.  
 For, as I ere said, in a part,  
 2276 Grace will nocht be, but gud differt;  
 And gud differt will nocht vpspring, 1428  
 But hail purpos and gret zarnynge  
 Of godis help, that zarnis all,  
 2280 That was and is & for to fall.  
 Fore quhen god makis men alard 1432  
 He zarnys nocht tyll his reward,  
 And leif nocht refone wil at rycht,  
 2284 And luf and dout his mekle mycht,  
 And loue his nychtbour bot as he 1436  
 Wald with his nychtbour louit be.  
 And thai tway thingis certainly  
 2288 Ar hail the law and profesy.  
 Bot gret farly have I in thoct, 1440  
 That quhen zouthed to eild is brocht,  
 And tyme is cumyne, of al refone,  
 2292 Suld be of ful perfeccione,  
 I fe to few have gret delyt, 1444  
 To knaw wertew, ore be perfyte,  
 And eild, that suld reprof & plenze,  
 2296 And pres al wycis to refrenze,  
 Wmquhill is twrnyt with inwy, 1448  
 And wmquhill led with lichory,  
 Wmquhill sa blynd, or couatice,  
 2300 Eild can nocht fe to rapref wyce.  
 Quhat ferly is than at syk men, 1452  
 That eild may nofir help, na ken,  
 Wnhappely thar tyme our-dryf  
 2304 That nofir auld na zong wyl thrif?  
 Suppos thai be declynand down 1456  
 And fautis of perfeccionne,

or else time is  
 misused.

Love God and  
 love thy neigh-  
 bour.

This age is some-  
 times filled with  
 envy,

- Thai wyl *nocht* knaw, na haf in mynde,  
 2308 Thar vrechit failzeand fenžit kynd ;  
 Bot leif *furcht* as the bestis wyld,  
 Till courß of eild have thaim beglyt.  
 Syk men thar trespas lewis *nocht*,  
 2312 Bot It lef thaim, quhen thai na *mocht*.  
 As I fal žit enfampil schaw  
 Of fere men levand as I knaw.  
 Bot þow fal *nocht* in speciall  
 2316 Wyt quhome of that I tell my tail,  
 Na war cald of discreccione,  
 And falzeid of *perfeccione* ;  
 For ay the vyfar that thai war,  
 2320 Thar gudlynes suld be the mare.  
 And ay the gretar senžory  
 Suld leid thar stat mar mesour by ;  
 And gif that it war realtee,  
 2324 Of al thing *rychtwyß* suld it bee.  
 For mekil god, the first mwar,  
 Has hordand al thing, leß & mare,  
 And gudlynes, and evyne mesur,  
 2328 And *rychtwyfnes* weil til endur.  
 Bot now is ilkan, of thir thre,  
 Misgouernyt in thar degree.  
 For wyt is twrnyt in mail engyne,  
 2332 And falsat *turnyt* in quantite fyne,  
 And gudlynes Is al foržet,  
 And malice portar at the žet,  
 And gret lordschip and senžory,  
 2336 Is hail ourtan *wit*h tyrandry,  
 That ay *wit*h mesur is at fed  
 And *fosteris* fellony in his sted,  
 That louit *neuer* his lord a laft  
 2340 Bot he ware tyrand at the maist.  
 And realte, that suld haf na peire,  
 And *kingis* now of landis feire,

[Fol. 31b.]

1460 and acts like the  
beasts.

1464

1468

The wiser men  
are, the more  
godly should they  
be ;

1472

1476

1480

1484 but men forget  
all godliness,

1488

1492

and right and  
law are asleep.

Ry<sup>cht</sup> as thai luf, or as thai dem,  
2344 Ourtyrwand baith thai haf to <sup>z</sup>em.  
Sa ry<sup>cht</sup> and law is laid to fleip. 1496

[Fol. 32.]

Wyll thar na king to thaim ta kep?  
Quha wyl ta gud kep to thar end,  
2348 That thus wyll al thar lyf diffpend?

David tells us of

þow fal fynd futh, in fanct dawy, 1500  
Said in his buk in prophefy,  
Quhy has þow Joy and mavyte,

the wicked man,

2352 Man my<sup>ch</sup>ty in iniquite?  
Al day fpak thar twng vnry<sup>ch</sup>t,  
As ſcharp rafour þow dyd ill flycht,  
þow lufyt malice atour gudnes,

2356 Wykitnes to ſpek, mar than evynes.  
þow lufyt al wordys to gar men fall, 1508  
Wit<sup>h</sup> wylful twng, for-thi god fall

whom God will  
destroy, and the  
good shall say  
of him,

Distroy the our ry<sup>ch</sup>t to the end,  
2360 And the out of his houß defend,  
That na man fal thi rut<sup>i</sup>s ken 1512  
In to the land of levand men.

Gud men fal ſe, and dout al way,  
2364 And at hyme fuin thai lach & fay :  
“ Se <sup>z</sup>one man the quhilk wald noch<sup>t</sup> 1516

“ This man  
trusted not in  
God.”

Put godis help in to his thoct,  
Bot traiftit hail in his riches,  
2368 And neuer of vanite wald ſeß.”  
This was the ſuperſcriptione 1520

Such a man was  
Mortimer,

One mortymar was wrytin doune,  
Quhen he was ded, vpon *his* graif  
2372 Thir word<sup>i</sup>s ware his ypitaf : 1524  
In laiting twng, quha lykit luk,

and there are  
others such,

May find thaim in the falter buk :  
In dout that fyk, and war than he,  
2376 Amang our lard<sup>i</sup>s levand bee.  
Tharfor thar propre acciounne, 1528  
Wit<sup>h</sup> al thar *procuraciounne*,

- Wyll befy thaim, and gyf na taill,  
 2380 Tyll hurt the comon profyt haill,  
 And rakis nocht, thoekt al war schent, 1532  
 Bot thai mycht cum to thar entent.  
 That wald haf gret pwniscioune, [Fol. 32b.]
- 2384 For It is wer than is trefone.  
 Bot thai can couer so subtylly, 1536  
 That few can weil persaif thar by  
 The gret mischeif that is to fall, though few perceive the harm they do.
- 2388 To scaith the comon profyt all.  
 Sum oper fellow men zit ar 1540  
 That gyf a man had don hym fare,  
 Lauchful or evyne pwniscioune Others are full of revenge,
- 2392 May thaim affith be na refone,  
 Bot lyf and lordschip and lynag 1544  
 War hail our-done with gret outrag ;  
 Sice men excedis in doing
- 2396 The courß of goddis pwnifing,  
 And wald be gretar lord than hee. 1548  
 How hapis of fyk men, now see,  
 That wyll punys our mesure,
- 2400 That simplare fore thar gret erour,  
 Outhir thai are yar's with gret pan 1552  
 Sal as thai met refauf agan, who shall be punished as they have punished others.  
 And be fordone out of memore,
- 2404 As thai wald have done before.  
 Quhai wyll tak gud kep to this taill, 1556  
 Has sen fal thus and efter fall.  
 To that say I no forthir now,
- 2408 My wordis wyll nocht sum men trow :  
 Bot quhay sa leffis, efterwart 1560  
 Sall fynd to wytnes weil my part ;  
 This eild can trawail best endure, This age endures toil best, and is pleasant.
- 2412 And wyne worschip, and gret honore ;  
 May nothir auld na zonge It blame, 1564  
 Bot gyf thai do thaim felwyn scham.

- For It has part of gud ȝouthed,  
 2416 And of gret eild It havis na dreid ;  
 Thai thretty ȝer are to comende, 1568  
 Fore thai ar gud at athir ende.  
 The sext eild as I can ken,  
 2420 **T** Fra fyfty to thre ſcor and ten,  
 Ore to four ſcor of ȝeris fully, 1572  
 Leftis in men of kind mychty.  
 Bot now thar hapnis few of thai,  
 2424 Complexione ar failȝeand fay,  
 With tyme al thing mone were & wan, 1576  
 Bot goddis mycht and god allan.  
 Gyf god ordanit ilke thinge,  
 2428 For to endur for-out failȝeing,  
 Quhat wald men fay of fice a caſt ? 1580  
 Sum men mycht argew atte laſt,  
 And pruf with refone his entent,  
 2432 Than war nocht god that kind has lent  
 To ſum lynage ay nobilittee 1584  
 And worſchip and proſperyte,  
 To ſum vthir powert al wayis,  
 2436 Neid and miſcheif in al thar days,  
 Al thire ar lyk tyll vthire ay, 1588  
 And ſtandis in a ſtate al waye,  
 Al vthir thing in a degre,  
 2440 And in a ſtat of qualytee,  
 But changinge of condiffioun, 1592  
 Sa ware thar far concludiffioun  
 To fay that mekle god nocht ware,  
 2444 But courß of kind ware al movare.  
 It is nocht ſwa, luk now my ſkill ; 1596  
 Al thing changis at the wyll  
 Of mekle god, the firſt movare,  
 2448 And efter as the caus ware.  
 For ſen with his perfeccioun, 1600  
 He ekis wp or twrnys downe,

[Fol. 33.]

The *sixth* age is from the 50th to the 70th, or 80th year, in some cases ;

God gives prosperity to some, poverty to others,

and changes all things according to his will,



- And changis tyme an wodus baith,  
 2452 Sum men to profyt, and sum to scaith,  
 Quhilys peß and prosperyte, 1604  
 Quhilys weir and gret *infyrmyte*  
 Of puple *wit*h gret pestelens,  
 2456 Agains kind and al sciens ; [Fol. 336.]  
 Our tyrfand kindly cours ilk day : 1608  
 Quharfore it profytis weil al way,  
 That god wyll *nocht* he be forzet, and will not be  
 2460 *Wit*h thaim that fuld hyme ken of det, forgotten.  
 As he thaim seis of bountee, 1612  
 He wyll thai knaw his maiceste,  
 To trow and ken hyme for thare lord,  
 2464 To punys ore to mak rewarde,  
 Bot zhit for al that he can do, 1616  
 I se *rycht* few tak kep thar to,  
 Als weil thir men of eldar fstate, Few, whether  
 2468 As childer that ar zong and hate, young or old, re-  
 Misteris of sciens gret and wys, 1620 member this.  
 And lordys baith, for couatise  
 Ar blindyt fa thai can *nocht* fee,  
 2472 *Wit*h warldly corruppit qualytee,  
 That failzeis fautly ilke day, 1624  
 And vanis vrechitly away.  
 Quhen men has leuit an hundereth zer,  
 2476 Thaim think it bot a dremynge here, A hundred years  
 And thai have fen in a wyfioune : 1628 are but as a  
 Lo here sympyll perfeccioune dream.  
 That entris first *wit*h misknawlege  
 2480 Of zouthed, wedand in a rage,  
 And syne *wit*h couatice blynd. 1632  
 And at the last can na thing fynd  
 That is *perfy*t of propertee,  
 2484 Bot endis *rycht* as vanytee.  
 This eild that passis fyfty zer 1636 This age is stable  
 Is ftable, couatus and fwere, covetous,

- Bot gyf that kindly properte
- 2488 Trefpas and ere in that degre,  
And fuld be wyß in a dyffpens 1640  
And tender of gud consciens,  
For he wat *nocht* how lang to leif
- and few pass out  
of it,  
[Fol. 34.]
- 2492 Fra that god fyk tyme to hym gyf.  
Gyf ane fyk eild passis at-oure, 1644  
Comonly thar faylzeis four.  
For-thi the prophet, faint dawy,
- 2496 Sais in the psalter graciously,  
That halynes in eild fuld bee, 1648  
Be kindly *manis* proprettee.  
For eild fuld haf *perfeccionne*,
- David says old  
men should be  
holy,
- 2500 To know and mak diuifione,  
Betwen *trefpas* and gudlynes. 1652  
For-thi fuld eild loue halynes,  
And hails declyne a proprettee,
- 2504 Gyf It wald think haly to bee,  
That is to fay, gret couatice, 1656  
That baith encumbrice ful & wyce :  
Bot quhar a man *fettis* his entent
- Such should es-  
chew covetous-  
ness.
- 2508 Thar maift thar hart and wyll is lent ;  
Quhar euer a man's trefoure ware, 1660  
The wangell sais his hart is thar.  
This eild fuld stable be alway,
- Where a man's  
treasure is, there  
is his heart.
- 2512 And lovis ernyft mar than play,  
And *rycht* zarnfull for to wyne gud, 1664  
And wyll for tynfell ga ner wood.  
It lwis furreyt claitthis wyde,
- 2516 And has dispyt at cost, and pryd ;  
It zarnis gretly the assent 1668  
Of confail and awayfment.
- This age loves  
wise counsel.
- The *seventh* age  
is from four-  
score years,
- 2520 **T**he seyvynt eild that I rakin laft,  
Fra that fourscore of *zeris* be paf, 1672  
Al kind away is worne fa ner  
Has lytill es of lyking here,

- That fuld haf lyking eß or play  
 2524 For wneß gange ore ster he may. and has little  
 The ryg is growin al of lenth, 1676 pleasure ;  
 And lymys al has tynt thar lenth,  
 That cumrytly thai cruk al doune  
 2528 And falzeis al perfeccionne  
 Of wyt, and strenth, of hyd & hew, 1680  
 That neuer may be restoryt new. [Fol. 34b.]  
 It cheuerys as it war for cheill,  
 2532 And plenzeys, for default of heill.  
 And quhill haß appetyt and wyll 1684  
 As fallis wantone childyr tyll. and resembles  
 It changis kindly cours twrnand childhood ;  
 2536 To latis zong & wncunand,  
 And forzetful alfua, and lycht, 1688  
 In thingis that it gart do or dycht,  
 Bot as a child fuld knaw ore hawe  
 2540 It wat na mare of al the laife, remembers no-  
 That It has hard, baith feld & fen, 1692 thing,  
 It failzeis memore one to men.  
 zit is it wer of condiscioune  
 2544 Than zouthed, fore It haldis doune,  
 And worthis waikar ilke day, 1696 is worse than  
 Quhar zouthed growis wp al way. youth, for it im-  
 Albert, the subtyll clerk and wyß, proves not.  
 2548 That in his tyme feruit gret price, Albert, who  
 And honestly, in gud maner, 1700 wrote  
 Declaryt propreteis feir,  
 How kind dois man and best to bee,  
 2552 And fysch and foull, in thar degree,  
 Thar findrynes of condiffioune, 1704 so wisely on  
 Throw his subtill perfeccioune, Natural History,  
 In tyll his tyme he opnit out  
 2556 pat war unknowing & to dowt, 1708  
 And left findry *experimentis*,  
 pat provez weil fucht his ententis,

- þat ariftotil in til his days,  
 2560 Na plato twichet, be na wais,  
 zet þai war wifar fere þan he, 1712  
 Schuld his part zhit *commendit* be.  
 in his old age  
 þan zhit þis eilde, I fpak of eire,  
 2564 Did him forzhet him felf fo neire,  
 [Fol. 35.]  
 Quhen his difciple had him fchaving 1716  
 Syndry doctrynyz of his awn,  
 He wift richtnocht quhat fuld be doin,  
 had forgotten all  
 his knowledge. 2568 Bot as a child wald greit al foin,  
 And covth anfuer at na refoun, 1720  
 Na wit quhat wes þar queftioun.  
 Old age  
 þis eild is wnfair of faffoun,  
 2572 And failzes of perfectioun,  
 Off feymlynes of hyd & hair, 1724  
 þat euer may be reftoryd mair.  
 Beand of wer condicioun,  
 2576 It is forzhet discrecioun :  
 is changeable as  
 a child,  
 And as of Child of zhong maner, 1728  
 Wil change fantaftis feire,  
 For lytil blythe, for lytil wraith,  
 2580 For lytil leif, for lytil laith ;  
 Fra tyme haif woirn awaye refoun, 1732  
 Sik is of eild conclusioun,  
 As gryt zovthed has na knaving,  
 2584 Richt fa gret eild has tynt þat thing,  
 and has forgotten  
 everything.  
 That it eir knev, quhat is þer þan, 1736  
 Lyvand by kynd, of ony man ?  
 Richt nocht, bot gud recorde or evil,  
 2588 As he determinit in his will,  
 Or in his deid, or þan *in* baith, 1740  
 Quheþer it proffit war, or fkaith.  
 Bot geve he fet him in al thing,  
 2592 To be werteus in his lifing,  
 It is to deme þat he nicht emplefe 1744  
 Til wertu and to gudlineffe.



Believe the wisest  
men,

For-thi trow to the vifest men  
Of sciens, that couth tech and ken,  
2632 As virgyll, plato, socratas,  
Ypocras, arastoteles, 1784

[Fol. 36.]

And alfua salamone the wys,  
Al thir *determys* one a wyß,  
2636 *With* vthir may than I can say,  
That better is to be vertwiß ay 1788  
Than vnhonest or viciouß.  
For vertew is ay *pretiouß*,

who say that  
virtue is better  
than vice ;

2640 And wyß *corrumpyt* is al way,  
That nan may efter of it say, 1792  
Bot *scait* and blam and wnfarnes.  
Quharfor It fuld be lufyt les

as all possessing  
reason should  
remember.

2644 Than fuld *wertew* be courß of kind,  
Than fuld al *bestis* have in mynd 1796  
That kind has grantyt to knowinge  
Be twene vertew and vicious thinge.

The treatise now  
is ended,

2648 Now pene, I pray the rest the here,  
For now is endyt this matere ; 1800  
The quhilk is ratis raving cald,  
Bot for na raving I it hald ;

which well de-  
clares what men  
should know.

2652 Bot for *rycht* wys and gud teching,  
And weill *declaris* syndry thinge, 1804  
That is *rycht* nedfull for to know,  
As the fentens It wyll schaw.

May he, who  
wrote it,

2656 And to gret god be the lovyng  
Quhais graice has grantit this ending, 1808  
And tyll his blis his faul mote bringe,  
That *trawell* tuk of this treeting.

come to the bliss  
of heaven.

2660 And the vrytar, for his meid,  
God grant hym euer weill to speid, 1812  
And gyf hyme grace fa here to do,  
The blys of hevayne that he cum to.

2664

Amen, etc.

(8.) "THE FOLY OF FULYS AND THE THEWIS  
OF WYSMEN."

	SEN wysmen that be fore our dawis	[Fol. 36b.]
	Studyt in prophefy, and in lawis,	The men of studied pro- phecy,
	In fyndry sciens of clergeis,	
2668	Cornykes, Romans, and storys,	4
	Mayd diuerſ compilaciounys,	
	Eftyr thar inclinaciouns,	
	Sum of myraclys & halynes,	history,
2672	Sum of conqueſt and riches,	8
	Sum of armys and honowris,	
	Sum of luf and paramouris,	
	Sum of luſtis and of delyte,	
2676	Ilkane eſter thar appetyte,	12
	Fore to remayne eſter thar dais,	
	To tech wn-letteryt folk al ways,	romance, to teach the ignorant;
	For word, but writ, as vynd our-gais,	
2680	& eſter that ſmal profet mais,	16
	And wryt remains and prentis in hart,	
	To thaim that fal cum eſterwart.	
	Quharfor thir men, that has knowleg,	
2684	Suld tech that ware of tender age.	20
	For quha confelys wyſdome or wyt	so men ſhould do now; for to hoard knowledge is worſe than to hoard gold;
	And nocht delitis to tech of It,	
	He fynnyſ mar exceedandly,	
2688	And offendis god mar grewoſly,	24
	Na for tyll hurd gret quantyte	
	Of gold, that neuer fundyne fuld bee.	
	For we find, wrytin in prophefy,	
2692	That men fuld prech, tech and cry,	28
	Rapruſand erour, foly and wyce,	
	Lovand wyt, wertew and Juſtice.	

- For he gevis mar, at *wertew* schawis,  
 2696 And techis god and manis lawis, 32  
 Na to del gold in haboundans,  
 To folke that ar of Ignorans.  
 For vyfdome passis all Riches,  
 [Fol. 37.]  
 since wisdom  
 surpasses riches.  
 2700 Als far as lycht pass myrknes, 36  
 Or hevayne is na the erd mare hye,  
 Na stan of *vertew* that may bee,  
 And fuetar als, and of mare luft,  
 2704 Than erdly thing that *man* may guft. 40  
 And qubay-fa *lykis* wyfdome till heire,  
 Dreid nocht thai mone be wyse, but veire ;  
 Fore wyfdome luvis al at it lovis,  
 Wisdom loves all  
 that love it.  
 2708 And fleis fra thaim that It raprevis. 44  
 Qwhay is of god delytis hymne ay  
 The word of god tyll heir alway.  
 Quhay *with* wyfmen *haldis* cumpany,  
 2712 Thai cum to wyfdome comonly. 48  
 And quhay the romans *lykis* to rede,  
 Wyfdome fal folow, have na dreid.  
 Men fuld *nocht* weine at thare prudens  
 2716 Couth mak new wyfdome, nore sciens, 52  
 Na mak new wyt, that *neuer* had ben  
 Techit before our tyme and sene.  
 Quhen men *makis* bukis, traift werraly  
 2720 Thai do bot opnis the erde newly ; 56  
 As lawboureris dois, teland thar land,  
 Quhilk lang before had ben Restand.  
 And *nocht* renewis, bot syklyk corne  
 2724 Thar cumys agane, as grew beforne. 60  
 Sa dois *maisteris*, that sciens techis,  
 And clerkis, that to the puple prechis,  
 Our-feis thar bukis, and takis out fedis,  
 2728 The word of god, quhilk faulys fedis. 64  
 For man levis nocht al-*anerly*  
 Of fwde of breid, bot spretualy
- Wise men do not  
 invent new know-  
 ledge,
- they only restore  
 it.
- Man lives not by  
 bread alone,



- The faul be fed *with* teching ay ;
- 2732 For *rycht*wyß man levis one the fay. 68  
 Wyt, but cheryte, *makis* na fted,  
 And faith, but gud deid, is bot ded.  
 Quharfore *men* fuld do, as thai fay, [Fol. 37b.]
- 2736 That werk folow the word alway. 72  
 Sa, be thar *werkis*, men may see,  
 That gud fruyt *cumys* ay of gude tre.  
 Fore al mankind is knawin, I wys,  
 and the tree is known by its fruit.
- 2740 Be froyt that of hyme *cumand* Is. 76
- M**En knawis quha levis her *vyfly*,  
 Be al the *giftis* of thar body,  
 Thar luk, thar *ferys*, and thare *paiß*,
- 2744 The *wyfdome* blwmys in thare face, 80  
 Thar hawing, and thare *menteynge*  
*Settis* thaim weill, in *euer*-ilk thinge ;  
 In *wyßmanis* face the wyt flwrys,  
 The wise man is known by his countenance,
- 2748 The mouth *schawis* *wyfdome* of the *vyß*, 84  
 His *lyppis* honorys *sciens* ay,  
*With* *mychty* *spech*, full of gud fay ;  
 The *wyßman* *venis* he *wantis* ay wyt,
- 2752 Suppos he have *Ineuch* of It. 88  
 And he *louis* al men that hyme *blamys*,  
 Swetly *argowis*, and *nocht* hyme *schamis*.  
 He *lovis* thaim weill, in al degree,  
 argues kindly,  
 and
- 2756 That *correkis* hyme in *prewatee*. 92  
 He *heris* *confaill* radely,  
 And al with *confaill* *dois* glaidly.  
 He *spenis* of *wyfdome* *euer*, and wyt,
- 2760 And *euer* his ere rady tyll It. 96  
 He *settis* his *wordys* ay *wyfly*,  
 And *haldis* hyme *with* gud *cumpany*.  
 He *gouernys* *euer* *with* *paciens*,  
 searches wisdom ; after
- 2764 And *euer* is of fair eloquens. 100  
 Men knawis thaim be thar *phifnomy*,  
 Quhar *nocht* *apperis* of felony,  
 is eloquent,

- Nocht* loud of lauchtyr amang men,  
 2768 Thar fmylyng scantly may men ken. 104  
 jocose,  
 Bot fyk a bourd may quhilum fall,  
 That al men lauch, baith gret & small.  
 [Fol. 38.]  
 He is euer dreydand fore the Ill,  
 2772 He dois confaill, and levis his vyll, 108  
 sober,  
 He is euer fobyry, but exces,  
 He is weil content of his riches.  
 not covetous,  
 He is *nocht* our cowatice of gud,  
 2776 Deligat, na liccorus of his fud. 112  
 Bot efter as It may gudly bee,  
 In fobyryneß suetly takis hee.  
 honours not men  
 for their wealth,  
 He honoris na man for riches,  
 2780 For honore is *nocht* gevyne for claitthis. 116  
 Men lufys *nocht* for the gyrthis the wyne,  
 Na full men of thar cleithinge fyne.  
 Thai ar benyng, ful of paciens,  
 2784 And takis thaim ay to thar defens; 120  
 hears gladly,  
 speaks little,  
 Thai here gladly, and lytill spekis,  
 Laith for to crab and feldin wrekis.  
 With wykitnes, na subteltee,  
 2788 Na wrang wyllis, *nocht* delys hee. 124  
 Thar god thai dreid euer wnder aw,  
 And euer is redy to do the law.  
 To goddis seruice þai are ay boune  
 is no hypocrite,  
 2792 In mydlyng way of deuocioune. 128  
*Nocht* our oft creip the corß one kneis,  
 For in this warld oft tyme men seis  
 Syndry folk fyk manerys hald,  
 2796 That ypocrytis here are thai cald. 132  
 Quharfor, tyll hald the mydlyng vay  
 Is best, as I hard wyfmen fay.  
 Wyfmen luvis na scornnyng,  
 2800 Thai hait learis at our al thinge. 136  
 Fore god scornys euer the scornouris,  
 And to wyfmen dois ay honouris.

- And fleichouris and fulys þai hate, hates fools,
- 2804 Suppos thai be of gret efftate. 140
- Thai lufe na man, be day na nycht,  
That menteinys vrang agan the rycht. and wrong-doers,
- Thai mak na diffimelacioune,
- 2808 Quhar cauþ is of pwnificioune. 144 [Fol. 33b.]
- Of budis na bewfertis by thai nocht  
To flok Justice out of thare thoct;  
Thai have thare er euer to the rycht,
- 2812 And euer thar mynd one god almycht. 148
- Thai defyr neuer na wrang conquest,  
One vthire menys erd to byg thare nest.  
Bot owthir the parteis thai content,
- 2816 Or gouernys thaim be Jugment. 152
- Thai luf al men that are rycht-wyce,  
Al thare delyt is in Justice.
- Thai luf nocht to mak of blak quhyt, makes not black  
white,
- 2820 Mak gud man Ill, na Ill man qwyt. 156
- Quhen euer thai deme, thai knaw na face  
Bot doys Justice, efter the cas.
- Thai ruþ thaim nocht of done foly
- 2824 Thai dyd in ȝouthed rakelſy. 160
- Na wanttis thaim nocht of thar gud deid,  
Fore, and thai do, thai tyne thar meid,  
Bot it war ſampill for to gyff
- 2828 Tyll vthir folk, weill fore to leif. 164
- The faith of god and law of man,  
Full weill prent It in hart thai can,  
As may ſuffice in generall,
- 2832 Na wyt may comprehend al haill. 168
- Nocht our gret wordy, na our blait,  
Bot mef .rd ferand that efftat.
- Wyſmen gud hour in ſpekin bidis,
- 2836 And takis thar tyme, quhen It betydis. 172
- Thar ȝha is ȝhai, thar nay is nay,  
Thai wyþ thaim weill, ore at thai fay. his yea is yea,

- Thai wyll *nocht* lichtly mak a grant,  
 2840 Thai fet thare wyt thar wyll to dant. 176  
 Thai ar *lordis* of thar awn cwrage,  
 And *haldis* thar *luftis* at serfage.  
 Abwne thare Ire and thar *mocioune*
- he checks his  
 anger,  
 [Fol. 39.]  
 2844 Thai have hail *domynacioune*. 180  
*With* anys *þha* amend þ<sup>u</sup> may  
*þocht þow* a thousand *tymis fay nay*.  
 Bot thai may *nocht* tyll *domyfday*
- and is full of  
 charity,  
 2848 Amend thar *þhay thocht þai fay nay*. 184  
 Thai ar full of *petye* and *almoufþ deid*,  
 And *helpis* al *pwre* folk at *neid*.  
 Thai ar ay *reddy* for to *ken*
- 2852 All *fympill* and *wletteryt* men. 188  
 Thai have *ydill men* *abhomynable*,  
 And *furtheris* al men that are able  
 To *clergy craft* or *lawbourage*,
- 2856 To *wyne* thar *levynge* in thar age. 192  
 is not moved by  
 loss or gain,  
 Fore *gret tynfell* thai *move thaim nocht*,  
 Na fore *gret vynyng changis thocht*.  
 Thai *crab thaim nocht*, na is *nocht croufþ*,
- 2860 To *ramp* as *lyone* in thar *houfþ*. 196  
 Thai *pwnis nocht* *oure cruilly*,  
*Quhar* thai have *ourhand*, *ore maiftry*,  
 Na *tynis nocht* thar *wyt to see*
- 2864 The thing that may *nocht mendyt* bee. 200  
 is moderate in  
 all things,  
*Wyfmen kepis reull* in thar *lufinge*,  
*Gud dyet*, and *gud gouernyng*,  
 Thai are *patient* in *aduerfytee*,
- 2868 That *neuer* man *fal* one *thaim fee* 204  
 To *chang* thar *chere*, *quhar euer* thai *wend*.  
 Thai *tak* in *thank*, at *god wyl fend*.  
*Thocht* a *day ftrublyt* be the are,
- 2872 Ane *vthir efter cumys faire*. 208  
 takes things as  
 they come,  
*Quhill were*, *quhill better*, as *cumys the cafþ*,  
 Thai are ay *content* of *goddis grace*.

- The natur of this warld daly  
 2876 Is *euer* changand *continually* : 212  
 Tharfor wyfmen fuld tak in gre,  
 Thank god of thar *aduerfytee*,  
 And in gret welth thai fuld fare dreid,  
 does not wish for  
 reward in this  
 world,
- 2880 That welth be fend *thaim* for thar meid 216  
 Of fum gud *verkis*, at thai haf vrocht.  
 Was *neuer* gud deid done for nocht.  
 Quhen all gud is Rewardyt here [Fol. 396.]
- 2884 The Joy of hevyne Is al in weire. 220  
 For *profperyte perpetuall*  
 Is takyne of dampnyng *eternall*.  
 Thai hald *euer* falofchip *with* thar *feris*,
- 2888 And plays *thaim* *nocht* bot *with* thar *peris*. 224  
 For our hamly to folk lawly  
 Cauß *dispifing* comonly.  
 Mek and lauly in gudlynes
- 2892 And mekille wyll tholl in to fum caß. 228  
 Quhen vyfmen *beris* *thaim* our lawly  
 It is reput to gret foly.  
 Thai think and wyllis al gudlynes  
 is familiar with  
 his equals only.
- 2896 Quhilk in thar hart *euer* rutyv vas ; 232  
*With* fair talking but velany  
 Hyd Ill spek gud of alkyne wy ;  
*Nocht* lefull dafit bot delygent,
- 2900 And dedly *hatis* al neglygent. 236  
 Thai rich deland thar riches  
 Quhar *vtheris* rewis and *euer* has leß.
- 2904 Sal *euer* habound and *neuer* haf neid ; 240  
 Quha gredy is and fast haldand,  
 Thar fal na *grace* be folowand.  
 The liberal shall  
 never have need,  
 but the greedy  
 shall have no  
 grace.
- 2908 Na wyll *neuer* crab *thaim* air na lait ; 244  
 Bot fair and gudly *with* *thaim* spekis,  
 Kepis fra wrang and harmys *vrekis*.  
 Wise men do not  
 debate with poor.

They honour churchmen.	To kirkmen do thai euer honore	
	2912 And ledis thaim in al fauore.	248
	Thai ar ful of worſchip air <i>and</i> lait,	
They honour all estates.	And dois honoure tyll al eſtāt ;	
	All thing thai wyrk <i>with</i> wyß <i>conſaill</i> ,	
	2916 And al labour dois for awaill.	252
God makes all men for labour.	For god for lawbor al men mais,	
	And na thing in vaine ordand has ;	
Wise men are merciful.	Wyſmen ar wylfull to do <i>grace</i> ,	
	2920 & mercyable in petwouß caß.	256
[Fol. 40.]	Thai forgeif gladly matalent,	
	And thai be foucht in gud entent,	
They keep their loyalty, and love God above all things.	2924 Thai kep thar lawte but fenȝeing,	260
	And luſis thar god at our al thing,	
	Thai ſet al hail thar delygens	
	Fra warldis wyſdom and prudens.	
	And fettis thar beſynes al way,	
	2928 For hevynly Joy that leſtis ay	264
They ſee the world's vain- glory.	The vainglore of this varld thai flee,	
	Thai gyf na fors quhen euer thai dee.	
	Thai ar euer in ſacret vriſone,	
They are much occupied in pri- vate prayer when others ſleep.	2932 Hyd prayere, ſtyll dewocioune ;	268
	The nycht quhen ſum men venis thai ſleep,	
	Thar obſeruans to god thai kep,	
	Thai ſchriſ þaim oft and takis pennans,	
	2936 Thocht few wyt of þar obſeruans,	272
They value not the world's goods, except so far as food and clothing.	Thai ſet nocht by this warldis gud,	
	Bot al may ſuffice for claithis and fud,	
	Thai priß mar wyſdome & gudnes,	
	2940 Na al the gold that is or was,	276
Wisdom will not dwell with fro- wardness.	Bot wyſdom enteris in na wy,	
	That frawart is and Ill wylly,	
	Na wylly nocht reſt in corß that is	
	2944 Sugget to fynis and to wyſis.	280
Wise men con- sider both past, present, and future.	Wyſmen <i>confideris</i> tymis thre,	
	That is, and was, and euer fal bee,	

- And our-cumys malys *vertuifly*,
- 2948 And diffponis al thing fobirly. 284  
 Thar is na thing may thaim diffeuer,  
 Fra cherytee that is *with thaim euer*.  
 The well of wifdome proprely,
- 2952 Ys knaw and luf god foueranly, 288  
 Tyll honor feref and kep biding,  
 And hyme to love atour al thing,  
 And for his faik his werks haill
- 2956 Luf as he lufis in generall. 292  
 Vyfdom proferis hym tyl al men,  
 Bot ful few of vs can that ken,  
 Thar for we fal It rew ful fare,
- 2960 Quhen we are aild and ma na mare. 296  
 Thir are the thewis in fum party,  
 Quhilk wifmen vfyf comonly,  
 For to goueren thar awn *perfone*,
- 2964 As langand thar condifcioune. 300  
**B**OT Sen It is *nocht anerly*  
 Spedful that zongmen proprely  
 Hawe knowlege of wyf menis thewis,
- 2968 Bot als of fulys, trumpouris, and fchrewis, 304  
 To hant the gud, and leif the Ill,  
 To folk that has a gudly wyll;  
 Bot be fere takins men may knaw,
- 2972 To gud ore Ill quhey at thai draw; 308  
 And thare ferys men may ken,  
 Quha wys ar, quha vncunand men;  
 Baith be thar *maneris*, and having,
- 2976 Speking, lukiing, and ganging, 312  
 Thar manteinyng, and thar *contenans*,  
 And wordis fchawis thar ignorans;  
 For of al takins of foly,
- 2980 That may be knawin proprely, 316  
 In *manis perfone* be femblans,  
 The *principall* is ignorans;
- They cannot be separated from charity.  
 The well of wisdom, what it is.  
 If we neglect wisdom we [Fol. 40b.] shall rue it in age.  
 Such are the virtues which wise men cultivate.  
 But it is also good that young men should hear of fools, so as to beware of them.  
 There are tokens by which men may judge of their companions  
 Of all tokens the chief is ignorance.

Ignorance and  
negligence love  
not wisdom,

but listen to ill  
advice readily.

They are quick  
at claiming ac-  
quaintance,

to give a sem-  
blance of kindli-  
[Fol. 41.]  
ness to their be-  
haviour.

They like not to  
be taught,

but think those  
who reprove  
them their ene-  
mies.

They hate no-  
thing more than  
wisdom.

They will take no  
trouble after  
truth.

If invited to a  
good work they  
sham sickness.

- For ignorans and negligens,  
2984 Ar ennemys till al sciens. 320  
Wyt and refone thai diffpice,  
And lufis na wyfdome one na vyß;  
Thai here Ill confaill radely,  
2988 And drawis thaim till Ill cumpany ; 324  
Thai can *nocht* bere prosperytye,  
Na warldis welth in na dugree ;  
Thar ar of fudan acquentans,  
2992 And fair calland *wit*h gret plefans, 328  
And fone wyll compt of Cufingage,  
Thocht thai befor haf na knowlege ;  
And makis thaim fone for to be frend,  
2996 To gar men vein at thai ar kinde. 332  
Thai wald haf al thing at thai See,  
And euer fais gyf me, gif me ;  
Wit*h* mekil langag but mesure,  
3000 Smyrkand one euey creature. 336  
Thai cum *nocht* gladly quhar thai prech,  
Thai fauor nan that will thaim tech ;  
Bot haldis thaim as thar enemy,  
3004 At thaim reprevis of thar foly ; 340  
Al thar disspourt and thar blychtnes  
Is al in foly and glaikitnes ;  
Wyfmen delitis thaim euer in wyt,  
3008 And thai hate na thing mar na It ; 344  
The foly of fwlys thai had leuer here,  
Na ga to preching of a frere ;  
Thai hait na thing mar bitterly,  
3012 Na wyfmen and gud cumpany ; 348  
For fuernes thai wald neuer wyrk,  
Thai cummyr *nocht* our oft the kirk ;  
Quhen wyfmen drawis thaim to gud verkis,  
3016 Than ar thai fek ore thar hed verkis ; 352  
One mornys thai luf weill to flep,  
To thrifand men thai tak no kep ;



- Thar study and thar befynes,  
 3020 Is al in plays and wantounes ; 356 They are de-  
 Thai fet thaim *neuer* for gret honore, lighted in wan-  
 For lestand worſchip na valour ; tonnes.  
 Thai cum *wncallyt* to conſaill,  
 3024 And fyne thai can na thing conſaill ; 360 They come unin-  
 Thai do but conſaill al thar deid vited to council,  
 That *garris* thaim ſpwrn quhen thai fuld ſpeid ; but have nothing  
 Quhar *euer* thai be thar is ay ſturt, to adviſe.  
 3028 Thar *blycht*nes Is vtherys tyll hurt ; 364 They delight in  
 At wantone plays thai ſpend þer gud, doing harm.  
 And *manfueris* goddis fleſch, and blud ;  
 Thai mak gret aithis for lytill thing,  
 3032 Gret wouß and gret manafing ; 368 They are ready  
 Thai ar fa darf in thar entent, to take oaths on  
 Thai dreid *nocht* goddis Jugment ; ſlight occaſion.  
 Thai ruß thaim *felf* & *priff* *euer*,  
 3036 And vthir folk thai honor *neuer* ; 372 [Fol. 41b.]  
 Thai wyll men redde ſcorn & knak, They are ſo bold  
 And mak anrow behynd thar bak ; they fear not God,  
 Cutland and tratland in the toune, they are proud of  
 3040 Ay makand *mermeracionne* ; 376 themſelves, and  
 Thai borow rady and *quitis* *nocht*, ſcorn others.  
 And wald *neuer* pay the thing thai bocht ;  
 Thai tak debait one lytil *evyne*,  
 3044 For lytill querell and *wnewyne* ; 380 They quarrel  
 For lytill cauß ſone vraith or *blycht*, readily ;  
 Thar by ma *foly* ſoneſt kith ;  
 Thai wyll *nocht* waind for ſmal valour,  
 3048 To len an aith to thar *nichtbour*, 384  
 Thai ar of haſty Jugment, are haſty in  
 And ſon ſchawis *furcht* al thar entent ; judgment ;  
 Thai fynd ſone *fautis* to thar frend, given to fault-  
 3052 And *fençeis* cauß to be *vnkind* ; 388 finding.  
 Thar pur *frendis* thai *vyl* *nocht* ken, They ignore their  
 Bot clamys of kyne to *mychty* men ; poor friends, but  
 claim kin with  
 the great.

- That thai trow may thaim mend or beit,  
 3056 And of vtherys na thing thai leit ; 392  
 And quhen thai cum to gret honore,  
 Of helynes thai pass mefour ;  
 Nyß proud and wangeloriouß,  
 3060 And *conterfyttis* hie gratiouß ; 396  
 Thai wald have stat & gret *seruice*,  
 To gar men veyn at þai ar vyß ;  
 Thai can weill craif quha ocht thaim aw,  
 3064 Bot thai wyll neuer byd the law ; 400  
 Thai ar vncunand in thar play,  
 And wald be forborn alway,  
 Gif ony man be mar thrifty  
 3068 Na thai, thai haf hyme at enwy, 404  
 Of vthiris *menis* scaith thai ar ay fayn,  
 And leif to scan an vthir in payne.  
 Thai geif one frangers and thai keik,  
 3072 And al thar *faltis* one thaim thai feik, 408  
 Thai wen thare felf vifest of all,  
 And vthir folk fulys thai call ;  
 Thai ar loudest of all the houß,  
 3076 Gret, vordy, claiterand and maist crouß, 412  
 Thai ar darf and full of fellony,  
 Quhar thai have ourhand or maistry ;  
 Of pure folk haf thai na petee,  
 3080 Bot scornis thaim quhar thai thaim See, 416  
 With woid wordis ful of vanitee,  
 And nyß bourdis but honestee.  
 Tyll vthir men *faultis* thai find,  
 3084 And in thar *faultis* thai ar blind, 420  
 Thai lak al *menys* *gouernans*,  
 Wenand throw that thaim felf to vans,  
 Thai ar *presumptus*, ful of boß,  
 3088 And *euermar* lyynnift in the ost, 424  
 Thai can *nocht* wonen quhen thai ar veill,  
 Bot *tolter* and turnand as a quheill.

They desire to  
 keep great state,  
 that men may  
 think them wise.

They are envious  
 of those more  
 thrifty than  
 themselves, and  
 rejoice at others'  
 ill.

[Fol. 42.]

They think them-  
 selves wiser than  
 others.

They are bold  
 where they get  
 the upperhand.

They have no  
 pity.

They are blind  
 to their own  
 faults.

They are push-  
 ing,  
 presumptuous,

wavering,

- Thai *ſper nocht* quhat *men* ſais of *thaim*,  
 3092 *Quheper* lak or honor, loß or ſcham, 428  
 Thai *wyll nocht* tak in hart & ſee  
 How god *pwniß* *Iniquitee*,  
 And how that *ſorow cumys* for *ſyne*,  
 3096 And *mekle wraik* for *vykit vyne*, 432  
 Na *thai dreid nocht* before the *Ill*,  
 Or the *miſforton fal thaim* *tyll*.  
 Thai *caſt na perell* of before,  
 3100 Na *lufys na forſicht* corn na *ſtore*. 436  
 Thai are *euer rakleß* in *thar deid*,  
 And *ſalßeis euer* *thar frend* at *neid*.  
 Thai *ill all ſeruandis* to *thar lord*,  
 3104 And *reddy ay* to *mak diſcord*. 440  
 Thai *wald be proud* & *deligat*,  
*Thocht* *thai the payment* na *thing vat*.  
*Ffaþer* and *mothir* *thai vill diſples*,  
 3108 Bot *thai be proud* and *weil* at *es*. 444  
 Thai *do thare dedis* al in *haiſt*,  
 And *mekle trawell* *makis* in *vaiſt*.  
 Thai *ar rycht* *fyrre* our the *laiſ*,  
 3112 *Quhar* *thai may* ony *maiftry* have. 448  
 All *wrangvyß* *cauſß* *radely*  
 Thai *wyll manteine* *throw thare maiftere*,  
 Thai *ſet nocht* by *quha* *thai diſples*,  
 3116 And *warcis* god of *thar mail-es*, 452  
*With* *wneſt* *baith* at *mes* and *met*,  
*With* *wowis* *aithis* and *crakis* *gret*.  
*Thocht* *thai be blunt* of *eloquens*,  
 3120 *Thar word* is *fyrſt* in *awdiens*, 456  
*With* *fenzeand* *falfat* *ay* *reddy*,  
 To *draw* a *ſnek rycht* *fubtely* ;  
 Of *al men* *thai* *wyll ſpekand* *bee*,  
 3124 *Qwhar* *thai* *Syt* in *that* *maieſtee*, 460  
 Thai *wyll correk* al *gouernowris*,  
 All *lordis* and *thar confalouris*,

They will not regard God's judgments, nor

how wickedness is punished.

They think not of the future.

They are reckless, and not to be trusted,

quarrelsome,  
proud,

[Fol. 42b.]  
disregard their parents.

They are hasty,  
and hottempered.

They care not whom they displease.

Though blunt, they are the first to speak.

They speak freely of everybody.

They will presume to correct their superiors.

- And euer raprewand lordis lat<sup>is</sup>,
- 3128 Wenand thai couth amend al estatis. 464  
 Bot wy; wyll haf al thar wyne,  
 Quhilk thai conquest with scham and fyne,  
 For haly vryt fais futhfastly,
- 3132 That wyfdome aire is to foly. 468  
 For atte last thai failze all,  
 Thar foly tak<sup>is</sup> a sudand fall,  
 Quhen thai wen to stand althir best,
- But at last they  
get a fall.
- Fortune fails  
them.
- 3136 Thar fortune failzeis as tempest. 472  
 Thir ar the thewis in party,  
 Quilk<sup>is</sup> full<sup>is</sup> oys comonly,  
 Quhay lovis honor suld thaim vmbeschew,
- 3140 Be war and wyß, and kep þow now. 476  
 Explicit the foly of fulys, and the  
 thewis of wyfmen.  
 And fyne here efter folowis þe confail and teiching
- 3144 at the vyß man gaif his sone. 480

(9.) [CONSAIL AND TEICHING AT THE VYS  
 MAN GAIF HIS SONE.]

- [Fol. 43.]  
 Whoso takes  
 pleasure in  
 knowing good,  
 should seek good  
 company.
- Therefore I ad-  
 vise you to seek  
 good com-  
 panions.  
 Men are known  
 by their com-  
 panions.
- Qwhay tak<sup>is</sup> Plesans In þouthage,  
 Off gud and Ill to have knowleg,  
 And to know refone be foly,
- 3148 Suld draw hyme to gud cumpany; 4  
 Gud cumpany, gud men mak<sup>is</sup>,  
 And of the Ill oft men ill tak<sup>is</sup>.  
 Thus confail I quhat euer þow do,
- 3152 Gud cumpany thow draw euer to, 8  
 Fore be thar cumpany men may knaw,  
 To gud or Ill quhethir at thai draw,  
 Fore fyk inclynacione and fyk wyll,
- 3156 Syk cumpany euer drawis tyll, 12

- With gud men ay men may gud here,  
 And euery day sum vertw lere,  
 And with Ill men gif that þ<sup>u</sup> beis,  
 3160 How fuld þ<sup>u</sup> leir bot al þow feis,  
 Fore of the gud the gud ay cumys,  
 And of the Ill oft tyme Ill sumys :  
 Sen god haß gevyne ws in fre vyll,  
 3164 To ches the gud, and leif the ill.  
 Than may þow knaw the suthfastnes,  
 Gyf þow inclynit be to gudnes,  
 þ<sup>u</sup> fal perfaif be thin awn wyll,  
 3168 Quheþer mar þow fauoris gud ore Ill,  
 Quheþer men of lychtnes or godlyk,  
 Syk as þow lufis fyk art þow lyk.  
 Thus our al thing fyrst confaill I,  
 3172 Thow draw the to gud cumpany,  
 For al suppos wnwyß þow bee,  
 3it fal þow mend in al degre,  
 And with Ill folk men vynis ay blam,  
 3176 And euer the end is ded or scham.  
 The next poynt fyne mon be meknes,  
 Quhilk growand is of the way of grace,  
 And fet thi hart weill till endure,  
 3180 Fore ill endurand may nocht lang dur :  
 Till gud paciens gud grace is fend,  
 Quhen angry hart fwn takis an end ;  
 Strow nocht thi stra in flytaris fyre,  
 3184 For byrnand wordis bettes Ire,  
 And quhay weill tholis al ourcumys,  
 Befor wykit men wysmen dwm Is,  
 And quhay fa will hyme lychtly vreith,  
 3188 It bringis men in a byrnand breith,  
 Syne in that breth oft tyme thai brew,  
 Quhilk efterwart ful fare thai rew.  
 Syne mone thow think one verytee,  
 3192 Gyf euer þow wald at honore bee,
- From good men  
 you learn virtue,  
  
 but with ill men  
 you must learn  
 16 what you see.  
  
 As God has given  
 us free will,  
 20  
  
 so you will be-  
 come such as  
 those to whom  
 you incline.  
 24  
  
 28 Seek good com-  
 pany ; for if un-  
 wise you will im-  
 prove thereby.  
  
 32  
 Then pursue  
 meekness and  
 patience.  
  
 36  
  
 [Fol. 43b.]  
 40 Have no dealings  
 with the quarrel-  
 some.  
  
 Whoso is lightly  
 angry often after-  
 wards has to rue  
 it.  
 44  
  
 Truthfulness  
 must be your  
 48 next thought.

- That *euer* thi word be trew & traift,  
 And to al men thi hart stedfast,  
 That þow be *neuer* leif to lee,  
 Lie not ; 3196 Na Ill of anfwere for to bee, 52
- But be kind of  
 speech.  
 Have good men  
 for your friends,  
 Bot fuet of ſpech til al mankynd,  
 And hald al gud man to thi freind,  
 And *with* na trwmpouris haf na daill,  
 3200 Na *with* thaim cald fals in ſpeciall, 56
- for other friends  
 will blacken your  
 fame.  
 Fore all ſuppos þow ſerf na blame,  
 His falſchip ſal blek thi fame.  
 And als þ<sup>u</sup> kep the our al thinge,  
 Never be sullied  
 with a lie; 3204 þow be *neuer* taynt *with* a leiſinge ; 60
- for the injury it  
 inflicts on your  
 character is never  
 to be remedied ;  
 for good men  
 will ſhun you.  
 For leiſing is fa foul a ſmyt,  
 That quhay ſa *euer* be taynt *with* It,  
 It smytis fa fare It partis *neuer*,  
 3208 And fra al gud men garris thaim *feuer*. 64
- Quhay *euer* of lear beris the name,  
 Thai ſet nocht comonly by ſchame,  
 And fra the ſchame be paſſit thar hed,  
 A liar would be  
 better dead. 3212 Than war thaim fare better be ded ; 68
- Such a man is  
 never loved.  
 Thar lyf ſuld lytill be alowyt,  
 Quhen thai ar nothir louit na trowyt.  
 Syne of thi hand þow fykir bee,  
 3216 That *neuer* man may preif one the 72
- Untruth has  
 made many loſe  
 [Fol. 44.]  
 both life and  
 land.  
 A taynt of falſat of his gud,  
 þow art Wndone, and *euer* þow dud,  
 For wnlawte of tung & hande,  
 3220 Garris mony ane loß baiſthe lyf and land ; 76
- And al ſuppos thai get lyf grace,  
 ʒit have thai ſcham in *euer*y place,  
 Fra pruf and wytnes baith vnable,  
 3224 And fra al office honorable. 80
- And gif þow wyll gud men the price,  
 Be *neuer* bakbytar one na wyß,  
 Of nakyne *perſone* Ill þow ſpek,  
 3228 For that is bot a vyvys vrek, 84
- If you would  
 have good men  
 value you, be not  
 a backbiter.  
 Speak evil of  
 none.

- Quhat may It gud the thar myfleid,  
 Traift *nocht* for thi þow better ſpeid,  
 For wyfmen ſais ſecret Inwy,  
 3232 Makis mony enwyous wnthriftly, 88 For envy cauſes  
 Thai diſpleß god & vynis thaim fed, envy.  
 And bringis men ſpretualy to ded.  
 And ſerve thi maifter weil at poynt,  
 3236 And luk þow failze hym in no poynt, 92 Serve well thy  
 And luſ weil al thing that he louis, maſter ;  
 And commend *nocht* at he reprwys. commend no-  
 Be *nocht* to hym *contraryouß*, reproves ;  
 3240 Spek gud of hyme quhat euer he dois ; 96 ſpeak good of  
 Kep weil his gudis and his prophet, him,  
 Na lak hyme *nocht* of his delyt, and give heed to  
 Na thing that he in plefans tais, his property.  
 3244 Bot mak of al thing that he mais, 100 Approve of what  
 þow may *nocht* pleß hyme to rapruf, he chooſes.  
 Gyf euer thow thinkis to wyne his luſ, Do not thwart  
 Schaip *nocht* to be his medefynere, his wiſhes ;  
 3248 To lak the met he luſis dere ; 104  
 Na hald hym *nocht* in argument, nor teaze him  
 To thraw his wyll to thin entent. with arguments ;  
 Quhen ony thing he chargis the nor ſay when he  
 3252 Say *nocht*, “ I wat It wyll *nocht* bee ;” 108 charges thee  
 Bot þow wyft weil þow fuld *nocht* ſay, with any com-  
 Bot do thi det cum as It may. miſſion, that it  
 Na gang *nocht* fra hyme *murmurand*, will not be done.  
 3256 Quhen he the chargis his erand, 112 Go not about thy  
 Na tholl na man ſpek of hyme Ill, duty in a mur-  
 Bot euer *conforme* thee to his vyll ; murmuring way.  
 Tell *nocht* all tratlingis at þow heris, Let no man  
 3260 Tell hyme the futhe quhen he *inqueris* : 116 ſpeak evil of thy  
 Be *nocht* our ryatas na crous, maſter ;  
 Bot mek and lawly in his hous : [Fol. 44b.]  
 Schaip *nocht* al faltis for to mend, repeat not all  
 3264 Tak *nocht* in Ill for to be kend, 120 Tell him always  
 the truth.  
 Don't try to cor-  
 rect everybody's  
 faults.

- Fore fely barnis are eith to leire,  
 And wykyt wyll na teiching here ;  
 Be *nocht* yrus in cumpany,  
 3268 In thi defalt disples na wy : 124  
 But grett profyt sचाप *nocht* to pleid,  
 Na but gret चाुष wyne the na feid.  
 Be *nocht* of gud deid done vnkind,  
 3272 And hald al gud man to thi frend : 128  
 Hald the in al gud manys grace,  
 And to thi frendis kep thi kyndneß,  
 And gyf þow may na better do,  
 3276 Fair suet langag gyf thaim to ; 132  
 And be þow neuer fa hely born,  
 Dryve neuer pwre na riche to scorne,  
 It grevis god, and feid the makis,  
 3280 And oft god lufis at men here lakis : 136  
 Be of faire chere, and of faire effere,  
 Be *nocht* leful to waift thi gere,  
 Bot quhar þow may sum profet have,  
 3284 It is far better hald na craif, 140  
 And gyf faire langage in asking,  
 Fair answer and kep weil thi thinge ;  
 Luf *nocht* fa peny corn na store,  
 3288 Bot god and honore be ay before : 144  
 Be besy euer and luf na flueth,  
 Be *nocht* our lefull of thi treuth ;  
 For brokin faith oft brekis luf,  
 3292 And after folowis gret reprof : 148  
 Suppos for lytill thing It bee,  
 þit wyll men fay he is leif to lee,  
 And lytyll forfalt राß blame,  
 [Fol. 45.]  
 3296 And bringis aman sone in Ill name, 152  
 A man is sone broecht in to selandyr,  
 For manis honore is ful tendyr.  
 Gyff þow in court be raparand,  
 3300 Hals glaidly be fair farand ; 156

Be not angry in company.

Quarrel not, except for great cause.

Seek good men's favour.

If you be highly born, scorn not the poor.

Be not wasteful.

Speak fair, and take care of what you have.

Love not thy possessions above God and honour.

Be not slothful.

Break not thy word.

It brings a man a bad name.

Honour is a delicate possession.



- Here al men fay and lytill fpek,  
*Thocht þow have cauß bot nocht to vrek,*  
 Fore quhen þow boftis to mak venginge,  
 3304 þow warnis thi faa of thin etlyng ; 160  
 Bot lat hyme vyt he has the wyt,  
 For gentill hund gyrnis or he byt.  
 For defyans of myftraifing,  
 3308 In weire fuld ga be for al thing. 164  
 Be *nocht* lefull to *nicht* na grant,  
 Bot fet thi wyt thi wyll to dant,  
 And quhen þow grantis kep veil thi *hecht*,  
 3312 And couer neuer thi *hecht* with flycht ; 168  
 For lawte wald neuer fenþhed bee,  
 Na fek hyrnis in na degree,  
 For atte last lawte is kend,  
 3316 And falsat fal neuer mak fare end. 172  
 For god is grund of verytee,  
 And feindis are faþeris of falsatee.  
 Crab *nocht* lychtly for lytill thing,  
 3320 Na be *nocht* dangerous of met dichting ; 176  
 Na couet *nocht* our hie to fyt,  
 For diffpifing oft folowis It ;  
 Here goddis seruice quhen þ<sup>u</sup> may,  
 3324 And love thi god onis one the day, 180  
 For mekle grace folowis the meß,  
 And riches cumys throw godis bleß.  
 Luf *nocht* raginge na rebaldry,  
 3328 Na our loud laughtyr na ladry, 184  
 For maner makis man of valour,  
 And bringis aman to gret honor.  
 Tak not delyt in morne flepinge,  
 3332 Wntymous eting na drynkynge, 188  
 Fauore na dyße, na drunkynnes,  
 Hald euer thi hart one gudlynes,  
 And euer be maftyf of thi twnge,  
 3336 And wyne gud nam quhil þ<sup>u</sup> art þonge. 192

Hear all and say  
nothing.

Be not ready in  
making promises,

but when you  
have promised,  
keep your word.

Truth wins in the  
end.

God is the found-  
ation of truth,  
and fiends are  
fathers of lies.

Covet not high  
place.

Go to God's ser-  
vice when you  
may.

Riches come from  
God.

Manners make  
the man.

Be not fond of  
sleep, eating,  
gambling, or  
drunkenness.

[Fol. 45b.]

Keep well thy  
tongue.

- & luk at refone ay the bind,  
Fore man but refone is ver na blind.  
Be nocht our changable in thi thoct,
- 3340 That word and deid contrary nocht, 196  
Repref na folk þocht thai be Ill,  
Behald thi felf, and hald the ftyll;  
Think one the har is in thi nek,
- Be careful of  
whom you speak,  
and when, and  
where.
- 3344 And be weil war quhome of þ<sup>u</sup> fpek, 200  
Quhen and quhar to quhome & quhy,  
And gar thine awne ene be thi fpye.  
Conforme the to gud thewis ay,
- Follow good  
qualities.
- 3348 As tyme raqueris euery day. 204  
Al thing that hinder may or fcaith,  
Forber It þocht thi hart be layth.  
Traift nocht al men that confalis the
- Trust not all  
counsel.
- 3352 Conſider fyrft quharfor It bee. 208  
Be war with fudane acquentans,  
With fleiching pride and Ignorans,  
Thow knawis thi felf thoct men the Ruß,
- Be on thy guard  
against sudden  
acquaintance;  
heed not their  
flattery.
- 3356 Far better than the rufare dois. 212  
Thi ſecret confail neuer wndo,  
Bot neid or fors dryv the thar to,  
For þow may tell It tyll a frend,
- Keep your own  
secrets;
- 3360 Quhilk eftyr may be vnkend, 216  
And chang his loue, and be thi fa,  
þow art vnſikir quhen It is ſwa;  
For findry folk ar Ill to ken,
- for a friend may  
become a foe.
- 3364 And fenzeis frenſchip oft with men, 220  
And quhen thai wat thar ſecretis all,  
Thai may the gif a ternyt fall.  
At lell men aſk thi confall ay,
- Men are ill to  
know,
- 3368 To ſykir leich thi wound þ<sup>u</sup> lay. 224  
Strif nocht agains a comynite,  
Na with kirkmen in na degre.  
Be nocht redy to raiß A blame,
- and may deceive  
you.
- 3372 Heil at þow may al menis ſcham; 228
- Strive not with  
any community  
or with church-  
men.
- [Fol. 46.]  
Be not fault-  
finding,

- Be *nocht* blycht of na manis fall,  
 Bot pray to god to comfort all ;  
 Be blycht and besy, quyk, & smert,
- 3376 And lat na langour throw thi hart,  
 Bot fle langour and ydilnes,  
 Quhilkis bringis diffpar & hevynes.  
 Tak ay betwen diffport and play,
- 3380 Put langour and diffpar away.  
 Tak nocht in hart aduerfytee,  
 Na prid the *nocht* in prospertytee ;  
 Bot do weil, and na demyng dreid,
- 3384 And to the best men ay tak hed.  
 The confaill of thi traift frendis,  
 Diffpis *nocht* that weill levand Is,  
 Bot mend thi frendis of thi riches,
- 3388 Thi gudis fal grow and neuer be les.  
 And disples thaim *nocht* at þow may,  
 Bot lus thaim and thaim honor ay.  
 Spouß *nocht*, and þow wyll me trow,
- 3392 Bot þow wyt weil quhar, quhy & how ;  
 And quhen þow spouß kep weil thi hand,  
 Thai thrif *nocht* weil at brekis that band ;  
 Bot quhen a wyf þow takis for the,
- 3396 Se fyrst of gud burgione scho bee :  
 Gud moþer-child gud we prefume,  
 Sa scho be kepyt fra Ill custume ;  
 Fra Ill rapar and ill cumpany,
- 3400 Na Ill enfampill se hir by.  
 Tak na byrding, bot þow may bere,  
 Nother ane in tyme of peß na were :  
 And gif þow thinkis to be wyß,
- 3404 Set neuer thi hart one cowatice ;  
 For cowatice is rut of al evill,  
 And makis obediens to the deuill.  
 Thai ar bot *seruandis* to thar gud,
- 3408 And fugettis for thar lyvis fud,
- 232 nor idle, for that  
 brings despondency.
- 236 Be not downcast  
 in misfortune,  
 nor proud in  
 prosperity.
- 240 Do well, and  
 dread not judg-  
 ment.
- 244
- 248 Marry not with-  
 out great  
 thought.  
 Be faithful to thy  
 marriage.
- 252 See that thy wife  
 be of a good  
 family.  
 The child of a  
 good mother will  
 be good, if she  
 be kept from bad  
 example.
- 256 Undertake no  
 burden beyond  
 thy strength.
- 260 Be not covetous.
- 264

[Fol. 46b.]  
Covetous men  
will be con-  
demned.

Fret not against  
fortune.

Thank God even  
in poverty.

Serve him and  
thou shalt not  
want.

Wrong winning  
never did good  
to any.

Desire no office  
where the law is  
not regarded,

nor under a de-  
spotic prince.

Use fair language  
to all;  
harsh words  
breed ill love.

Guard thy  
tongue, for in it  
is life and death.

Those who steal  
are not the only  
thieves;

but those who  
would steal if  
they could.

It is theft not to  
restore what you  
find.

- Thai ar condampnit al and fum,  
And in tyll hevyn fal neuer cum.  
Wary *nocht* god for thi mischans,
- 3412 Thi misdeid askis revengans, 268  
Na wyt *nocht* fortune *thocht* þow bee  
Misfortwnit that misgouernys the :  
Thank god and love hym our al thinge,
- 3416 And put in hyme thi confortinge, 272  
And thank hyme *thocht* thi gud be scant,  
And serve hyme, and þow fal *nocht* wante ;  
Na desyr neuer wrang vynynges,
- 3420 For It fal profet the na thinge ; 276  
For wrang vynynges the vynnar to  
Dyd neuer gud na neuer fal do ;  
Desyr neuer kepinge of Justice,
- 3424 In land quhar na law kepyt Is, 280  
Na seruice office na maistry,  
Wndyr *pryncis* that levis by tyranny .  
Quhay vyfly *virkis* with conffail,
- 3428 Is worthi till have gouernall ; 284  
For wnwysmen in alkyn sted,  
Is cald ane ymage of the ded.  
Oyþ fare langage in alkyne thinge,
- 3432 Harsh wordis generys mysflovinge, 288  
And reul thi Word quhill þow art zonge,  
For lyf and ded lysis in thi twnges :  
And kep thi hart ay elen of syne,
- 3436 Fra al desyr of vrangvyfþ wyne, 292  
For as belangand payne and meid,  
The wyll Is reput for the deid ;  
For stelaris only thevis are nocht,
- 3440 Bot als at wald stell and thai mocht, 296  
Thus is man theif als weil but dreid,  
For his diffir as for his deid,  
And quha restorys *nocht* fundyne thinge,
- 3444 He is a theif for his helenge ; 300

- And he It hyd, and heil, and hald ;  
 He is a theif *rycht* as he ftald.  
 And *rycht* fa is It of vthir thing ;
- 3448 Thai are art and part fore confelinge. 304 [Fol. 47.]  
 Thar is ful few fulys in the land  
 A bag of gold gyf at thai fand,  
 And fyne of It hard na speringe,  
 3452 In kirk na *market* na fore curfing ; 308  
 Suppos thai wyft It wytterly,  
 Quhai fuld that gold aw werraly,  
 That thai wald gar in *market* cry,  
 3456 To sfer quhay tynt It opinly, 312  
 And gyf thar come na man clamand,  
 Wald put It in the Justice hand,  
 To cry in *market's* thre ore foure,  
 3460 Quhyll 3hire and day war paffit our, 316  
 And fyne gyf nane *mycht* fundinge bee,  
 To clame that gold in na degre,  
 To deill It to the pure petail,  
 3464 Tyll almouß houß ore hofpetail, 320  
 I wald fey and I kend hyme than,  
 He *mycht* be cald a *rycht*-wyß man ;  
 And quha dois *nocht* in this degre,  
 3468 Be law a theif may callyt bee ; 324  
 For thus the law fais in latin,  
 Quhai *vnderstandis nocht* sfer may fyne,  
 Quod qui *inuentum non reddit*,  
 3472 De facto *furtum committit*. 328  
 Fle axceß in al kind of thinge,  
 And rew *nocht* fehameful techinge ;  
 Lat *nocht* lichtly of a lytill fa,  
 3476 For gret *men* war default swa ; 332  
 For throw *dispyfinge* of lytill feid,  
 Mony gret man Is brocht to ded ;  
 Forfe a *perell* ore It cum,  
 3480 For sudane caß is ay vylfum ; 336
- There are few  
fools who, if they  
found a bag of  
gold,  
and heard no in-  
quiry about it,  
  
would cry it in  
the market  
  
for a year and a  
day, and if no  
owner were  
found,  
  
would give it to  
the poor.  
  
Such a man I  
should call up-  
right.  
  
The Law says  
concealment is  
de facto theft.  
  
Foresee danger  
before it comes.

- And lichtlear hurtis that is fore sen,  
 Na wnprowyfytly cumyne had ben ;  
 Ruß *nocht* thi felf, na loif, na lak,
- 3484 Na want, na wanglore to the tak : 340  
 Strik *nocht* ay *furht* thi felony,
- [Fol. 47b.]  
 When you have  
 the upperhand,
- Q whar þow has our hand ore maiftry,  
 And namly tyll wnknawin men,
- 3488 It may be quit þow wat *nocht* quhen. 344  
 Love and reward fore curtafy,  
 Eftyr thi powar thankfuly ;  
 Do honore tyll al honorable,
- 3492 In *rycht*wyfe caufþ be *nocht* changable ; 348  
 Be stark and stedfast in thi *rycht*,  
 For lawte brekis *nocht* for no mycht,
- And fuppos for a tyme It bow,
- 3496 It fall recouer I dare la wow ; 352  
 Al thing has tyme wald men tak heid,  
 Quhai dois *nocht* fwa the were fal fped ;  
 And quhen tway ways hapnis the
- 3500 Tak fykyr and lat wnfykir bee, 356  
 And lipin *nocht* in a new cumyne gefþ,  
 Lat vthire hyme pruf ore þow hyme traift ;  
 And help all power at thi powar,
- 3504 For godis faik do thaim no dere ; 360  
 Gyf þaim gud wyll and furthiringe,  
 And quhen þow may fum confortinge ;  
 And gyf rewardis fore thi behuf,
- 3508 Fore lytill gift drawis mekil luf ; 364  
 With crabyt men hald na cumpany,  
 Na falow the *nocht* with our gredy,  
 Na with our fill men, na our fture ;
- 3512 Na nan that mankyt is be natur ; 368  
 Na with glutone of pafinge fud,  
 Na nan that lewys one Ill wone gud ;  
 Be weill wylyt in thin office,
- 3516 For heritage is na *feruice* ; 372
- Boast not, nor be  
 vain glorious.
- repay courtesy  
 with kindness.
- Be steadfast in  
 thy right.
- Truth may bend,  
 but not break.
- There is a time  
 for all things ;  
 would men but  
 take heed.  
 Of two ways  
 choose the sure,  
 and let the in-  
 secure alone.
- Let others test  
 new friends.  
 Help the poor.
- Little gifts earn  
 much love.
- Flee crabbed  
 men and greedy,  
 and gluttons.

- Lak *nocht* quhar þow has louit mekle,  
Fore men wyll fay þow art our fekle ;  
Be of few wordis in cumpany,
- 3520 Gret ſpech is takin of foly ; 376  
Su[e]re *neuer* bot þow compellyt bee,  
For leif to fuere is leif to lee ;  
Bere na wytnes bot þow be cald.
- 3524 Quhat is he worth na tunge can hald ? 380  
As lekand weſchell haldis no thinge,  
Sa opin tung has na traifinge ;  
Bere þow wytnes but fomondyng,
- 3528 þow may be fet fra wytneſinge, 384  
And gyf þow ony cunnand mak,  
Se ay gud wytnes at þow tak ;  
Lef *nocht* a gud place gyf þow bee,
- 3532 Fore hecht at may be maid to the ; 388  
Ill *neuer* na ſeruand to thar lord,  
He fal the *neuer* luſ the better ford ;  
Fore he wyll traift it is leiſinge,
- 3536 For enwy, hattrent, ore fleching : 392  
Be *nocht* lefull to mak debatis,  
Fore comone tuljouris al men hatis ;  
Traift *nocht* thine honore in a fulle,
- 3540 Na weng *nocht* quhil thi blud be cule ; 396  
Fra fulys ferys and thar havinge  
þow kep the weil at our al thinge ;  
Fore men are prewyt be thar wertew,
- 3544 As goldſmyth gold in furnas doi ; 400  
Wyſmen of fulys has *rycht* knowlege,  
As in a meroure thar wyſage ;  
Conſent *neuer* to trefone nore trane,
- 3548 Be *neuer* blycht of nan vtheris payne : 404  
Gar thi gud deid lof thi perſone :  
Al riches paß gud renoune ;  
Preß *neuer* to batail na to feicht,
- 3552 Bot þow be thret throw princis<sup>1</sup> micht ; 408
- Speak little in company.
- Bear no witness except when called upon.  
[Fol. 48.]  
An open tongue is like a leaky vessel.
- If you make a bargain, have good witness.
- Leave not a good master.
- Blame no servant to his master.
- He will think it false.
- All men hate talebearers.
- Take no vengeance except in cool blood.
- Men are tried by their virtues as gold in the fire.
- Wise men are ware of fools.
- Rejoice not at another's pain.
- Good renown is above wealth.

<sup>1</sup> In margin.

Strive not with a fool.	Tak na debait <i>wit</i> full na fryve, That fore a word wyll ware <i>his</i> lyve ;	
Covet not that which belongs to another.	A levand manys <i>benefyce</i> , 3556 His lyf, his land, ore <i>his</i> office, 412 His wyf, his dochtir, na <i>his</i> feruand, Na our his hed to take his land, Defyr <i>nocht</i> fore It <i>generys</i> fed,	
It engenders feud.	3560 And oft tymis <i>etter</i> folowis ded. 416 Chaittee thi childyr quhil þow may, þow fal compt for thar deid a day ; For bettir is opine chafstiment,	
Chastise children when young.	3564 Na luf that is hid in thin entent ; 420 For fault of frendis chaitfinge, Garris barnis oft mak ill endinge ; Than fal thar frendis ful dere by	
[Fol. 48b.]	3568 That wald thaim <i>nocht</i> be tyme chasty : 424 And oft tymis garris thaim have dreid Be dampnyt for thar barnis deid ; Reid oft and here worthi scriptouris,	
For want of correction children oft turn out badly.	3572 And folow teichinge of doctouris ; 428 And our al thinge þow be <i>neuer</i> Irke, To kep the mandments of the kirk ; And <i>ever</i> haf mynd of thingis three,	
Their parents will be condemned.	3576 That is, and was, and <i>ever</i> fal bee ; 432 And als forþhet <i>nocht</i> thyne endinge, Quhar þow fal ga, and wat na thinge, And how þow mone gyf compt of all	
Read Scriptures.	3580 Thi dedis heir baith gret and small ; 436 And owthir thow fal have hevynis meid, Ore dampnyt fore thine awne misdeid. Trow <i>nocht</i> in dremys nor focery,	
Keep the commandments.	3584 Na wichcraftis, na charmery ; 440 Gyf þow has ony foleis done, Schaw to the prest, and mend It founne ; And ly <i>nocht</i> lange in dedly syne,	
Forget not your end,	3588 Na grace folowis quha lysis thar In ; 444	
and that you must give account.		
Trust not in dreams or witchcraft.		
Confess to the priest.		



- |      |  |                   |
|------|--|-------------------|
|      | Bot schrif the oft and tak penans,         | Oft do penance.   |
|      | Lat few wyt of thin obferuans ;            |                   |
|      | Amend in tyme al thi mifdeid,              | Amend in time.    |
| 3592 | þow fal haf grace to better fped ;         | 448               |
|      | Quhen þow thi felf accuſß heir,            | Accuse yourself   |
|      | The fend of the has na powere ;            | and the fiend has |
|      | The till accuſß one domifday,              | no power over     |
|      |  | you.              |
| 3596 | Than may þow frely paß thi way,            | 452               |
|      | Wnaccuſyt befor the kinge,                 |                   |
|      | Tyll leftand Joy <i>with</i> out endinge ; |                   |
|      | Al thus the wyfman taucht his fone,        | These are the     |
| 3600 | And bad hymne at It fuld be done.          | 456               |
|      |  | wise man's        |
|      |  | lessons.          |

*Explicit, &c., &c.*

(10.) THE THEWIS OFF GUDWOMEN. [Fol. 49.]

- |      |  |                 |
|------|--|-----------------|
|      | <b>T</b> HE gud wyf ſchawis, fore beſt ſcho can, | The good wife   |
|      | Quhilki's ar thewis of gud women ;               | shows how wo-   |
|      | Quhilki's gar women be haldin deir,              | men are held    |
|      |  | dear.           |
| 3604 | And pouer women princis peir ;                   | 4               |
|      | <i>With</i> ſum Ill maneris and thewis,          |                 |
|      | That folowis ful women & ſchrewis.               |                 |
|      | As to the firſt, men fuld confidyr               |                 |
| 3608 | That womenis honore is tendyr & flydder,         | 8               |
|      | And raithar breki's be mekil thinge,             | Women's honour  |
|      | As fareſt roß takis ſoneſt faidinge.             | is tender,      |
|      | A woman fuld ay have radour                      |                 |
|      |  | fades like a    |
|      |  | rose ;          |
|      |  | therefore women |
|      |  | ſhould be cau-  |
| 3612 | Of thinge that gref mycht her honoure ;          | 12              |
|      | Ful of piete, and humylitee,                     | tious, pious,   |
|      | And lytill of laugage for to bee,                | humble,         |
|      | Nocht loud of lange, na lauchtyr crouß,          |                 |
| 3616 | And euer doand gud in her houß :                 | 16              |
|      | Nocht oyß na tratlynge in the toun,              | always doing    |
|      | Na <i>with</i> no þonge men rouk na roun ;       | good,           |
|      |  | not goſſiping,  |

		Weill of hir smylinge fimpyll and coy,	
not proud nor assuming.	3620	<i>With</i> fenzeand fair <i>nocht</i> mak our moy.	20
		Nocht nyß, proud, na our deligat, Na contyrfyt <i>nocht</i> our hie efftait ; Fauore na dedis of dishonore,	
Be respectful,	3624	Keþ worfchip tyll al creatoure ; Be <i>nocht</i> lefull tratlyngis to here, Nore to reherß quhai wald thaim speir.	24
and obedient ;		Tyll hir frendis obedyent bee,	
	3628	In gudly thingis that may supple ; <i>Nocht</i> outragouß in hire cleithinge, Bot plane <i>maner</i> and gudly thing. <i>Nocht</i> our cofflyk, na sumptewouß,	28
not outrageous in dress,			
	3632	To mak vthir at hire Inwyouß ; Na couet <i>nocht</i> cleithing mar deir Na be refone fuld hir effeir ; And þocht fehe be cled honestly,	32
to make others envious,			
	3636	Defyr <i>nocht</i> to be <i>fen</i> forthi. Quhen scho is proud to schaw <i>her</i> than Is takin of a licht woman ; Bot quhen It suld be refone bee,	36
not to dress for show,			
lest she be deemed a light woman.			
[Fol. 49b.]	3640	Tyll schaw hir thane is honestee, <i>With</i> fuet hamly round contenans, <i>Nocht</i> our fer prest hire till awans. To schaw hire proud, at men may see,	40
There are proper times for wo- men to sbow themselves,			
	3644	Is pryð, wanglore, and vanite. Bot <i>euer with</i> dreid and schamfulnes Scho fuld draw to the lawest place, And erare lawar place to tak,	44
but it should be done with modesty.			
	3648	Na fra <i>her</i> place be put abak ; God dois honore to lawlynes, Quhen prid is punyft in al place, Quhilk in women is maift to blame,	48
God honours lowliness.			
	3652	For eftyr prid oft folowis schame. <i>Nocht</i> than thai fuld be honest ay, <i>Efter</i> thar stat <i>euerilk</i> day ;	52
After pride comes shame.			

- Fore God *commendis* honestee,  
 3656 Quhilk of al gud is best of three,  
 And efter honore *cummys* profyt,  
 And of al gud leift is delyt.  
 Gud profytable is ane of three,  
 3660 And it be *Refone* takin bee ;  
 Bot quhen thai tak It our mesfour,  
 Thai turne in wyß and *in* arroure.  
 Kep *thaim* fra delyt *nocht* walable,  
 3664 And fra al deid dishonorable ;  
 Bot *nocht* fra deid al anerly,  
 Bot fra al thinge that is Il lykly.  
 Fle ill folk and fuffpekitt place,  
 3668 Gret lak folowis Il lyklynes.  
 Fore *euer* defamytt cumpany  
 Defaidis the honor of al wy ;  
 Dant *nocht* women our wantonly,  
 3672 Na feid þaim *nocht* our delygatly ;  
 Fore *metis* and drinkis delyceyus  
 Cauffß lichory : men fais thus.  
 Na giftis gyf, na drowreis craif,  
 3676 Na bill of amouris to refaif,  
 Be *nocht* our fyre till *hir* frendis,  
 Bot mek and lawly quhar *sehe* lendis.  
 Oyß noght flityng, sturt, na stryf,  
 3680 Preß *nocht* to greif man, na wyf ;  
 In thrift stryf ay *with* thi nychtboure,  
 Quha best can thryf but dishonor.  
 Preß *nocht* in feitt to syt our hie,  
 3684 Na *euer* ilk day lyk proud to bee ;  
 Na our *clen* wesching *onne* verk dais,  
 Na þhit *onne* werk dais oyß na plays.  
 Flam *nocht* the flouris at wyll faid,  
 3688 To mend hir mak at god has maid,  
*With* payntyng wattrys to gar *her* sehen :  
 One haly dais hir hyd hald clen :
- Of those good qualities honesty is first.
- 56
- Profit should be taken in reason.
- 60
- 64 Keep women from all dishonourable deeds,
- from all suspected places.
- 68
- Bad company damages character.
- 72 Give not women too delicate food or drink.
- 76
- [Fol. 50.]  
 Let them indulge not in strife,  
 but vie with their neighbours in thrift.
- 80
- 84 Be not proud, nor lazy on work-days.
- 88
- Let not women use painting ;

- for it is a shame  
to be white and  
red one day, and  
faded the next.  
Keep the hue of  
nature.
- 3692 Bot *nocht with colouris*, na payntry,  
For fyk thyng is bot gyglotry. 92  
Schame is to day be quhit & red,  
And *onne* the morne waleynt as a wed;  
Bot kep þe hew of hir *nature*,
- 3696 For fyk fairnes fal langeft dure. 96  
Kep biding and leif clenly,  
Thank god and love hym ythandly,  
Be *euer* of pur folk petoufable,
- Be piteous to the  
poor.
- 3700 Do almoufþ deid, be cherytable, 100  
Gyf folk gud word behynd þer bak,  
And love al leid, and nane to lak.  
And gif ſche be in godys band,
- 3704 Se *euer* honore to her hufband, 104  
And be gracioufþ to his menþe,  
Kepand her hufbandis honeftee;  
Tyll al folk fwet and debonar,
- Let a wife keep  
her husband's  
honour.  
Be sweet and  
debonnaire.
- 3708 *With* gudly wyll at hire poware. 108  
Be ferme of hed, fut, and hand,  
*Nocht* oft in fret to be wanerand;  
For wanerynge betaknis wylfumnes,
- not wandering in  
the streets,
- 3712 Wanwyt, welth, ore wantonnefþ, 112  
Ore elles to sek fum cumpany,  
At war *nocht* lyk to be gudly.  
Bot ay hald rownd and plan maner,
- for that is folly.  
[Fol. 50b.]
- Let her associate  
with her equals.
- 3716 Haldand ay falowfchip *with* her feir; 116  
Fle fra defamynt cumpany,  
Lyk drawys to lyk ay comonly.  
Luf *nocht* flepinge, na gret fuernes,
- Love not sleep.
- 3720 Fore mekill ill cummys of ydilnes. 120  
*Nocht* leif to wantoune giglotryfþ,  
Kep feris of women at are wyfþ;  
And *euer* conferme hir to þe beft,
- Keep wise com-  
panions.  
Imitate the best.
- 3724 Of women that ar worthyest. 124  
Do na thinge that ill lyk may bee,  
Gif na occaſioun for to lee;

- Fore quhen scho dois that is lyk ill,  
 3728 Traift *nocht* that folk wyll hald thaim fill. 128 Folk will not  
 conceal evil  
 doing.  
 Hant *nocht with men* our anerly,  
 Seek not men's  
 company.  
 All be thai *neuer* mar fa worthi;  
 Ga *nocht* alane in hir erand,  
 3732 Tak child ore maidinge *in her* hand ; 132 Go 'not alone on  
 errands.  
 It is no point of honestee,  
 A gud woman allane to bee.  
 In cumpany of mony ane,  
 3736 And mekill leß *with* ane alane ; 136 It is not good for  
 women to be out  
 alone.  
 It is no point of gud custum ;  
 Fore na man wyll the gud presum.  
 And quhen scho pass hir erand,  
 3740 Byd *nocht* lang one It tareand, 140 Be not long on  
 errands.  
 Na fyt *nocht* doune to hald talkyne,  
 Quhill scho forþhet hir hame ganging :  
 Think quhat scho has ado at hame  
 3744 And ay be dredand to have blame. 144 Think of what is  
 to be done at  
 home.  
 Women that haß a thowlas hart  
 Ane houre ore twa thinkis bot a start ;  
<sup>1</sup>Gyf men thaim withgang wantonly,  
 3748 Than wyll thai cowet the maiftry. 148 Women like to  
 rule,  
 Thar is na thing thai cowet mare  
 Na fredome, fauore, and gud fair ;  
 Na wald *neuer* correkyt bee,  
 3752 Na þit reprowyt in no degre : 152 but should be  
 obedient.  
 Thai fuld kep lawte, day & *nycht*,  
 And maift quhar thai haue lawte hicht.  
 Hait *nocht* but gret cauß manifest,  
 3756 The fyrst luf ay be lowyt best ; 156 Indulge not  
 hatred.  
 That sche of luf have *neuer* reprof,  
 To do wnlawte to hir lufee  
 Preß to be lowyt *with her menze*,  
 3760 Fra drunkyne folk and tawarne flee ; 160 Flee drunken-  
 ness.

<sup>1</sup> In the margin here is "Nota bene."

- Go to church ;  
 behave well when there.
- 3764 Be leif of prayer, quhen sho may,  
 And her meß one the haly day ;  
 Fore mekle gud cummys of praynge,  
 And garris men mak gud endinge. 164
- 3768 And our al thinge kep *her* in kirk  
 To kek abak, to lauch, or smyrke ;  
 And efter nwne, one the haly day,  
 Owthir pray, or play at honest play, 168
- Always be honestly employed when at home.
- 3772 To reid bukis, or lere wefinge,  
 Be occupeid euer in sum thinge ;  
 But leif set *nocht* hir hart to luf,  
 Thar folowis efter gret reprof. 172
- Follow advice.
- 3776 Leif thare awne wyll & do confaill,  
 Ore It fall turne thaim to tynfaill ;  
 Tait *nocht with men* na mak raginge,  
 Fore oft It makes a foul endyng ; 176
- Toy not with men.
- 3780 It is a takine a full women  
 To tyg and tait oft *with þe men*.  
 And our al thing, as oft said I,  
 Kep hir fra cankyryt cumpany, 180
- Keep from bad company and foul language.
- 3784 Fra foul wordis and wnhonest ;  
 Fare langag is euer prafyt best.  
 And tak ay sampyll be *her* nichtbour,  
 Gif euer scho thinkis to haf honour. 184
- Bad people wish others to be like them.  
 [Fol. 51b.]
- 3788 Fore quha defamyt war, or wyke,  
 Wald al the laif war to thaim lyk,  
 Be *nocht* redy chargis to tak,  
 Na erandis bere, na meslage mak ; 188
- Be not a go-between.
- 3792 Fore thai are condisciounes of barnis.  
 At E *nocht* seis, hart *nocht* þarnis ;  
 Tharfor fuld women keypt bee,  
 At thai may *nocht* na licht women fee ; 192
- What the eye does not see the heart does not miss.  
 Sowomen should be kept close,
- 3796 Suppos It war agane thar wyll,  
 It kepis thaim oft tymis fra ill.  
 Fore ful women ar so smytable,  
 And till al wykit wycis able, 196
- and not allowed to see wicked ways,

- That *eu*er the cumpany quhar thai tak  
 Sal *neuer* chap *without* a lak.  
 Men *bindis* oft folk agane thar will,
- 3800 Quhill *fum* gret cure be done *thaim* till ; 200 Such restraint  
 Quhilk war *nocht* forß þai wald *nocht* dud, may be used for  
 And þhit it<sup>1</sup> *cummys* *thaim* al for gud. their good.
- 3804 Be *fratly* keptit *with* gret awinge ; 204 This rule should  
 In *teiching* *with* a gud maiftreß, be particularly  
 Quhilk *knawis* gud thewis, mar & leß ; observed with  
 And *chaifte* *thaim*, quhill thai are child the young.
- 3808 Quhill *wyfdome* cum throw wyt or eild. 208 Correct girls  
 For þouthed ay *inclynis* to wyce, while young.
- 3812 That fore na gold wad do in eild. 212 You cannot  
 Forthi þunge *lordis* ar put to cur, correct them  
 Quhill *wyfdome* cum *thaim* be natur ; when older.
- 3816 To *gouerne* weill thare heritage. 216 Young lords are  
 Sa suld *madenis* fra Ill cumpany put under go-  
 Nan ill *ensampill* fee *thaim* by ; vernors ;  
 Fore falt of aw, and of *teichinge*,
- 3820 *Gerris* *madenis* oft tak ill endinge, 220  
 Quhilk and thai had in thar þouthage,  
 Quhill thai of *wifdome* have *knowlage*,  
 And *chaste* *thaim*, quhen thai do *mys*,
- 3824 Fore wantone thowleß rakleß Is, 224 [Fol. 52.]  
 Thai suld be *chaift* and *cheritable*,  
*Worthi* *women* wyß and able,  
 And *eter* cum to gret *valoure*,
- 3828 And do thar *frendis* gret honour. 228 But if their  
 And quhen thai haf na *Instruceyoun*e, friends fail to  
 Na for thar *misdeid* *punifcioun*e, train them,

<sup>1</sup> is. MS.<sup>2</sup> This line and the following are transposed in the MS.

- Bot lattis thaim flow in wantounnes,  
 3832 And fauoris thaim in thar wykytnes, 232  
 they are much to  
 blame,  
<sup>1</sup>Than of thar Ill thai have the wyt,  
 And, do thai weil, the mar meryt.  
 For oft tymis frendis, have no dreid,  
 and shall be  
 punished; 3836 Ar dampnit for thar barnis deid, 236  
 And puttis thaim self in sturt & fryve,  
 And oft in perell of faul and lyve.  
 Quha will kep baith fra perisfchinge,  
 3840 Teich thaim in zouthed, our all thinge; 240  
 therefore correct  
 your children.  
 And pwnis thaim quhen thai do Ill,  
 And lat thaim nocht have al thar wyll.  
 Bettyr pwnis thaim, and gar thaim mend,  
 3844 Na faul and lyf tak baith Ill end. 244  
 Keep them from  
 poverty;  
 And kep thaim fra neid & mifere,  
 That pouerte gar thaim nocht myffare;  
 For pouertee tyinis mony gud woman,  
 for want often  
 leads women to  
 do wrong; 3848 Quhilkis, and thai had thрифtee men, 248  
 With gudly fuet neidfull lewyng,  
 Thai wald neuer do mys, for nakyne thinge.  
 For oft tymis wrecht nedy kynne  
 3852 Syk neid and freß haldis madenys In, 252  
 That thai are pynd with pouertee,  
 Quhill gret neid garris thar hartis dee;  
 And may nocht, for thar wrechitnes,  
 3856 Gret couatice, and gret nedynes, 256  
 Put thaim in tyme to thar profyt.  
 Thus, do thai mys, thai have the wyt,  
 And al the chargis of thare syne,  
 3860 That neid and myfter puttis thaim In. 260  
 [Fol. 52b.] Thai have na craft how suld thai leif,  
 And frendis will thaim na thing gif;  
 Than is thar nocht bot do ore dee;  
 3864 One fors thus mone thai fulys bee. 264

<sup>1</sup> Here is in the margin "Nota bene."



- For mony lordis ar nocht larg,  
 Thinkand thai have our gret charge,  
 To mary thar barnis to *per* estat;  
 3868 And ofte thar lang baid cummys to lait. 268  
 For natur drawis euer to kynd,  
 And lukis nocht quhat may cum behind;  
 And quhen thai forfalt, thai are fane,  
 3872 & garris men veyne It dois thaim pane. 272  
 Quhen scho is tred her sho one heill  
 Than will thai fay, "Had scho done weill  
 Scho had ben maryt richly :  
 3876 Now lat her chewys her, fore thi." 276  
 Thus mony gud madyne oft tyme,  
 For fault of mareag in tyme,  
 Ar tint, for fault of warldis gud ;  
 3880 Thai can nocht wyne thar lyvis fud 280  
 With trawaill, craft, and laborage ;  
 And thus in to thar tender age,  
 In thar maift farhed, dois foly ;  
 3884 And in thar eild nan fettis thaim by. 284  
 Thus mone thai begaris be alway,  
 And oft tyme deis before thar day ;  
 Of quhilk thar frendes has the wyt,  
 3888 And god and natur has diffpyt, 288  
 & quha his barnis puttis nocht to lare,  
 And garris teich thaim at his poware,  
 And noryß thaim to *per*fyt age,  
 3892 And purway madenis of mareag 292  
 Eftir thar stat, and gyf thaim aw,  
 Thai ar al curfyt be godis law.
- Now have I tald þow mine awyß,  
 3896 How ge fuld know men that are wyß, 296  
 And alß ful men in sum party,  
 Be findry poyntis generally ;  
 And als of findry documentis

If parents, from  
 desire of good  
 matches, are too  
 long in marrying  
 their children off  
 it is not well.

Then they are  
 sorry if their  
 children go  
 wrong.

Girls should be  
 married young,

or else their  
 friends have the  
 blame of their  
 errors.

Children should  
 be well taught.

This is a parent's  
 duty.

Here ends my  
 advice

- to young people. 3900 To fsharp 3ong men in thar ententis; 300  
 Of wyfmen that before has ben,  
 And mekil honor knawin & fen,  
 Quhilk thai drew out throw thare gret wyt,  
 It is drawn from the lessons of wise men of old. 3904 And efter maid feir bukis of It: 304  
 Quhilk thai drew out of bukis old,  
 Quhar It lay, as in myne the gold.  
 Quhat thank ferf I þocht It gud bee?  
 The thanks are due to them, not to me. 3908 Sen gudnes cummys nocht of me, 308  
 Bot of thir worthi mennis sawis,  
 That fyrst maid profecy & lawis.
- Let all readers pray for the maker of this book. And here I pray ye redaris all,  
 3912 And als ye heraris, gret and small, 312  
 That ay, quhen at thai one It luke,  
 Thai pray for hyme that maid the buk;  
 And fore al cristynne man, and me;  
 3916 Amen, amen, fore cherytte. 316

*Explicit liber moralis, secundum dicta antiquorum patrum,  
 etc., etc., etc. Amen.*

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(11.) [VERTEWIS OF THE MESS.]

- H**er begynnys the Vertewis of the mess, apprewyt be the haly wryt, baith be our lord Ihesu cristis wordis, and vthir haly sanctis and doctouris of þe cristyne faith. And fyrst *and* formist.
- Sanct paul sais that *rycht* as our lord Ihesu cryst is mar worthi and mar *preciouß* than ony vthir creatur that god maid, fa is þe mess mar worthi and mar *preciouß* than ony vthir ofesone or *sacrifice* that may be said or maid in this erd. 3920  
St. Paul's.
- Item, sanct barnard sais, that It is mar spedfull, neidful, and profitable to the manis faul heill to her mess, *with* clen hart & gud deuotioune, na for to gif for þe luf of god þe fee of sa mickle land as a man may ourgang quhill the mess is in doinge. 3924  
St. Bernard's.
- Item, our lord Ihesu sais that quhat *sum* euer thing þat men *with* clen hart and gud deuocioune asks at the mess *in* thar *praieris*, \*It salbe grantyt thaim or elles bettir and mar profitable thing, na thai ask hyme, be mekill. Item, *quicquid* orantes petitis &c. 3928  
Our Lord's.  
[Fol. 53b.]
- Item, sanct Jerome sais that till here mess *with* clen hart and gud dewocioune garris the faulys that he prays for feil na payne in purgatory quhil that mess is in doinge. 3932  
St. Jerome's.
- Item, sanct ancelyne sais that to her a mess *with* clen hart and gud deuocioune, or gar fay a mess in a manis lyf is mar meritable till his faul heill, na that hes *executors* or *frendis* gart fay 1<sup>M</sup> mess for hyme *after* at he be ded. 3936  
St. Anselm's.
- Item, sanct ambrosß sais that quhat euer met or drink a *per-* sone tak *after* mess *perfitis* hyme mar till his heil and lang lyf, na It that he *ettis* befor mess. 3940  
S. Ambrose's.
- Item, sancte augustine sais that for al the tyme þat a *per*sone be at þe mess he *standis* in sted, and *eildis* *nocht*, bot *haldis* hym in the samyn *zouthed* he was in quhen he come to þe mess. 3944  
St. Augustine's.
- Item, the samyne sanct Augustyne sais that the tyme of þe mess that a man *heris* lenthis his lyf sa lang mar, na he fuld leif, and he hard na mess in his lyf. Ibid.
- Item, os auriis sais that quhat woman that takes *her* child 3948  
St. Chrysostom's.

bed that day that scho has hard meß, scho sal ber her birth  
with leß payne *and* dolour, na scho had nocht hard meß that  
3952 day.

St. Luke's. Item, sanct louk fais that quhat persone hapnis to deceß þe  
day that thai here meß, thai sal be reput and done *with*, as lang-  
and þe dewyteis of haly kyrk, as thai had tane al þe *sacramentis*  
3956 of haly kirk that day.

St. Mat-  
thew's. Item, sancte matho fais that the tyme that a persone hir's  
meß, thai fall fall in na dedly fyne, and all waneall fynnis  
fal be forgewyne thaim throw the wertew of the meß.

3960 Item, sancte gregore fais that fore ilke meß that is said  
St. Gregory's. deuotly fundry faulys ar deliueryt and fred out of þe payne of  
*purgatory*, *and* mony levand men ar turnyt fram þer ill lyf to  
gud lyf for euer.

3964 Item, sanct auguſtine fais that the gud angell that kepis þe  
St. Augus-  
tine's. manis faul comptis wp and wrytis al the ſteppis at a man\*  
[Pol. 54.] makes to the meß, and fore ilkane of thaim god fal reuard  
(*hym*) her or hyme.

3968 Item, sancte gregore fais that the day that a persone heris  
St. Gregory's. meß deuotly, *and* at the ſicht of the *sacrament* fais his *pater*  
noſtere, he ſal nocht that day want his leuyng ſufficiently.

St. Bede's. Item, sancte beid fais that ſuppos a man her meß or gyf  
3972 almous in deidly fyne, or uthir gud dedis, It *profytis* hyme to  
thre thingis. It kepis hyme fra *miſaduenturis* and *perell* to  
cum and *garis* hyme be mare able to ryß out of his fyne, &  
gif he paß to hell It leſys his panis thar.

3976 Item, sancte Auguſtine fais that the day that a man ſeis godis  
St. Augus-  
tine's. body, and makis his *prayaris* to hyme deuotly, he ſal nocht that  
day tyne his ſicht.

Ibid. Item, sancte Auguſtine fais that the day that a man ſal here  
3980 meß *with* clen hart & gud deuocioune he ſal nocht de of a  
ſudane ded.

Ibid. Item, sanct auguſtine fais that for þe tyme of the meß ſuppoß  
þe ewill ſpreit be in a man ſynfull, that in the tyme that he  
3984 ſeis the haly *sacrament*, þe evil ſpret fleis out of þe man fore  
the tyme of þe meß.

Item, os aurii fais that the meß is als worthi as þe felf ded and pasciounne of cryft quhen It was donne of deid proprely. St. Chrysostom's.

Item, sancte Augustine fais that in the tyme of the meß the hewyne opnys, the angel descendis, and beris cumpany to þat haly sacrament. 3988  
St. Augustine's.

Item, sancte gregore sais that the cloud settis his befynis to here meß, and failzeis *nocht* in hyme he sal have the meid as he had hard meß, and he be one forß ore vthir ways haldin tharfra. St. Gregory's  
3992



## NOTES.

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Page 1, line 5. *thaim that are put in the fech[t]ing of dede.* This passage in the Cambridge MS., Ff. 5, 45, alluded to in the preface, stands thus: "þat bene in poynt of dethe." So that the word *feching*, which the MS. gives, is most likely a mistake for *fechting*, struggle. 10. *as*, here, is for the relative *which*. Perhaps it may be an error for *at*, which is the more common. 13. *doutable to be tholyt*, terrible to be endured. 16. *ell*; here and elsewhere this form is probably for *ell=ellis*. cf. 487. 21. *ded o neide men*, death of needy men.

P. 2, l. 24. *at ever*, so ever. 34. *baide the cummyne*, awaited the coming. 43. *he*, i.e., Jesus Christ. 44. & *safurth, etc.*, and so on throughout the New Testament. 49. *fore It gret comfort*, for its great comfort. 57. *It is to wyt*, you must know.

P. 3, l. 60. *wreukis* should be *wrenkis*. The word occurs in the "Ayenbite," p. 129. "Man may longe his lyues wene, and oft him lye;þ his *wrench*." The analogies of the Kentish and Northumbrian dialects have been pointed out by Mr. Kemble, Philolog. Trans., vol. ii. p. 36. 81. *to have thaim to thare bruper*; this is a slip of the scribe, and should be, to have *him*. 88. *tyll he is*; i.e., while he is. 92. Probably this was a rhyming proverb current at the time:

"Sufficiandy forthocht,  
Syne noyis nocht.

*pocy*: this word evidently refers to what is said afterwards of the position of Christ's limbs on the cross.

P. 4, l. 100. *murthersar*: Fr. *meurtrisseur*, a constant form in Scotch. cf. Lyndesay's *Monarche*, 3692:

"That prudent Prince was trampit doun  
And murdrest in his counsall hous."

- Other examples occur in ll. 4213, 4219, 5107 of the same poem, and the verb *to murdres* in line 5828. 104. *at ar . . . . knowing*, which are all for the best if they were well known. 126. *that in the paciens tharof we may wyne*, which (joy of heaven) in the patient bearing of (our tribulations) we may win.
- P. 5, l. 131. *þan sum*, apparently a clerical error for *þat sune*. 157. *and syker—in the faith*: and certain it is (that) he, who feels sorrow or uneasiness in the leaving of these cardinal delights, is not firm in the faith.
- P. 6, l. 177. *maid thairby go*, ordained thereby (i.e. by its heavenly origin) to go. 184. *at the law lewis*, which the law allows.
- P. 7, l. 203. *he vynand*, while he wins. These words are inserted as a case absolute. 213. *be the faith of him and ded*, i.e. by the faith and death of him (Christ).
- P. 8, l. 248. *For in the thoct, etc.*: For in the thought in which the soul passes from the body it is taken for ever. 250. *angell*, may be for *angell=angellis*, angels. 257. *saint*, perhaps an error for *sauit*, saved.
- P. 9, l. 270. *sursastnes* should be *surfastnes*. 271. *with suernes*, against laziness. 272. Make no attempt against force wherein you may fail. 273. *laitis*. This is from the Islandic *lát*, and applies to gestures and habits, as of woman *í láti manna* with men's manners; generally in a bad sense. The word occurs in "The Three Tailles of the Three Priests of Peblis," l. 984:
- "Then on his kneis he askit forgiveness,  
For his licht laytes and his wantones."
276. *Lak na lofe*. The first word seems an error for *luk*; the sense would then be: Take care not to praise too much; or the text may mean, "Don't blame or praise too largely." 277. Take care that you don't, through faintheartedness, commit a fault. 287. Be stout against wrong when men meddle with you.
- P. 10, l. 304. *Wayue thi lust*: this is probably for *Wayne*, i.e. remove. 310. *orne*, a mistake for *Ene*. So also in 329. 316. *Ris steppis few*, an error for "*His steppis sew*," his steps follow. 317. *Exill all wyte for wyce*, i.e. vice. 320. This stanza, which is not in the MS., but which belongs to the poem, is added from "Ane Compentious Booke of godly and spirituall Songs, newlie corrected and amended by the first originall Copie., Edinb., 1621." 8vo. The poem there has the colophon. "Finis. ¶. Quod King James the first." An older version of the date of 1578



was reprinted by David Laing, in 1868, in "Gude and Godlie Ballates." I append it in full:—

"Sen throw Vertew in excess dignitie,  
 And vertew is flour and rute of Noblesse ay,  
 Of ony wit, or quhat estait thow be,  
 His steppis follow, and dreid for none effray :  
 Eject vice, and follow treuth alway :  
 Lufe maist thy God that first thy lufe began,  
 And for ilk inche he will thé quyte ane span.

" Be not our proude in thy prosperitie,  
 For as it cummis, sa will it pas away ;  
 The tyme to compt is schort, thow may weill se,  
 For of grene gress sone cummis wallowit hay.  
 Labour in treuth, quhilk suith is of thy fay ;  
 Traist maist in God, for he best gyde thé can,  
 And for ilk inche he will thé quyte ane span.

" Sen word is thrall, and thocht is only fre,  
 Thou dant thy toung, that power hes and may,  
 Thow steik thy ene fra warldis vanitie :  
 Refraine thy lust, and harkin quhat I say :  
 Graip or thow slyde, and keip furth the hie way,  
 Thow hald thé fast upon thy God and man,  
 And for ilk inche he will thé quyte ane span,  
 Quod King James the First."

From " *The Gude and Godlie Ballates*," 1578, *rep.* 1868, p. 202.<sup>1</sup>

323. *wallowed hay*. Another example of this word occurs below l. 3694, "waleynt as a wed." 324. Work out truthfully what you believe to be the truth.

P. 11, l. 329. See above, 310. 337. Should do such labour as befits them.

P. 12, l. 363. *assithit*. The more usual form of the verb is *assethe*. The noun occurs in "Pricke of Conscience," 3610, 3747. 379. Delete the point after *hym*, and put a comma after *Fore*. The capital letter is in the MS. 384. *and*, an error of the scribe for *are*. 389. *hir* should be *hie*, high.

P. 13, l. 390. *thar* should be *thaim*. 391. *full*, written in the MS. full, perhaps=fullis=fools. Cf. Lancelot, preface, p. xix. 397. *and reput, etc.*, and I considered mirth and laughter great error.

<sup>1</sup> Page 202. "Sen throw Vertew in excess dignitie." This is the only authority for attributing these verses to King James the First of Scotland (1406-1437). In Bannatyne's MS., 1568, fol. 58, they occur anonymously, with numerous verbal differences. In neither copy do we find the language of the early part of the fifteenth century.

408. *stankis*. Lyndesay : Monarche, 5020-3, speaking of Solomon, says :—

“ His plesand Habitationis  
Precellit all vtheris Nationis  
Gardyngis and Parkis for Hartis and Hyndis,  
*Stankis* with fysche of diuers kyndis.”

412. *at our al thaim tat was*, above all them who were. 413. *of*. This seems to mean *over and above*; if so, it is connected with *Isl.* of=over much, so much used in composition, as *of-mikill*=too much, etc. 417. *weschell*, vessel. This word formerly was used as a plural; cf. Trevisa's translation of Higden, vol. iii. p. 181 : “ He shulde . . . zelde the holy vessel aȝen;” for a rendering of *et vasa restitueret*; and p. 185, for *concessit ei rex vasa templi*, “ þe king graunted him þe vessel of þe temple.”

- P. 15, l. 472. *till leif to a full vaistour, etc.*, to leave to a foolish waster all their goodly realms and possessions. 487. *fore he shall nocht, etc.*, for he shall have nothing else for his portion of the world. 493. *cure of waist*, i.e. anxiety about waste. 495. *na hap to good hyme*. No hope to benefit himself. I have not met *good* used as a verb elsewhere.
- P. 16, l. 512. *Item he sais that*. After these words there is an omission of, *he consideryt*, which must be supplied from the preceding sentence. 522. *Remowand in singularite*, i.e. All things are perpetual in their kind and nature, although in individual cases they be unstable. 530. *and all clyk wnder lyis vanite*, and vanity underlies everything alike.
- P. 17, l. 540. *chalenginge*. Here used for *accusing*. 556. *and oft tymis fall*, i.e. The goods oftentimes fall into the hands of those who most hated him. 560. *ocht misteris*, needs anything.
- P. 18, l. 584. *his lewing*, his living, that which he can consume on himself. 589. *in were*, for the worse. 590. *he walkis in wntymis*, he awakes at irregular times.
- P. 19, l. 629. *mar master*, i.e. a greater master.
- P. 20, l. 651, *flethit=flechit*, flattered. 655. *lowable to god*, praise-worthy in the sight of God. 662. *but riches*, without riches.
- P. 21, l. 683. *and mak hym, etc.*, and make himself, at times, as though he heard not that which he hears. 702. But he mixes himself up, of his own choice, with so many various concerns, without end, of which none but God may know whether they be good or ill. 708. *part*, i.q. port, carriage, bearing. 711. The first

*god* in this line is inserted by an error of the scribe, and should be omitted.

P. 22, l. 719. Nor do the pains of death then permit him at all to take rest. 744. And lead thy life with them that love thee for the period of this uncertain life.

P. 23, l. 756. *Ryt in the row*, should be *eryit in the row*, i.e. published as in a roll-calling. See Jamieson. 764. That no men, but fools, should be made (much) of by great men. 770. *fall* for *faH=fallis*, falls. 780. *cumandly* should be *cunandly*.

P. 24, l. 787. *murmure hyme in thar collacione*, revile him in their private meeting. Collacione, in this sense, occurs in Lyndesay's *Kittie's Confession* :—

“ When Ladyis makis collacione,  
With ony lusty companȝeone.”

817. *in cauernys and in ernes*. The last two words are wrong. The MS. has the letters *mir nes*, the *ir* being written by an abbreviation above the *m*. I would therefore conjecture *mirknes* as the word intended. It is not unlikely that the scribe, having turned up the final stroke of the *m* to make the abbreviation-mark, should proceed to add *nes* as a termination, this being so much more common than *knes*. 818 *The rewis and, etc.* The last two words should be united. The verb *rewess* occurs in the sense of “to clothe anew” (See Jamieson), and these two words united form the present participle of that verb. In the very next sentence the rehabilitation of the body is described, and the sense of this clause will be : “And those who are assuming their bodies anew shall afterwards all rise together.” Mr. Murray says, *rewis* here=*streets*, and in Eccl. xii. 4, the words are “And the doors shall be shut in ‘the streets;’” but this leaves the word *and*, in the text, unaccounted for, and makes a very clumsy translation. 819. *worth deife*, become deaf.

P. 25, l. 823. The dust of which man was made shall return into its first form, and the spirit shall return again into the body made of dust. The side note (for which the Editor is not responsible) is wrong. 828. i.e. when *he* was called the wisest of the world *he* made, etc.

P. 26, l. 858. *Bot gyf thai laif viciously*. The verb should be *leif*, and the sentence means, But if they (i.e. the children) live viciously, think then that the parents' time is all gone by. 868. *alle*, an adverb, utterly, entirely. 880–885. In these six

lines there has been some slip. We perhaps should read *vertuous* for *vicious* in 880. The two first evidently had some words explaining how to *depart* the good from the ill, practically, by *doing* the good and *leaving* the ill. In 882 the insertion of the pronoun *he* after *Reuard* makes the sense complete, or if *Reuard*=*Reuardit*, the p.p., which would improve the metre as well as the sense. The last two appear to have had some such meaning as: "Whoso remembers God's might, he never more will do but right." From a careful perusal of the MS. I cannot suggest any alteration in the text.

- P. 27, l. 884. To read *pe* for *We* improves the sense, and if in the original the Saxon letters were used, the scribe might easily mistake the one for the other. 896. *Worthis till*, become, attain to be. 898. *luk thai abate*, i.e. they decline from luck and prosperity. 901. Become the bond-thralls of strangers. 903. *of* should be *or*. Cf. 905. 915. Unless he knew each secret thing.
- P. 28, l. 927. *in to party*, in some degree. 947. From the line which follows this, it is clear that in this line something had been said of the power of grace to help against deadly sin. But the line as it stands is not intelligible. Either there is some error, or else the sentence is not complete, and a couplet has been lost which explained the action of grace against sin. Mr. Murray suggests *how* for *how*.
- P. 29, l. 949. *so ferand*. This is one word=soveran. 954. Unless it be contrary to reason for the sake of bringing him to a worse end. He is allowed to climb that he may have the farther to fall. 957. *al*, an error for *il*. 967. *And led the fray*, and lead thee from. 980. For if thou seest the places like to evil, and yet afterwards choosest them of thy free will, thou turnest the virtue of sight into a vice.
- P. 30, l. 992. *masterer* should be *master*. 997. *Fore þow dois*, should be *Fore gif þow dois*; and this insertion improves both the sense and the metre. 1000. And you may nowise excuse yourself, and say that for some cause it must be so. Thus the earlier sense of *shall*=*debere*, to owe, comes out. 1006. *tendyr*, read *tendyt*. 1012. *ferre*, read *feire*=*fierce*, strong. 1013. *site*, read *sice*. 1016. *Tvas weil*, i.e. Trows well, or it may be an error for *Trast*, trust.
- P. 31, l. 1024. The good and kindly advice of masters in their books has said to us. The side note is wrong. 1030. *lypir* is

leprosy; *byll*, bile; *the faland ill*, epilepsy; and *wild fyre*, erysipelas. 1032. *With vthir sum ar les to dout*, with some other (diseases) which are less to be feared.

- P. 32, l. 1064. *sek*, appears both from the metre and sense to be superfluous. I have my doubts whether *perfynt and* should not be one word, and then *to do perfyntand syk gudnes*, would mean, to bring to perfection such goodness. 1082. *handis deid*, hands' deed, the actions of the hands. 1087. *falt*, falls out, happens.
- P. 33, l. 1090. And they become accursed, which is worse than any other loss by far. 1093. *To lang arang*, too long harangue. 1095. *Fow mekle*, full much; a full great grace has God lent them. 1097. *Gothra the bulzone*, Godfrey of Bouillon. 1113. *Mycht*, i.e. (which) might. 1121. *vertuouf*. This is a frequent spelling of the noun. Cf. 814.
- P. 34, l. 1130. *Be mouch*. An error. There should be something like *But noucht*. Compare the next couplet. 1135. In this and the next line for *witis* read *wicis*. 1139. *thar vanting*. Their deficiency, that by which they fall short of the mean: as the *mekle thing* is their excess above the mean. 1142. *It at*, that which; and in 1145. 1147. *enschew* for *eschew*. 1156. *at one*, should be *at our*, over and above. 1160. *bot hwn*, without shame or scruple. The more usual form of the word is *hone*. See Halliwell.
- P. 35, l. 1164. Seems to be a continuation of the exhortation in the previous line. To mind the good leave the contrary. And it has these several roots (for *dutis* read *rutis*). 1177. And that (which) should not be done he lets alone. 1178. *at*, that which. 1188. Give each man that (which) is known (to be) his, and right so tak to thee thine own.
- P. 36, l. 1201. Be diligent to bring about an agreement. 1210. *tynis to be tell, etc.*, lokest by being upright, thou shalt gain thrice as much afterwards. 1226. Yet occasionally God's secret counsel works contrarily, but not without cause.
- P. 37, l. 1236. She can teach the ignorant their duty, and acquire crafts of subtle device, and yet not press her (i.e. make it a great trouble). 1242. *red*, to regulate. 1250. For *haf* we should apparently read *leif*, live. 1254. *Do þow rycht sa, etc.* These two lines contained some explanation of the means by which the discordant persons might *fall weill in concord and bounte*. But as the words stand I have not been able to make out what the means intended were. 1265. *onc neid*, of necessity.

P. 38, l. 1275. *gretly till alow*, greatly to be praised. 1286. *Oucht lange*, for any long time. 1300. *Sobyr mesing of Irous wyll*, etc., calm mitigation of angry desire to act without judgment. The verb is used in Lyndesay's *Monarchie*, l. 4159 of a master's behaviour to his scholars :

“Quhen thay obey, and *mesit* bene his yre,  
He takis the wand and castis into the fyre.”

Another form *to ameis* occurs in Lyndesay's *Complaint*, l. 42 :

“Quharethrow the first men wer displesit,  
Bot he thame prudentlie *amesit*.”

1301. *bot skill*, without reason.

P. 39, l. 1313. *al hall*, entirely. 1314. *beris the zettis*, bar the gates. *Stek*, in the next line, is still a common North-country word for *to shut the door*. 1316. for *wyte* read *wyce*. 1318. *Oblist*, etc., Bound by pledge in every thing to your intentions. This form of the participle is used of the pledges of Monks and Nuns in the “*Satyre of the thrie Estaits*,” l. 1231, where the Prioress drives Chastity away, saying :

“Go seik ludging at sum auld Monk or Freir  
Quilks ar *obleist* to yow, als weil as I.”

1331. When none but God knows the truth.

P. 40, l. 1342. *prosperiteis* should be *properities*, properties. 1367. For *this* read *thus*. 1370. *Ancet* (or *Antee*) *lady ane*. I am indebted to Mr. Bradshaw for pointing out to me that the work alluded to by this name, written *divisim* as printed, is “*Anticlaudianus*,” a book composed at the end of the twelfth century by Alanus de Insulis (the younger writer so called), and which has the additional title “*De viro optimo et in omni virtute perfecto*.” 1372. *godin*=god in, i.e. good in.

P. 41, l. 1407. *growin to* read *grow into*, increase unto. 1409. This line should be written,

“To tak to tryans þocht þow mocht,”

and means, “to take to Stratagems though you might have the opportunity. *tryans*=trynis. Fr. *traine*, trick, art. The word “train” in this sense occurs in Shakspeare. *Macbeth*, Act iv. Sc. iii. :

“Devilish *Macbeth*  
By many of these trains hath sought to win me  
Into his power.”

P. 42, l. 1437. *bruk þer zarnyng*, enjoy their ambition.

P. 43, l. 1479. *to pwr*=too poor.

- P. 44, l. 1517. Of each one could I give an example; but because they are hateful to hear, I think it best to leave off as though dumb.
- P. 45, l. 1538. And wonder not though I say so. 1544. *Waist*: apparently this word is equal to *careless expression*. Don't call honour blessed, if it be without gifts of the Holy Ghost, unless it be in a mere careless mode of expression. 1547. *Her*. I believe this should be *Wer*. The first letter of the word is written in a very curious manner, unlike any other letter in the MS. It looks very like H, but not at all like the form of that letter in other places of the MS. *Wer*=*Worse* makes a good sense (cf. supra, 955), while *Her* makes none.
- P. 47, l. 1593. Although you may think that it hinders you for so much time in other things, yet it shall turn out well in the end. 1609. *were na void*, worse than mad. void=*wode*. Cf. void in Glossary to Lancelot. 1618. There is nothing but mercy alone. 1620. Yet should you be aware of some other motives for fear they turn your judgment. 1625. *one stero*, i.e. *astir*.
- P. 48, l. 1638. But such motives may mar you more, which I shall describe unto you. 1644. *vages*. This word, which I cannot find elsewhere, seems to be from the root *wag*, to waver, and mean *a state of wavering*. So that the sense of the line would be, For maddening joy, being in a wavering unsettled condition, hinders all truthful good knowledge. 1660. *of*=above. See note on line 413.
- P. 49, l. 1665. *May twrne*, i.e. (which) may turn. 1674. *fyrst*, a clerical error for *ferd*=fourth. So in Lancelot. 1677. *nae*, i.e. *naen*=none.
- P. 50, l. 1713. *The*, i.e. *Thee*. 1717. *ane ore al*, one or all. 1726. *sen*=seldom. 1731. In many more than two or three cases.
- P. 51, l. 1748. Touching thy disposition, which is influenced by the stars. 1753. *thar tyll*, i.e. thereto, upon that matter. 1756. Until proper time have elapsed in which to form a judgment.
- P. 52, l. 1780. Contrary to all the probabilities of reason. 1791. *mother*=*mother's*. 1796. And from thenceforth she will become more stubborn assuredly than any beast is. 1799. *tak sted*, make a stand.
- P. 53, l. 1806. And let her work by herself with that folly which she has chosen. 1811. *contyrpan*. I cannot explain this word. It seems to mean, *the contrary part*, but I cannot find an example elsewhere. 1824. If you willingly neglect. 1827.

- pled*, quarrel. 1838. Be sure, it must be thus, or worse, from the time you become a pleader.
- P. 54, l. 1849. *fyrst thy chynges*. These words, which occur in the last line of one page of the MS., are written with very long and flourishing tails to the letters, and look exactly like what is here printed; but there is no doubt they are for *fyrst thy thynge*, i.e. let thy property go on credit. 1855. *mone empare*, must injure it (merchandise). 1873. That which it is of no advantage to a king to keep, may enrich his servant many fold.
- P. 55, l. 1880. Without any deceit, till you take your leave of him. 1882. If he do you unreasonable wrong, unless you be well known, you will bear the blame. 1899. And show despite to your wanton wishes when hope and reason say *No* to them. 1905. *to mak the latinge*, to cause you to be hindered. 1910. *gar enschew*, cause a successful issue.
- P. 56, l. 1919. The man who will wait, and allow no alleviation of his desire, till death have carried away his rival, is seldom lord of (i.e. seldom obtains) his delight. 1936. The worse (i.e. with the more difficulty) do they get away from them.
- P. 57, l. 1952. *feild*, feel it. 1969. A child knows no more than an animal. 1973. This age participates in the nature of growing things, etc.
- P. 58, l. 1997. *Ekind*, adding on, i.e. to feeling and sight, the third condition of reason.
- P. 59, l. 2028. *which*, perhaps better *will*. Cf. 2035. 2040. He has a balance large and stable, which may well take in all at once.
- P. 60, l. 2066. *all* should be *ill*. Then *ill sytand*, ill suiting. 2081. Beware, my son, from the time that thou knowest her. 2086. Here is some error. In the next line *youcht* = *þoucht*, though.
- P. 61, l. 2092. *prop*, here is something put up as a mark to aim at. *Ryne at baris* alludes to the game still called *Prisoner's Bars* or *Base*. *Caich* is a game of hand ball. In Lyndesay's *Satyre*, 3411, the *Persones* says:
- “Thocht I preich not, I can play at the *caiche*,  
I wait thair is nocht anc, amang þow all  
Mair ferilie can play at the fut ball.  
And for the carts, the *tabils*, and the dyse,  
Aboue all persouns I may beir the pryse.”
- Tabils* here, as in our next line, means *backgammon*. 2108. To live virtuously, and not by gambling. 2117. *leif be wyll*, to live by will (i.e. as it pleases).



- P. 62, l. 2154. For *leftand* read *lestand*, lasting. 2256. *do þe pan*, take the trouble. 2158. The sense seems to require *in* instead of *na* in this line. "Goodness which holds each vice in despite."
- P. 64, l. 2204. *vyting* apparently for *vryting*, written. 2213. Never went away without a grant of grace. 2234. And the will endeavours to become so strong.
- P. 65, l. 2270. *Ay wodly weildand*, always madly running wild.
- P. 66, l. 2281. *Alard*. I have great doubts about this word. *Lard* is used, by Dunbar, for a stupid person (see Jamieson). If *alard* be the adjective of this word, the whole passage would mean, "When God makes men sluggish and stupid (i.e. gives them up to their own listlessness), each man then is not eager for his reward, and will not lightly believe in reason, and praise and fear God's might." 2291. And the time is come (which) in all reason, etc.
- P. 67, l. 2317. *Na war*, i.e. Except (that they) were. 2331. *in mail engyne*, into bad disposition.
- P. 68, l. 2351. *and mavyte*. This, I believe, should be *in mavyte*, i.e. in wickedness. Fr. *mauvestiè*, malice. 2373. *quha lykkit luk*, whoever likes to look.
- P. 69, l. 2379. *and gyf na taill*, and give no heed. 2392. *May thaim*, i.e. (he) may them, etc. 2401. *are yaris*=*are þaris*, or theirs; the sense being, either they or theirs shall receive as they measure to others.
- P. 70, l. 2428. The sense of this passage is: If God made all things to last for ever, it might be urged, with reason, that, as some were always in prosperity, while others continued in adversity, there was no God, but the course of nature ordered everything.
- P. 71, l. 2451. *an wodus baith*. This seems to mean *in both ways*, as explained in the next line. Can it be for *modus*, moods? 2476. *Thaim think it*, to them it seems.
- P. 72, l. 2506. Encumbers both fool and wise. 2514. And will nearly go mad about a loss. 2515. It lets alone furred clothing.
- P. 73, l. 2524. He may hardly go or stir, owing to the difficulty (of so doing). *wneþ*=*unnethes*, hardly. 2542. *one to men*, i.e. unto men, with regard to persons. 2544. Its tendency is downward, and it grows weaker every day. 2558. *sucht*=*suth*, sooth, true.
- P. 74, l. 2574. *euer* for *never*. 2586. *Lyvand by*, leaving out.
- P. 75, l. 2608. *is* for (*he*) *is*.

- P. 76, l. 2635. *one a wyf*, in one and the same way.
- P. 77, l. 2679. For speech, without writing, passes by like the wind.
- P. 78, l. 2702. The meaning is, "(Wisdom is better) than any stone of virtue (i.e. precious stone) that may be." But the construction is imperfect. 2727. They look through their books and pick out seeds, etc.
- P. 79, l. 2751. The wise man always thinks he has too little knowledge, although etc.
- P. 80, l. 2772. He follows advice and leaves his own way. 2793. *creip the corf*, to creep to the cross; a penance imposed by the Roman Catholic Church, and often undertaken in self-humiliation or (as the writer hints) for ostentation. See Nares' Glossary, under *Cross*. See also *Piers Plowman*, text B., xviii. 428.
- P. 81, l. 2809. *bewsertis*. This word evidently means *bribes*; but I cannot find it elsewhere. Mr. Skeat suggests that it is from Fr. *beau*, *desert*. *Beau* is certainly often written *bew* in compounds, and *serf*=*deserve*, occurs more than once in these poems; but *beau desert* does not, as far as I know, occur in the sense required. Yet *serte*, *desert* (?), occurs in the *Morte Arthure*, Ed. Perry, l. 2927. Mr. Perry says *decree*, but this seems wrong. Mr. Murray suggests *benificies* for *bewsertis*, and that the scribe has miscopied. 2826. For, if they do, they lose their merit.
- P. 82, l. 2845. If you have said *nay* a thousand times, you have still an opportunity of changing and saying *yea*; but when you have once said *yea* (and done anything) you cannot recall that.
- P. 83, l. 2884, *al in weire*, all in the worse, i.e. there is less chance of getting it. 2899. *lefull dafit*, wilfully thoughtless. 2902. *rewis*=*rives*, plunder, are ever grasping at more.
- P. 84, l. 2930. *Thai gyf na fors*, they take no anxiety. 2943. *wyll nocht rest*, i.e. wisdom will not rest.
- P. 85, l. 2972. *quhey*=*quheþ*, an abbreviation for *quheþer*, whether.
- P. 86, l. 3025. They do without counsel.
- P. 88, l. 3056. And of other people they make no mention, or take no account. 3085. They find fault with other men's management.
- P. 89, l. 3116. They curse God for their uneasiness.
- P. 90, l. 3129. *wyz*=*wyse*, wise.
- P. 91, l. 3185. He that endures well overcomes everything.
- P. 96, l. 3343. *The hair in your neck* was a common proverb.
- P. 98, l. 3413. And do not thou, that misgovernest thyself, blame

- fortune, though thou be unfortunate. 3437. For as far as punishment and merit are concerned, the will is counted for the deed. For stealers are not the only thieves.
- P. 99, l. 3448. They are part and parcel with the wrongdoers for their concealment. 3452. *Na fore cursing*, Nor even when the cursing was pronounced in church. 3474. *rew* should be *trew*. Do not trust to bad teaching. 3475. Don't let off your little foe lightly.
- P. 100, l. 3482. Than if it had come without being foreseen. 3496. *la vow*, lay (make) a vow. 3510. *Ne falow the nocht*, do not match (or compare) yourself.
- P. 102, l. 3562. Thou shalt one day have to account for their doings.
- P. 103, l. 3609. And in comparison with a greater thing is sooner broken.
- P. 104, l. 3642. *our fer*, over far; too far. 3653. Nothing should ever be more honest than they.
- P. 105, l. 3685. *wesching*, washen. 3689. To improve the fashion of her whom God has made.
- P. 109, l. 3801. Which, were not force used, they would not do.
- P. 110, l. 3864. *One fors*, of necessity.
- P. 111, l. 3868. And oft that which they had long prayed for comes too late. 3872. *is* should be *hes*, has; and in the next line *Thay* should be *Than*.
- P. 113, l. 3924. Portions of this piece on "The Vertewis of the Mess," are like parts of "The Vertue of ye Masse," printed by Wynkyn de Worde. But St. Bernard's testimony runs thus in the verse (Stanza 68):

"herynge of masse gyueth a grete rewarde,  
goostly helth agayne all sekenesse,  
and medycyne recorde of Saynt Bernarde,  
to people Innocent that playne for weykenesse,  
to faythe refresshyng in werynesse,  
and to folke that gone in pylgrymage,  
it maketh them stronge set them in sykenesse,  
gracyously to explete theyr vyage."

3943. Other portions assigned to Saint Augustine are nearly the same as in our text. Thus, Stanza 75:

"that daye a man deuoutly here masse,  
whyle he is present he shall not wexe olde,  
in goyng thyder his steppes more and lasse,  
be of aungelles nombred and Itolde,  
his uenyall synnes rekened many folde,  
of necligence and othes that be lyght,  
they be forgyuen, for grace passeth golde,  
and all that tyme appereth not his syght."

## 76.

“herynge of masse letteth no vyage,  
 as it hath well be proued in certayne  
 prayers at masse dooth gretest auantage  
 with crystes passyon to soules in theyr payne.  
 the masse also dooth other thynges twayne,  
 to soule and body it dooth consolacyon,  
 if he passe that daye by dethe sodayne,  
 it standeth for his housell and commyunon.”

Also in the latter half of Stanza 79, though our text ascribes this opinion to St. Chrysostom :

“women also that gone on traueylynge,  
 folke experte haue founde thereof a prefe,  
 that haue herde masse in the mornynge,  
 were delyuered and felte no myscheffe.”

And again in Stanza 81 :

“some folke affyrme in theyr opynyon,  
 and saye that they haue redde it in story ;  
 a masse is egall to crystes passyon,  
 to helpe soules out of purgatory.”

And in 82 :

“no tyme is lost durynge that seruyse,  
 for whiche let no man playnly be in doute ;  
 but god shall dyspose in many wyse,  
 to encrease all thynges that they go aboute.”

P. 114, l. 3972. *or uthir gud dedis*. These words have slipped out of their place. They should come in after *almous*.

P. 115, l. 3991. *cloud*, apparently an error for *cloun*. But *clod* is sometimes used now in the sense of *clodhopper*.

*Note to the Preface*.—“The Booke of the Crafte of Dying” is in the Douce MSS. cccxxii. 13. I take this opportunity of mentioning that in the same MS., part 18, occurs a copy of “The six wise Masters discourse on tribulation,” which is printed with the “Bernardus de cura Rei famularis,” and it is there ascribed to Adam, a Carthusian monk. There is also a copy of the discourse on Tribulation in Cott. Cleop. D. vii. leaf 187 v°.

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- Abate, *v.* diminish, lessen, lose, 898.
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- Afferys, *v.* befits, pertains to, 285, 337.
- Affchit, *pp.* misprint for *assithit*, satisfied, 363. *Isl. sætta*, to pacify.
- Agait, *adj.* uniformly, all in one way, alike, 622.
- Aganestand, *v.* resist, 197.
- Aire, *adv.* ere, formerly, 1019.
- Aire, *n.* heir, 467, 470.
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- Als, *conj.* also, 189.
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- As, *rel.* which, 10.
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- Assendyt, *pret.* ascended, 227.
- Assith, *v.* to satisfy, 2392.
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- At, *adv.* so as, at ever, soever, 24.
- At, *adv.* since, when, 127.
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- Aw, *n.* reverence, 3819, 3893.
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 Glaikitnes, *n.* giddiness, 775. A.S.  
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 Mef, *n.* a meddling with anything, 1888.  
 Meyne, *v.* mind, bear in mind, 2058.  
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 Mwtyue, *n.* motive, 1827.  
 Mydys, *n.* middle age, 1951.  
 Myrknes, *n.* darkness, 437.  
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- Na, *conj.* nor, 137, 167.  
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 1660.  
 Radour, *n.* fear, 3611.  
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     *rapport*.  
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 Surplice, *n.* surplus, excess, 1812.  
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Takyne, *n.* token, 2886.

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Terandry, *n.* tyranny, 941.

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The, *pron.* thee, 1713.

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to bear. A.S. *þolian*.

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Tyll, *adv.* while, 88.

Tymly, *adv.* too early, 782.

Tynsell, *n.* loss, 505.

Tynt, *pp.* lost, 779.

Tyrandry, *n.* tyranny, 1548.

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Vages (?), *n.* 1644.

Vaistour, *n.* waster, 472.

Vaneall, *adj.* venial, 188.

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Veill, *adv.* well, 1569.

Vem, *n.* spot, blemish, 2180.

Venis, *v.* thinks, 2751.

Verdis, *n.* words, 574.

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Vonyng, *pp.* won, gained, 172.

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Vynand, *part.* winning, 203.

Vytterly, *adv.* assuredly, 1797.

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Waind, *v.* to hesitate, mind doing anything, 3047.

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- Wanewyt, *n.* folly, 565.
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- Waryt, *pp.* accursed, 1090.
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- Wnskill, *n.* lack of wisdom, folly, unreasonableness, 1806.
- Wnswere, *adj.* diligent, 1861.
- Wntymis, *n.* unseasonable times, 590.
- Wntymous, *adj.* untimely, 3332.
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- Woid, *adj.* empty, 3081.
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- Wreukis, *i. q.* *wrenkis*, tricks, stratagems, 60. A.S. *wrenc*.
- Wrochit=*wrechit*, wretched, 440.
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- Wycht, *adj.* brave, patient, 140.
- Wychtly, bravely, 52.
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- Wyll, *n.* wilfulness, 1562.
- Wynyng, *pp.* wonnen, won, 520.
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- Wyß, *adj.* wise, 3129.
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DUBLIN: WILLIAM MCGEE, 18, NASSAU STREET.  
EDINBURGH: T. G. STEVENSON, 22, SOUTH FREDERICK STREET.  
GLASGOW: OGLE & CO., 1, ROYAL EXCHANGE SQUARE.  
BERLIN: ASHER & CO., UNTER DEN LINDEN, 11.  
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.  
PHILADELPHIA: J. B. LIPPINCOTT & CO.



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## The Romance of the Saint Graal, or Holy Grail:

AN ALLITERATIVE POEM WRITTEN ABOUT A.D. 1350,  
AND NOW FIRST PRINTED FROM THE UNIQUE COPY  
IN THE VERNON MS. AT OXFORD.

WITH AN APPENDIX, CONTAINING

“THE LYFE OF JOSEPH OF ARMATHY,” REPRINTED FROM THE  
BLACK-LETTER COPY OF WYNKYN DE WORDE;

“DE SANCTO JOSEPH AB ARIMATHIA,” FIRST PRINTED  
BY PYNSON A.D. 1516;

AND “THE LYFE OF JOSEPH OF ARMATHIA,”  
FIRST PRINTED BY PYNSON A.D. 1520.

EDITED, WITH NOTES AND GLOSSARIAL INDICES,

BY THE

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LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCLXXI.



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## P R E F A C E .

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§ 1. MY object, in this preface, is to give first of all a general description of the four pieces which this volume contains, and afterwards to discuss briefly the legend to which they all refer. And it may here be observed that the first piece in the book, viz. the alliterative poem, is the one which, as being of some curiosity and importance as well as hitherto *utterly unknown*, the Early English Text Society chiefly desired to publish. The other three pieces are reprints from scarce books, appended to give the volume more completeness.

### ACCOUNT OF THE ALLITERATIVE POEM.

§ 2. The alliterative poem here for the first time printed came under my notice when editing the A-text of Piers the Plowman from the celebrated Vernon MS.<sup>1</sup> At p. xvii. of my preface to the A-text, I have stated that a leaf has been cut out of the Vernon MS. just where Piers the Plowman ends, and where some other poem begins. The missing leaf is No. 402. Now, in Mr Halliwell's description of the Vernon MS., the piece next to Piers the Plowman is called "Judas," and it is said to begin on leaf 403 ; but "Judas" does not really begin till we come to the 2nd column of the back of leaf 404. The contents of leaf 403 and of part of leaf 404 are thus left unaccounted for ; and, as a hasty glance at the MS. shewed that I had fortunately lighted upon some unique piece with which no one seemed to be acquainted, it was well worth while to

<sup>1</sup> For a description of this MS., see P. Plowman, A-text ; pref. p. xv.

secure a copy of it; and an excellent transcript was accordingly made by Mr George Parker, assistant in the Bodleian Library, from which the copy now before the reader was printed, after careful revision by myself. In the footnote to p. xvii of the preface to the A-text of Piers the Plowman (already referred to) the *first* and *last* lines were inadvertently given as the *two first* lines, and the word *nouwe* was misprinted *nowe*.

§ 3. The poem being imperfect at the beginning, the next point was to ascertain how much has been lost. This depends upon the probable contents of the missing leaf preceding it in the Vernon MS., which again involves the question whether the Vernon MS. contained the very rare twelfth Passus of the A-text of Piers the Plowman. This twelfth Passus is indeed so rare that I have only been able to find *one perfect* copy of it, viz. that in MS. Rawl. Poet. 137, which was printed as a Supplement to the A-text, but issued to subscribers with the B-text, as it was, unfortunately, not discovered till the A-text copies had been issued. But the MS. in University College, Oxford, preserves the beginning of this Passus,<sup>1</sup> and there are special reasons why it is omitted in the Trinity MS. and in MS. Harl. 6041;<sup>2</sup> whilst of course it could not occur in MS. Harl. 875, the MS. in Lincoln's Inn, or in MS. Dublin D. 4. 12,<sup>3</sup> which are all extremely imperfect at the end. The other MSS. of the A-text are not of much account. Considering these things, and remembering the extreme excellence of the Vernon MS., I think it almost certain that it must have contained the *whole* of the A-text, the twelfth Passus included. This would account for just exactly three columns of the missing leaf; since, counting in the Latin lines, there are 135 lines missing from the eleventh passus, and 102 from the twelfth, and the title to the twelfth Passus would take up two lines more, giving 239 lines to fill up the 240 lines which three columns of the MS. contain. At this rate, the number of lines lost at the beginning of the piece now printed are as many as would fill a column. But as "Joseph of Aramathie" is written out *like prose*, each column

<sup>1</sup> P. Plowman, A-text; note on p. 154.

<sup>2</sup> P. Plowman, A-text; preface, pp. xix, xx, xxi.

<sup>3</sup> Id. preface; pp. xvii, xxii. Also B-text; preface, p. vi, *note*.

averages about 96 or 97 lines; i. e. *rather less than a hundred lines are lost*. Finally, as the extant portion of the poem begins not very far from the probable beginning, I have little doubt that this result is sufficiently near for practical purposes; and, as nothing seems lost at the end (cf. note on p. 66), we have this result, viz. that our fragment contains the last 709 lines of an Early English Alliterative Poem which perhaps originally consisted of about 800 lines.

§ 4. I have said just above that the poem is written continuously, like prose. But that it is a genuine specimen of Alliterative verse was soon evident, and a little attention would soon have enabled me to divide it into lines of the right length. The scribe, however, has saved me the trouble, for he has marked off the whole poem into lines and half-lines (with tolerable correctness and only a few omissions) by the use of capital letters, paragraph-marks (¶), and metrical dots or periods; and I may observe that he clearly regarded the metre as consisting of *long* lines, not *short* ones.<sup>1</sup> The second column on leaf 403 begins, for instance, thus:—(ll. 102—105)—

Do a wei þi Maumetes. þei han trayed þe ofte. Let breken hē  
a two . and bren hem al to powder. Schaltou neuer gete grace.  
þorw; none suche goddes. ¶ þēne seis þe kyng. my wit mai  
&c, &c.

I have carefully observed, however, the scribe's use of capital letters, and the reader will find, accordingly, some few lines beginning with a small letter. He should notice, at the same time, how carefully the scribe has avoided using a capital in the middle of a line. The cutting up of the poem into lines is the only liberty I have taken, though of course I am also responsible for the punctuation, for the use of hyphens, and the expansions of the contractions; in all other respects the MS. is followed with scrupulous exactness. In the Glossarial Index, I have endeavoured to tabulate and explain every word which seemed worthy of note. Many of them, however, are more fully explained in Mr Morris's Glossary to his Early English Alliterative Poems, and in my Glossary to William of Palerne, to which the reader is referred.

§ 5. English poems in unrimed alliterative metre are compara-

<sup>1</sup> P. Plowman, A-text; pref. p. xxvii.

tively rare. I know of only about twenty-three, and have given a complete list of these in my Essay on Alliterative Poetry, prefixed to vol. iii. of Bishop Percy's Folio MS., edited by Hales and Furnivall. Our present poem is there numbered 21, and is very inadequately described, as I did not then know much about it, and made no attempt to assign to it its right place. But it ought, chronologically, to stand very high in the list, certainly not lower than *fifth*, and probably *third*; this is what gives it its chief value. It is clearly one of the oldest pieces of alliterative poetry (since the Conquest) in existence. This is easily seen by its resemblance in language to "William of Palerne," and I should place it *earlier* than "Piers the Plowman." It can hardly be *later*, as it is found in the same MS. with the *earliest* copy of the *earliest* version of that poem. We may safely date it not later than A.D. 1360, but I prefer rather to date it about 1350, for its metre is of a more rugged and earlier character than even that of "William of Palerne." And I may here pause to remark that the law of progress in alliterative poetry is from lines cast in a loose mould to lines cast in a strict one; from lines with *two* alliterated letters to lines with *three*, and in very late instances, to lines with *four*; <sup>1</sup> from lines with irregular feet to those in which extreme regularity makes the iteration of like initial sounds somewhat forced and monotonous. Of course some writers were more careless than others, but these principles may safely guide us to some extent, and the fact that *two* letters so frequently suffice to the alliteration in our fragment is decidedly a mark of antiquity. See, e.g. lines 2—11; the *sixth* line alone has *three* words beginning with the same letter. In l. 9, the *v* answers to *f*; <sup>2</sup> in l. 12, we have the unusual number of *four* rime-letters.

§ 6. Before proceeding to the subject-matter, it will be convenient to consider the dialect in which the poem is written. The remark in my "Essay," that the best examples of alliterative metre

<sup>1</sup> P. Plowman, A-text; pref. p. xxii. Some of the latest examples of alliterative verse relapse into irregularity, owing to lack of skill on the part of the authors.

<sup>2</sup> This peculiarity I have nowhere else observed, except in Piers the Plowman and the Deposition of Richard II. In l. 448 of our poem we have *verreili* answering to *figure*; but the (Southern) scribe has changed *figure* into *rigore*.



are to be found in the *northern* and *western* dialects, holds true in the present instance, the southern forms in the poem being due to a southern scribe. But I would here wish to remind the reader that examples of mixed dialect require great caution. It is usual to assume that the admixture of dialectal forms is due to the scribe. But such is by no means necessarily the case. There are *three* solutions that will account for such a result, and not *one alone*. The three solutions are these. Either (1) the author may have tried to write in a dialect not his own; or (2) he may have both spoken and written a mixed dialect; or (3) the author may have composed in one dialect, whilst the scribe afterwards altered many of the author's forms to those of another dialect with which he was himself more familiar. Of course the third of these solutions is generally the true one, but it must not be universally adopted; for examples of the other theories, though rare, are still actually to be found. The *first* theory is true for "Lancelot of the Laik" and for some poems by Scottish authors, who (such was the deference paid to Chaucer's language) actually affected Anglicisms, as has been pointed out by Mr J. A. H. Murray. The *second* theory is true for "Piers the Plowman," of which at least thirty MSS. are written in a *mixed* dialect,<sup>1</sup> which must have originated with the author. But, in the present case, the *third* or usual theory is obviously the right one; for the southernizing tendencies of the scribe are well-known, from the numerous other pieces which he has written out; whilst the more northern forms found must be original, owing to the known fact of alliterative poems being generally in a northern or western dialect. The poem was, I believe, originally in a West-Midland dialect, but its forms have been frequently altered by the Southern scribe. It is, therefore, all the more interesting to notice the non-southern forms which he has left intact. I proceed to give a general account of the forms found.

The plurals of the substantives end in *-es*, as *lippes*, 49;<sup>2</sup> but one

<sup>1</sup> P. Plowman, B-text; pref. p. xliii. In pref. to A-text, p. xvi, I have inadvertently assumed the Vernon MS. to be the best *in every respect*; I should have said, in every respect but the dialect, which the scribe has improved and made *more uniformly Southern*.

<sup>2</sup> The numbers refer to the lines.

plural ends in *-us*, viz. *gultus*, 249; and one in *-en*, viz. *honden*, 272. Other plurals worth notice are *winter*, 3; *nizt*, 6; *foote*, 14; *childre*, 493; *schon*, 423. There is one genitive plural in *-ene*, viz. *schalkene*, 510.

In the comparatives of adjectives and adverbs, the ending *-ore* (*-or*) is found, as: *dimmore*, 183; *lengore*, 137; *freschore*, 595; *feirore*, 649; *heuior*, 592. The same is found in the A-text of Piers Plowman, by the same scribe; cf. *febelore*, P. Pl. A. i. 160; *hardore*, i. 165. Observe also the form *zernloker*, 593.

As regards pronouns, we find *heo* or *he* for *she*, 83, 87; for *he*, 97; and for *they*, 283; the gen. pl. is *heore*, 18, or *here*, 30; the dat. pl. is *heom*, 130; the acc. pl. *hem*, 31. But we find also the nom. *þei*, 244. The acc. of *þe* (*ye*) is *ou* or *ow*; we find also *hise*, pl. 24; *þis*, pl. 29; *þo*, pl. 60; *vr* or *vre* (*our*), and *or* or *oure* (*your*); cf. P. Plowm. A. The word *selue*, pl. means *very*, 303.

The infinitive mood of verbs ends in *-en*, as *rikenen*, 76, but more commonly in *-e*, as *here*, 74, *fare*, 63; both forms are found close together, as *lenden and lihte*, 81. I have observed no infinitives in *-ie* or *-y* (Southern forms), but the Northern form *ha* (for *have*) occurs twice, 351, 578. In the present tense, the 2nd pers. sing. ends in *-est*, as *berest*, 40; but we find also *þou zemes*, 310, *þou vendes*, 420. The 3rd pers. sing. ends in *-es*, as *askes*, 7, *bidde*, 22, *spekes*, 38; but we find also *greteþ*, 347, *bereþ*, 396; cf. *me þinkeþ*, 6, with *me forþinkes*, 487. The plural ends in *-en* or *-e*, as *folewen*, 8, *carpen*, 175, *carke*, 30; but we actually find *-es* in *bydes*, 468. I have my doubts about *þe clepeþ* (379) being the genuine reading, though *beþ* occurs in l. 409. In the past tense, 2nd person, we find *-est* in *souzttest*, *eodest*, 4, *lengedest*, 429; but observe *þou souztes*, 431, *þou slou3*, 433, *þou come*, 434, *þou toke*, 438; and note how *þou wast* (425) is changed to *þou weore*, 428. In l. 223 we find *þou for-3af*. The following are examples of the past tense singular, most of which may be found in the glossary; STRONG VERBS,<sup>1</sup> DIVISION I, CLASS I, *bar*, *bad*, *breck*, *3af*, *heold*, *lay*, *speek*, *com*; CLASS III, *stod* (359), *tok*; DIV. II, CLASS I, *to-barst*, *fou*, *halp*, *starf*; CLASS II, *ros* (268); CLASS III, *bed*, *fley3*, *lees*, *say* (*say3*, *se3e*, *sauh*, *sei3*,

<sup>1</sup> See Specimens of Early English, ed. Morris.

*seih*), *tei* (*tei3*);—WEAK VERBS, *hopede*, 59, *lente*, *sende*, *lafte*, *hedde*, *pou3te*. The plural generally ends in *-en* or *-e*, as *ladden*, *lengede*, 16; but we sometimes find the final *-e* dropped, as in *bosked*, *vn-housed* (before *hem*, 13, 455). Now if we compare the present poem with the schemes of conjugation of regular and irregular West-Midland verbs in Mr Morris's preface to his edition of Early English Alliterative Poems, we can find examples of nearly all the endings which he gives, as thus. Regular Verbs, pres. sing. *ponke*, *wendes*, *askes*; pl. *carpen*, *mene[n]*, *melen*; past sing. *wepte*, *sou3tes*, *fulwede*; pl. *passeden*. Irregular Verbs, pres. sing. *hete*, —, *fonges*; pl. *slen*; past tense, —, (*pou*) *for-3af*, *bad*; pl. *flouen*. Even still more significant are the endings in *-es* in the plural of the imperative mood, which in a Southern dialect would become *-eþ*; yet the scribe gives us *gos*, *proues*, 373, *holdes*, 492, *þenkes*, 493. The present participles have the Southern endings *-inge* or *-inde*, as *honginge*, 205, *cominge*, 206, *romynge*, 275, *stremynge*, 560, *comynge*, 562, *lenginde*, 20, *bowwynde*, 294, *folewynde*, 551. There are also examples of nouns substantive in *-ing*, as *crucifing*, 241, *lustnyng*, 164, *comynge*, 421, *schindringe*, 513. The past participles of strong verbs end in *-en*, as *hoten*, *holden*, *stiken*, *bounden*, *taken*, *nomen*. In P. Plowman (A) we often find *d* altered to *t* in the past participles of weak verbs, and the scribe has frequently made the same alteration here; as in *werret*, *scapet*, *I-bosket*, *a-bascht*, *haspet*, *Iugget* (251), *braset*, *a-semblet*, *wondet*, *wemmet*. We even find the same in the past tense, as in *fondet*, 12. This peculiarity occurs even in nouns, as *fert*, *þousent*, *bert*, *wynt*, for *ferd*, *þousend*, *berd*, *wynd*. Past participles are generally found without the prefix *I-*, but we have also *I-ben*, *I-blessed*, &c.; a list of these being given in the Glossary. We find *Ichul*, *icholde*, for *ich wol*, *ich wolde*; and the second personal pronoun joined on to the verb, as in *hastou*, *hettestou*, *trouwestou*, *woldestou*. Verbs occur with the negative prefix, as *nis*, *nare*, *nas*, *nul*, *nedden*, *nuste*, for *ne is*, *ne are*, *ne was*, *ne wol*, *ne helden*, *ne wuste*. The free use of negatives is well exemplified by the l.

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þis oþer two nare none · in no maner þinge.

Verbs occur with the prefix *to-*, as *to-barst*, *to-borsten*, *to-clouen*,

*to-hurles*; only in the last case (*al to-hurles*) is the adverb *al* superadded. Other noteworthy points are the occurrence of *wep̄te* (not *wep*) as the past tense of *wepen*, 647; whilst besides *fel*, as the past tense of *fallen*, we find the curious form *fēlde*, shewing that the correct reading of the puzzling line in *Havelok* (2698) is probably—*þat he [ne] felden so dos þe gres*—i. e. that they did not *fall* as does the grass. We may also note the use of *was* for *who was*, 19; *enes*, *atenes*; the verb *worþe*, 146; *forte* for *forto* (as in P. Pl. A.); *boto*, 300, beside the full form *boþe two*, 697; the phrase *þreo maner enkes*, 194; *no-skunus* for *nos kunes*; *eornen* for *rennen*, 275, &c. The numerous forms from the verb *ben* (to be) are given in the Glossary; thus we find in the pl. indic. present *ben*, *leon*, *beþ*, *beoþ*, and *aren*. *Bi* is written for *be*, as in William of Palerne; but a still more remarkable form is *he beos*, 216, which is quite a Northern form. So also is *out-wiþ* for *wiþ-out*. Some of the words in the Glossary most worthy of remark are *allynge*, *blencheden*, *boskes*, *bounen*, *carke*, *demayen*, *derue*, *faus*, *felde*, *feye*, *flote*, *folfulsened*, *for-set*, *geyn*, *greiþli*, *grettede*, *inne* (vb.), *keueren*, *limpe*, *luttulde*, *mallen*, *note*, *of-fouzten*, *of-scuteded*, *out-wiþ*, *pallede*, *res*, *roungede*, *schalkene*, *schindringe*, *seyne*, *slauht*, *sound*, *sporn*, *sputison*, *teis*, *teiȝ*, *þroly*, *vmbe*, *vsauht*, *wasscheles*, *wawes*, *whappede*, *whucche*, *wustest*, and several others. It is a piece well worth attention from a philological point of view, as well as for its curiosity.

§ 7. The five principal Arthurian Romances are set down in the following order by Sir F. Madden, in his "Syr Gawayne," Pref. p. x.<sup>1</sup>

1. "The History of the Holy Graal," which tells of Joseph of Arimathea, and how he brought the holy vessel<sup>2</sup> to England.

2. "Merlin."

3. "Lancelot of the Lake."

4. "The Quest of the Holy Graal."

5. "Le Mort Artus," or "Morte Darthur."

<sup>1</sup> See Mr Furnivall's Introduction to "Merline," in Bishop Percy's Folio MS., ed. Hales and Furnivall, vol. i. p. 411.

<sup>2</sup> "This, said he [Christ] is the holy dish wherein I ate the lamb on Sherthursday;" Malory's *Morte Darthur* ed. Sir E. Strachey, bk. xvii. ch. 20.

Our poem contains only the earlier portion of the *first* of these, and its contents may be thus epitomized. The portion within square brackets is lost.

[After our Lord's entombment, Joseph of Arimathea was seized by the Jews, and imprisoned in a dungeon without a window, where he remained for forty-two years, till released by Vespasian.] After his release, he tells Vespasian that the time of his imprisonment has seemed but three days. Being first baptized himself, he proceeds to baptize Vespasian and fifty others; after which Vespasian wreaks vengeance on the Jews who had imprisoned Joseph. In obedience to a divine voice, Joseph, with his wife, his son Josephes (or Josaphe) and a company of fifty people, leaves Jerusalem, and arrives at Sarras, taking with him the Holy Graal, or Sacred Dish containing Christ's blood, which is carried inside an ark or box. Joseph tries to convert Evalak, the king of Sarras, at the same time declaring the doctrine of the Trinity. The king provides for the wants of Joseph's company, but has his doubts about the truth of the doctrine. The following night, he is converted by two visions. In the first he sees three stems growing from one trunk, and appearing to coalesce into one; an emblem of the Trinity in Unity.<sup>1</sup> In the second he sees a child pass through a solid wall without any injury to the wall, an emblem of Christ's spotless Incarnation. Josaphe, the son of Joseph, also sees a vision; for, on peering into the Grail-Ark, he beholds Christ upon the cross, and five angels with the instruments of the Passion; afterwards appear eleven more angels, whilst Christ seems to descend from the cross, and to stand beside an altar, upon the one end of which are the Lance and Three Nails, and upon the other the DISH WITH THE BLOOD (the HOLY GRAIL). Christ then ordains Josaphe bishop, and bids him go to Evalak's palace. A clerk is appointed by King Evalak to dispute with Joseph, but is miraculously struck dumb, whilst at the same time his eyes fly out of his head. Evalak repairs to a temple of idols, hoping to secure the clerk's recovery, but the idols are

<sup>1</sup> "After a while the three trees touched one another, then began to incorporate and confound their several natures in a single trunk."—*Legend of the Cross*, in *Curious Myths of the Middle Ages*, by S. Baring-Gould; ii. 117.

powerless. Soon after, a messenger arrives to tell Evalak that his land has been invaded by Tholomer, king of Babylon, whereupon Evalak prepares for war. Before he sets out, Joseph and Josaphe have a private interview with Evalak, wherein Joseph tells the king that he is acquainted with all his previous history, after which Josaphe gives Evalak a shield with a red cross upon it, telling him to pray to Christ in the hour of peril. In the first encounter, Tholomer's men are successful, but lose their tents. Evalak then collects more men, and is joined by his wife's brother, Seraphe, with five hundred men. In the next battle, king Evalak and duke Seraphe perform wonders, but at last Seraphe is wounded sorely, and Evalak made prisoner. As Evalak is being led to death, he remembers Josaphe's advice; he uncovers the shield with the red cross, and prays to Christ. An angel comes to the rescue, in the outward form of a White Knight, who slays Tholomer, heals Seraphe, mounts Evalak upon Tholomer's horse, and helps him to achieve a complete victory; after which he vanishes away. Meanwhile Joseph has an interview with Evalak's queen, who was at heart a Christian, and whose early history is related. Evalak returns home, and is baptized, being named Mordreins; Seraphe is also baptized, with the name of Naciens. Joseph further baptizes five thousand of Evalak's subjects, and abides at Sarras, whilst Josaphe and Naciens set out upon a missionary journey, the Holy Grail being left at Sarras, in the charge of two of Joseph's company. The poem here ceases, with a brief reference to the subsequent imprisonment of Josaphe by the king of North Wales, and his release by Mordreins (Evalak).

The real subject of the story is therefore the adventures of Joseph of Arimathea at the court of Evalak, king of Sarras, with the episode of king Evalak's shield. The object of the poet clearly was to translate so much of the legend of "Joseph" as most pleased his fancy, and we may allow that he has fairly acquitted himself in the task. Though following in the main a French original, he seems to have had a fair command of language; many of his lines are terse and striking, and he seems to be particularly at home in describing battle scenes; see e. g. ll. 498—517, 531—534, 584—600. Such lines as

Schon schene vppon schaft · schalkene blod (510),  
Al to-hurles þe helm · and þe hed vnder (533),

and

Wiþ þe deþ in his hals · dounward he duppes (534),

are really good ; and there is a very sufficient vigour in the expression

maden þer a siker werk · and slown hem vp clene<sup>1</sup> (605).

§ 8. The story of Evalak's shield is related to Galahad by "the white knight" in the Romance of the Quest of the Saint Graal, from whence it was inserted by Malory in his "Morte Darthur," book xiii, ch. 10. I here give the original version of it from "La Queste del Saint Graal" (supposed to have been written by Walter Map) as edited by Mr Furnivall for the Roxburghe Club in 1864 ; pp. 27—30.

"Galaad," fait li chivalers, "il auint apres la passion nostre singnour .xlii. ans, que ioseph d'abarithie, li gentiex chivalers qui despendi notre seignour de la crois, se parti de la chite de iherusalem entru grant partie de ses parens. Et tant errerent par le commandement de notre signour qu'il vinrent en la chite de sarras que li rois Eualac, qui lors yert sarrasins, tenoit a chel tans que Ioseph y uint. Auint que li rois eualac gerroia .j. sien voisin, riche homme. Tholomes ot non. quant eualac se fu apprestes sour tholomes, que sa terre li demandoit, Josaphes li flex ioseph lui dist. 'que s'il aloit en bataille si desconseillies comme il estoit, qu'il seroit desconfis. Et honnis par son anemi.' 'Et que m'en loes vous,' dist Eualac. 'che vous dirai jou bien' fait il, lors li commença a traire auant les poins de la nouuele loy, et la veritei des Euwangeles. et del crucefiement nostre signour. et del reussitement de ihesu crist lui dist la veritei. et lui fist un escu ou quel il fist vne crois de chendal, et li dist, 'rois Eualac, ore te mousterrai appartement comment tu porras counoistre la forche et la vertu du urai cruchef. Et il est voirs<sup>2</sup> que tholomes ara sour toi soignourie ij. jours et ij. nuis. Et tant te fera que me te mettra juskes a paour de mort. Mais quant tu verras que tu ne porras escaper, lors descouuerras la

42 years after Christ's death, Joseph of Arimathea and his relatives  
went by God's command to Sarras, the city of King Evalach,  
who was warring against Tholome,  
and Josephes tells Evalach that if he fights as he is, he will be beaten by his enemy ;  
to prevent which, Josephes expounds the Christian faith to him, and makes him a shield with a cross of red cendal on it, which, when in fear of death, he is to uncover, and to pray to Christ.

<sup>1</sup> It is to be regretted that so many of our early poets are nameless. All that can be done is to investigate if any two poems are by the same author. The author of "William of Palerne" could have written lines like these, but there is too much dissimilarity in the metre to admit of the identification.

<sup>2</sup> MS. vous.

This Evalach does when in danger of death in battle; sees a bleeding crucified man on the Shield, and gains the victory thereby. On his return to Sarras, Evalach tells his people of Josephes' truth, and Nasciens is baptized.

The Shield and Cross also restore a man his lost hand,

and the Cross disappears and re-appears on the Shield.

Evalach is then baptized,

and Josephes and his father come to Great Britain and are imprisoned.

On which Merdreins (or Evalach) and Nasciens invade Britain, and free Joseph,

and remain and serve him.

On his deathbed Evalach asks him

crois. et diras, biaux sires diex, de la qui moit je poch le signe, Jetes moi sain et sauf de chest camp. a recheuoir outhre foy et votre creanche.' a tant s'en parti li roys Eualac, et ala a host sour tholomes. Et li li auint tout ensi comme chil li dist. Quant il se vit en tel peril qu'il quidoit vraiment mourir, il descourri son escu. Et vit en milieu vn homme crucefie qui tous estoit sanglens, si dist les paroles que josaphas li auoit enseignies, dont il ot victorie et honneur. Et fu jetes des mains a sen anemi. Et vint au dessus de tholomes. Et de tous ses hoummes. Et quant il fu reuenus a sa chitei a sarras : si dist au peuple la veritei qu'il auoit trouuee en josephee. Et manifesta tant l'entree des crestiens, que nasciens rechet batesme. Et en che qu'il se crestienoit, auint ke vns hons passoit par deuant aus qui auoit le poing caupe. et portoit son poing en s'autre main, et josephes l'apela od soy et chil y uint. Et si tost comme il ot atouchiet a la crois qui en l'escu estoit. Si se trouua ichil tous garis del poing qu'il auoit perdu, et encore en auint il vne autre aventure mult merueilleuse : que li crois que en l'escu estoit, se parti, et s'ahiert au brach d'emie en tel maniere que ains puis ne fu veue en l'escu. Lors rechet eualac baptesme. et deuint serians Jesu crist. et ot puis notres sires en grant amour et en grant reuerence. et fist garder l'escu mout signourieument. apres auint quant iosephes se fu partis de sarras, entre lui et son pere. et il furent venu en la grant bertaigne. si trouuerent .j. roy. Cruel et felon. qui andeus les enprisouna, et od lui grant partie de crestiens. quant josephes fu enprisounes. Tost en ala lonch la nouuele. Car allours n'auoit homme el monde de greignour renouuee. Et tantost comme li rois mordains en oy parler. si semonst ses hommes et ses gens, entre lui et nascien son serouge. Et s'en uinrent. En la grant bertaigne sour chelui roy qui iosephe tenoit en prison, et les destrainsent et confundirent tous chiaus du pais, si que en la terre fu espandue sainte crestientes. Et il amerent tant iosephe qu'il ne s'en vaurrent partir del pais. ains remensent auoec lui. Et li seruoient en tous les lieux ou il aloit. Et quant che fu coze que iosephes fu au lit mortel. Eualac counut qu'il li couenoit partir de chest siecle. et vint deuant lui, si ploura mult tenrement. Et dist, 'sire, puis ke vous me laissies, ore remainrai Je ausi comme tous seus en chest pais, ke pour l'amor de uous anioe ma terre laissie et ma nascion, pour dieu, puis k'il vous couient partir de chest siecle, laissies moi de vous



aucune ensaigne qui apres vous me fache ramenbranche.' 'Sire,' fist iosephes, 'je le vous ferai.' lors comencha a penser quel cose il li porroit ballier. et quant il ot grant pieche pense. si dist. 'rois Mordains, fai moi aporter ichel escu que jou te ballai quant tu alas en la bataille sour tholomes.' Et li rois le fist, ensi comme chil qui le faisoit porter od soi en tous les lieux ou il aloit, si fist aporter l'escu : a chel point qu'il fu aportes, auint k'il saina mult durement parmi le nes, si que iosephes ne pooit estankier. et il prist maintenant l'escu, et j fist de chelui meisme sanc vne crois, si com vous le vees. Et bien sachiez que ch'est chil escus meismes dont ie vous cont que vous portes. Et quant il ot faite la crois telle comme vous poes veoir. il li dist, 'ves chi chest escu ke je vous laisse en ramenbranche de moy. Car vous saues bien que ceste crois est faite de mon sanc. Si sera tous iours ausi freche et ausi uermelle comme vous le poes ore-endroit veoir. tant comme li escus durra. ne il ne faura mie tost pour chou que nus iamais a son col ne le pendera pour qu'il soit chiualers qu'il ne s'en repenche. Juskes a tant que galaad li boins chiualers, li derrains del linaige naciens, le pendera au sien col. Et pour chou ne soit nus si hardis qui a son col le pende, se chil non a qui dieus l'a destineie. Si ra telle occoison, que tout ausi comme en l'escu ont este veuves meruellies grandes plus que autres, tout ausi verra on en lui meruelleuses proueches. Et plus haute uie que en autre chiualer.' 'Pvis qu'il est ensi,' fait li rois, 'ke si boine ramenbranche me laires, dont me dites, si'l vous plaist, ou jou lairai chest escu. Car jou uaurroie mout qu'il fuist mis eu tel lieu ou li boins chiualers le trouuaist.' 'Dont vous dirai je,' fait iosephes, 'que vous feres la ou nasciens se pria mettre apres sa mort, si metes l'escu, car illoec uenra li boins chiualers au cheiunquisme iour qu'il aura rechut l'ordene de cheualerie.' si est tout ensi auenu com il dit. Car al quint iour que uous fustes chiualers, venistes vous en ceste abeie ou naciens gist. si vous ai ore tout contei, pour queles auentures sont auenues as chiualers plains de fol quidier qui sour cestui defense, et voloient porter l'escu qui a lui ni ert otroies, fors que a vous." quant il ot tout chou contei, si s'esuanui en tel maniere qu'il ne sot qu'il hiert deuenus. ne de quel part il ert tourneis.

for some remembrance of him.

Joseph tells him to bring the Shield, and, when it is brought, Joseph bleeds at the nose,

and makes a cross with his blood on the Shield, and tells Mordreins he will leave him the Shield in remembrance of him,

but no one is to hang it on his neck till Galahad comes.

Mordreins asks where he shall leave the Shield,

and Joseph says, in the place where Naciens is buried,

for Galahad shall come on the fifth day after he is knighted.

The White Knight vanishes when he has told this history.

## § 9. ACCOUNT OF THE PROSE "LYFE OF JOSEPH."

The "Lyfe of Joseph of Armathy," printed by Wynkyn de Worde,<sup>1</sup> corresponds tolerably closely to the account of his Life as given in Capgrave's "Nova Legenda Angliæ," who perhaps borrowed it from John of Glastonbury; see Hearne's "Johannis Glastoniensis Chronica." Capgrave's work is known to be principally taken from John of Tynemouth, but I have not been able to ascertain whether he took from him the legend of Joseph in particular. If it be not found in John of Tynemouth, then the probability of Capgrave having here followed John of Glastonbury becomes almost a certainty. The first part of the story, down to p. 30, l. 23, follows the Apocryphal Gospel of Nicodemus; of the rest, the original Latin is quoted at length from Capgrave, and collated with Hearne's edition of John of Glastonbury, in the Note on p. 68. This account by John of Glastonbury seems to have been made up from several sources, and the whole matter is well treated in Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," printed at Dublin in 1639. This work enables us to trace some of these sources, more or less exactly. Thus, in the latter part of the account, printed on pp. 68—70, the portion from "Post hec" to "gallias venit" (p. 69, l. 1) is quoted by Ussher (p. 16) as extant in a great table (*ingens tabula*) of Glastonbury antiquities in the possession of William, son of Thomas Howard, duke of Norfolk. The next piece, from "Dispersis enim" down to "prefecit" (p. 69, l. 7) is from William of Malmesbury; see *Gul. Malmesb. de Antiq. Glaston. Ecclesiae*, p. 5, included in Hearne's edition of Adam de Domerham; Oxon. 1727. The next piece, from "Venerunt" to "rege aruirago" (p. 69, l. 35) professes to be from the book which is called the Holy Graal ("Sanctum Graal"); cf. Ussher, p. 17, where the "Sanctum Graal" is also referred to. The next piece, from "anno ab incarnatione" down to "fidelium" (p. 70, l. 22), is again from William of Malmesbury, with the exception of the four verses, which Ussher calls "barbari illi ver-

<sup>1</sup> See the description in Herbert's Ames, vol. i. p. 232

siculi, ex Chronicis quibusdam de rege Arvirago agentibus citati" (Brit. Eccl. Ant. p. 16). A portion of this passage is also quoted, from the Glastonbury records, by John of Tynemouth (Ussher, p. 18). The succeeding paragraph is founded upon the Arthur romances, as John of Glastonbury himself tells us. He cites the passage "where a certain hermit expounds to Walwain the mystery of a certain fountain;" and a second passage from near the beginning of the Quest (*inquisitio*) of the Seint Graal, where "a white knight relates to Galahad the mystery of a certain wonderful shield." The former of these references I cannot verify; but it probably is to be found in one of the later Romances, perhaps in Lancelot. The latter is the identical passage from the "Queste" printed above, p. xvii.

After this, we have an extract from Melkin,<sup>1</sup> of whom nothing seems to be known except that he lived before Merlin, although Spelman is bold enough to say that he flourished about A.D. 550; see Spelman's "Concilia, &c. in re ecclesiarum orbis Britannici," vol. i. p. 6. This passage is also found in MSS. Cotton, Titus D. vii, fol. 29 *b*, and Arundel 220, fol. 274; but the MSS. have in addition the paragraph "Ex quo apostoli," &c., printed on p. 71, which nearly agrees with the account in John of Tynemouth; see Ussher, pp. 18 and 974.

The point where this "Lyfe of Joseph" ceases to follow John of Glastonbury is marked by note 12 on p. 69. The remaining eight lines briefly refer to the story of Celydomus or Celydoine as told in the Romance of the Seynt Graal; see the notes on p. 67.

#### § 10. ACCOUNT OF THE PIECE "DE SANCTO JOSEPH."

This, the third piece in the volume, is from "The Kalendre of the New Legende of Englande," printed by Pynson in 1516, and described in Herbert's Ames, vol. i. p. 261. It is a mere epitome of Capgrave's account; see the notes on p. 72.

<sup>1</sup> Printed also in *Johannis Glastoniensis Chronica*, ed. Hearne, p. 30. Melkin is possibly the same as "Mewynus, the Bryton chronicler," mentioned in Hardyng's Chronicle, ch. l., and in ch. xliii, where MSS. have the various readings *Nevinus*, *Nenius*, and *Neninus*; which look very like Nennius.

## § 11. ACCOUNT OF THE VERSE "LYFE OF JOSEPH."

This piece was printed by Pynson in 1520, and is a rather singular one. It was composed either in the year 1502 or soon after,<sup>1</sup> by some one very familiar with Glastonbury, and with the most evident object of encouraging all men to make offerings at the shrine of St Joseph; we may therefore feel tolerably sure that the author was a monk of Glastonbury. A short account of it is given in Hazlitt's Handbook of Early English Literature, p. 312.

The title-page (p. 35) bears the arms of Glastonbury, thus described by Ussher (Britan. Eccles. Antiq. p. 29), who quotes from the account given by William Good, a Jesuit born at Glastonbury in the reign of Henry VIII. "*Antiqua arma Glastoniensis Monasterii . . . sunt hujusmodi. Scutum album, in quo per longum erigitur stipes crucis viridis & nudosæ, & de latere ad latus extenduntur brachia seu rami crucis stipiti consimilia. Sparguntur guttæ sanguinis per omnem aream scuti. Utrinque ad latera stipitis, & sub alis crucis, ponitur ampulla inaurata. Et hæc semper denominabantur insignia Sancti Josephi, qui ibi habitasse piè credebatur, & fortassè sepultus esse.*" The knotted cross evidently refers to the legend of St Joseph's thorny staff, the drops of blood denote his receiving the blood of Christ in the Holy Grail, and the two cruets (as they are called in l. 32 of the poem) are the "duo fassula" mentioned in the book of Melkin (see p. 70, l. 3 from the bottom), which resulted from the duplication of the Grail of the original legend.

The poem is written in eight-line stanzas, and the metre is as poor as in most of the poems of the reign of Henry VII. In the first 216 lines, we have an account similar to that in Capgrave, the "Grael" portion of the story commencing at l. 113 and ending at l. 192. The latter part of the poem is a special appeal to the faithful to visit St Joseph's shrine, and recites the numerous miracles which had just taken place, chiefly in the month of April, 1502. Several places in the neighbourhood of Glastonbury are mentioned, viz. Dolting, Wells, Banwell, Ilchester, Yeovil, Milborne Port,

<sup>1</sup> See the notes to ll. 234 and 289.

Comton, and Pilton. Of these, "Dulting" and "Piltune" are mentioned in the Charter of King Ini which contains grants to Glastonbury Abbey.<sup>1</sup> The author proves Glastonbury to be the "holiest erth of england" (l. 369), by appealing to a story in the life of St David; cf. note on p. 73. This story is told by William of Malmesbury; see Hardy's edition, vol. i. p. 38, Gale's edition, vol. i. p. 299, or p. 30 of the Rev. J. Sharpe's translation; or it may be read in John of Glastonbury, ed. Hearne, p. 2. It is also repeated in an inscription upon a metal plate formerly affixed to a column which was erected to mark the exact size of the chapel at Glastonbury before St David added the chancel to it. A *facsimile* of this inscription is given at p. 9 of Spelman's "Concilia," &c. tom. i.; it is also printed in Hearne's History and Antiquities of Glastonbury, p. 118; see also p. 20. Lastly, the author alludes to the marvellous walnut-tree, growing "hard by the place where kynge Arthur was founde," and the three hawthorn-trees at Werrall or Weary-all-hill; although the story is generally told of *one* such tree only, *the* Glastonbury thorn,<sup>2</sup> which grew up on the spot where St Joseph stuck his staff of hawthorn-wood into the ground after his arrival. He then concludes with "A Praysyng to Joseph," and an Officium.<sup>3</sup>

§ 12. GLASTONBURY ABBEY, AND THE INTRODUCTION OF  
CHRISTIANITY INTO BRITAIN.

This is not the place to enter into a subject so full of interest as the history of Glastonbury Abbey; but I may at least observe that the very first page of Dugdale's Monasticon Anglicanum contains an account which assumes the truth of the legend of the arrival in Britain of Joseph of Arimathea, as well as of several other statements in John of Glastonbury. It is therefore worth while to quote it in connection with the present subject.

<sup>1</sup> Printed in Willelmi Malmesbiriensis Gesta Regum Anglorum, ed. T. D. Hardy, vol. i. p. 51.

<sup>2</sup> See an engraving of it in Knight's Old England, vol. i. p. 133, and a notice of the legend at p. 131. See also Chambers' Book of Days, vol. ii. p. 758; Hearne's History and Antiquities of Glastonbury; Collinson's History of Somersetshire, vol. ii. p. 265; Brand's Antiquities, ed. W. C. Hazlitt, vol. iii. 358, &c.

<sup>3</sup> There is an Officium somewhat like this printed in Hearne's edition of John of Glastonbury, p. 4; see also the Acta Sanctorum, xvii Martii.

Dugdale's account commences as follows :

"About sixty-three years after the Incarnation of our Lord, St Joseph of Arimathea, accompanied by eleven other disciples of St Philip, was despatched by that Apostle into Britain, to introduce in the place of barbarous and bloody rites, long exercised by the bigotted and besotted druids, the meek and gentle system of Christianity. They succeeded in obtaining from Arviragus, the British king, permission to settle in a small island, then rude and uncultivated, and to each of the twelve was assigned for his subsistence, a certain portion of land called a hide, comprising a district, denominated to this day THE TWELVE HIDES OF GLASTON. Their boundaries, as well as the names of the principal places contained in them, will be found in the Appendix <sup>1</sup> (nos. i. and ii.). They enjoyed all the immunities of regal dignity, from ancient times and the first establishment of christianity in this land. One peculiar privilege which this church possessed by the grant of king Canute (App. num. lxvi.), was that no subject could enter this district without the permission of the abbot and convent. It now includes the following parishes ; Glastonbury St Benedict, Glastonbury St John, Baltonsbray, Bradley, Mere, West-Pennard, and North-Wotton.

"The name by which the island was distinguished by the Britons was *Ynswytryn*, or the Glassy Island, from the colour of the stream which surrounded it. Afterwards it obtained the name of Avallon, either from Aval, an apple, in which fruit it abounded ; or from Avallon, a British chief, to whom it formerly belonged. The Saxons finally called it Glæsting-byrig.

"Here St Joseph, who is considered by the monkish historians as the first abbot, erected, to the honour of the Virgin Mary, of wreathed twigs, the first Christian oratory in England."

In this account, the word *Ynswytryn* should rather be spelt *Ynswytryn*, the former element being the Welsh *ynys*, or Gaelic *innis* (sometimes corrupted into *inch*), an island, whilst the latter is connected with the Welsh *gwydr*, Latin *vitrum*. The Welsh word for *apple* is *afal*, whilst *afallwyn*, an orchard, comes still closer to Avalon ; but the derivation is, perhaps, doubtful. The word is spelt *Avalun* in Lazamon, vol. iii. p. 144.<sup>2</sup> The Saxon name should

<sup>1</sup> I. e. the Appendix to the Monasticon.

<sup>2</sup> "This fair Avalon—

'Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly ; but it lies  
Deep-meadow'd, happy, fair with orchard-lawns  
And bowery hollows crown'd with summer sea,'

is the Isle of the Blessed of the Kelts. Tzetze and Procopius attempt to

be spelt Glæstinga-burig, where Glæstinga is a genitive plural, so that the word means "the borough of the sons of Glæst;" this disposes of the supposition that *glæs* (glass) corresponds to the Welsh element *-wytryn*, yet the coincidence is certainly curious. The chief point to be noticed about Glastonbury Abbey is its proved antiquity, even if the story of the coming of Joseph be set aside. "Canterbury and York have no connection with the early British Church; but go to Glastonbury, and there what people simply dream of in other places becomes a real and living fact. Somersetshire between Axe and Parret was conquered by the Christian Cænwealh; Somersetshire beyond Parret was conquered by the famous lawgiver Ine. Unlike their forefathers in their heathen days, but exactly like the Christian Teutons in their continental conquests, the West-Saxon conquerors now spared, honoured, and enriched the great ecclesiastical establishment of the conquered. The ancient church of wood or wicker, which legend spoke of as the first temple reared on British soil to the honour of Christ, was preserved as a hallowed relic, even after a greater church of stone was built by Dunstan to the east of it. And though not a fragment of either of those buildings still remains, yet each alike is represented in the peculiar arrangements of that mighty and now fallen minster. The wooden church of the Briton is represented by the famous Lady Chapel, better known as the chapel of Saint Joseph; the stone church of the West-Saxon is represented by the vast Abbey church itself. Nowhere else can we see the works of the conquerors and the works of the conquered thus standing, though but in a figure, side by side. Nowhere else, among all the churches of England, can we find one which can thus trace up its uninterrupted being to the days before the Teuton had set foot upon British soil. The legendary burial-place of Arthur, the real burying-place of Eadgar and the two Eadmunds, stands

localize it, and suppose that the Land of Souls is Britain; but in this they are mistaken; as also are those who think to find Avalon at Glastonbury. Avalon is the Isle of Apples—a name reminding one of the Garden of the Hesperides in the far western seas, with its tree of golden apples in the midst."—*The Fortunate Isles*; in *Curious Myths of the Middle Ages*, by S. Baring-Gould, vol. ii. p. 270.

alone among English minsters as the one link which really does bind us to the ancient Church of the Briton and the Roman."<sup>1</sup>

In like manner, the real significance of the legend of St Joseph seems to me to be this, that the first missionaries of Christianity actually arrived in Britain at an early period, although (as will appear presently) this supposition rests upon mere guess, and is unsupported by any evidence. The question of the first introduction of Christianity into Britain has been frequently discussed, and Gildas, in particular, has been appealed to as saying that it was introduced in the time of Tiberius, whereas he says nothing of the kind. Various attempts have been made to establish a probability that Christian missionaries had really arrived here before the time of the supposed conversion of king Lucius (Beda, *Ecel. Hist. Bk. i. ch. 4*), the date of which has been settled by twenty-six writers in as many ways.<sup>2</sup> Mr Beale Poste, for instance, in his *Britannic Researches*, pp. 385—410, contends that the mission of Aristobulus is undoubtedly the best authenticated as the first which took place, this Aristobulus being the same as is mentioned by St Paul in *Romans xvi. 10*. It should be added that, according to some legends, Aristobulus died in the year 99, and was buried at Glastonbury. Welsh traditions say that Arwystli Hên (Aristobulus the old) accompanied the family of Caradog (Caractacus) on their return to Britain; see the *History of Wales*, by Jane Williams, pp. 29 and 41, where numerous references are given; cf. *Ussher's Brit. Ecel. Antiq.* (otherwise called *Ussher's Primordia*), p. 9. The notion that the first missionary to Britain was, however, no other than St Joseph himself, is stoutly maintained by Broughton, in his *Ecclesiastical Historie of Great Britaine*, 1633. He cites many authorities and has said nearly all that can be said in support of the legend. The headings of some of his chapters will sufficiently indicate his conclusions.

"Age i. ch. xxi. Of the coming of S. Joseph of Aramathia, who buryed Christ, into this our Britaine; And how it is made doubtfull, or denyed by many writers, but without either reason or Authoritie."

<sup>1</sup> From "The Origin of the English Nation," by E. A. Freeman, in *Macmillan's Magazine*, May, 1870, p. 41.

<sup>2</sup> Note by Sir T. Duffus Hardy in his edition of *William of Malmesbury*.



“Ch. xxii. Wherein is proved by all kinde of testimonies, and authorities, that for certaine, S. Joseph of Aramathia, with diuers other holy Associates, came into, preached, lyued, dyed, and was buryed in Britayne, at the place now called Glastenbury in Summer-setshire.” . . .

“Ch. xxv. That many other Christians came hither, especially into the Northren parts, and Ilands, with S. Joseph of Aramathia, besides them which continued with him at Glastenbury ; and many of them married with Britans continuing Christianitie heare in their children and posteritie, vntill the generall Conuersion of Britaine, vnder the first Christian Kings, Lucius, & Donaldus.”

He does not omit to mention the miraculous trees, and he expresses himself much to the same effect in his “*Monastichon Britannicum*,” 1655, and in his “*True Memorial of the Ancient, most holy, and Religious State of Great Britain*,” 1650 ; which two books differ in nothing but their title-page.

On the whole, I see no great difficulty in believing that some Christian missionaries had arrived in Britain, and that a rude kind of chapel had been erected at Glastonbury, before the close of the second century, or even fifty years earlier ; but it must be confessed that the statements concerning this early introduction of Christianity into Britain are all alike vague, spurious, or insufficient. The only way to arrive at the truth is by collecting all the early statements on the subject, and by tabulating them according to their value. This has been done most completely and carefully by Mr Haddan, in Appendix A to the “*Councils and Ecclesiastical Documents relating to Great Britain and Ireland*,” edited by A. W. Haddan and W. Stubbs, vol. i. 1869. He shews that there is no historical evidence for the existence of Christians in Britain earlier than that of Tertullian (*adv. Jud. vii.*), which only carries us back to about A.D. 200. By a careful analysis, he proves that “*Statements respecting (a) British Christians at Rome, (β) British Christians in Britain, (γ) Apostles or Apostolic men preaching in Britain in the First Century, rest upon either guess, mistake, or fable ;*” and again, that “*Evidence alleged for the existence of a Christian Church in Britain during the Second Century is similarly unhistorical.*” With these incontrovertible results we must rest contented. The various legends evidently arose from the wish to claim for Britain

some one person at least who is mentioned in Holy Scripture, and hence we find such claims advanced for St Peter, St Paul, James the son of Zebedee, and Simon Zelotes; whilst other writers, perhaps thinking these notions too ambitious, were contented with the names of St Joseph, Aristobulus, or even the Claudia mentioned by St Paul in 2 Tim. iv. 21. All such accounts are alike fabulous, and the names of Britain's first missionaries must ever remain unknown; whilst we can hardly approximate more closely to the date of their arrival than by the vague statement, that it was before the year 208.

### § 13. JOSEPH OF ARIMATHEA.

In examining the account of Joseph of Arimathea as related by John of Glastonbury, we at once find that it is separable into two distinct parts, the one of which is *legendary* and does not greatly transgress the bounds of probability, whilst the other part is purely *fabulous* and obviously of later invention.<sup>1</sup> For the purpose of making this distinction, the account of William of Malmesbury is most valuable, and altogether to be relied on. He tells us how St Joseph was sent over by St Philip, and how a king of Britain, whom he does not name, gave Joseph and his companions the island called Ynswitryn, where, by admonition of the Archangel Gabriel appearing to him in a vision, he built a chapel which he dedicated to the Virgin. After which two other kings, whom again he does not name, gave the twelve holy men the Twelve Hides of Glastonbury. Later still, the place where so many holy men had lived became for a short time a lurking-place for wild beasts. He afterwards adds a few marvels; such as the piercing of St David's hand, an account of a crucifix that spoke, of another from which the crown fell down, and of another from which blood flowed when the figure of Christ was wounded by an arrow. He also briefly refers to Arthur. But the points about which he seems to have known nothing are these. He does not make any reference to the Assumption of the Virgin; he knows nothing of Joseph's son Joseph, nothing of Josephes'

<sup>1</sup> Both parts are alike untrue, but I think my meaning is clear. Many old writers who accepted the part of the story which rested on ecclesiastical tradition rejected that which rested only on romances.

consecration at Sarras, nothing about the extraordinary story of the pilgrims crossing the sea on Josephes' shirt, nor has he a word about king Mordrains. He omits the four verses at the bottom of p. 69, where Josephes is again mentioned; and he makes no allusion to the Graal, or to Lancelot or Gawain, or to the prophecy of Melkin; all of which is just what we should expect. Of the purely fabulous part of the story, of all that relates to Josephes, Mordrains, and Sarras, he gives no indication; and his silence about Joseph bringing any holy relics with him is very significant.<sup>1</sup> It is true that in speaking of Arthur he speaks slightly of the trifling fables of the Britons concerning him (Will. Malm. ed. T. D. Hardy, i. 14); but it does not follow that he would wittingly omit a strange legend about a saint. Again, it has been remarked that Geoffrey of Monmouth does not say one word about Joseph of Arimathea; and yet he has plenty to say about Merlin. I believe the true and simple explanation of this to be that what I have called the *fabulous* portion of this narrative was not invented till after the death of Geoffrey, which took place in 1154. The *legendary* portion was probably known centuries earlier, as seems to be shown by the quarrel between St Augustine and the Britons, "who preferred their own traditions before all the churches in the world" (Beda's Eccl. Hist. Bk. ii. ch. 2; cf. Montalembert, Monks of the West, vol. iii. p. 25 (translation); Paulin Paris, Romans de la Table Ronde, i. 95). The fullest form of the legend—but one unconnected with Britain—known in early times, is that contained in the Apocryphal Gospel of Nicodemus and similar writings, which tell us how Joseph was imprisoned by the Jews, but miraculously delivered by Christ, who appeared to him in the prison, shewed him the Tomb in which Himself had been laid by the saint's pious care, and then, taking him by the hand, set him in his own city of Arimathea. See Cowper's Apocryphal Gospels, pp. 249, 259, 290, 296, 332, 341, 428, &c. A translation of

<sup>1</sup> In the excellently written account of the Legend of St Joseph in the Acta Sanctorum (xvii Martii), the writer is incredulous about St Joseph's coming to Britain, and says he believes that this story must have been invented by the writer of the Romance of the Graal; but he seems to have entirely overlooked the account in William of Malmesbury; which makes a good deal of difference as regards the latter part of the statement.

one of these accounts exists in Anglo-Saxon (MS. Camb. Univ. Lib. li. 2. 11), and has been edited by Thwaites. The story of Joseph's imprisonment occurs also in Gregory of Tours, who died about A.D. 595; see Gregorii Turonensis, Hist. Francorum, lib. i. cap. xx, printed by Migne. But to the *fabulous* portion of the story, in which the Grail is mentioned, there is only *one* reference involving a date earlier than the twelfth century; and a very extraordinary passage it is. Helinand, a Cistercian monk in the Abbey of Froidmond in the diocese of Beauvais, who died about A.D. 1219 or 1223, wrote a chronicle ending with the year 1209, in which he has a very curious entry under the date A.D. 717. The passage has been quoted by Vincent of Beauvais, in his Speculum Historiale, and by John of Tynemouth, in his Historia Aurea; the original passage is printed in vol. 212 of Migne's Cursus Patrologiæ, and is cited by M. Paulin Paris, Romans de la Table Ronde, tom. i. p. 91. I prefer to quote it from a MS. of John of Tynemouth (Camb. Univ. Libr. Dd. 10. 22, fol. 10 *b*), which omits the words *cum suo jure*, i. e. "together with their gravy," after *dapes*, but has the inserted clause—*gradatim, vnus morsellus post alium in diuersis ordinibus*.

"De Ioseph centurione, ca<sup>m</sup>. 4.

**H**oc tempore in britannia cuidam heremite demonstrata fuit mirabilis quedam visio per angelum de Ioseph decurione nobili, qui corpus domini deposuit de cruce, & de catino illo vel parapside in quo dominus cenauit cum discipulis suis; de quo ab eodem heremita descripta est historia que dicitur gradale. Gradalis autem vel gradale gallice dicitur scutella lata & aliquantulum profunda, in qua preciose dapes diuitibus solent apponi gradatim, vnus morsellus post alium in diuersis ordinibus. Dicitur & vulgari nomine graal, quia grata et acceptabilis est in ea comedenti, tum propter continens, quia forte argentea est vel de alia preciosa materia, tum propter contentum .i. ordinem multiplicem dapium preciosarum. Hanc historiam latine scriptam inuenire non potui set tantum gallice scripta habetur a quibusdam proceribus, nec facile vt aiunt tota inueniri potest."

The question is simply, is the date 717 genuine, or fictitious? I cannot believe it to be genuine, but think it to be purely the invention of Walter Map; for the French prose romance of the Seynt Graal gives the identical date 717 as the year when the book of the Graal was written by a purely imaginary hermit; see the "Seynt

Graal," ed. F. J. Furnivall, p. 1. Yet, if I understand him rightly, M. Paulin Paris, the best authority on this matter, accepts the date as in a measure genuine, in the sense that some old traditions concerning the Graal were about that time cherished by the Britons with a peculiar interest. I think Mr Morley's opinion to be here the more correct, when he says that "Helinand testifies to the immediate acceptance of the legendary origin ascribed artistically to Map's tale of the Graal, by actually placing under the year 707 [read 717] the introductory story of the vision that appeared to a certain hermit in Britain, of St Joseph and the Graal," &c.; Morley's *English Writers*, vol. i. p. 568. It is clear that the passage only proves that the French prose romance of the Graal (which probably had a Latin original) was written before 1209. It would take up far too much space to consider all the numerous points of interest connected with the origin of the Graal legends. The subject is most carefully treated by M. Paulin Paris; and again, an excellent account of them is given by Professor Morley, in his *English Writers*, vol. i. pp. 562—573. Only lately, Dr F. G. Bergmann has issued an inexpensive pamphlet entitled "The San Gréal; an inquiry into the origin and signification of the Romances of the San Gréal," which, if not always accurate, is at any rate well worth reading. I can only state some of the results to which these and other books lead. Dr Bergmann mentions five authors as especially to be noted as writers of Graal Romances, viz. Guiot le Provençal, Chrestien de Troyes, Walter Map (commonly called Mapes), Wolfram von Eschenbach, and Albrecht von Scharfenberg. He claims "the glory of having invented the Gréal" for the first of these, viz. Guiot. But the proof is doubtful, for the work of Guiot has perished, and all that we know about him is derived from the scanty data furnished by his German imitator, Wolfram, who did not begin his poem till 1204. Again, the "Lancelot" of Chrestien de Troyes has been proved conclusively by a Flemish scholar, W. J. A. Jonckbloet, to have been founded upon the "Lancelot" of Walter Map; and in like manner I suppose that Chrestien borrowed his "Percival le Gallois" from Map also, in a great measure. Wolfram and Albrecht certainly wrote later than Map, and I can see no reason why we may not assume Walter

Map's romance, of which the original Latin version is lost, to have been the real original from which all the rest were more or less imitated. This is Professor Morley's conclusion, who very pertinently asks—"Where was there an author able to invent it and to write it with a talent so 'prodigious,' except Walter Map, to whom alone, and to whom always positively, it has been ascribed?" The extraordinary genius of this great writer is sufficiently evinced by the works of his which are still extant. If we put the date of Geoffrey of Monmouth's history at 1145—1147, and suppose that Walter Map wrote his first Romance, viz. "Joseph," at least twenty years after the appearance of Geoffrey of Monmouth's history (Morley's Eng. Writ. i. 563), we get the approximate date of its composition to be 1170, or probably, as it seems to me, a few years earlier.

§ 14. The original Latin text by Walter Map being lost, we are left to conjecture what it was like from the various translations and imitations of it. And first, there is the Romance in French verse, as composed by Robert de Boron about A.D. 1170. This exists only in one MS., No. 1987 in the Bibliothèque Impériale at Paris. It was first printed by M. Michel in 1841, and has been reprinted by Mr Furnivall in his "Seynt Graal," edited for the Roxburghe Club in 1861. It is not quite perfect, having a gap in the middle of the story. An analysis of the contents is given by M. Paulin Paris, "Les Romans de la Table Ronde," i. 123. Secondly, there is a French prose rendering of this same version, extant in an unprinted MS. now in the possession of Mr Huth, of which some account was given in "The Athenæum," Dec. 11, 1869. There is a great deal of similarity in the language of these two versions, shewing that one is immediately derived from the other. Compare, for instance, the following passage from the Huth MS. (fol. 15)—

"cil de cele compaignie parlerent ensamble & disent. que il auoient pitie de moys. & dient *que* il emprieront yoseph. Et vinrent tout ensamble a lui. & se laisserent choir [deuant] ses pies & li prierent tout ensamble mierchi. Et *yoseph* sermeruilla moult & dist. *Que* voles vous. Et il dient a yoseph. Li plus des gens qui vinrent chi sen sont ale *por* chou que nous eumes la grasee de cel graal,"<sup>1</sup> &c.—

<sup>1</sup> I cannot answer for the correctness of the spelling, having only seen a transcript of the MS., not the MS. itself.

with the corresponding passage in the verse copy (p. 32, col. 1, in Mr Furnivall's *Seynt Graal*, vol. i. appendix),

“ *De Moyses leur prist pité,  
Et dirent qu’il en pallerioient  
A Joseph et l’en prieroient.  
Quant tout ensemble Joseph virent,  
Trestout devant ses piez chéirent,  
Et li prie chaucuns et breit  
Qu’il de Moyses pitié eit ;  
Et Joseph mout se merveilla  
De ce que chascuns le pria,  
Et leur ha dist : Vous, que voulez ?  
Dites-moi de quoi vous priez.”  
Il respondent hisnelement :  
“ *Li plus granz feis de nostre gent  
S’en sunt alé et departi ;  
Un seul en ha demouré ci  
Qui pleure mout très tenrement,  
Et crie et fait grant marrement,  
Et dist que il ne s’en ira  
De ce tant comm’ il vivera.  
Il nous prie que te prions,  
De la grace que nous avuns,*” &c.*

This passage also shews that the above-mentioned prose version is more compressed ; but it is not easy to say whether it is epitomized from the verse copy, or the latter expanded from the former.

Thirdly, there is the *long* French prose version, in which the whole story is much expanded and considerably altered, existing in several MSS., and printed in Mr Furnivall's "*Seynt Graal*" from MS. Bibl. Reg. xiv. E. iii. in the British Museum, with some readings from MS. Addit. 10292.

The English Alliterative Poem is a condensed version from the third and longest of these three versions ; hence the frequent references to Mr Furnivall's "*Seynt Graal*" in my notes. The prefaces to this work, by Mr Furnivall and Herr Schulz, should be consulted.

Mr Furnivall's book further contains an English rimed version made by Henry Lonelich, in the time of Henry VI. This is of great length, and follows the long French prose version tolerably closely. It is spoken of by Warton, *Hist. Eng. Poetry*, ed. 1840,

vol. i. p. 149. The MS. is in Corpus Christi College, Cambridge, No. 80.

I may here quote a useful passage in Herr Schulz's Essay (Seynt Graal, i. p. xv). He omits to mention Walter Map and Robert de Boron.

"The oldest narrator of these histories, and who is at the same time known by name, is Chrestiens de Troyes, in his *Li Contes del Graal*.<sup>1</sup> He left this MS. in an incomplete state, and the MSS. of his work are mentioned to us in their order by three continuators of the work—Gautiers de Dinot, Gerbers, and Manestiers.

"Another treatment of the same matter, in the main, by a North French Poet, probably a contemporary of Chrestiens de Troyes, is afforded by the MS. at Berne, entitled *Percheval le Galois*, on which Rochat reports *in extenso*,<sup>2</sup> and where, at pp. 165 and 176, he gives, as his result, that this work, in spite of many coincidences, does *not* emanate from Chrestiens de Troyes.

"A third version of the Graal- and Percival-sagas was furnished to us Germans by Wolfram von Eschenbach, in his *Parcival* (composed from about 1204 to 1210).<sup>3</sup> In it he followed a French poet, Kyot [Guiot] of Provence, a Provençal who, however, wrote in Northern French, as it was spoken in Champagne, the only dialect which Wolfram von Eschenbach understood. As Kyot's French poem has unfortunately not hitherto been discovered, it is impossible to determine what measure of liberty Wolfram has taken in his version of Kyot's works; but his *Titurel*-fragments, which stand in the closest connection with the 'Parcival,' prove that Kyot must have narrated numerous adventures, which Wolfram, for the purpose of more completely rounding off the Graal and Parcival stories, omitted from his romance, and which still afforded abundant material for a second tale, namely, of the *Tschiamatulander* and *Sigune*, which Wolfram, however, unfortunately left incomplete, and of which those two so-called *Titurel*-fragments form only a small part.

"The above-mentioned omitting of many adventures narrated by Kyot, is confirmed by the German *Later Titurel*,<sup>4</sup> by a poet of the

<sup>1</sup> About him, consult W. L. Holland, "Chrestiens de Troyes;" Tübingen, Fues. 1854, pp. 195—225; where many books on the subject are mentioned.

<sup>2</sup> A. Rochat. On a hitherto unknown "Percheval le Galois;" Zürich, Kiesling, 1855.

<sup>3</sup> The original text, edited by Lachmann, was published at Berlin by Reimer, 1833. Translated, with an Introduction and explanations, by San Marte (A. Schulz), 2nd edition, Leipsic, Brockhaus, 1858. Likewise translated by Simrock, Stuttgart and Tübingen; Cotta, new edition, 1858. [A brief analysis, in English, is given in Bergmann's *San Gréal*.]

<sup>4</sup> First printed in 1477. Modern edition by K. A. Hahn. *Titurel*: Quedlinburg and Leipsic, Basse, 1842. See an extensive extract, with notes,



name of Albrecht, whose composition comes at the end of the 13th century. He also refers to Kyot the Provençal, but adds the history of the final pilgrimage of the Graal to the East, into the realm of Prester John.<sup>1</sup> It is a matter of doubt, however, whether he ever saw Kyot's original work; and the probability is, that he took the subject-matter from other poems based upon Kyot, and which are unknown to us."

In the "Seynt Graal," pref. p. vii, it is shewn, by Mr W. D. Nash, that the story is not of British origin, as relates to the Graal at least. At p. 3 of the text, the date already mentioned (A.D. 717) is given as the time when the story was first revealed to a certain hermit; and an astonishing assertion is elsewhere made, that the Latin book, the true original, was written by no mortal hand. I forbear to quote the blasphemy further; we may acquit Walter Map, I hope, of daring to originate such a lie himself.

§ 15. The above account may suffice. Further information is to be obtained from the authors quoted, especially from M. Paulin Paris, Mr Morley, and Mr Furnivall. I will only recapitulate the chief points. Dividing the History of Joseph into its legendary and fabulous portions by the criterion furnished us by William of Malmesbury, the former part is again subdivisible into two portions; viz. the legend of Joseph's imprisonment, as related in the Gospel of Nicodemus, the Acts of Pilate, and other early Eastern apocryphal writings, and secondly, the legend of his arrival in England, which was firmly believed in at Glastonbury at an early period. Next there is the account connected with the date 717, which was certainly a later invention. Lastly, the fabulous portion of the story bursts suddenly into full vigour, and is spread abroad by Walter Map, by Robert de Boron, Guyot le Provençal, and Chrestien de Troyes with wonderful rapidity, and at much about the same time, viz. about A.D. 1170. How far any of these was indebted to the other, it is hard to say. Robert de Boron does not pretend to much originality.<sup>2</sup>

and an "Essay on the Graal-Saga," in San Marte's "Life and Poems of Wolfram von Eschenbach," vol. ii. p. 86—294, and 361—453.

On the ground of the *Epistola Johannis Presbyteri, missa ad Gubernatorem Constantinopolitanum*, in *Assemani Bibliotheca Orientalis*, tom. iii. pt. ii. p. 490; published Romæ, 1728.

<sup>2</sup> I am much puzzled by M. Paulin Paris's statement, tom. i. p. 106. From a certain passage he seems to infer that Robert de Boron had *not* before his

## § 16. ON THE WORD "GRAAL."

This word, very frequently used *without* the prefix *Seynt*, *Seint*, *Saint*, *Sainct*, or *San* in the earlier copies, is variously spelt *Graal*, *Greal*, *Graaus*, *Grasal*, or *Grazal* in Norman-French, *Grasal*, *Grazal*, or *Grazaus* in Provençal, *Grisal* in Old Catalan, and *Grial* in Old Spanish. In modern French, it is written *Graal*, *Gréal*, and *Gréal*; in Old English it is *Graile* or *Grayle*, as e. g. in Spenser, F. Q. bk. ii. c. x. st. 53—

"Yet true it is, that long before that day  
Hither came Joseph of Arimathy,  
Who brought with him the *holy grayle*, they say,  
And preacht the truth; but since it greatly did decay."

Mr Wedgwood's account of the word is as follows; (Etym. Dict. ii. 171). "Languedoc *grazal*, *grezal*, a large earthen dish or bowl, bassin de terre de *grès*. *Grais*, *grez*, [is] potter's earth, free-stone. Provençal *grasal*, *grazal*, 'un *grasal* ou jatte pleine de prunes.'—Raynouard. *Grais* or *grès* seems the Latinized form of the Breton *krág*, hard stone; *eur pód krág*, un pot de *grès*. So Norse *gryta*, a pot, from *griot*, stone." Elsewhere, viz. s. v. *Grit*, he explains the Fr. *grès* by gritty stone; and considers it cognate with the German and Dutch *gries*, and the English *grit*, A.S. *groot*. A similar derivation is given by Borel. But the derivation suggested by Roquefort, and strongly supported by Burguy and M. Paulin Paris, is decidedly preferable. Roquefort shews conclusively that the dish called *greal* was used at great feasts and was of costly material (cf. the extract from Helinand above, p. xxx), and therefore not of earth or stone. The word is, in fact, the Low Latin *gradale* or *grasale*, which occurs in Ducange or in Charpentier's Supplement in the very numerous forms *gradale*, *gradalus*, *grasala*, *grasale*, *grayale*, *grassale*, *grazala*, *grassala*, with the diminutives *gradella*, *gracellus*, *grassella*, *grasilhia*, *grassellus*, and *grasaletus*! Charpentier further tells us that the signification is—a kind of vessel, of wood, earth, or metal, and not always implying the same notion; for it occurs both

eyes the Latin original. From the same passage (l. 929, p. 11, of Appendix to "Seynt Graal"), I infer the exact contrary.

in the sense of a large, round, and shallow vessel, Fr. *jatte* [a bowl], and also "pro *lancis seu catini specie*" for the use of the table, Fr. *plat* [a dish]. All the above forms are various corruptions from a diminutive *cratella* of the Latin *crater* or *cratera*, which again is from the Greek *κρατήρ* or *κρατηρία*, a bowl in which things could be mixed up. In a precisely similar manner the modern French *grille* is formed from the Latin *craticula*, the diminutive of *crates*. M. Paulin aptly cites the Fr. *gras* from the Lat. *crassus* to shew the initial change, and O. Fr. *paelle* from the Lat. *patella*, to illustrate the loss of the *t*. At any rate, it is certain that the original sense of *graal* was a bowl, or dish, and the *seynt graal* was that Holy Dish which was used at the Last Supper, stolen by a servant of Pilate—so says the story,—used by Pilate to wash his hands in before the multitude, given by Pilate to Joseph as a memorial of Christ, and finally used by Joseph to collect the Holy Blood flowing from the five wounds. But of course it was soon seen by the romance-writers that this first idea was a mistake. The Vessel containing the Blood should rather have been the Cup, and this alteration was soon made. Even Robert de Boron tells us that the true *spiritual* meaning of the Graal was, that it signified the Holy Chalice. Christ is made to appear in a vision, and declare this explicitly to Joseph, in ll. 907—910 of the early French verse; see *Seynt Graal*, Appendix,

" Cist viessiaus ou men sanc meis,  
Quant de men cors le requeillis,  
Calices apelez sara."

That is, "this Vessel, in which thou didst put My Blood when thou didst collect it from My Body, shall be called the Chalice."<sup>1</sup>

This idea prevailed more and more, until the two words *san greal*, having lost their original meaning, were turned into *sang real*, and interpreted by *real blood*; an explanation which is actually given by Ménage as the true one, and believed in by many at the present day! It deserves to be mentioned, however, that the translation *real blood* is rather a lame one, as the usual meaning of the

<sup>1</sup> Hence the expression in Tennyson's "Holy Grail," p. 36—  
"The cup, the cup itself, from which our Lord  
Drank at the last sad supper with his own."

O. Fr. *real* is *royal*. And in fact, the combination *sank real* actually occurs in Old English in the signification of *royal blood*; as, e. g. in l. 179 of *Morte Arthure* (ed. Perry, E. E. T. S.) p. 6, where it is spelt *saunke reulle*. Only 4 lines above, in l. 175, the Romans are said to be “of þe realeste blode” (i. e. “the most royal blood”) upon earth. Skelton says, moreover, that Cardinal Wolsey

—“came of the *sank royall*  
That was cast out of a bochers stall.”

Why Come Ye Nat To Courte? l. 490.

But this interpretation—*real blood*—is not the only false interpretation. The old romance-writers, who wrote whilst the *g* still always belonged to the second word, were driven to account for the word *greal* by deriving it from *grè*, i. e. from the Latin *gratus*, pleasing. Accordingly, they gravely tell us that the *greal* is so called because it is so *agrecable*. This explanation is given in the extract above, p. xxx., in the Huth MS. fol. 14 *b*, and in Robert de Boron’s version; see *Seynt Graal*, vol. i. Appendix, p. 31. The fact that the early writers were driven to such a shift as this very sufficiently disposes of the late derivation suggested by Ménage.

§ 17. But the difficulties connected with the word do not end here. Besides the Low-Latin *gradale*, a bowl, there is another Low-Latin *gradale* with another meaning. This *gradale* is a variation of *graduale*, the service-book or Antiphony for High Mass, containing the portions to be sung by the Choir, and so called from certain phrases which were sung, after the Epistle, *in gradibus*, upon the steps of the choir, as directed in the rubric in the Sarum Missal. “Quando epistola legitur, duo pueri in superpelliceis, facta inclinatione ad altare *ante gradum chori* in pulpitum per medium chori ad *Gradale* incipiendum se præparent, et suum versum cantandum.” See Procter, on the Common Prayer, 3rd ed. 1857, pp. 8 and 317. As might be expected, this word *gradale* also assumes the form *graille* or *grayle* in Early English,<sup>1</sup> as in the *Promptorium Parvulorum*, where we find the entry—“*Grayle*, boke. *Gradale*, vel

<sup>1</sup> It even takes the form *grasal* in Old French; see the note in M. Paulin Paris; *Les Romans*, &c. tom. i. p. 379. The form *grazal* is given by Ducange.

*gradalis*," upon which see Mr Way's note. Mr Way concludes by telling us that the statute 3 and 4 Edw. VI. for abolishing divers books and images, enacts "that all books called antiphoners, missals, *grails*, processionals, &c. heeretofore used for service of the church, shall be cleerlie and vtterlie abolished, and forbidden for euer to be vsed or kept in this realme."<sup>1</sup> The question may arise, were these two uses of the O. Fr. *grael* ever confused? M. Paris assumes that they were, and that the story of the Holy Graal was originally inserted in a *Gradale* by a Welsh clerk about A.D. 717. I am not convinced by this explanation, nor am I persuaded that it can be evolved from the opening passage of the long French prose romance. It is, however, quite true that the name *graul* was applied to the romance itself, as well as to the vessel, as e. g. in the lines—

"Issi nus counte le Graal,  
Le lyvre de la seint vassal"—

which occur in the History of Fulk fitz-warine, ed. Wright, Warton Club, 1855; p. 181.

Nor are the meanings of the word even yet exhausted. The Lat. *graculus*, a jackdaw, produced the O. Fr. *graille*, from which was formed *grailer*, to cry like a jackdaw, also to recall dogs with a horn. The Lat. *craticula* produced the O. Fr. *grail*, now spelt *grille*. The Lat. *gracilis* produced the O. Fr. *graille* or *gresle*, fine, small, delicate, which was also used as a substantive to signify a shrill-sounding musical instrument. Hence Mr Park may be not far wrong when he interprets *in graille* by "in small particles" in the quotation made by Nares from Ritson's Songs, vol. ii, p. 64—

"Nor yet the delight, that comes to the sight  
To see how it [the ale] flowers and mantles *in graille*."

If we here take *in graille* to refer to *very fine* beads or air-bubbles, we probably get the true sense. And hence, again, we find *grails* used to mean the fine or small feathers of a hawk; see Halliwell. Lastly, from the O. Fr. *gres*, mod. Fr. *grès*, which is our Eng. *grit*, comes the O. Fr. *gresle*, mod. Fr. *grêle*, hail, and the mod. F. *grésil*, sleet. Hence the prov. Eng. *grailing*, a slight fall of hail, just

<sup>1</sup> See other examples in Nares, s. v. *Graille*.

enough to cover the ground, in Halliwell; and the word *graile*, used by Spenser to signify fine gravel, F. Q. bk. i. c. vii. st. 6. But it is clear that the O. Fr. *gresle*, fine, and *gresle*, hail, with their derivatives, may easily have been confused with each other.

§ 18. As regards the Holy Vessel itself, the legends tell us that it was finally transported to India, and still remains there. Nevertheless, at the capture of Cæsarea<sup>1</sup> in 1101, the Crusaders found what they imagined to be the very Dish itself, made of one large emerald. It was sent to Genoa, and there shewn as a relic, till Napoleon I. transported it to Paris. In 1815 it was sent back to Genoa, but was cracked in the journey. At Genoa it is still preserved, in the treasury of the Cathedral of San Lorenzo, and is still venerated as being the veritable *Sacro Catino*. It is really made of greenish glass, and of an hexagonal shape. It may be seen by the curious, and is duly noted as being one of the curiosities of Genoa in Murray's Handbook to North Italy, p. 106. For further description of it, see Nares's Glossary, s. v. *Graal*. This is not the only one, however; for Dr Bergmann says that one was sent by the patriarch of Jerusalem to Henry III. of England in 1247, and that another one once existed at Constantinople. The book of Melkin tells us that Joseph did not bring a Dish to England, but two sacred cruets, viz. those delineated at p. 35. These were buried at Glastonbury, and will be found whenever the sarcophagus of Joseph is found; after which there will never again be a drought in England. It is almost worth while, then, to look for them!

§ 19. As regards the symbolical meaning of the myth involved in the Graal legend, the connection between the tale of Pheredur in the "Red Book" and the Romance of Percival, the relation of the Graal itself to Ceridwen's cauldron and the ancient Druidic rites, I must refer the reader to the Essay on "The Sangreal" in the second series of S. Baring Gould's "Curious Myths of the Middle Ages." And I here take the opportunity to observe that those who take up my edition of The Romans of Partenay (E. E. T. S., 1866) should

<sup>1</sup> Roquefort (s. v. *Graal*) quotes an account from the Chroniques de Loys xii, by Jehan d'Autun, which gives the same date, but speaks of the capture of *Jerusalem*. But Jerusalem was taken A.D. 1099.

read the Essay, in the same volume, upon "Melusina;" whilst a third Essay, entitled "The Knight of the Swan," well illustrates Mr Gibbs's edition of the *Cheuelere Assigne* (E. E. T. S., Extra Series, 1868). The religious signification of the Grail-legend in its relation to Christianity is considered by M. Fauriel, in his "*Histoire de la Poésie Provençale*," tom. ii. chap. 26 and 27.

§ 20. EVALAK'S SHIELD; ARGENT, A CROSS, GULES.

The shield given to Evalak by Josaphe, son of Joseph of Arimathea, plays a considerable part in our Alliterative Poem. Besides which, the Story of Joseph was recounted to Galahad by the White Knight solely for the sake of accounting for this shield. After Evalak's victory over Tholomer, the red cross upon it vanished; but we read that Josaphes, just before his death, bade Mordrains bring the shield to him; after which he (Josaphes) bled at the nose, made a cross upon the shield with his blood, and gave it again to Mordrains. Subsequently it was placed upon duke Nasciens' tomb, to be left there till Galahad should come and take it. Galahad was afterwards so fortunate as to obtain also a sword which had belonged to king David, the hilt of which had been covered by Solomon with precious stones. We then come to his adventure with the holy bleeding lance, his achievement of the Saint Graal, and his death at Sarras. See Malory's *Morte Darthur*, bk. xvii. We find a similar account, with some slight variations, in Hardyng's *Chronicle*, edited by Sir H. Ellis, 1812. Hardyng professes to follow "Mewyn, the Britayn chronicler," who is probably no other than Melkin, of whose book it would be interesting to know somewhat more than is told us by him and John of Glastonbury. A few extracts from Hardyng may be not out of place here.

Chap. xlviij. of his *Chronicle* relates "how Ioseph Aramathie came vnto Britayne with Vaspasyan, and chrystened a part of this lande."

In Chap. xlviij, we have the account "howe Ioseph conuerted this kyng Aruiragus, & gaue hym a shelde of y<sup>e</sup> armes that wee call saint George his armes, whiche armes he bare euer after; & thus became that armes to bee y<sup>e</sup> kynges armes of this lande, long afore saint George was gotten or borne. And as Maryan, the profoude

chronicler, saieth, he bare of siluer, in token of clenness, a crosse of goules, [in] significacion of the bloodde that Christe bleedde on y<sup>e</sup> crosse, and for it muste nedes of reason be called a crosse.

Ioseph conuerted this kyng Aruigarus,  
By his prechyng, to knowe y<sup>e</sup> lawe deuine,  
And baptized hym, as writen hath Mewinus,<sup>1</sup>  
The chronicler, in Bretain tongue full fyne,  
And to Christe[s] lawe made hym encline ;  
And gaue hym then a shelde of siluer white,  
A crosse endlong and ouerthwart full perfect," &c.

In Chapter lxxvii, we have an account of the achievement of the Sege Perilous by Galahad—

“Whiche Joseph sayd afore that tyme ful long,  
In Mewyns booke, the Britayn chronicler,  
As writen is the Britons iestes emong,  
That Galaad the knight, and virgyne clere  
Shuld it acheue and auentures all in fere  
Of the seynt Graale, and of the great Briteyn,  
And afterwarde a virgyne dye certeyne.”

He next goes on to tell how Galaad came to Auelon, and found there a white shield bearing a red cross, a shield, and a spear, the shield having been left there by Joseph, and the sword by Naciens. Four years afterwards, Galaad finds the Saint Graal in Wales, after which he goes to Sarras and is made king of Sarras—

Where thenne he made .xij. knightes of the order  
Of saynt Graall, in full signifycacyon  
Of the table [of] whiche Ioseph was the founder,  
At Aualon, as Mewyn made relacyon ;  
In token of the table and refyguracyon  
Of the brotherhede of Christes souper & maundie  
Afore his death, of hyghest dignytee.”

Galahad dies at Sarras, says Hardyng, but sends Percival with his heart to Arthur, praying the king to bury the heart beside king Evalak and duke Seraphe, who were buried beside Joseph in the chapel of Our Lady at Glastonbury. This was done, and the famous shield was hung over Galaad's heart's tomb. And this is the last that we hear of it. A like “silver shielde,” with “a bloudie Crosse” scored upon it, forms part of the armour of the Red-Cross

<sup>1</sup> Other readings *Nenius*, *Neninus* ; but *Melkin* is probably meant ; see note above, p. xxi.



Knight, St George, as described by Spenser in the opening stanzas of the *Faerie Queene*. St George, however, was not considered as the *special* patron of England till after the siege of Calais in 1349. The banner of St George, white with a red cross, floated beside that of the Austrian empire a century earlier, in 1245; see "*Curious Myths*," &c., by S. Baring Gould, 2nd Series, p. 49, 2nd edition. A century earlier still, in 1146, the white standard, with the blood-red cross, was borne by the Knights Templars, having been granted to them by Pope Eugenius III. The white ground denoted chastity, and the red cross was the symbol of martyrdom. See "*The Knights Templars*," by C. G. Addison, 3rd ed. 1852, pp. 25, 26. The earliest mention of the red cross as a badge is in the speech of Pope Urban II. in 1094—"wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders;" Gibbon, *Decline and Fall*, ch. lviii. Further researches concerning the Red Cross soon involve us in the mysteries of the Rosicrucians, concerning whom it may suffice to refer the reader to a late work on the subject, by Hargrave Jennings. I little thought, when writing the above remarks, that, before the proofsheets of this preface could be corrected, the RED CROSS would be floating, an emblem of Mercy, over French and German ambulances.

The Knights Templars, the Brethren of the Order of the Temple of Solomon at Jerusalem, are first heard of in 1118. Their vows and their principle of association strongly remind us of the knights of romance, who engaged in the quest of the Saint Graal. Indeed Herr Schulz tells us expressly (*Seynt Graal*, vol. i. p. xx) that Wolfram von Eschenbach, in his *Parcival*, gives the name of *Templeisen* (Fr. *Les Templiers*) to the guardians of the Holy Vessel.

#### § 21. REMARKS.

Before concluding this Preface, I must express my sincere thanks to Mr Furnivall for various useful suggestions and for his loan of a transcript of the Huth MS., and to Dr Morris for some notes upon difficult and unusual words. Mr Parker and Mr Brock have also rendered me much help.

Whilst engaged on editing the pieces in this book, some points

have suggested themselves to me which I here put down as briefly as possible.

The legend of the Graal was added to and altered so often that I do not think we ought to expect that any one leading idea was kept always in view. In many cases, mere invention of new incidents seems to be all that the compilers thought of. To regard the series of legends as a whole, and to find that they always embody some central thought is just what we moderns are so prone to do ; but it may be doubted whether the writers of them would not be very much astonished at such a proceeding. For instance, given the existence of a Saint Graal, which only a few knights could hope to see, the romance of the *Queste of the Saint Graal* follows naturally ; but the *Queste* may have been an after-thought, for all that.

The series seems to have begun with the story of Joseph for no other reason than that he was the great British saint, and was moreover said to have been buried at Glastonbury, where king Arthur was buried also. Hence the idea of introducing the story of Arthur by a romance concerning Joseph arose naturally enough.

It being once resolved upon to make Joseph the subject of a romance, the notion of a holy dish containing Christ's blood starts up at once. It is his natural symbol, just as St Catharine has her wheel, and St Sebastian his arrow. His other symbol, to signify the great distance over which he had travelled, was of course a staff. Out of this staff *grew*, in the most literal sense, the miraculous thorn and the wonderful walnut-tree ; and, later still, the thorn-tree became three thorn-trees.

The great excitement of the middle of the twelfth century was the second crusade, begun in 1146. A little earlier, the order of the Knights Templars had been established. This was a *fighting* order of Knights, quite unlike that of the Knights of St John. Their object was religious glory, and their destination the East. How exactly all this is reproduced in the history of the Knights of the Round Table, seeking a holy object, and finding it likewise in the East ! Godfrey de Bouillon, king of Jerusalem, meets with the success of Evalak, king of Sarras. Galahad's shield bears the Templars' device. The Saracens were then frequently heard of ; hence Joseph goes to Sarras,

their supposed city. The conversion of the people of Sarras is an artistic touch. Nothing could more exasperate the Crusaders against the Saracens than thus to represent the latter as having received, and afterwards renounced, the faith.

The mention of the instruments of the Passion brings forward the Holy Lance, and especial attention must have been called to it by the extraordinary fraud which gave out that the Lance had been found at the siege of Antioch in 1098; see Gibbon's *Decline and Fall*, ch. lviii. Hence it is introduced naturally enough at the appearance of the Graal, as mentioned in Malory's *Morte Darthur*, bk. xvii, ch. xx. That a bleeding lance is mentioned in Welsh traditions seems to me more a coincidence than anything else. As for the sword of David, it was invented to match the lance and shield. The "tree which Abel was slain under" (*Malory's Morte Darthur*, bk. xvii, ch. vi) is connected with the curious "Legend of the Cross" discussed in S. Baring Gould's "Curious Myths," 2nd Series. So also is the idea of the three trees growing into one, and the building of Solomon's ship.

Some particulars about Joseph occur in the legend of St Veronica. Accordingly, the story of Veronica is made part of the legend of Joseph. See the French versions.

I have very little doubt that the mysterious Grail-Ark, in which so many wonders were seen, as described in ll. 258—298 of the alliterative poem, was suggested by the Holy Sepulchre. This is made probable by a passage in the Anglo-Saxon version of the legend of St Veronica, edited by Goodwin for the Cambridge Antiquarian Society in 1851, p. 40. There Joseph says of himself—"ic wæs an þæra manna þe his byrgene heold, and ic myn heafod ahyld and hyne geseon wolde, ac ic þær nan þyng of hym ne geseah. Ac ic þær twegen englas geseah, ænne at þam heafdon and oðerne at þam fotum," &c.; i. e. I was one of the men who guarded his sepulchre, and bent my head and thought to see him, but I beheld there nothing of him; but I saw two angels, one at the head and the other at the foot, &c. The two angels have become sixteen.

The Holy Graal was, at first, represented as the Dish which held the Paschal Lamb on Holy Thursday. Hence its connection with the

Bread which represented Christ's body, and its supposed *sustaining* power. On Joseph's first journey from Jerusalem, it supplies the wants of his company as the manna sustained the Israelites in the wilderness. The change which resulted in connecting it more immediately with the Chalice was intended to involve it in a higher mystery.

The Grail sometimes appeared, borne by an angel, to the devout and holy. This reminds me in some degree of the old drawings in which a Cup and an Angel are introduced into that most sacred scene, only to be contemplated with humble reverence, the scene of the Agony in the Garden.

The wonders and miracles in the old Romances are due in a great measure to the requirements of the *audience*; they were intended for brains half turned by the religious excitement of the Crusades. I think we shall best appreciate them, not by looking in them for any final purpose, but by simply observing how easily the writers drift from one idea to another. Tennyson's Holy Grail is a different conception altogether, from a higher point of view. Very much more after their manner are such poems as the "Calidore" of Keats, and the passages in the Faerie Queene where the allegory is lost sight of. They had in view a general idea of idealizing Christianity, or rather religious enthusiasm, by adding to it various mysteries and religious vows; but beyond this, the only principle which they observed was that of giving full scope to the imagination. Their motto might well have been one like that of Keats—

"Ever let the Fancy roam,  
Pleasure never is at home;  
At a touch sweet Pleasure melteth,  
Like to bubbles when rain pelteth;  
Then let wingèd Fancy wander  
Through the thought still spread beyond her:  
Open wide the mind's cage-door,  
She'll dart forth, and cloudward soar.  
O sweet Fancy, let her loose!"

POSTSCRIPT.—I have assumed the copy of the Alliterative Poem in the Vernon MS. to be unique. It may here be noted that in MS. 8252 belonging to Sir Thomas Phillipps, there is a fragment of 2 leaves, said to be in prose, entitled “Joseph,” of which the first two words are—“After tyme.” I at one time thought it possible that this might be some part of the poem here printed, but, by the kindness of Miss Toulmin Smith, have ascertained that the subject of it is “a fragment of the Story of the Flight into Egypt, giving an account of the origin and virtues of the rose of Jericho—which sprang up wherever Mary rested on her journey—and of the growth, virtues, and gathering of ‘Bawme,’ which comes from bushes that grow in the garden in Egypt where she dwelt seven years.”

I take the opportunity of mentioning here a recently published book, by Dr Gustav Oppert, on the myths of the Graal and Prester John. It is entitled “Der Presbyter Johannes in Sage und Geschichte;” second edition, Berlin, 1870; London, Trübner and Co. The same author has written an interesting paper having reference to Prester John, read Jan. 11, 1870, and printed in the Journal of the Ethnological Society of London.

As to the “rode of northdore of london,” mentioned at p. 44, l. 217, I find that Pecoock mentions it as a favourite object of pilgrimage:—“wherfore it is vein, waast, and idil forto trotte to Wa[l]singam rather than to ech other place in which an ymage of Marie is, and to the *rode of the north dore at London* rather than to ech other roode in what euer place he be.”—Pecoock’s Repressor, ed. C. Babington, i. 194.

I observe in a book-catalogue the following entry:—

“SAINT GREAL. Cest lhystoire du saint Greal Qui est le premier liure de la Table ronde. Lequel traicte de plusieurs matieres recreatiues. Ensemble la queste dudiet saint Greal. Faicte par Lancelot, Galaad, Boors, et Perceual. Qui est le dernier liure de la table ronde, 2 vols. in 1, *woodcuts, Black letter, very fine copy in morocco extra, gilt edges by Duru, £100. Paris, Phelippa Le Noir, 1523.*

One of the rarest and most sought of the Prose Romances of Chivalry, pronounced by Dunlop the scarcest of those relating to the Knights of the Round Table.”



# [Joseph of Aramathie.]

[Vernon MS. fol. 403.]

. . . . sire," he seis · "and sonenday is nouwe."

¶ þenne alle lauhwen an heiz · þat herden his wordes,  
"Hit is two and fourti winter," þei seiȝen · "trewely  
forsoþe,

"It is now  
Sunday," said  
Joseph.

"You have been  
in prison 42  
years," they said.

Sipen þou souȝtest þis put · and to prison eodest !" 4

"Now I þonke my lord," seide Ioseph · "þat lente  
me of his grace ;

me þinkeþ but þreo niȝt · al þis ilke þrowe."

"It seemed but 3  
nights!"

¶ þenne Ioseph askes fontston · & is I-folwed blyue ;  
þei folewen him and his wyf · & with him ful monye. 8

¶ Sipen com vaspasians · and was furst sped,  
In þe nome of þe fader · Ioseph him folewede,  
And hedde I-turned to þe feyþ · fifti with him-seluen.

Joseph baptizes  
Vespasian.

¶ Sipen he fette his fader with a ferde · and a-ȝeyn  
fondet, 12

Vespasian and his  
fither make the  
Jews who had hid  
themselves leap  
down into the  
pit.

þer þei bosked hem out · þat hudden hem in huirenes,  
Made hem to huppe · half an hundret foote,  
forte seche boþem · þer þei non seiȝen.

¶ þus þei ladden þe lyf · and lengede longe, 16  
þat huyte liked his leyk · þer as he lengede.

¶ Feole flower for fert · out of heore cupþhe  
in-to Augrippus lond · was heroudes eir,  
þere monye lenginde weore · for-let of heore oune. 20

Many flee for fear  
to the land of  
Agrippa.

Joseph is bidden  
to go away from  
Jerusalem.

**Þ**En com a vois to Ioseph · and seide him þise wordes,  
Biddes him and his wyf · and his sone eke,  
And alle þat þey mouzten gete · and to god tornen,  
¶ Gon out of Ierusalem · & prechen hise wordes, 24  
And neuer more come a-zeyn · whon þei weore enes  
þenne.

Next day they all  
start.

¶ In þe morwe he was sone boun · don as he biddes ;  
Ioseph and his cumpanye · keueren on swiþe.  
¶ Ioseph ferde bi-foren · and þe flote folewede ; 28  
in-to þe lond of betanye · þis buirnes nou wenden.

Some are anxious,  
but Joseph  
comforts them.

¶ þei carke for here herbarwe · summe be-hynde ;  
whon Ioseph herde þer-of · he bad hem not demayzen :  
“ He þat ledes vs þis wei · vre herborwe schal wisse.” 32  
þei founden hit newely · so wel weore þei neuere.  
¶ A-morwe þei weore dizt · and don hem to zonge,

They come to the  
forest of Argos,  
in Damascus.

And come to a Forest · with floures ful feire,  
þat was called Argos · þat þe kyng ouzte, 36  
in þe lond of damas · þe cuntre was dere.

Christ bids  
Joseph to make  
a little box for the  
blood,

**Þ**Enne spekes a vois to Ioseph · was Ihesu crist him-  
selue,  
“ Iosep[h], marke on þe treo · and make a luytel  
whucche,  
Forte do in þat ilke blod · þou berest a-boute ; 40  
¶ whon þe lust speke with me · lift þe lide sone,  
þou schalt fynde me redi · rizt bi þi syde,  
And, bote þou and þi sone · me no mon touche.

and to preach the  
gospel,

And Iosep[h], walk in þe world · & preche myne  
wordes 44

to þe proudest men · A parti schul þei here.

¶ þauz þei þe of manas · melen, and þe þreten,  
beo þou no þing a-dred · for non schal þe derue.”

¶ “ lord, I was neuer clerk · what and I ne cunne ?” 48

trusting to the  
power of the  
Holy Ghost.

“ Louse þi lippes a-twynne · & let þe gost worche ;  
Speche, grace, & vois · schul springe of þi tonge,  
& alle turne to. þi mouþ · holliche atenes.”



¶ þenne he wawes his fot · þe blod he wíth him fonges, 52  
and in þe nome of þe fader · forþward he weendes.

þei ferden to A Cite · faste bi-syde,  
þat was called sarras · þer sarsyns sprongen,  
Erest þorw Abrahames wyf · þat wonede þer-inne. 56

They come to  
Sarras.

Ioseph teiȝ to non hous · bote euene to þe temple :  
He seiȝ þe kyng þer he sat · and wuste þat he was  
wraþþed,

Joseph hopes to  
convert the king.

& hopede he scholde him · touward God turne ;  
For he and þo of Egipte · han werret to-gedere, 60  
And þei discourfitede him han · and scaþet ful ofte.

¶ þe kyng and his Baronage · a counseil bi-gonnen ;  
he wolde haue red of his folk · and fare to hem ȝitte ;  
& þei forsaken hit han · & he vnsauht sittes. 64

The king holds a  
council.

“Sire,” seis Iosep[h] · “or semblaunt is feble,  
In gret Anguisse ȝe ben · þat nis not God greiȝe ;  
wolde ȝe herkene to me · icholde ow bi-heete,  
He þat is mi foundeor · may hit folfulle, 68  
þat was ded on þe cros · & bouȝte us so deore ;  
I am not worþi to seyn · moni of his werkes.”

Joseph promises  
to help the king,  
conditionally.

¶ “þou schewest A symple skil,” quaj þe kyng · “of-  
scutered þou semest  
to speke of A ded mon · what may he don þer-ate?” 72

The king wonders  
how Christ can  
still have power,

¶ “I schal sei ou,” quod Ioseph · “& ȝe wol vndurstonde.”  
“tel ou,” seis þe kyng · “þi tale wol I here.”

and bids Joseph  
explain.

“þAt tyme þat Augustus Cesar · was Emperour of  
Rome,

þis reson bi-gon · þat I schal now rikenen, 76

¶ whon god sende an Angel · in-to Galile,  
to A Cite, bi nome · Nazareth I-called,  
to A Maiden ful meke · þat Marie was hoten,  
And seide, ‘Blessed beo þou flour · feirest of alle ! 80  
þe holigost wíth-Inne þe · schal lenden and lihte ;  
þou schalt beren a Child · schal Ihesu bi hoten.’

“God sent an  
angel to  
Nazareth,

to tell Mary that  
she should bear a  
son.

She inquired,  
'How can that  
be?'

he chaungede cher & seide · 'hou scholde I gon *wilth*  
childe

*wilth*-oute felauschupe of mon?' · he bad hire not  
demayen; 84

¶ 'þou schalt be mayden for him · bi-foren, and after.  
Holleche *wilth*-outen wem · wite þou forsoþe.'  
And heo grauntede þenne · to ben at his grace;  
And sone aftur þat gretnede · þat greipli Mayde. 88

Jesus did many  
miracles.

**W**hon he wolde ben I-boren · at a Blisful tyme,  
he dude Miracles feole · þat mony men seizen;  
þre kynges of þe Est · þroly þei comen,  
And vehe put him in hond · [a] present ful riche. 92

Herod slew, for  
his sake, 4140  
children.

¶ Soone Heroudes þe kyng · herde of his burþe;  
He lette sle for his sake · selli mony children;  
Foure þousend and seue score · was þe summe holden,  
þat weore I-slawe for his sake · for certeyn hit telles; 96  
Bote þorwþ þe grace of him-self · gete him heo ne miȝt.  
His Mooder ay *wilth* him fleih · forþ in-to Egipte.

Mary fled to  
Egypt, where the  
idols fell down  
before Jesus.

¶ Whon he com in-to þe lond · leue þou forsoþe,  
feole temples *þer*-inne · tulten to þe eorþe, 100  
for heore false ymages · þat þei on leueden.

[Fol. 403, col. 2.]

Do you burn all  
your idols."

Do a-wei þi Maumetes · þei han trayed þe ofte;  
Let breken hem a-two · and bren hem al to powder,  
Schaltou neuer gete grace · þorwþ none suche goddes."

The king cannot  
believe this.

¶ þenne seis þe kyng · "my wit mai not leue, 105  
þat þou ne melest wonderli · & most a-ȝeyn kuynde.  
Hou scholde a child come forþ · *wilth*-oute flescly dedes  
Bi-twene wommon and Mon? · my wit may not leue."

"**S**ire," seide Ioseph · "þou hiȝtest me to heere, 109  
And I schal præue þe tale · þat I fore telle.

"God saw how  
men all went to  
hell,

¶ whon god sat in his blisse · bosked in heuene,  
He seiȝ þe peple þorw þeine · passen in-to helle. 112  
also wel þe holyeste · heold þider euene  
as þe moste foles; · and þe fader þouȝte

þat hit seemede nouzt · and wolde his sone sende · and sent forth His  
 forte bringe hem out þer-of · and þerfore he lihte"— 116 Son."

“**W**hat, mon?” quæþ þe kyng · “þou castest þi-  
 seluen.

Toldest þou not now bi-foren · he nedde neuer fader, “Now you say  
 but elles, *with*-oute mon · I-bore of a Mayden? Jesus *had* a  
 And þou seist now he has on · hou may þis sitte same?” Father,” says  
 the king.

¶ “He was Fader,” *quod* Ioseph · “and for his sake called,  
 þat was gostliche his halt · ar he weore mon formed; “He was His  
 And of two *persones* · sprong out þe þridde; ghostly Fader.

þat was þe holigost · as I be-foren seide. 124

His godhede lees he nouzt · þeiȝ he come lowe,  
 þat he nas god ay forþ · in his grete strengþe.

¶ I sei þe Fader was God · ar out was bi-gonnen, The Father is  
 Made alle þing of nouzt · þorw miht of him one, 128 God the Creator.

Dude þe *prophetes* to seye · þat hem-self nuste,  
 Bote as hit com heom to mouþ · and meleden þe wordes.  
 þe kuynde of þe Moder · þat he on eorþe tok,  
 þat dizaede a-wei · for he hit most dredde. 132

Bote þe kuynde of his Fader · þat was þe furste kuynde, Jesus never lost  
 Holliche euere he heold · for þat dizaede neuere. His Father's  
 nature, being  
 twice born."

Bote he was gostliche of Fader · and fleshliche of Moder,  
 So þat he com twies forþ · and bi two kuyndes." 136

þenne seis þe kyng · “þe lengore I here, The king is still  
 þe lesse reson I seo · in þat þat þou rikenest. more confused.

¶ þou toldest furst of his Fader · and of his furste  
 kuynde,

And þreo *persones* · and alle þei ben goddes." 140

¶ “Ȝe, sire, bote I pertly vndo · þat I haue þe profred,  
 I am worþi muche blame · what mai I seiȝe more?

¶ þe sone, I tolde bi-fore · fongede vr kuynde, “The Son took  
 tok flesch and blod · in a feir mayden; 144 on Him man's  
 his Godhede luttulde not · þeiȝ he lowe lihte, nature, but lost  
 not His God-  
 head."

þat he nas euere of o miȝt · mensked he worþe!"

- ¶ þe kyng fette forþ · feole of his clerkes,  
 to spute *with* Ioseph · þat spedes hem luite. 148  
 Joseph defeats  
 all who dispute  
 with him.  
 Ioseph tok þe holy writ · and tei for his teeme,  
 and destruyede heore tale · *with*-inne þreo wordes.  
 ¶ þe ky[n]g bi-heold on his face · and on his limes  
 lowore,  
 Say3 he was barefot · and bar him in herte, 152  
 The king admires  
 Joseph,  
 He<sup>1</sup> hedde I-ben of hei3 blod · hedde he ben I-bosket,  
 And a ferli feir mon · and witerli him rewes.  
 and asks his  
 name,  
 “ Joseph of  
 Aramathie.”  
 ¶ “ what hettestou,” seis þe kyng · to Ioseph[h] þenne.  
 “ Ioseph of Aramathie · is mi nome called.” 156  
 “ I schal sei þe, Ioseph · as my wit þinkes,  
 þow semest not ful good clerk · to kenne suche wordes ;  
 þe tale is hei3 in him-self · þat þou of tellest,  
 Hit is ful þester to me · & moni a mon eke. 160  
 “ Thy tale is  
 dark ; come  
 again to-  
 morrow.”  
 ¶ I schal sei þe, Ioseph · I haue to done swiþe ;  
 I may not wel lenge now · to-morwe meet me heere ;  
 þow schalt haue liueraunce of In · and al þat þe neodes ;  
 whon vre leyser is more · vre lustnyng is better.” 164  
 “ I have 50  
 companions.”  
 ¶ “ I haue felauschupe wiþ-ouen,” seis Ioseph · “ wel a-  
 boute fifti,  
 Boþe wymmen and men · þat mote wiþ me Inne.”  
 The king sends  
 for them all,  
 and inquires  
 about Joseph’s  
 son, named  
 Josaphe.  
 ¶ þe kyng lette fette hem forþ · bi-foren him to seo,  
 what leodes þei beon · and where þei weore boren ;— 168  
 “ I trouwe þat beo þi sone ” · bi Iosaphe he seide.  
 ¶ “ 3e, sire, so he is · for soþe as I þe telle.”  
 “ Con he out of clergye ? ” · seis þe kyng þenne.  
 “ leeue me forsoþe, sire · þer liues no better.” 172  
 All are well  
 lodged.  
 ¶ þe kyng lette lede hem · in-to toun lowe,  
 to a feir old court · and Innes hem þere.  
 N  
 ow we leuen Ioseph · and of þe kyng carpen ;  
 As he lai at niht · keuered in bedde, 176  
 In þreo þou3tes he was · and þat weore þis ilke :  
 ¶ On for his grete folk · þat him wiþ-saken hedde ;

<sup>1</sup> MS. “ He he hedde.”

¶ A-noþur for Iosep[h]s tale · þat wolde fayn he tornede;

¶ þe þridde, How God scholde wiþ-ouren wem · wonen  
in a Mayden. 180

the *third* being  
how God could  
dwell in a maiden.

¶ Þenne he seiþ in his chaumbre-flor · þreo<sup>1</sup> souht vp  
at enes.

All at once he  
sees three trees,  
with equal stems,

þe braunches on hei; weoren · alle of o lengþe ;

Bote þe bark of þat on · semede dimmore

but one had a  
darker bark.

þen ouþer of þe oþer two · trouwe þou forsoþe ; 184

¶ þat signede Ihesu crist · for sake<sup>2</sup> of vre kuynde,  
was nout out-wiþ so cler · bote wiþ-inne he was clene.

¶ He calles on his chaumberleyn · to kennen vncouþes,  
And he rises a-non · and for ferd falles. 188

He calls his  
chamberlain.

And he feres<sup>3</sup> him vp · and bad him not ben ferd ;

“ þer schal falle non euel · of þat is here formed.”

¶ þei lihten two torches · and to þis treos wenten ;

They examine the  
trees.

þei weore semeli bi-neoþe · þei mihte not seo þe hei;þe,  
sprongen wiþ gret sped · of a good spice. 193

On vche braunche was a word · of þreo maner enkes ;

Gold and Seluer he seis · and Asur forsoþe.

Each stem bore a  
word, in three  
inks, gold, silver,  
and blue.

¶ “ þis makeþ,” quod þe wiht · “ þe marke of gold ;”

¶ “ And ‘ þis saues,” quap þat wiht · “ þe seyne of seluer ;

And ‘ þis clases’ · as þe Asur kennes.”

[Fol. 403 b, col. 1.]

¶ þe kyng nuste wel forte seye · bi wit þat he hedde,

wheþer þat he seþe · was on forte sigge,

200

The king cannot  
tell if he sees one  
or three trees.

oþer two, or þreo · or what he mi;te telle.

¶ þe kyng was a-bascht · and to his bed buskes ;

and his Chaumberleyn so a-ferd · þat neih he felde I-  
swowen.

¶ þenne he sei; a newe chaumbre-wouh · wrouzt al of  
bordes, 204

a dore honginge þer-on · haspet ful faste,

Next he sees a  
partition of  
boards, with a  
child coming  
through a door  
in it.

<sup>1</sup> May we read “ þreo *treos*,” inserting *treos* on the strength of l. 191? The passage seems partly corrupt.

<sup>2</sup> MS. “ forsake.”

<sup>3</sup> So in MS. Perhaps we should read “ beres.” See the Glossarial Index.

A child cominge þorw · his come was nout seene,  
 Sifen lenges a while · and a-zein lendes,  
 wij-uten faute oþer faus · as þei fore seiden. 208

The king hears a  
 voice.

¶ þenne spekes a vois · and on heiz sigges,  
 “king, haue þou no ferli · of þat is heere formed,  
 for so god *with-uten* wem · wende in a Mayden.”

Joseph prays to  
 God.

**N**ow we leuen þe kyng · and of Ioseph carpen ; 212  
 “A ! lord !” quap Ioseph · “how may þis limpe  
 Of þis king Eualak · þat con not vnderstonde ?  
 Bote 3if I *turne* him bi þis poynt · ar he *henne* passe,  
 beos he neuermore I-tornd · treweli I trouwe. 216

“Thou who  
 didst speak  
 through Moses,

Nou I be-seche þe, Ihesu · as þou art ful of Ioye,  
 þat speke to hem of Israel · þorw Moyses speche,  
 And bad þei schulde leeuē · for no-skunus þinge,  
 In non *oþur* straunge god · bote studefast þe holde : 220

didst save  
 Daniel,

And wustest daniel in þe put · þat he was inne I-worpe  
 Among þe leones feole · þat he no scaþe lauhte :

and forgive the  
 Magdalene,

And for-3af þe Maudeleyn · mekelyche hire sunnes :  
 And sifen seidest to me · mi preyere scholde sitte ; 224  
 þou heiztest holichurche · to haunsen hire strengþe,  
 to hizen þi godhed · hit helpes nout elles ;

grant me my  
 prayer.”

Nou, gloriouse kyng · graunte me mi boone.”

A voice bids him  
 to beget Galahad.

þenne spekes a vois · and on heiz sigges, 228  
 “Ioseph, haue þou no care · þe kyng schal sone  
 torne :

Go þou most to þi wyf · gete þou most nede  
 A child, Galaad schal be hoten · þat goodnesse schal  
 reise

þe Auenturus of Brutayne · to haunsen and to holden.”  
 And he dos as he bad · and to his bed buskes. 233

Next day there is  
 a thunderstorm.

¶ In þe morwe he was vppe · and roises þis *oþure*.  
 þenne hit þester bi-gon · and þonderde swiþe,  
 þat þe graue quakode · and þei a-grisen alle. 236

¶ He bi-þenkes him þo · and to his whueche weendes,

- And feole preiers he made · þat Ihesu crist herde,  
 And spekes to hem · wiþ loueliche wordes. Christ speaks to  
Joseph,
- ¶ “ I-blesset be ȝe to day · alle myne leoue children ”—  
 And he tolde hem of his crucifing · hou he [þe] cros  
 souȝte, 241
- And of heore fadres bi-fore · þat he fond vn-kuynde—  
 “ Er þei speeken to me feire · and faynede me wiþ  
 wordes,
- Bote þei hateden me · and hedden de-deyn. 244
- Bote beo ȝe stable in oure fei · aud foleweþ vre werkes, bidding him to  
be steadfast in  
the faith.  
 for ȝe han more of þe lawe · þen prophetes hedden.
- ¶ þei nedden bote þe holygost · and so ȝe han eke,  
 and siþen bodiliche me · to ben at or wille. 248
- ¶ I nul not fastenen on þe sone · þe Fadres gultus,  
 I for-ȝiue ow clene · þe harm þat I hedde.
- And cum þou hider, Iosaphe · for þou art Iugget clene, “ Josaphe, thou  
art worthy ; I  
will confer on thee  
a very great gift.”  
 And art digne þer-to · þat dos me to lyke ; 252
- Ichul bi-take þe to-day · in a good tyme  
 on þe hiȝeste þing · holden on eorþe,  
 non oþer of me · hit murili to habben,  
 but elles vche mon of þe · þat takes hit aftur.” 256
- He bad him lifte vp · and þe hide warpes :—
- Þ**enne he seos Ihesu crist · in a sad Roode, Josaphe sees  
Christ on the  
cross, and five  
angels, bearing  
 and his fyue Angeles · þat forþ wiþ him stoden,  
 As red as þe fuir · and he hem bi-holdes. 260
- ¶ þat on beres in his hond · a cros of queynte hewe ; (1) the cross,  
(2) the nails,  
(3) the crown of  
thorns, (4) the  
lance, and (5) a  
cloth.
- ¶ þat oþer beres in his hond · þreo blodi nayles ;
- ¶ þe þridde þe Coroune · þat his hed keuerde ;
- ¶ þe Feorþe, þe launce · þat lemede him wiþ-Inne ; 264
- ¶ And þe Fyfþe a blodi cloþ · þat he was inne i-braced,  
 whon he lay after slauht · in þe sepulcre.
- ¶ þenne he falles for fere · forþ wiþ þe wȝucche ;  
 Eft he bad him rise vp · he ros wiþ þe bone. 268
- ¶ þenne he sauh Ihesu crist · I-straucht vppon þe Roode,  
 whuche þe Angel by-fore · hedde in his hond ; Next he sees  
Christ stretched  
out upon the  
cross,

And þe þreo nayles · þat þe oþur bi-foren hedde,  
In his honden and his feet · alle þei weore faste ; 272

and pierced with  
the lance.

¶ Siþen stiken wiþ þe spere · blod and watur louses ;  
Bi-holdes touward hise feet · say fro hem renne ;  
eornen al of red blod · romynge a-boute ;  
Al priueliche his peyne · a-pertliche he sauh. 276

His father  
reproves Josaphe,

“ **W**Hi lengest þou,” quod Iosep[h] · to his sone,  
“ so longe ?

And so stille liggest · lokynde in þe whucche ? ”

but he bids him  
also look in the  
box.

“ A ! Fader, touche me not · in þis ilke tyme,  
For muche gostliche grace · me is here I-graunted.” 280

¶ þenne þei loken in atte wꝛucche · loueliche boþe,  
¶ þenne þei seȝen Ihesu crist · in þat ilke foorme,  
þat heo seȝen him sodeynliche · whon heo furst comen  
aftur þe slauȝt to him · to þe sepulere. 284

They see eleven  
more angels, two  
with basins, two  
with cruets,

¶ þenne comen two Angeles · wiþ twayles white,  
And eiper bar in his hond · a basyn of seluer ;  
Oþur Tweyne aftur hem · with cruetes sone,  
and wasscheles wiþ haly water · with hem þei brouȝten ;  
And oþer two after hem · with sencers \*soone, 289  
set wiþ riche stones · and a viole of sence.

two with censers :  
[\* Fol. 403 b,  
col. 2.]

Gabriel himself  
with a seat,

¶ þen com on, ‘ þe strengþe of god ’ · gabriel I-hoten,  
wiþ þe riccheste seȝe · þat euer for secte seemes ; 292

two with cross  
and mitre, and  
two with  
vestments.

And oþer two after him · wiþ crois and wiþ Mitre,  
And oþure bouwynde after · wiþ vestimens sone.

Next an altar,  
whereon was the  
DISH WITH  
THE BLOOD.

**H**E seiȝ an Auter I-cloþed · wiþ cloþes ful riche ;  
Vppon þat on ende lay · þe launce and þe nayles,  
And vpon þat oþer ende · þe disch wiþ þe blode, 297  
and a vessel of gold · geynliche bi-twene.

Christ consecrates  
Josaphe as  
bishop,

¶ Ihesu made for to greiþe Iosaphe · in þat geyn weede,  
And sacrede him to Bisschop · wiþ boto his hondes, 300  
And tolde him of his vestimens · what þei signefyen ;  
In vche Cite þere he come · sacren on he scholde  
wiþ þe selue oygncemens · þat he to him wrouȝte,



And an-oyg[n]ten oþer kynges · þat to crist torneden. 304

¶ 3it he leres him more · loueliche him-seluen—

telling him that  
he has care  
of men's souls,

“ I beo-také þe her, Iosaphe · soules to kepe ;

3if eni þorw þi defaute · falle fro my riche,

At þe day of Iuggement · þou beost ioyned harde ; 308

¶ I sei3e, Ioseph þi fader · schal bodiliche hem 3eme,

as Joseph his  
father has of  
men's bodies.

And þou gostliche · nou 3emes hem boþe.

wiþ-drawe þe of þi vestimens · and do hem vp to holde ;

Go now to-ward þe court · þe kyng for to turne.” 312

þenne þei wenden heore wei · and to þe court 3ongen,  
And al a-boute þe paleys · haly water þei spreynðen,  
for mony a wikkede gost · woned hedde þere.

They repair to  
the palace.

¶ wiþ-uten, on þe paleys · as þei bi passeden, 316

werdes of Ebreu · weren I-writen of 3ore,

And sein, ‘ daniel of Babiloyne · whon he fro Batayle

wente

They find  
written—  
“ Daniel called  
this palace  
Adventurous,

Fro nabugodonosor · þe kyng þat him hade,  
called þis paleis “ Auntres ” · and forsoþe seide, 320

þat hit scholde trewely · in sum tyme aftur,

called beo þe paleis · merueilouse for werkes,

þat þer scholde beo sey3en · þorw sonde of vr lord.’

¶ Bi þat was A Messenger come · after þis men sone ; 324

whon þei comen to þe halle · þei maden þe signe

on hem of þe verrey cros · and toward þe kyng eoden.

or marvellous.”

¶ þe kyng hedde geten him a clerk · on of þe beste,  
nou3where in heore lawe · was such a-nother holden, 328  
to take Ioseph in his tale · 3if he wrong seide.

The king employs  
a clerk to  
dispute with  
them,

¶ “ þou toldest me 3usterday,” quod þe kyng · “ þou  
wost wel þi-seluen,

Of þise þreo persones · and alle þei beoþ goddes ;

And siþen of a-noþer · wonder forsoþe,

þat Ihesu with-uten wem · won in a Mayden.”

and reminds them  
of yesterday's  
discourse.

“ þat I tolde þe þo · I telle þe 3itte ;

I nul forsake my word · for no maner þinge.”

The clerk  
disputes, and  
denies the  
Trinity.

Op stondes þis clerk · and seis him þise wordes, 336  
 “ 3if þise þreo persones · þat þou þe fore putttest  
 han bote on godhede · þei nare not goddes alle ;  
 3if vchon haue a godhede · I graunte, bi him-selue,  
 I seie þat on is also good · as þe þreo hole. 340  
 ¶ þat on is a verrei god · I sei bi god greyþe ;  
 þis oþer two nare none · in no maner þinge.”

Josaphe reminds  
the king of last  
night's dream,

He sprong in his sputison · and speek harde wordes,  
 þat Ioseph hedde no space · while his speche laste. 344  
 ¶ Op stondes Iosaphe · and þe fader sittes,  
 Speek wiþ an heiȝ vois · þat al þe folk herde,  
 “ Nou þe greteþ, sir Euelak · God of israel  
 þorw his seruauentes mouþ · and seye þe I wile. 348

and says that  
Tholomer, king  
of Babylon,  
will take the king  
and kill him.

¶ þou hast I-seȝe to-niht · signefies summe,  
 þow hast diskeueret hem · þer he nis not payet,  
 Heere þou schalt ha vengauunce · verreyliche and sone,  
 þat al þi reume schal seo · þat þou wrong siggest ; 352  
 ¶ For he, þis ilke Tholomer · þat þou weore wont to  
 hunte,

The clerk again  
gets up to speak,  
but his eyes fly  
out of his head.

þat is kyng of Babiloyne · hiderward he buskes ;  
 þreo dayes with þe niht · nou he þe schal driue,  
 Sipeu lacche þe atte laste · and þe þi lyf bi-reuen ; 356  
 He þat dorste nere ȝut · þe nouȝwhere a-byde,  
 nou schal winne his wille of þe · for þi wrong bi-leeue.”  
 ¶ þenne stod vp þis clerk · and wolde eft dispuite ;  
 þenne him þouȝte þat on · heold him bi þe tonge, 360  
 And he roungeþ an heiȝ · and rorede so harde,  
 his eiȝen flowen out of his hed · and biforen him fallen.

King Euelak  
protects Joseph,

¶ Þenne vp sturten þe folk · and wolden wiþ wepene  
 sle Iosep[h] and his sone · for sake<sup>1</sup> of þis  
 oþer ; 364  
 And þe kyng Eualac · cauȝte his swerd sone,  
 And beo þe miht of Iubiter · he swor to hem alle,

<sup>1</sup> MS. “forsake,” as in l. 185.

- weore eny of heom so wood · heom forte founle,  
 he wolde felle hem feye · ar þei þenne ferden. 368
- ¶ þenne seis þe kyng · “mai þer out me helpe  
 forto saue me out · 3if þat hit so lym[p]e?”  
 ¶ “3e, sire,” seis Iosaphe · “to fonge þe trouþe.”  
 “And what trouwest þou of þis mon · tides him hele?”  
 “Gos to oure Maumetes · and proues heore mihtes.”  
 ¶ þenne þei taken þis mon · and towen him to þe  
 temple,  
 A-non þei brouzten him forþ · bi-foren þe moste mayster,  
 Calleþ vppon an ymage · þat Appollin hette, 376  
 and wol not onswere a word · þauh þei scholde swelten.  
 ¶ þenne spekes an ymage · in a-noþer huirne,  
 þat 3e clepeþ Martis · “nouzt is þat 3e mene;  
 Appolin is bounden · and braset so faste, 380  
 he may not speke a word · for no þing alyue.”
- þenne Ioseph hente a staf · þat stod him bi-syde,  
 strikes to þis Appolin · *with* a strong wille,  
 þat his nekke to-barst · and brak al to pouder, 384  
 and þe fend of his bodi · fleyz to þe lufte.  
 ¶ þenne þei leuen him þer · and goþ \*toward opure; [\* Fol. 404, col. 1.]  
 ¶ þe kyng bowes to his pors · him offring to beode.  
 “Let beo,” seis Iosaphe · “I leeuþ þe beo better; 388  
 For and þou profre him eny · I schal do [þe] to preue,  
 vppon sodeyne deþ · þou schalt sone dye.”  
 ¶ “Do tel me,” seis þe kyng · “I haue þe mucche truste,  
 Of þis tholomer and me · hou schal hit tyden?” 392  
 And he onsweres aþeyn · “I dar not wel sigge,  
 for þis cristene men · þat vmbe mong zongen.  
 ¶ Se 3e not þe tweyne Angeles · leden hem a-boute ?  
 ¶ þat on bereþ a cros · þat oþer a swerd kene; 396  
 ¶ wher-so-euere þei ben stad · such is heore strengþe,  
 Vre maystrie is nouzt · in no maner þinge.”  
 ¶ þenne seis Iosaphe · “for us ne schalt þou wonde;  
 Vppon þe heiþe trinite · I halse þe to telle, 400

and asks if there  
 is any help, and  
 if the blind clerk  
 will recover.

Josaphe bids him  
 go and ask the  
 idols.

Appollin will  
 give no answer.

Mars says  
 Appollin is  
 bound fast.

Joseph breaks  
 Appollin in  
 pieces.

[\* Fol. 404, col. 1.]

The king  
 questions another  
 idol,

who says he sees  
 two angels with  
 Joseph.

Josaphe conjures  
 the idol to tell  
 all;

- Spek al þat þou const · & let þe kyng here.”
- but I e cannot. “Of newe þing þat is to come,” he seis · “con I not telle.”
- A messenger comes, telling of Tholomer's victories,
- Bi þat was a Messenger i-come · and to þe kyng menes,  
And seis him þat tholomer · has taken of his londes.  
¶ “þe riche Cite of Nagister · nomen he has forsoþe ;  
Siþen he keueres vppon · and takes bi-fore clene 406  
þe Castel of a-longines · and hiderward he ioynes,  
with sixti þousent,” he seide · “of clene men of Armes,  
And Fifti þousend fot-men · þat redi beþ to fihte, 409  
þei han geten þat holt · for certeyn soþe ;  
þer is non in þat lond · þat schal hem wiþstonden.”  
¶ þenne þe kyng was a-ferd · I hete þe forsoþe, 412  
leste þe tale of Iosaphe · ferede trewe.
- The king assembles his men.
- þE kyng boskes lettres a-non · to bounen his bernes,  
Comaundes hem to meeten him · tymely on þe  
morwen,
- They are all to meet at the Castle of Carboy.
- At þe Castel of Carboye · þer he beden hade, 416  
was fiftene myle · fro sarras I-holden,  
And oþer fiftene myle · fro þenne as þei leiþen.  
¶ þenne Ioseph takes him forþ · and seiþ him þis  
wordes,  
“wostou what þou do, kyng · nou þat þou wendes ?  
Of þi comynge a-zein · const þou not telle. 421  
¶ Such signe me is tauzt · þou art of cun symple ;  
forsoþe A mon was þi fader · þat couþe schon a-mende !  
¶ þat tyme þat Augustes cesar · was Emperour of Rome,  
þou wast lenged in þe lond · þat þat lord ouzte. 425  
Fourti knihtes douztres · he wolde haue of fraunce,  
forte souwe selk-werk · and sitten in his chaumbre.  
¶ For þou were a feir child · þou weore I-fet to serue  
twei feire maydenes · and wiþ þis mon lengedest. 429  
¶ þei heolden þe of herre blod · þen þou boren weore ;  
So þou souztes fro him · to þe erl of Surye.  
So þou and his sone · vppon a day seten, 432
- Joseph discloses Evelak's early history, saying, “Thy father was a cobbler.
- Thou didst serve two French damsels in Augustus' court.

- And 3e woxen vn-sauzt · and þou slou3 him þere.  
 So þou come to þe kyng · þat þis kupppe auzte ;  
 Seidest þou were a kniht · and in his court laftest.
- ¶ He was an old mon · wried of werre, 436  
 And þou weore a 3ong mon · in þi grete strengþe.  
 For þou toke his enemy · and brouztest him to honde,  
 forþi he 3af þe þis lond · after his lyue.  
 Hit is not allynge to carpe, sire kyng · wher-of we  
 comen." 440
- He takes non [hede] heere-to · bote askes him of þe  
 sweuene  
 þat he mette on þe niht · and bad he scholde him telle.  
 ¶ "whon þat þou comest a3eyn · wite þou schalt  
 forsoþe,  
 þou miht haue more redi roume · my rikenyng to here !"  
 ¶ Ioseph[e] takes his scheld · and schapes a-middes  
 A crois of red cloþ · and kennes him aftur, 446  
 whon his peril weore most · to crist he scholde preyen,  
 for þer scholde no mon verreili · þat vigore bi-holden,  
 þat he nis saaf þat dai · and his sore passed. 449
- þenne he buskes toward þe bente · þer þis oþer  
 byden, Evelak arrays his men.  
 He arayes his riche men · and rihtes hem swiþe.  
 A-non tholomers men · woxen þe biggore ; 452  
 sone beeren hem a-bac · and brouhten hem to grounde ;  
 And þei tornede a-3ein · þat tyme hit was non oþer.  
 ¶ þei come bi tholomers tentes · vn-housed hem sone,  
 Token holliche his stor · and a-wei strei3ten, 456  
 þat þei come to a Castel · faste be-syde.  
 ¶ þe kyng was gon to pleye him · bi a water brimme,  
 þen com on prikyng · prest him a-3eynes.  
 He seide, "my ladi þe queene · ou a lettre sende, 460  
 Biddes ou wihthly be boun · to don as heo biddes."  
 And he redes hit forþ · and fond þer-on sone,  
 þat he scholde wiþ-drawe him · al a-wei þenne,  
 bidding him to retreat.

Thou didst slay  
 the earl of  
 Syria's son,  
 and didst come to  
 the court of the  
 old king of  
 Sarras."

The king asks  
 about his dream.

Josaphe makes a  
 cross of red cloth  
 on Evelak's  
 shield.

Evelak arrays his  
 men.

Tholomer's men  
 get the best of it,

but their enemies  
 spoil their tents.

Evelak receives a  
 letter from his  
 queen,

bidding him to  
 retreat.

Or elles tholomers folk · wol taken him þere ; 464

¶ Forþi heo wole þat he wite · and warnes him beo-  
time.

¶ “Ho has witered hire of þis · and ho has hire  
kenned ?”

Evelak learns  
that Joseph and  
his son have  
warned the  
queen.

He onsweres a-non · “sire, I not forsoþe.

Bote þe two cristene men · þat bydes ow at court, 468  
in gret counseil han I-beo · I trouwe hit be þer a-  
bout ;”—

And he telles hem þenne · of þe qwene sonde  
þorw counseil of Iosaphe · and Ihesu þei þonken.

The king collects  
14,000 more men.

¶ **H**E kyng Boskes lettres a-non · to boune mo bernes ;  
bi þat þe niȝt was a-weye · And þe day on þe  
morwe, 473

þei hadden of newe folk · fourtene þousend.

He sees 500 men  
approaching,

He seiȝ vnder a wode-egge · siker bi hem-seluen  
Freschliche I-diht · Fyue hondred men of Armes. 476

¶ On vn-castes his helm · and to þe kyng rydes,  
And he kneuȝ him wel · he was his wyues broþer,  
was I-called Seraphe · a ȝong Erl forsoþe,

their captain  
being Seraphe,  
his wife's brother.

and a douȝti þer-wiȝ · in alle goode deedes ; 480

[\* Fol. 404, col. 2.]

He mihte neuer gete loue of þe kyng · much \* ne luyte,  
ne good herte of him · and he non harm seruede.

Seraphe says the  
queen has sent  
him.

He seide, “my ladi þe Qwene · me a lettre sende, 483  
ȝif euere I halp hire at neode · I scholde hit now cuiȝe ;  
And I am come to þi wille · sire, wiȝ þis knihtes.”

“Forsoþe,” he seis, “seraphe · so þou cuele ouȝtest ;

Ofte I haue for-set þe · þat me sore forþinkes,

For euere þe kuynde wol be frend · for ouȝt þat mai  
bi-falle.” 488

They go to meet  
the enemy.

**N**ow þei bouwe toward þe bente · þer þis oþere  
houen ;

He arayes his riche men · and rihtes hem bettere,  
þat þorw him reowen no res · þat his red wrouȝten.

- ¶ þenne seis Seraphe · “holdes ou stille, 492 Seraphe bids his  
And þenkes on, goode men · þe gref is oure childre ; men die rather  
what wol bi-falle þer-of · and we ben confoundet. than retreat.
- Betere hit were douhtilyche · to diȝen on or oune,  
þen wiȝ schendschupe to schone · and vs a-bak drawe.”  
þei han geten on hem · þe lengþe of a gleyue : 497
- ¶ whon Seraphe seiȝ þat men · þei miȝte I-seo sone  
his polhache go · and proude doun pallede.  
In þe þikkeste pres · he preuede his wepne, 500 Seraphe's pole-  
Breek braynes a-brod · brusede burnes, axie breaks his  
Beer bale in his hond · bed hit a-boute. enemies' brains,
- He hedde an hache vppon heiz · wiȝ a gret halue,  
Huld hit harde wiȝ teis · in his two hondes ; 504  
So he frusschede hem *witl* · and fondede his strengþe, so that few can  
þat luyte miȝte faren him fro · and to fluiȝt founden. escape him.
- ¶ þere weore stedes to struien · stoures to medlen,  
Meeten miȝtful men · mallen þorw scheldes, 508 Mighty men meet  
¶ Harde hauberkes to-borsten · and þe brest þurleden. each other.
- Schon schene vppon schaft · schalkene blode.  
¶ þo þat houen vppon hors · heowen on helmes.  
¶ þo þat hulden hem on fote · hakken þorw scholdres.  
mony swouȝninge lay · þorw schindringe of scharpe, Many lie  
And starf aftur þe deȝ · in a schort while. swooning, and  
die.
- ¶ þer weoren hedes vn-huled · helmes vphauȝset ;  
harde scheldes to-clouen · on quarters fellen, 516  
slen hors and mon · holliche at enes. Horses and men  
are slain.

**Þ**E stiward of Eualak · in þe stour lafte,  
lai streiht on þe feld · striken to þe eorþe. Evelak's steward  
is slain.

- ¶ Now Eualac and tholomer · twies han a-semblet ;  
Seraphe takes of heore men · wel a two hundred, 521 Seraphe with 200  
to wende to a Roche · was faste bi-syde. men makes for  
a rock.
- Hedde þei geten þat holt · for certeyne soȝe,  
þei mihten haue do muche harm · er þei han hem mihte.  
¶ þenne com on wiȝ a tale · and Tholomer he telles,  
And seis him hou Seraphe · has his men serued ; 526

- His broþer and a batayle · weore bosket bi-sydes,  
 And he sende him word · he scholde þider seche,  
 Tholomer's men pursue him. And þei come swiftly vppon · and swengeden to-gedere.  
 ¶ Seraphe was of hem wel war · and faste hem a-series ;
- Seraphe slays a knight on horseback,  
 He mette a gome on an hors · with a gret route,  
 He hente vp his hachet · and huttes him euene, 532  
 Al to-hurles þe helm · and þe hed vnder.  
 wiþ þe deþ in his hals · downward he duppes,  
 and þat deruede hem muche · on þat oþer syde,  
 for þe kyng Tholomer · was treweli his broþer. 536
- who was Tholomer's brother.  
 ¶ þen Seraphe fondes in · he and fourti knihtes,  
 ¶ þer þe batayle was stiffest · and of more strengþe.  
 ¶ þenne þei fullen for grame · to Seraphe knihtes ;  
 þei han laft him a-lyue · but vnneþe seuene. 540  
 Sikerli þe seuene · weore slayen at þe laste,  
 Him wondet þer-wiþ · and wemmet so sore,  
 þat he was in swounynge · and fel to þe grounde.  
 ¶ Sone þenne he starte vp · and streihte to his hache,  
 culles on mennes hedes · þat þei doun lyen, 545  
 Siþen cacchis his hors · and a-wei wendes.
- Seraphe seeks Evelak.  
 Bote euer-more Seraphe · askes and cries,  
 “ where was Eualac ? ” · þe stour was so þikke. 548  
 ¶ wel a fyue þousend men · of tholomeres halue  
 weore bytwene hem two · þat to him he ne mihte,  
 And he nedde bote fourti men · folewynde his brydel.  
 And þei were weri of-souzten · and feor ouer-charged,  
 Of þe peple afurst · and þe pres after ; 553  
 luyte wonder hit was · so þey wrouzt haden.
- Tholomer takes Evelak prisoner.  
 Þenne was Eualac taken · and woundet ful sore ;  
 And þe kyng tholomer · takes him to kepe, 556  
 Ferde in-to a forest · faste bi-syde,  
 forte fallen him feye · er þei a-zeyn ferden.
- Evelak uncovers his shield, and prays.  
 ¶ þenne he vn-keuered his scheld · & on þe cros bi-  
 holdes ;  
 He seiþ a child strauzt þer-on · stremynge on blode, 560



And he bi-souzte him of grace · as he was godes foorme.

¶ þenne he seiȝ a whit kniht · comynge him a-zeines,  
boþe Armure and hors · al as þe lilye,  
A red cros on his scheld · seemed him feire ; 564

A white knight  
comes to his  
rescue,

Rydes to tholomer · rad wiþ þat ilke,  
Baar him doun of his hors · and harmed him more,  
strok him stark ded · þat he stured neuere.

and slays  
Tholomer.

¶ Siþen he fonges forþ · a ferly wepne, 568  
fel hem feize to his feet · þat him hedde folewed.

¶ þenne he horses Eualac · on tholomeres steede,  
bouwes toward þe batayle · bigly and swiþe.

The white knight  
mounts Evelak  
on Tholomer's  
horse.

¶ Euer-more Eualac · askes and cries, 572  
“ where was Seraphe ? ” · and seiȝ him wiþ þat ilke,  
wher seue knihtes him han · sikerliche a-sayled,  
and titli bi-gonnen · to take him bi þe bridel. 575

¶ þe white kniht wiþ his swerd · swyngede to hem sone ;  
whon þe sixe weoren dede · þe seueþe a knyf \* cauhte,  
And wolde ha striken Seraphe · at a stude derne,  
vppon an hole of his helm · and he was so for-fouȝten  
þat he hedde no space · spedly him-seluen 580  
forto do him no dispit · þe sporn was his owne.

[\* Fol. 404 b,  
col. 1.]  
Seraphe is nearly  
overpowered.

¶ whon Eualac þat sauȝ · he fel to þe grounde,  
And Seraphe also · and boþe lye [a] swoune.

¶ þe white kniht lihtes doun · and boþe hem vp-liftes ;  
þer nas no lynde so liht · as þise two leodes, 585  
whon þei blencheden a-boue · and eiþer seiȝ oþer.

The white knight  
lifts up Evelak  
and Seraphe.

¶ þenne seis Seraphe · “ scheuȝ me myn hache,  
and I schal note hit to-day · my strengþe is so newed.”

Seraphe asks for  
his axe.

¶ “ Haue her-on,” seis þe white kniht · “ vppon my bi-  
halue ; 589

The white knight  
gives him one.

God sende þe þis · þat al þe grace lenes.”

whon he hedde hit in honde · he heold hit þe betere,  
And þe heuior bi fer · þen he bi-foren hedde ; 592

Nas þer ȝong mon ne old · þat ȝernloker wrouȝte  
þen Eualac and Seraphe · wher-so-euer þei souȝten,  
Also fresch as þe hauk · freschore þat tyme,

Evelak and  
Seraphe are now  
as fresh as hawks.

þen þei foundeden þidere · in heore furste come. 596

But euer-more þe white kniht · hem þe place roumede,

Hit falles not for to seiþe · þe fere of his dundes.

þer he lousede his hond · he leyde hem on Ronkes,

and welde hem bi-foren · at his oune wille. 600

Tholomer's  
steward rallies  
his men, and  
advises a retreat.

¶ þe stiward of Tholomer · stoffes hem to-gedere,  
and seis, “þei ben a-middes þe Reume · and mowe not  
hom reche,

ne heo knowe not in the lond · forþi þei moten lenge.”

¶ þenne þe folk of þe Roche · hem in face kepten, 604  
maden þer a siker werk · and slown hem vp clene.

The white knight  
vanishes.

**E**ualac and Seraphe · wonder hem þhouzte  
wher þe white kniht bi-com · þat won hem þe  
prys ;

þei nuste where he was · ne on whuche syde. 608

Seraphe wishes to  
go home.

¶ þenne seis Seraphe · þat hom he wolde wende,  
He is woundet ful sore · to winnen his ese.

¶ “Trewely,” seis Eualac · “þow schalt wiþ me to  
court,

And two wonderful men · þou schalt seo þere ; 612

þei tolde me of vche a poynt · ar I fro home wente,  
al-to-gedere of þis werk · hou hit is wonne.”

The queen asks  
Joseph what has  
happened.

**N**ou we leuen þe kyng · and of Ioseph carpen,  
þat restes him in Sarras · bi-leued wiþ þe qweene.

“Hou trouwestou of my lord ?” heo seis · “tydes him  
hele, 617

Has he folfulsened þe sawes · þat þou bi-fore seidest ?”

Joseph says the  
king is victorious.

“þe, þorw þe miht of god · þe maystrie is wonnen,

And þorw his swete grace · þe sarrest is passed.” 620

The queen offers  
to be converted.

¶ “þe, I wol bi-hote þe heer · þi lawe for to holden,  
whon þat my lord is comen · þat schal I furst fongen.”

“Do me sikernesse þer-to” · seis Ioseph þenne.

¶ “I wole my troupe þe bi-take · I wol þe nout trayse.”

“Nay, þou hast non,” seis he · “for certeyn soþe, 625

- 3e han be fastned wiþ hem · þat ferden wiþ luitel."
- "Tel me what is þin · and what hit signefyes?"
- And he tolde hire a-non · trewely him-seluen, 628
- And heo rikeþede a-zeyn · radly and sone,  
 Also redili as he · and wonder he hedde.
- ¶ "I schal seiþe þe, Ioseph · for certeyn soþe,  
 hou I tok cristendom · and in what tyme. 632
- while my moder lyuede · heo hedde an vuel longe,  
 And souþte in-to diuerse studes · and mihte haue non  
 hele.
- ¶ þenne wonede an hermite · faste bi-syde ;  
 Semely vppon a day · þidere we souhten ; 636
- Heo bad þis hermyte · he scholde hire hele sende.
- ¶ 'I am sinful as þou,' he seis · 'I mai þe non graunte.'  
 ¶ 'No mak þi preyere to him,' heo seis · 'þat þin hope  
 is inne ?'
- ¶ 'woldestou leue vppon him,' he seis · 'I wolde þe  
 bi-hote, 640
- þat þou scholdest ben hol · ar þou henne eodest.'
- ¶ He made hire to kuele a-down · and a bok bradde,  
 Radde a gospel þer-on · and bad hire vp rise,  
 And heo was lihtned of hire euel · in a luytel stounde.
- ¶ þenne heo seiðe to me · 'douzter ful deore, 645  
 woltou beo as I am · and on þis mon leue ?'
- And I wepte water warm · and wette my wonges,  
 And seiðe his bert was so hor · I bad not on him leue.  
 And he seiðe to me · 'douzter, he is feirote, 649  
 þat þi moder has I-helet · nou in þis tyme,  
 þen I or þou · or out þat is formed.'
- ¶ And I tolde him a-zeyn · 'and he so feir weore 652  
 as my broþer is at home · I wolde on him leue.'
- ¶ 'Sikerly, douzter,' he seis · 'so may grace sende  
 þat þou mizt seo him þi-self · ar þow henne seche.'
- ¶ Enne com Ihesu crist · so cler in him-seluen, 656  
 aftur þe furste blusch · we ne mihte him bi-holden,
- She asks him  
 what his faith is.
- He finds she is a  
 Christian.
- Her mother had a  
 sore disease.
- She asked a  
 hermit to pray  
 for her.
- The hermit made  
 the mother kneel  
 down,  
 and she was  
 healed.
- The daughter  
 said she can only  
 believe upon one
- who is as fair  
 as her own  
 brother.
- Jesus Christ  
 appeared to her,

And a wynt and a saur · whappede us vmbē,  
 we weore so wel of vr-self · we muste what we duden.  
 He vside of Goddes bord · & a writ brouhte, 660

and she was  
 conuer ed;

bi-tauzte me and my moder · murily to holden ;  
 þus cristendom I tok · in þat ilke tyme."

¶ "whi hastou let so longe · þi lord þis lyf leden ?"

but dared not tell  
 her husband.

"Sire, forsoþe," heo seis · "syker I ne dorste, 664

He is so feol in him-self · for no þing be-knowen,  
 Bote herkene of god · whon he his grace sende.

¶ Hastou not herd þi-self · hou euel he was to torne ?"

The king returns,

**N**ow þe kyng comes to sarras · and mony on him  
 suwen ; 668

As sone as he com hom · I hete þe forsoþe,  
 He askede after a-non · nomeliche þeose tweyne,  
 Sette him on \*his bed · and hem on eiþer syde.

[\* Fol. 464 b,  
 col. 2.]  
 and blesses  
 Joseph's God.

"A! Ioseph," seiþ þe kyng · "soþe aren þi wordes, 672  
 þat þou toldest me furst · 3or foundeour be blesset !"

¶ "Ho is þat?" seis Seraphe · and [he] onswerde  
 sone,

"he þat halp þe wiþ sound · fro þe seue knihtes"—  
 Tolde hem vche a poynt · þat þei wrouzt haden ; 676  
 Hou he wuste þerof · wonder hem þouzte.

A knight appears  
 who has lost an  
 arm.

**Þ**enne com on fro þe fiht · þat foule was wemmed,  
 was striken of þat on Arm · and bar hit in þat  
 oþer.

¶ þen Ioseph asked þe kynges scheld · And bad þat  
 mon knele, 680

Evelak's shield  
 restores the arm.

þe arm helede a-þeyn · hol to þe stompe.

¶ þenne com Seraphe · and fullouzt furst askes.

Joseph baptizes  
 Seraphe by the  
 name of Naciens.

In þe nome of þe fader · Ioseph him fulwede,  
 And calles him Naciens · and his nome tornde : 684  
 he was þe forme þat day · þat fongede troupe.

¶ whon he Baptised was · þis oþere bi-heolden,  
 Heom þouzte he leomede as liht · al on a lowe ;

¶ þei sezen þe holy-gost · at his mouþ descenden, 688 The Holy Ghost  
And he speek þenne · þat bi-foren ne kneuþ. descends on him.

þenne com he wiþ þe sore Arm · þat þorw þe grace  
was holpen ; .

In þe nome of þe fader · Ioseph him folwed, The healed  
clepen him Cleomadas · and callen him after. 692 knight is  
baptized as  
Cleomadas,

¶ þenne com þe kyng Eualac · and fullouht askes ;  
In þe nome of þe fader · Ioseph him folwede, and Evelak as  
Mordreins.  
Called him Mordreyns · ‘ a lat mon ’ in trouþe.

¶ þen com þe folk · to Iosaphe so þikke, 696

He tok a basin of gold · in boþe two his hondes,  
Vppon þe heiþe trinite · he let water hiþe, Joseph baptizes  
5000 others.

¶ þem seis Iosaphe · þat Ioseph his fader 700

mot a-byden him · and dwelle þer stille,  
¶ while þat he and Naciens gon · nouþer þei nusten,  
forte cristene þe folk · and casten þe false.

¶ But þere an vnsele kyng · in prison hem caste, 704 A king puts  
Josaphe in prison,

wiþ muþe serwe to him-self · siker atte laste ;  
¶ For þe kyng Mordreyns · com with such strengþe,  
forte liuere hem out · on lyue he laste none. but Mordreins  
releases him.

¶ Siþen þei bi-tauþten þe blod · twei burnes to holden,  
And þei lenden of þe toun · and leuen hit þere. 709 Joseph's company  
leave Sarraas.



The Lyfe of Joseph of Armathy.

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## [The Lyfe of Ioseph of Armathy.]

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[Leaf 1.] ¶ Here after foloweth a treatyse taken out of a boke whiche somtyme Theodosius the Emperour founde in Iherusalem in the pretorye of Pylate of Ioseph of Armathy.<sup>1</sup>

[Leaf 2.] **F**Or asmoche as oftentimes grete doubttes & doubtfull thynges deceyueth the reders / therefore all doubttes sette a parte ye shall se dyuers thynges extracte of the veray true & probate assereyons of hystoryal men touchyng and concernyng thantiquytes of thonourable monastery of oure lady in Glastenburye. After the tyme that our sauour Ihesu cryste was put vnto deth by passyon of the crosse & all thynges were fully complete whiche were wryten and spoken of hym by holy propheeye. That holy man Ioseph of Armathy came vnto Pylate and asked of hym the body of our sauour Ihesu cryste / whan y<sup>e</sup> body was graunted to hym he wrapped it in a fayre whyte clothe and interyd it in a tombe newly made where neuer man was buryed in / what tyme the Iewes had parfyte knowlege that this Ioseph had so worshypfully brought the body of cryst in erthe / they thought vtterly in theyr myndes and kest so also the meanes how they myght set handes vpon hym / & one named Nychodemus and many dyuers other y<sup>e</sup> whiche were the veray true louers and iust aduocates of our sauour fledde and kepte them secrete / excepte onely the sayd Ioseph & Nychodemus whiche full boldly presented them selfe & made rehersall vnto y<sup>e</sup> Iewes vnder these wordes / what sholde moue you to be dyspleased w<sup>t</sup> vs for asmoche as we haue buryed y<sup>e</sup> body of Ihesu cryst / knowe ye full well sayd Ioseph & Nychodemus to y<sup>e</sup> Iewes y<sup>t</sup> y<sup>e</sup> haue mysdone agaynst y<sup>e</sup> ryghtfull

<sup>1</sup> Beneath is a cut of the crucifixion with "Ihesus nazareus rex iudeorum" at the top, and bordered with foliage. The same cut is repeated on the back of the leaf.

man / ye cast ne thynke not in your myndes the grete benefytes he hathe done and shewed to you ye haue for his grete goodnes crucyfied hym & with a sharpe spere wounded hym. The Iewes herynge those wordes set hande on Ioseph and closed hym in an house where was no wyndowe / & annas & cayphas sealed the dore vpon the locke and assygned and deputed certayne<sup>1</sup> men to kepe hym and watche hym / and his felowe Nychodemus was let goo at lyberte. They intreated Ioseph soo vngoodly for as moche that he was the man that desyred the body of Ihesu cryst / and was the pryncypall mouer and begynner that y<sup>e</sup> body was so worshypfully interyd & buryed / after this was done vpon theyr sabbat daye they gaderyd them in a companye y<sup>e</sup> chefe rulers of the temple and caste theyr myndes togyder how & by what maner of dethe they myght destroye Ioseph & whan they were all in fere<sup>2</sup> Annas and Cayphas were commaunded by theym to present Ioseph for as moche as they had sealed y<sup>e</sup> dore where he was inclosed in & whan theyr seales were broken & the dore opened Ioseph was gone. Than they sent out spyes to seke hym & fynably he was founde in his owne cyte called Aramathya / & whan they had redy tydynges & perfyte knowlege of it / bothe chefe rulers & all the comynalte of the Iewes inioyed gretely & thanked y<sup>e</sup> verray god of Israell y<sup>t</sup> it was knowen where Ioseph was become whiche was thus inclosed vnder kepyngge ward and custodye. Thenne they gadred in a multytude and they the whiche were pryncypalles and heedes preposynge this questyon and sayd what meanes myghte we fynde that we myght craftely haue Ioseph vnto vs and so for to speke with hym. Thenne they \*concluded generally that an [\* Leaf 3.] epystle sholde be wryten vnto hym / and this was the effecte of the letre. Ioseph peace be with the and with all thy company. Nowe we knowe full well that we haue full greuously offended god and the / therefore we praye the vouchsaue too come vnto vs that we maye comen with the for we meruaylle gretely how thou was taken out of the place in y<sup>e</sup> whiche thou was putte / we knowlege ourselfe vnto the that we haue malygned sore agayn the / wherfore almyghty god hathe delyuered y<sup>e</sup> that our wycked counseyll and vnhappye mynde myght not hurte the / therefore worshyppefull Ioseph whiche

<sup>1</sup> Printed certayne.

<sup>2</sup> i. e. *in-fere* = together.

arte well beloued amonge all people / peace be w<sup>t</sup> the. Thenne this epystle made and wryten they chose seuen persones amonge theym all whiche were the best and moost synguler frendes that Ioseph had & sayd vnto theym / whan ye go forth take your way in to Aramathia vnto Ioseph & grete hym well in our behalve and take vnto hym this our epystle / whan y<sup>e</sup> seuen persones electe & chosen had theyr full answer with theyr lettre delyuered anone they came to y<sup>e</sup> cyte of Aramathya where Ioseph was and full louyngely salued hym shewynge theyr comynge & the cause gyuyng vnto hym y<sup>e</sup> epystle which receyued them full curteysly / and whan he had ouerlooked the lettre and knewe the effecte thenne he sayd these wordes. Blessyd be my lorde god of Israell whiche hathe delyuered and saued me that my blode hath not be shed nor I destroyed / blessed be my lorde god the whiche hathe kepte me vnder his wynges. Thenne Ioseph in token of loue & peace kyssed the .vii. persones whiche were sente in message vnto hym and full kyndely hadde them in to his house. And vpon the nexte daye after he toke his asse and walkynge kepte them company vnto Iherusalem. And whan the Iewes herde of his comynge they wente agaynst hym and in their metynge sayd with one voyce peace be in thy comynge fader Ioseph / and he resaluted theym vnder this maner and sayd. Peace be with you and amonge you all and there they kyssed hym all / thenne Nychodemus receyued hym in to his house and made hym a grete dyner / vpon a daye whan the Iewes were gadered togyder Annas and Cayphas sayd vnto Ioseph / shewe thou now before y<sup>e</sup> god of Israell & openly declare vnto vs suche thynges as we shall examyn the of for as moche as it is not vnknowen that we were sore greued for by cause thou letttest bury the body of Ihesu cryste and therupon we enclosed the in a preuy house and the morowe we sent to haue spoken with the and myght not fynde the / wherfore we meruaylled greteley and were sore affrayed of it how this myghte be vnto this tyme that we se the nowe / therefore whyles thou arte presente certefye vs verely howe this mater was brought that thou was thus secretely conueyed awaye. Ioseph dydayned not to gyue theym answeare but sayd vnto theym boldely. What tyme ye closed me in that house on godefrydaye the morowe vpon whiche is the sabbate

daye in the mydnyghte whan I was besy in my prayers to desyre god  
 to be my helpe and socour / sodeynly in y<sup>e</sup> meane tyme y<sup>e</sup> house  
 that I was in was taken vp by y<sup>e</sup> foure angles. And I sawe Ihesus  
 bryghter thenne \*ony lyght that euer I sawe afore and for [\* Leaf 4.]  
 grete fere I fell downe to the erthe / thenne he toke me by the  
 hande frome the grounde and wyped my face with a rose and kyssed  
 me and sayd vnto me be not aferde Ioseph loke vpon me and knowe  
 thou full well that I am he. Thenne loked I vp and called hym  
 mayster Helyas supposynge that he hadde ben Hely the prophete /  
 thenne he spake vnto me and sayd I am not Hely but I am Ihesus  
 whose boody thou letest be buried / thenne for by cause I was some-  
 dele doubtfull of it I sayd vnto hym yf thou be he shewe me y<sup>e</sup>  
 tombe wherin I layde the. Thenne he toke me by y<sup>e</sup> hande and  
 broughte me vnto the place where I interyd hym. Furthermore he  
 shewed me the clothe in y<sup>e</sup> whiche I wrapped his body and also the  
 sudarye that I bounde his hede withall. Thenne these thynges seen  
 I knewe well that it was Ihesus and I honoured hym as my dutye  
 was recytyng these wordes. Blessyd be he that is come in the name  
 of god. Thenne he toke me by the hande and soo ledde me in  
 myn house in the Cyte of Aramathya & sayd vnto me reste thou  
 here peacybly these fortye dayes go not forth frome thy house. And  
 I shall goo vnto my dyscyple that hath grete luste for to se me.  
 And this sayd and done. Ihesus vanysshed awaye. Thenne after  
 these fortye dayes were hole and fullye complete Ioseph of Aramathya  
 aboute reherced stedfastly fyxed his mynde in the feruente lone of the  
 fayth / gaue hym selfe to the dyscyplyne and doctryne of saynt  
 Phylp the appostle of our blessyd lorde Ihesu Cryste. And whan  
 that he was suffyciently instructe in his lore and techyng /  
 bothe he and his sone Iosephes receyued of saynt Phylp the  
 holy sacrament of baptyisme / and after that Ioseph was sent vpon  
 a message frome saynt Iohan the appostle & euangelyst from ephesye  
 vnto the gloryous moder of Ihesu cryste oure lady and also after that  
 was presente with saynt Phylp and other dyscyple what tyme that /  
 that gloryous vyrgyn was assumpte in to heuen. And as many  
 thynges as euer he herde and sawe of oure lorde Ihesu cryste and of  
 his blessyd moder oure lady saynt Mary / he shewed theym and

preched them in dyuerse regyons and places and conuerted moche people vnto the crysten fayth and baptysed them. And at the last .xv. yere after the glorious assumepeyon of our blessyd lady he toke his sone Iosephes with hym and wente to saynt Phylp in to Fraunce and consequently as it is wryten in a boke called Graall Ioseph of Aramathia whiche buryed the body of oure lorde Ihesu cryste after y<sup>t</sup> he was baptysed of the holy man saynt Phylp the appostle came in to grete Brytayne whiche was promysed to hym and hys yssue & he brought with hym his wyfe and his sone Iosephes whome our sauoure before that tyme hadde made a bysshop and consecrate hym in a Cyte called Sara / & there came with hym syxe hondred persones of men and women and mo / & the men made a solempne vowe for to lyue chastely from theyr wyues vnto the tyme they hadde entered in to grete Brytayne and all the nombre brake this vowe except .xxxvii. whiche were *commaunded* by our sauour to passe ouer y<sup>e</sup> se saylynge vpon the shyrte of Iosephes and soo [\* Leaf 5.] came to londe \*vpon Ester euen in the mornyng / y<sup>e</sup> resydue of them for as moche as they were penytent and sory for the transgressyon of theyr vowe at thynstaunce & prayer also of Ioseph were brought ouer in a vessell whiche kynge Salamon craftely had made to contynue and dure vnto crystes tyme / and y<sup>e</sup> same daye that theyr *companye* came vnto londe vpon Iosephs shyrte they applyed vnto londe in y<sup>e</sup> same vessell whiche god had prouyded for theym whiche were gyded by a duke of Medor named Natianiis whome Ioseph baptysed before in the cyte of Sara / and with theym came also the kynge of the same cyte called Mordrams to whome almyghty god after that appered & shewed to hym his syde handes & feet perysshed with the spere and nayles / and whan the kynge Mordrams sawe that he was moued with compassyon and sayd. O my lorde god what man was so bolde and so presumptuous thus to dele with y<sup>e</sup> / our sauour answered to hym agayne and sayd. The false kynge of Northwales hath this wyse done with me whiche hath put my seruau<sup>t</sup> Ioseph of Aramathya with his company in pryson and full vnkyn<sup>d</sup>ly denyeth them theyr luyng<sup>e</sup> for by cause they shewed & preched my name in his realme / therefore sayd almyghty god vnto mordrams / gyrde the with thy swerde aboute

thy myddell and goo with all hast possyble vnto that partyes and take vengeance vpon the tyraunt & delyuer my seruantes oute of pryson & daunger / whan y<sup>e</sup> kynge awoke of his slepe he was full glade of that vysyon shewed vnto hym and so set his realme & his housholde in good waye & toke a grete company with hym & toke his Iourney and as god was his guyde he came vnto the place where the kynge of Northwales the tyraunt was and commaunded hym he sholde promytte and suffre the seruantes of almyghty god to passe out of pryson and to be at lyberte / the tyraunt wolde not in no wyse condescende vnto kynge Mordrams commaundement / but with grete indygnacyon charged hym shortely without delaye to voyde out of his londe whan kynge Mordrams herde this langage he came fyersly vpon hym with his company and with<sup>1</sup> duke Naciamis aboue sayd & with condygne and Iuste vengeance slewe hym / thenne this done kynge Mordrams wente vnto the pryson where that vnhappye kynge hadde Ioseph and his company in holde / & with grete loye brought them forth and shewed vnto them the vysyon made vnto hym of god and theyr delyuerynge thenne all they in grete myrthe thanked god hertely. Thenne kynge Mordrams<sup>2</sup> gaue the realme & kyngedome of Northwales with the appertenance vnto one called Celydomus sone vnto duke Nacyanus and gaue hym also to be his wyfe Labell the kynges doughter of Persye whiche Labell the sayd Celydomus with helpe and socoure of his fader hadde before with grete dyffyculte conuerted vnto Crystes fayth whose doubt[y]e and meruaylous actes be wryten in y<sup>e</sup> bokes named Grall aboute reherced.

¶ Thus endeth the lyfe of Ioseph of Armathy Enpry[n]ted at London in Flete strete at the sygne of the sonne by me Wynkyn de Worde.<sup>3</sup>

<sup>1</sup> *Printed* and with and duke.

<sup>2</sup> *Printed* Mordradms.

<sup>3</sup> On the sixth and last leaf is a cut of Jesse lying on the ground, from whom issues a genealogical tree, representing the kings of Judah, and in the midst of them the Virgin Mary, holding the infant Jesus in her arms, as deriving her descent from Jesse. On the back of the leaf is Wynkyn de Worde's common tripartite device. See Herbert's Ames; vol. i., p. 232. On p. 233 is the remark—"This and the eleven preceding articles are among Bp. More's books in the Public Library, Cambridge"—a remark which has reference to the very copy used for producing this reprint.

[Fol. lviii.]

## I De Sancto Ioseph Ab arimathia.

[Reprinted from "The Kalendre of the New Legende of Englande,"  
printed by Richard Pynson, A.D. 1516.]

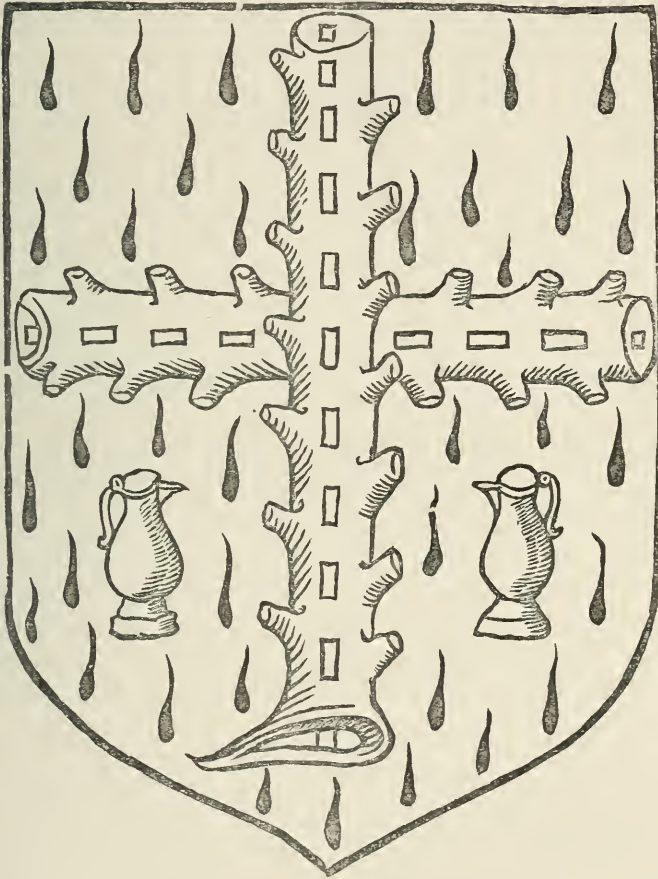
**W**Hen our lorde Ihesu Criste was crucefyed, Ioseph Ab Arimathia asked of Pylate the bodeye of our Lorde / and leyde it in a clene Sendell / and put it in a Sepulcre that no man had ben buried in, as the Euangelyst[es] testifie, & the Iues heryng therof put hym in a derke Pryson that had no wyndowe, and Annas and Cayphas locked the dores, and after, when they had thought to haue put hym to deth, they sent \*for hym to the pryson ; [\* Fol. lviii v] and before theyr commynge on the saterday at nyght, our lord apperyd to hym with a great bryghtnes as he was in prayer, & foure aungellys lyfted vp þ<sup>e</sup> house that he was in, and our Lorde sayd to hym, "I am Ihesus whom thou hast buried" / and then Ioseph sayd, "lord, if thou be he, shewe me the monument that I put the in ;" and our lord toke hym by the hande and ledde hym to the sepulcre, & fro thens he brought hym into his house at Arimathe ; after, the Iues sent for hym, & asked of hym howe he came out of pryson ; and he tolde them as byfore apperyth / and then they let hym goo / & he became disciple to seynt Phyllyp, & of hym he and his sone Iosefes were baptised ; and he was a messenger fro Ephese bytwyxt seynt Iohn<sup>n</sup> Euangelyst and our Ladye, and was at her departynge with other disciples ; he was a Constaunte precher of the worde of god as he had herde of our lorde and of our Lady, and conuertyd moche people ; after, he, with his sone Iosefes, went into Fraunce to seynt Phyllyp / and he sent Ioseph and his sone with .x.

other into Brytayne / & at last they came to a place then called Inswytryñ, nowe called glastonburye / and thyse verses be made at Glastonburye of theyr commynge. Intrat Aualloniam duodena caterua virorum / flos Arimathie Ioseph est primus eorum / Iosefes ex Ioseph genitus patrem cōmitatur / hiis aliisque decem ius glastonie propriatur. And after, by monycion of the Archaungell gabryell, they made a Church or oratory of our Lady / & there they lyued a blessed lyf in vigylles, fastingz, & prayers. And two kynges, seyng theyr blessing lyfe, though th[e]y were paynymes, gaue to eueryche of theym a hyde of lande, whiche to this day be called the .xii. hydys / and there they dyed ; and Ioseph was buried nygh to the sayd oratory.<sup>1</sup>

<sup>1</sup> The title of the first part of the book from which this extract is made runs thus—"Here begynneth the Kalandre of the newe legende of Englande"—beneath which is a cut representing the Crucifixion. The book contains three different treatises, the second being "The lyfe of seynt Birgette," and the third "A deuote Boke compyld by mayster Walter Hylton to a deuoute man in temperall estate," &c. The colophon to the first part is—"¶ Thus endyth the Kalandre of the new Legende of Englande / Emprynted to the honour of the gloriouse Seyntz therin conteyned by Richarde Pynson / prynter to our Souerayne lorde Kyng Henry the .viii." Beneath this is the printer's device No. 4. The colophon to the second part gives us the date 1516. See the description in Herbert's Ames, vol. i. p. 261.



¶ Here begynneth the lyfe of Ioseph of Armathia.



[Reprinted from the black-letter copy printed  
by Richard Pynson, A.D. 1520.]



[¶ Here begynneth the lyfe of  
Ioseph of Armathia.]

[See title on p.  
35.]

- Ihesu, the royall ruby, moost hye of renowne,  
Rested in Mary *the* mayde / for her humylyte ;  
And fro *the* realme of rightwysnes / descended down  
To take the meke clothyng / of our humanyte. 4
- The .v. welles of pyte to open, Adam restored he  
On the crosse, & for vs shedde / his precyous blode ;  
There was the boke vnclapsed / of perfyte charyte,  
With Longis spere smyten / hangyng on the rode. 8
- His precyous body / on the crosse beyng deed,  
Sore it greued his dyscyples / euery-chone ;  
And in the olde bokes, as we rede,  
That amonge all other there was one, 12
- His hert was perysshed *with* very compassyon.  
His name called Ioseph / the lorde of Aromathy,  
He went to pylate & full humbly desyred hym  
To haue the body of Ihesu / hym for to bury. 16
- And pylate graunted hym all his askyng,  
Than ioseph retourned / *with* countenaunce demure,  
And prayed Nycodymus / to go with hym  
For to take downe / our lordes precyous body. 20
- So Ioseph layde Ihesu / to rest in his sepulture,  
And wrapped his body / in a clothe called sendony ;  
Ryche was it wrought, *with* golde & sylke full pure,  
Ioseph of a mayd it bought / in Aromathy cyte. 24

[leaf 1, back]

Jesus became  
incarnate,

and shed His  
blood, being  
smitten by  
Longinus' spear.

His disciples were  
grieved.

Joseph of  
Arimathea asks  
for His body.

Nicodemus and  
Joseph take  
Jesus down.

Joseph wraps  
Christ's body in  
"sendony."

But yet whan Ioseph Ihesu downe toke,  
 The syde *that* the wound was on / lay to his brest ;  
 The colde blode / that was at our lordes herte rote  
 Fell within Iosephes sherte / & lay on his chest. 28

[leaf 2]  
 Truly as holy scripture sayth / there dyde it rest  
 At the holy place / aboute his stomake,  
 And whan our lorde / in the sendony was drest,  
 Thys blode in two cruettes / Ioseph dyd take. 32

The Iewes herd say / *that* Ioseph Ihesu had buryed,  
 They thought *that* Nycodemus & he shulde repent ;  
 The[y] went to pylat / & sayd they were greued,  
 Ioseph & Nycodemus for them both they sent. 36

The Jews send for  
 Joseph and  
 Nicodemus,  
 and accuse them.

Than came they to pylat, to knowe all his entente,  
 & sayd they had buryed *ihesu* / as he gaue them leue ;  
 “ I-wys,” sayd all the iewes / that there were present,  
 “ He shall curse *the* tyme / that his body dyd remeue.”

“ Why,” sayd Ioseph, “ *iesu* was goddes owne sonne,  
 That ye bounde lyke a thefe / & hyng on the rode ;  
 Also to *the* hert with a sharpe spere / ye hym stonge,  
 & *with* .iii. nayles made hym shede his giltles blode.  
 I wote well, he neuer dyd yll / but euermore gode ; 45

“ who healed  
 men, and raised  
 Lazarus.”

He made *the* blynde to se / & heled some of lepry ;  
 He resed Lazarus / also / by his worde,  
 This is true,” sayd Ioseph / “ ye knowe as well as I.”

The Iues put Ioseph / in a stronge prison of stone, 49  
 In that darke house / by hym-selfe he lay.  
 Lyght he coude not se / for wyndowe had it none,  
 The[y] locked the dore / and than went theyr way. 52

The Jews put  
 Joseph in a dark  
 prison.

Cayphas and  
 Annas keep the  
 key of it.

Cayphas and Anna / of that kept the kay,  
 And sealed the dore / also / they thought to be sure ;  
 For “ Ioseph shulde dye” / playnly dyd they say,  
 But pacyently all theyr truble / dyd he endure. 56

- Than Ihesu Christ / at his resurrection [leaf 2, back]  
 To Ioseph apered / about hye mydnyght,  
 And rered all the foure corners / of that pryson,  
 The walles he susteyned / by his great myght. 60  
 Ioseph, that / meruayled / seyng so great a lyght,  
 A full precious water / our lorde threwe in his face,  
 Before that hour / he sawe neuer so swete a syght.  
 "Who is there?" sayd Ioseph / "art thou Elyas?" 64  
He asks if it is  
Elias.
- Our lorde spake to Ioseph / & bad hym nat fere,  
 He sayd, "aryse" / & toke hym vp by the hande ;  
 "I am Ihesu / whom thou buryed in the sepulture."  
 "If thou be" / sayd Ioseph / "that here doth stande,  
 Gyue me the rychest / treasure / of this lande, 69  
 The clothe / that is called the Sendony."  
Christ reveals  
Himself to  
Joseph,  
 Ihesu led hym to the sepulture / & there it fonde ;  
 "Holde, ioseph," sayd ihesu / "*that* couerture of my  
 body." 72  
and gives him the  
cloth in which He  
was buried.
- There ihesu bad ioseph to his owne place wende,  
 And sayd, "kepe thou thy house / dayes fully forty ;  
 Farwell," sayd our lorde, "Ioseph, my frende,  
 Where euer thou becom / peace be with the ; 76  
 I go to my disciples / that longe after me."  
 Ioseph wept for ioy / that was of yeres olde,  
 Saynge / "o Ihesu, worshypped may thou be ;  
 For thy grace, I haue spyed / is better than golde." 80  
Christ tells  
Joseph to stay at  
home 40 days.
- Ioseph kept his house, as our lorde bad,  
 And on the morowe cayphace went to the pryson ;  
 No body he there founde ; than was he full sad. 83  
 "Where is Ioseph?" sayd anne, "I trowe he be gon !  
 I marueyle," he sayd ; "the seales were hole eche one,  
 And yet he out of the house is gone !"  
 For wo they all wyst nat what to done, 87  
 Sayeng, "he that conuayed hym was a false felone."  
Caiaphas cannot  
find Joseph.  
Annas says he is  
gone.  
[leaf 3]

They hear that  
Joseph is in  
Arimathea,

So worde they had that in Armathya cyte  
Ioseph was / than sent they to hym gretyng  
By theyr letters made full craftely,  
Him lowly prayeng that theyr writing 92  
He wolde<sup>1</sup> ouer-se, and as [touchyng] any thyng  
That was done to hym, they were wo therfore ;  
And prayed to Ioseph, his louers he wolde bryng,  
For they wolde be frendes with hym for euermore. 96

and pray him to  
come to  
Jerusalem.

Joseph tells them  
how he was  
released,

This mater to shorten, Ioseph thyder Went,  
And shewed them how theyr lorde delyuered hym  
Out of the pryson ; “suche grace god me sent.”  
“Well,” sayd the Iewes, “we meruayle of one thyng,  
How he gate [thee] out with all his connyng.” 101  
Ioseph sayd, “he lyfted the house fro the grounde.”  
They sayd, “by what crafte was it hanging,  
That it fell nat in sonder, but stode styll sounde ?”

and how Christ  
lyfted the prison  
off the ground.

Joseph reminds  
them of the  
wonders at the  
Crucifixion,

“Well,” sayd Ioseph, “this was a great wonder, 105  
Whan the sharpe spere to his hart was pyght,  
To se great rockes and stones breke a-sonder,  
The sonne darked & withdrewe his lyght. 108  
The erthe trymbled by his great myght ;  
All these were maruaylous,” sayd Ioseph than ;  
“Deed bodyes in theyr graues were sene with sight ;<sup>2</sup>  
Wherfore I dare say, he is very god and man.” 112

when the dead  
bodies rose.

[leaf 3, back]

Joseph was 15  
years with Mary,

Now here how Ioseph came into englande ;  
But at that tyme it was called brytayne.  
Than .xv. yere with our lady, as I vnderstande,  
Ioseph wayted styll / to serue hyr he was fayne ; 116  
So after hyr assumpeyon, the boke telleth playne,  
With saynt Philyp he went into fraunce,  
His sonne and his wyfe to serue god with payne,  
Fayne for to folowe vertuons gouernaunce. 120

but after her  
Assumption went  
to France with St  
Philip.

<sup>1</sup> Printed holde.

<sup>2</sup> Printed sibgt.

- Ioseph had a sonne whose name was Iosephas,  
 That our lorde a bysshop dyd consecrate,  
 A vertuous lyuer the boke sayth that he was,  
 Phylip bad them go to great brytayn fortunate. 124  
 So to the see they went, of ioye seperate,  
 For of them there were .v. C. & mo  
 In that company, bothe erly and late,  
 Taryeng for passage / togyder forto go. 128
- A shyp they toke, as I vnderstande,  
 And passed without peryll ouer the salt streme ;  
 Into the hauen they all aryued to lande,  
 But yet of brytayne they fayled theyr course elene. 132  
 They fortun'd to a countre of a tyraunt kene,  
 Called wales, there was a kyng that tyme ;  
 They landed all, as *the* boke telleth, on an ester eyn,  
 xxxi. yere after the passyon, about the houre of nyne.
- Whan the kyng knewe that they dyd lande, 137  
 He toke Ioseph and all his felowes truly,  
 And put them in pryson great and strong ;  
 Than they all prayed to god almyghty, 140  
 And he herde theyr prayers lyghtly,  
 That they were delyuered in short space ;  
 He thought his seruauntes sholde nat in peryl lye,  
 Than he sent them confort by his great grace. 144
- Our lorde apered to a kyng in the west,  
 That named was Mordrayous in dede,  
 Bydding hym for to make hym prest,  
 With all his myght in to wales to spede ; 148  
 Sayng, "there be my seruauntes, that of helpe nede,  
 Go thou theder and bere thy<sup>1</sup> swerde in thy hande ;  
 That proude kyng that me doth nat drede,  
 Thou shalt hym ouercome and all his lande." 152

His son,  
 Iosephas, was  
 made bishop by  
 Christ.

500 of his  
 company set out  
 to go to Britain.

They take ship,

but land in  
 Wales on Easter  
 eve, 31 years after  
 the Passion.

The king puts  
 Ioseph and his  
 fellows in prison.

[leaf 4]

God condescends  
 to deliver them.

Christ appears  
 to king  
 Mordrayous,

and tells him to  
 go to Wales.

<sup>1</sup> Printed they.

- King Mordrayous  
obeys,
- Than the kyng, after his vysion sene,  
Thought in hast his deuer to do ;  
So vp he rose in the mornyng,  
All his lordes he called hym to. 156
- and prepares to  
go to Wales.
- He sayd, "in to wales in dede must I go ;  
Now thyder wyll I hye me with all my myght ;  
God to me appered, and bad me do so,  
Agayne the prince of that countre for to fight." 160
- He makes over  
his own kingdom  
to a lord.
- In all hast he dysposed his householde,  
And to a lorde he toke the realme to gouerne,  
To delyner goddes seruauntes he sayd he wolde ;  
" I knowe no maner man that shall me werne." 164
- He burns some  
Welsh towns,  
and frightens the  
king.
- In his iourney he hyed, he thought not to turne,  
Tyll he came to the place there Ioseph was.  
Many a towne in wales dyd he burne,  
The prynce of that countre herd therof in space ; 168
- [leaf 4, back]
- The king of  
Wales submits,
- And to Mordrayous he sent a messangere,  
Prayng hym to come in with peace .  
He sayd, " this lande is poore, therefore I hym fere,  
Besechyng his goodnesse this stryfe to sease ; 172  
And I wyll hym gyue a lady perellesse,  
Myn owne doughter, by name called Labell,  
Precyously arayed in cloth of rychesse :"—  
He bad the messangere all this vnto hym tell. 176
- A messenger  
comes to  
Mordrayous,
- Than went the messangere vnto Mordrayous,  
And sayd all, as is before tolde :—  
" Syr kyng, my lorde the prayeth to be gracious  
Vnto him, and not so fyerse and bolde ; 180  
And ye shall haue his doughter *with* plentie of golde,  
With all the prysoners that in his pryson be,  
Ioseph & his felowes, both yong and olde."  
Than sayd Mordrayous, " he shall haue peace *with* me."
- saying that  
Ioseph shall be  
released.



- On a day these kynges togeder both dyd mete,  
 Mordrayous toke Labell to his wyfe ;  
 Eche saluted other with wordes swete,  
 And loued togyder the terme of theyr lyfe. 188  
 For Mordrayous was doughty *with* swerd & knyfe,  
 That all landes nere hym dyd dowt.  
 Ioseph was delyuered from daunger blyfe,  
 With his felawes, all the hole rowt. 192
- Than hyther into brytayne Ioseph dyd come,  
 And this was by kyng Aueragas dayes ;  
 So dyd Ioseph and also Iosephas his sonne,  
 With many one mo, as the olde boke says. 196  
 This kyng was hethen & lyued on fals layes,  
 And yet he gaue to Ioseph au[i]lonye,  
 Nowe called Glastenbury, & there he lyes ;  
 Somtyme it was a towne of famous antyquyte.<sup>1</sup> 200
- There Ioseph lyued with other hermyttes twelfe,  
 That were the chyfe of all the company,  
 But Ioseph was the chefe hym-selfe ;  
 There led they an holy lyfe and gostely. 204  
 Tyll, at the last, Ihesu the mighty,  
 He sent to Ioseph thaungell gabryell,  
 Which bad hym, as the writyng doth specify,  
 Of our ladyes assumpcyon to bylde a chapell. 208
- So Ioseph dyd as the aungell hym bad,  
 And Wrought there an ymage of our lady ;  
 For to serue hyr great deuocion he had,  
 And that same ymage is yet at Glastenbury, 212  
 In the same churche ; there ye may it se.  
 For it was the fyrst, as I vnderstande,  
 That euer was sene in this countre ;  
 For Ioseph it made wyth his owne hande. 216

Mordrayous  
marries Labell.

Joseph is  
released.

Joseph comes to  
Britain in the  
days of Arviragus,

[leaf 5]

who gives to  
Joseph Avilion,  
now called  
Glastonbury.

Here Joseph and  
12 hermits lived.

Gabriel tells  
Joseph to build a  
chapel to Our  
Lady.

Joseph does so.

Our Lady's image  
is still at  
Glastonbury.

<sup>1</sup> Printed antyquyte.

- He also made a  
crucifix,  
  
now the "Rood  
of Northdoor."
- The rode of northdore of london also dyd he make,  
Moche lyke as our lorde was on the rode done ;  
For this Ioseph fro the crosse hym dyd take.  
And loke howe a man may make by proporcion 220  
A deed ymage lyke a quyeke, by cunnynge ;  
So lyke the rode of northdore Iesu henge deed,  
For Ioseph made it nere semyng  
Vnto our lorde enclynynge his heed. 224
- [leaf 5, back]  
Joseph dies.
- He is buried at  
Glastenbury,  
  
where he is  
sought by many a  
thousand.
- Than Ioseph there abode, prechyng the fayth,  
Tyll by the course of nature he dyed ;  
Thus the olde boke recordeth and sayth,  
But in dede his body at Glastenbury doth abyde. 228  
Our lorde for hym well doth prouyde,  
Likely there to be sought with many a .M. ;  
The name of Glastenbury wyll sprede full wyde  
To men & women of many a straunge lande. 232
- In the 18th year  
o<sup>r</sup> our king  
Henry,  
  
two women of  
Dolting parish  
were healed of the  
pestilence,  
  
and offered at  
Glastenbury on  
St Simon's day.
- By whose prayer god sheweth many myrakyll,  
Proued the .xviii. yere of henry our kyng ;  
In doltyng parysshe, there was sicke longe whyle  
Two yonge women of the pestelence, lamentyng, 236  
Which passed the cure of men in eche thyng.  
Theyr prayer makyng to ioseph of Aramathye,  
So began to reconer, & brought theyr offryng  
On Symone day & Iude vnto Glastenbury. 240
- Many miracles  
have happened  
there.
- His body has  
lain there 400  
[? 1400] years.
- And syth god there hath shewed many a myrakyl,  
I lacke tyme & season all to expresse ;  
But yet all that do vysyte that holy habytakyll,  
It is euer lyke newe to them that call in distresse. 244  
Four C. yere ago / the boke bereth wytnes,  
So longe there hath rested that holy body ;  
And nowe pleaseth it god, of his goodnesse,  
Great myracles for hym to worke, as ye may se. 248

Many be there holpen through our lordes myght ;  
 A chyld of welles raysted fro deth *wit*hout dont.  
 Lame ar there heled, the blynde restored to sight ;  
 One that had the fransy to his wytte was brought. 252  
 The vykary of welles, that thyder had sought,  
 On the tenth day, that many men dyl se,  
 Where .iiii. yere afore he stande nor go mought,  
 Released he was of part of his infyrmyte. 256

A child, of Wells,  
 was raised to life  
 there.

[leaf 6]  
 The vicar of  
 Wells was cured  
 of lameness.

There is continuaunce of grace, as it is shewed  
 On a woman of banwell, *the* wyfe of Thomas Roke,  
 whyche was *tempted* by the fende & greatly styred ;  
 With hyr husbandes knyues she cut hyr throte, 260  
 And doutlesse, as true men do report,  
 She slewe hyr selfe, so greuous was the wounde.  
 For wo hyr husband wylt not whether to resort, 263  
 Whan he sawe hyr all bloody & his own knife found.

The wife of  
 Thomas Roke, of  
 Banwell,

cut her throat  
 with a knife.

This wofull man, seyng his wyfe thus lye,  
 Whiche with his knyfe had done that wofull dede,  
 Vnto his neyghbours he cryed full piteously,  
 Hym for to helpe in that tyme of nede. 268  
 The wounde to sewe fast he began to spede,  
 Besechyng our lorde and holy Ioseph,  
 This woman to saue, and so hertely prayed,  
 That anone after she began to drawe brethe. 272

Her husband  
 cried out for  
 help.

He sewed up the  
 wound, prayed to  
 Ioseph, and she  
 recovered.

And they yet say, that the stythes brake,  
 That the flesshe / closed, and that was wonder ;  
 She was confessed / hoseled / eneled, and spake,  
 Therefore, good men, this in your myndes ponder ; 276  
 yet lyueth, & in the .ix. day of apryl came she thyder,  
 And went before the honourable procession.  
 The same knyfe she offred vp all bloody there ; 279  
 Now thanked be god & Ioseph, she is hole & sounde.

The stiches  
 broke, but the  
 flesh closed.

She came to  
 Glastonbury on  
 the 9th of April.

- [leaf 6, back]  
John Light, of  
Ilechester, had a  
wife who had a  
quartan fever.
- The .ix. day of Aprill, Iohū Lyght, gentylman,  
Dwellynge besyde Ilechester at lyghtes care,  
His wyfe had vpon her a feuer quartayn,  
By the space of two yere vexed gretly ; 284  
No medycyne nor phisyke *that* coude do her remedy ;  
[She prayed to Ioseph to hele her of her payne],<sup>1</sup>  
And promysed thyder her offrynge deuoutly,  
She recovered. Than was she delyuered of her dysese certayne. 288
- The 10th of  
April, a Sunday,  
a child died of  
the plague.
- The tenth daye of Apryll, that was than sonday,  
A chylde was smyten with a plage all deed,  
And to euery mannes syght an houre so he lay.  
His moder hertely to sent Ioseph prayed, 292  
And bowed<sup>2</sup> her offryng, in her hert sore afrayed.  
The chylde recovered and had his hele,  
And on saynt marke daye there they offred,  
The child  
recovered, and  
made an offering  
on St. Mark's day.
- Hole and sounde ; no herme dyde he fele. 296
- On the 15th of  
April, Robert  
Browne, of  
Yeovil,
- The .xv. day of Apryll one Robert Browne,  
Of yeuell, that at ylechester was prysoner,  
He was delyuered by proclamatyon,  
And went to gader his fees for the kepar. 300
- had a fetter on  
his leg, which  
fell off.
- The prysoner about his legge had a fetter ;  
He prayed ioseph to helpe him, as he was not gilty,  
And sodenly the fetters sprange fro hym there,  
In myddes of *the* market-place of Glastenbury. 304
- John Gyldon, of  
Milborne Port,  
was paralysed.
- Iohū Gyldon, gentylman, of port melborne,  
The syde of his mouth was drawn to his care ;  
His lyft syde and his arme was benome,  
That he of his lyfe stode in great fere ; 308  
Speke coude he nat nor hymselfe stere.
- [leaf 7]  
He was healed by  
Joseph.
- He prayed to Ioseph, promysyng his offryng,  
So of his sykenes he was delyuered clere,  
Saue onely of an hurte in his lefte arme. 312

<sup>1</sup> A line omitted. Supplied from conjecture. <sup>2</sup> For vowed ?

- The .xx. day of apryll, Iohñ popes wyfe of comtone,  
 Had a yong chylde, that was taken sodenly,  
 And so contynued and coude not be holpen ;  
 His moder prayed to god and Ioseph deuoutly, 316  
 Her offrynge promysed, than founde she remedy.  
 The chylde recouered, & had his lymmes at wyll. He recovered.  
 Lo ! ye well dysposed people, here may ye se,  
 That there is nothyng to god impossyble. 320
- yonge walter sergaunt, dwellynge in Pylton,  
 His chylde in the pestylence was in Iopardy,  
 And sore panged that he myght not mene hym,  
 So that to theyr syght he appered deed verly. 324  
 This wofull moder, as the neyghbours testefy,  
 Prayed to Ioseph and of the chylde the mesure,  
 And promysed to do her offrynge truly ;  
 Than shortly after the chylde dyde recure. 328 He recovered.
- Also Alys, wyfe to Walter benet, dwellyng in welles,  
 Infect with the frenche pockes a yere and more,  
 And doutlesse, as her owne neyghbours telles,  
 Her fete were so paynfull and sore, 332  
 That go coude she not but as she was bore.  
 Thyder was she brought in-to the chapell,  
 Verely she was heled, and lefte her styltes thore,  
 And on her fete wente home resonably well. 336 She left her stilts  
 in the chapel.
- Iohñ Abyngdons wyfe, of welles, had a sykenesse, [leaf 7, back]  
 Moost paynfull with a sore called a fistula ;  
 So long it<sup>1</sup> contynued that she laye spechelesse,  
 And her lymbes dyde rotte, truly they do say, 340  
 So that with a knyfe the peces were ent away.  
 At last she thought she had sene Ioseph in pycture,  
 How he toke god fro the crosse, & to hym dyde pray,  
 Her for to hele, and than began she to recure. 344 She was healed.

<sup>1</sup> Printed is.

Many more  
miracles  
happened there.

All the myracles to shewe it were to longe,  
There is many mo full great *that* I do not reherse.  
As pestylence, purpys, and agonys strong, 347  
With megrymes also, & men *that* haue lyen specheles.

I intend to cut  
this short.

And this I knowe well, both in prose, ryme, & verse,  
Men loue nat to rede an ouer longe thyng ;  
Therefore I entende this mater to short & sease,  
I pray you all to marke well the endyng. 352

All ye pilgrims,  
serve St Joseph  
at Glastonbury.

ye pylgrymes all, gyue your attendaunce  
Saynt ioseph there to serue with humble affectyon,  
At Glastenbury for to do hym reuerence ;  
Lyft vp your hertes with goostly deuocyon, 356  
Therwith conceyuynge this brefe *compylacyon* ;  
Though it halte in meter of eloquence,

This treatise is in  
Joseph's honour.

All thyng is sayd vnder correctyon,  
And wryten to do holy Ioseph reuerence. 360

Learned men may  
consult the books  
at Glastonbury.

ye letted, that wyll haue more intellygence  
Of the fyrst foundacyon of Ioseph there,  
The olde bokes of Glastenbury shall you ensence,  
More plainly to vnderstande this forsayd matere. 364  
To you shall declare the hole cronycle clere,  
Wryten full truly with a notable processe.

Ye need not have  
any doubts.

Make ye no doute, nor be not in fere,  
As olde clerkes therof bereth wytnesse. 368

Read St David's  
life,

Sothely Glastenbury is *the* holyest erth of england,  
Rede saynt Dauydes lyfe, and there may ye se,  
That our lorde it halowed with his owne hande ;  
For Dauyd by myracle proued it, parde. 372

and you will find  
a miraculous  
story about  
Glastonbury.

Chryst made through his handes two holes truly,  
Than went Dauyd, and his masse began ;  
And, after sakeryng, the holes dyd shyt ; "a!" sayd he,  
"This church was halowed by a better than I am !"

- Great meruaylles men may se at Glastenbury,  
 One of a walnot tree that there dooth stande,  
 In the holy grounde called the semetory, 379  
 Harde by *the* place where kynge Arthur was founde.  
 South fro Iosephs chapell it is walled in rounde,  
 It bereth no leaues tyll the day of saynt Barnabe ;  
 And than that tree, that standeth in the grounde,  
 Spredeth his leaues as fayre as any other tree. 384
- There is at  
 Glastonbury a  
 walnut-tree near  
 Arthur's tomb,
- which bears no  
 leaues till St  
 Barnabas day.
- Three hawthornes also, that groweth in werall,  
 Do burge and bere grene leaues at Christmas  
 As fresshe as other in May, whan *the* nightyngale  
 Wrestes out her notes musycall as pure as glas ; 388  
 Of all wodes and forestes she is *the* chefe chauntres.  
 In wynter to syngre yf it were her nature,  
 In werall she myght haue a playne place,  
 On those hawthornes to shewe her notes clere. 392
- The nightyngale  
 might sing there  
 at Christmas.
- Lo, lordes, what Ihesu dooth in Ianuary,  
 Whan the great colde cometh to grounde ;  
 He maketh the hauthorne to sprynge full fresshely.  
 Where as it pleaseth hym, his grace is founde ; 396  
 He may loose all thing that is bounde.  
 Thankes be gyuen to hym that in heuen sytteth,  
 That floryssheth his werkes so on the grounde,  
 And in Glastenbury, *Quia mirabilia fecit.* 400
- [leaf 8, back]  
 Jesus makes the  
 hawthorn bud in  
 Ianuary.
- Thanks be to Him  
 who works  
 miracles at  
 Glastonbury.

## ¶ A prayſyng to Ioseph.

Praise to thee, O  
Ioseph.

O Ioseph, sanctificate is thy fyrst foundation,  
Thy parentycle may be prayſed of vs all.  
Armony syng with hertely Iubylacyon,  
That causeth many sorowes fro theyr hertes fall, 404  
Of creatures dysconsolate that there for grace call,  
Lawdyng Ioseph with deuoute reuerence,  
As a principall place chosen of Christ moost speciall ;  
There shal thei fynde confort of Christes magnificence.

Here shall many  
find comfort.

Hail, mighty  
giant!

Hayle, mighty gyaunt, heuen & erth thou dyde bere,  
As bright as the mone that<sup>1</sup> Illumyneth *the* nyght ;  
Moche stronger than Sampson that had no pere ;

Hail, fragrant  
flower!

Hayle, floure fragrant ; it with thy great myght 412  
Putteth fendes vnto flyght, and euery yll ayre,  
From men that deuoutly do theyr dylygence  
Here Ioseph to serue with offrynge or prayer,  
Shall fynde confort of our lordes magnificence. 416

Hail, Ioseph,  
who didst bear  
the honey-comb  
on Good Friday.

[leaf 9]

Hayle, Ioseph, that bere the swete hony combe  
On good friday, as holy scripture doth specyfie,  
In thyn earne *thou* bere both the lyon & the lambe,  
God and man in one humanyte. 420  
In sepulture thou layd the myrrour of humylyte,  
Bryghter than lucyfer in his resplendence,  
After he had payed our raunson and made vs fre  
Of his great fauour, grace, and magnyfyence. 424

Thou didst bury  
the mirror of  
humility.

<sup>1</sup> Printed than.



- Hayle, myghty balynger, charged with plenty,  
 Thou hast cast anker in the hauen of aduenterere ;  
 O dentyous dyamonde, *the* destroyer of yll desteny,  
 As gay as euer was phebus in his golde spere ; 428  
 O noble Ioseph, the tyme of grace draweth nere.
- Hayle, myrre so preecyous, dystroynge al pestelence ;  
 O royall gem, whome men shall seke full ferre,  
 Here to haue confort of our lordes magnyfycence. 432
- Heyle, tresour of Glastenbury moost imperyall,  
 In sauour smellynge swete as eglantyne ;  
 Now shall thy name flouryssh euerall,  
 Ihesu for thy sake the bell of mercy doth ryng. 436
- Great cause hath Englande *Laus deo* to syng,  
 God and Ioseph to prayse *with* all our dylygence,  
 That many men delyuereth out of mournyng,  
 By our lordes fauour, grace, & magnyfycence. 440
- O noble Ioseph, O ghostly phesycon,<sup>1</sup>  
 By the is cured many a malady ;  
 Nat vsyng pylles / dregges / ne pocyon,  
 Ne other medecyne, yet doost thou remedy 444  
 To pockes / pestylence / and also frency,  
 And all maner of feuer, we se experyence ;  
 Thou helest Iaundes / goutes, and dropsyes  
 By our lordes fauour, grace, and magnyfycence. 448
- Now, holy Ioseph, pray for vs to our lorde  
 To sende vs peas and perfyte charite,  
 And amonge the comyns welth and concorde,  
 And that our ryche men may vse lyberalyte, 452  
 Whiche than shall [wende] towarde the deyte,  
 Where aungelles to Ihesu do great reuerence ;  
 Vnto the whiche god bryng bothe you & me  
 Of his fauour, grace, and magnyfycence. 456

Hail, mighty  
well-laden ship!

Hail, precious  
myrrh, royal  
gem!

Hail, treasure of  
Glastonbury!

Great cause hath  
England to praise  
God.

Oh ghostly  
physician,

who dost use no  
pills;

thou healest  
jaundice and  
gout.  
[leaf 9, back]

Joseph, pray  
for us!

May our rich  
men be liberal!

God bring us to  
heaven!

<sup>1</sup> Printed phecysyon.

¶ Ioseph, serue dei omnipotentis, miserere mei malefactoris. Esto michi solamen in suspiriis,<sup>1</sup> *continuum iuuamen* in molestiis. Super id quod opto da *remedium*, & tollator eo quicquid *dessonum* (*sic*). Ioseph, discipule, da in futuris agenda facere, in non agendis vim hec resistere, in virtuosis vitam terminare, demum in celis tecum habitare.

*versus.* Sancte ioseph, *christi* discipule. *Responsorium.* Intercede *pro nobis* ad Iesum qui elegit te. Oremus.

**D**omine iesu *christe*, cui *omnis* lingua confitetur, respice in nos seruos tuos & placare precibus tui dilecti discipuli ioseph : vt ipso intercedente mereamur in *presentia* habere peccati<sup>2</sup> *remedium*, & in futuro tue visionis dulcedinem. Qui viuis. &c.

¶ *Responsorium.* Serue dei, ioseph sanctissime, preces *nostras* clementer accipe, morbos cedes<sup>3</sup> & pestes remoue. Et si meremur iam penas luere, *christum* regem superne *glorie* non iratum sed blandum effice. *versus.* Vt cum ceperit mundum discernere & in dextris<sup>4</sup> oues reponere. Non ira. Oratio.

[lea<sup>f</sup> 10] **O**mnipotens, sempiterne deus, qui beatissimum ioseph famulum tuum tribuisti vnigeniti filii tui corpus exanime de cruce deponere : eique iusta humanitatis officia *per*-soluere,<sup>5</sup> presta quesumus, vt qui eius *memoriam* deuote recolimus *consuete* misericordie tue senciamus *auxilium*. Per eundem *dominum nostrum*.

A M E N.

¶ Imprinted at London in Fletestrete at the sygne of the George / by Richard Pynson printer vnto the kinges noble grace Anno. domini.

M. CCCC.

.xx.

[On the back of the leaf is the printer's device.]

<sup>1</sup> Printed susperiiis.

<sup>2</sup> Printed petisti.

<sup>3</sup> Printed cades.

<sup>4</sup> Printed dextriri.

<sup>5</sup> The contraction for "pro," not "per," is here used.

## NOTES TO "JOSEPH OF ARAMATHIE."

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1. JOSEPH of Arimathea, having been imprisoned by his countrymen for 42 years, is released by Vespasian. On his release, Vespasian asks him how long he thinks he has been in prison. He says he thinks it must be scarcely three days, for he was imprisoned on Friday, and *now it is Sunday*. Thus we may imagine the first extant line to form a part of some such sentence as this—

"I passed to þis put · and to prisoun eode  
On Frydaye, sire," *he seis* · "and soneuday is nouwe."

The corresponding passage of the French romance may be found at p. 32, vol. i. of the *Seynt Graal*, ed. Furnivall. "Et vaspasiens li dist: 'ioseph combien quidies vous auoir este en cheste prison.' Et ioseph li dist, 'Sire, ie i quit anoir demoure des uenredi iusch'a hui, et ie quit *qu'il soit hui dicmenches*. Et uenredi despendi iou le urai prophete de la crois pour qui ie fui en prison mis.' Et quant il eut che dit, *si commenchiarent a rire tout chil qui estoient entour lui*." The last sentence corresponds to our l. 2. The French prose romance is fuller than the present poem, and contains more details. The English poet has evidently aimed at compression, but does not always escape being obscure. The object of these notes is to explain some of these obscurities, and at the same time to point out the signification of some of the *phrases* used. For difficult *words*, recourse should be had to the Glossary. I quote Mr Furnivall's book frequently, referring to it merely by the letters *S. G.*; and I refer to the pages of the *first* volume, unless the second is expressly mentioned. This volume contains the romance in French prose, which, after l. 402 of our poem, is accompanied by the Old English translation made by Henry Lonelich in the time of Henry VI.

7. Joseph was baptized by S. Philip the apostle (*S. G.* 36), and Vespasian by Joseph.

12—20. This piece is not in the French; nor is it clear whence it is derived.

12. *His fader*. This means that Vespasian fetched his own father and a company of soldiers, and then returned to Jerusalem. History

makes Vespasian's father a man of mean condition, but not so the legend. Vespasian's father was the real emperor at this time, and Vespasian himself only a general. "Et quant vous fustes enprisonnes, tyberius cesar estoit empereres de rome, et puis en i a eu trois. Ore est mes peres li quars;" S. G. 32. "When you were imprisoned," says Vespasian to Joseph, "Tiberius was emperor, and since him there have been three [Caligula, Claudius, Nero, Galba, Otho, Vitellius, *sic*] and my father is the fourth." Probably "Vespasian and his father" of the legend are, respectively, the Titus and Vespasian of history.

13. An obscure passage. I take *per þei bosked hem out* to mean "where they came out," where *þei* refers to the Jews who had taken part in the crucifixion. That is, Vespasian and his father returned to Jerusalem, where the Jews who had hidden themselves came out of their hiding-places, and made them to leap down into the pit where they had formerly imprisoned Joseph. This downward leap was one of fifty feet, and the Jews were made to seek for the bottom of it, though they could not see it. Thus they led their life, and remained long there, so that his game (*leyk*) pleased them but little, as long as he remained there. Many other Jews fled for fear out of their own country into the land of Agrippa, Herod's heir, where many exiles were living, deprived of their own land (*or*, forsaken of their own people).

21. *A vois*, viz. the voice of Jesus Christ (see l. 38), who appeared to Joseph in a vision, and told him to leave Jerusalem for ever, and preach the Gospel in other lands, taking with him no provision for the journey except only the Holy Grail. This accounts for the complaints of Joseph's company; l. 30.

36. *Argos*. "A tant laissa ioseph a parler, si alerent tant ke il vinrent a .j. petit bos, qui estoit a demi liene de bethanie [l. 29], si auoit nom li bos des *agais*. Et si estoit apieles par chel non, pour chou que en che bos fu agaities herodes thetrarches quant li iuis le liurerent a rethe le roi de damas pour sa fille ke il auoit laissie, quant il prist la feme philippe son frere;" S. G. p. 38. Thus it appears that the wood was called *Agais* (not *Argos*), because Herod the tetrarch was surprised there when the Jews delivered him up to Rethé, king of Damascus, whose daughter he had put away in order to take his brother Philip's wife. Mr Furnivall translates it "the wood of *ambush*," and so Roquefort explains the Old French *agait* by "subtilité, surprise, artifice, piège, *embûche*;" but the verb *agaiter* is explained "examiner avec attention pour surprendre, tendre des pièges," &c.; from which I gather that, though Herod lay hid there, he was caught and taken away. In fact, the Old French verb *agaiter* is identical with the English *await* in form, and with *watch* in derivation and signification. The notion of a wood near Bethany bearing a name which can only be explained in French is precisely what one expects in an old romance. The English poet has even improved upon it; for, finding mention of the king of Damascus, he boldly transfers his *Argos* (though close to Bethany) to the country of Damascus at once.

39. "Et anchois que tu isses de cest bos, feras a m'escele que tu as vne

petite arche de fust en quoi tu le porteras," &c., S. G. p. 38. i. e. "you are to make for the dish which you have with you a little wooden box to carry it about in." The English poet does not explain what "þat ilke blod" is. It means the blood which was preserved inside the Holy Grail. The French also tells us that Joseph was to say some prayers daily on his knees before the box or ark which held the Grail; also, that Joseph's company were miraculously fed in the wood, and arrived at Sarras in eleven days.

48. Evidently copied from Exod. iv. 10.

54. *faste bi-syde*, close beside; a common expression; cf. ll. 457, 522.

55. The French romance says the Saracens were named from Sarras, but *not* from Sarah, the wife of Abraham, as that would be an absurd supposition; S. G. p. 39. Mediæval etymology (and a great deal too much modern etymology) is made to depend upon mere *sound*, without reference to *sense*. The following seems a rational account. "*Saracens*, a name improperly given by the Christian authors of the middle ages to the Mohammedans who invaded France and settled in Sicily. Concerning the etymology of this word there have been various opinions. Du Cange (*Glossarium, v. Saraceni*) derives it from 'Sarah,' the wife of Abraham; Hottinger (*Bib. Or.*) from the Arabic word *saraca*, which means 'to steal, to plunder.' Forster, in his 'Journey from Bengal to England,' derives it from *sahra*, 'a desert.' But the true derivation of the word is *sharkeyn*, which means in Arabic 'the Eastern people'—first corrupted into *Saraceni* (Σαρακενοι) by the Greek, and thence into *Saraceni* by the Latin writers. . . . The name *Saraceni* occurs in Pliny (vi. 28), and it seems that it began to be used about the first century of our era, and was applied to the Bedouin Arabs who inhabited the countries between the Euphrates and the Tigris, and separated the Roman possessions in Asia from the dominions of the Parthian kings, &c." *English Cyclopædia; Arts and Sciences*, vii. 282.

57. *þe temple*, viz. the temple of the Sun, in which was a seat called the Seat of Judgment; S. G. 41.

63. "He wished to have counsel from his people, and go to meet the enemy notwithstanding; and they (his barons) have refused to do it, so that he is sitting there in a very angry mood."

68. *mi foundeor*, my creator, or my patron; viz. Christ.

73. *& 3e wol*, if ye wish to. The plural *ye* is used as a mark of deference.

82. *bi hoten*, be called. As the prep. *by* is spelt both *bi* and *be* in Early English, so here the scribe seems to have written *bi* for *be*.

83. *he*, she; the A.S. *heó*; spelt *heo* in l. 87.

85. *for him*, as regards him.

90. In Mr Cowper's Introduction to his "Apocryphal Gospels," p. xxxiii, he gives several curious stories about the miracles which happened at Christ's birth, from the "Sermones Dominicales" of Hugo de Prato, who died in 1322; the same stories are also found in the *Legenda Aurea* of Jacobus a Voragine. They include the following. Three suns ap-

peared in the East, and immediately were formed into one; a Sibyl at Rome told Augustus Cæsar that his greatness was surpassed by that of a child, who suddenly appeared in the lap of a maiden, within a golden circle which was formed round the sun; the star in the East appeared to the Magi, and in this star appeared a child with a cross on his forehead: at Rome, a fountain of oil gushed out and flowed into the Tiber, and the Temple of Peace fell down; at Bethlehem, the ox and the ass, standing near the manger, bowed down to Christ, as foretold in Isaiah i. 3, &c. Cf. Piers the Plowman, B. xviii. 230—239; also (for the visit of the three kings) B. xix. 71.

91. "And besyde that, is the place where the sterre felle, that ladde the 3 kynges, Jaspas, Melchior, and Balthazar; but men of Greece clepen hem thus, Galgalathe, Malgalathe, and Saraphie; and the Jewes clepen in this manere, in Ebrew, Appelius, Amerrius, and Damasus. Theise 3 kynges offreden to oure Lord, gold, encense, and myrre; and thei metten to-gedre, thorghe myracle of God; for thei metten to-gedre in a cytee in Ynde, that men clepen Cassak, that is 53 journeyes fro Bethleem, and thei weren at Bethleem the 13 day. And that was the 4 day afre that thei hadden seyn the sterre, whan thei metten in that cytee, and thus thei weren in 9 dayes fro that cytee at Bethleem, and that was gret myracle." Maundevice's Voiage, ed. Halliwell, 1866, p. 70.

95. The French says Herod killed 140,000 children; S. G. p. 46. Our poet says 4140.

99. The story of the idols in the Egyptian temples falling down at the presence of Christ is from the Gospel of Pseudo-Matthew; see Apocr. Gosp. ed. Cowper, p. 63; it occurs also in the Arabic Gospel of the Infancy; p. 179. See also the "Cursor Mundi," quoted in Morris's Specimens of Early English, p. 138,

"Quen sco [she, i. e. Mary] was cummen þat kirek witin,  
Man mought a selcuth se to min,  
þat al þair idels, in a stund,  
Grovelings fel unto þe grund," &c.

111. This speech is given at great length in the French romance; S. G. pp. 48—54.

117. *castest*, contradictest, confutest; lit. throwest over; cf. l. 703.

120. *hou may þis sitte same*, how may this agree together?

121. "He was (Christ's) Father, and for his Son's sake was so called, who was considered to be His Father spiritually, before he was formed as a man."

127. With this explanation of the Trinity compare the one in P. Plowman, B. xvi. 181—227; xvii. 124—249.

141. *bote I pertly vndo*, except I clearly explain.

145. "His Godhead decreased not, though he lighted low, in such a way as to make him not always of the same might; honoured may He be!"

149. *tei for his teeme*. *Tei* means *tugged*, pulled hard, drew; hence it means, "used his best endeavours for his theme." Unless *for* is an

error for *forþ*, and then it means "drew forth his theme." The *theme* is the subject of discussion, Gk. *θέμα*; cf. P. Plowm. B. iii. 95, v. 61, vi. 23.

152. *bar him in herte*, bare (witness) to him in his heart, i. e. admitted to himself as regarding Joseph. To *beren in herte* is almost as untranslatable a phrase as *to beren in honde*, which occurs in Chaucer, Wif of Bathes Prol. 380, and elsewhere. See "Bear in hand" in Nares' Glossary. In the French, Joseph explains that he went barefoot for the love of Christ.

153. *He hedde I-ben*, He would have been; *hedde he ben*, had he been.

159. *heiz in him-self*, incomprehensible in itself. *Of tellest*, tellest of.

161. *seie þe*, tell thee. *Have to done*, have (something) to do, i. e. am engaged.

164. "When our leisure is greater, our power of listening is better."

165. *aboute fifti*. The French says *seventy-five*; S. G. 56.

177. "He was in three kinds of anxiety, and they were these: 1. about the obstinacy of his barons; 2. about Joseph's attempt to convert him; and 3. how God could spotlessly dwell in a maiden."

181. *þreo*, three; this means three trees or stems, or rather, one tree with three stems or trunks, a common symbol of the Trinity, as in P. Plowm. B. xvi. 22, 23. "Si li auint vne auisions, ke il veoit en mi lieu de sa maison la choke d'un grant arbre. . . De chele choke naissoient .iij. ieton mult grant et mult droit et mult haut, et si estoient tout .iij. d'un grant et d'un gros et d'une maniere;" S. G. p. 58.

185. *signede*, signified. The stem with the dim bark signified Christ.

186. *out-wiþ*, without; a Northern form; see Jamieson's Scottish Dictionary.

187. *to kennen encouþes*, to inform (him) of the marvels.

188. The chamberlain rises from his bed, but, on seeing the vision, falls down for fear; but Evalak lifts him up, and tells him not to be afraid.

189. *feres* in the MS. may be an error for *beres*, which is alliterated to *bad*. See *feres* in the Glossary.

194. *of þreo maner enkes*, of three kinds of inks or colours. "Si uit en cascun des arbres, letres escrites, les vnes d'or, et les autres d'asur;" S. G. p. 59. Here the French omits the *second* or silver ink, evidently by a mistake.

196. Our poet uses the word *wiht* (wight, person) unadvisedly; no person spoke the words, but they were written on the stems. Or we may, perhaps, take *wiht* in the more unusual sense which it sometimes bears, viz. creature, thing, object; a sense still retained in our *no whit*. On the first stem was written *Chist forme* (this makes or creates); on the second *Chist sauue* (this saves); on the third *Chist purefie* (this purifies). The allusion to the Trinity is sufficiently obvious.

200. While he is looking, the three stems seem to coalesce into one, so that he cannot tell what to think of it; S. G. p. 60.

204. The king has a second vision, in which (according to the French) he sees in the wall of his chamber, which was of wood, a door of marble, so neatly fitted into the wall that the joints could hardly be distinguished; and through this door, whilst still closed, he sees a child enter the room and go out again. This denoted the immaculate Incarnation of Christ.

209. *A vois.* In the French, this voice is heard by all the people in the palace, but the king tells the people it is a clap of thunder.

212. Here, as in the English, the French narrative returns to Joseph, who, in a very long prayer, beseeches for success.

213. *how may þis limpe, &c.*; "how will this turn out with regard to this king, who cannot understand?"

215. *Bote 3if, &c.*, "Unless I convert him at this time, ere he passes hence, he will never be converted." Observe the *future* sense of *beos he*, which is a Northern form.

219. *for no-skunus þinge*, for a thing of no kind, i. e. on no account. The odd form *no skunus* is for *nos kunus*, a contraction of *nones kunes*. The form *any skynes* for *any kyynes* is also found; see my note to P. Plowm. A. ii. 175.

221. *wustest*, didst protect; the French has *garandis*, didst warrant or protect. The verb *wilen* sometimes means to protect; as in *Seinte Marherete*, ed. Cockayne, p. 2, fol. 38, l. 16; and *Havelok*, l. 405.

225. "Thou didst promise holy church that wouldst exalt her (the church's) strength."

231. Galahad, Joseph's youngest son, was (according to the French) the *ancestor* of the famous men who so increased the renown of Britain; but our translator seems to think he was all one with Galahad, the son of Lancelot and Elaine.

232. *Auentures*, adventures, marvellous deeds.

234. In the morning Joseph arose, and roused all his company, and they prayed before the Grail-Ark, as was their custom; S. G. p. 66.

235. *hit þester bi-gon*, it began to grow dark. The French says nothing about the darkness, only that there was *vn mout grant escrois*, a very great thunder-clap.

236. "Si sentirent *la terre*, qui trambloit desous aus mult durement." S. G. p. 67. The change of *earth* to *grave* is no doubt due to the exigencies of alliteration.

237. Here our poet mentions how Joseph repaired to the ark, which he should have said sooner; see note to l. 234.

243. *Er*, at first, formerly; in the next line, *bote* means *but afterwards*.

251. *Josaphe*, called *Josephes* in the French to distinguish him from his father. Note this distinction.

253. "I will entrust to thee to-day, in a favourable time, a thing that is considered as the most honoured thing on earth; no one else is joyfully to receive it from me, but, on the contrary, each man who after this receives it, is to receive it from thee."



258. Josaphe (or Josephes) on opening the lid of the ark, sees Christ surrounded by the five angels who bear the instruments of the passion.

262. *Three nails*; "trois claus tous sanglens." This is because *one* nail was supposed to have pierced *both* feet.

"The crowne of thorne, þe spere, and nailys *thre*."

*Political, Irel., and Love Poems*, ed. Furnivall, p. 111.

264. *lemede*, gleamed or glittered, when driven into the body. This word is clearly only used to obtain alliteration; it occurs again in l. 687.

267. *he fallēs*; *he ros*; here *he* refers to Josaphe. *He* bad *him*, Christ bade Josaphe.

269. Here Josaphe is supposed to look into the ark a second time, and he now sees the actual Crucifixion.

273. "Pierced with the spear (which) looses (or sets free) blood and water."

274. "Saw (blood) run from them; (indeed he saw them) run all with red blood, streaming about." The ellipses are very awkward. *Eornen* is another form of the verb *renne*. The French adds, that this blood is seen dripping into the Grail; which our poet should have mentioned.

277. Josaphe remains in a trance, till his father rouses him; then both look in together, and see Jesus as He was at the time of the Entombment.

285. The French mentions at least 13 angels, and is fuller. *Twayles* is the Fr. *touailles*, the modern *towels*.

288. *Wasscheles*. The French has—"si en uit issir .ij. angeles, dont li vns tenoit .i. *orchuel* tout plain di auc. et li autres tenoit .i. *jetoir* en sa main destre;" S. G. p. 72. *Orchuel* is the Lat. *urceolus*, a little pitcher; *jetoir* is proved by the context (S. G. p. 73) to be a vessel for sprinkling people with holy water. Thus *wasscheles* signifies vessels for holy water; but the form *wasschel* looks more like a derivative from *wash* than another spelling of *vessel*; see l. 298.

291. I do not find the name "Gabriel" in the French; only that an angel appeared on whose forehead was written—"ie sui apieles forche del tres haut signour;" i. e. I am called the Strength of the Most High God. This angel does not carry a "sege" or *seat*, but a green cloth, with the Grail resting upon it; but further on we find an account of a very rich *kaiere* (chair) on which Josaphe is made to sit, which chair was afterwards preserved in the city of Sarras; S. G. p. 75.

299. *þat geyn weede*, that excellent garment, or rather, clothing, referring to the *vestimens* (Fr. *uestimens*) of l. 294.

300. "And consecrated him as bishop, with both two (of) his hands, and told him about the vestments, what they signified." In the French, he is arrayed with shoes, to keep his feet from evil paths, an upper garment signifying Chastity, an under-garment signifying Virginity, a head-covering meaning Humility, a green garment meaning Invincible Patience, another white one for Justice, a band on the left arm for Abstinence, a necklet of Obedience, and an upper garment over all, which is

Charity. He also holds the staff of Vengeance-and-Mercy, the former being denoted by the bend at the top, the latter by the spiked end; a ring on his finger, called the ring of Matrimony, and a horned hat, meaning Confession.

302. The oil with which Josaphe was consecrated was kept in the Grail-ark, and afterwards used at the consecration of all the kings of Britain down to Uther-pendragon; S. G. p. 75.

306. "I commit to thee souls to keep; if any, through thy fault, fall from my kingdom, at the Day of Judgment thou shalt be sharply re-proved." The word *defaute* is from the French "par *defaute* de toi;" S. G. p. 79.

314. *palcys*, palace. This "palace" was the one which had been assigned to Joseph and his company to lodge in. It bore the name of Spiritual Palace (*li palais esperiteus*), a name which had been given to it by Daniel, who had caused this name to be written upon it in black letters in Hebrew characters. But no one at the time knew what the name meant, nor was the meaning ever suspected till it was rendered evident by the lodging of Joseph and his company in it, when they prayed before the Grail-Ark, and the Holy Ghost descended on them; S. G. 67. Our English version somewhat alters this, obtaining from the word "spiritual" the statement that evil spirits had once dwelt there, l. 315; and changing the name into Adventurous or Marvellous. The word *Auntres* is lit. "adventures," but it is probably an error for *Auntrous* (adventurous), which is spelt *Auntrose* in *William of Palerne*, l. 921.

329. *take*, to catch him; this reminds us of Mark xii. 13.

335. *forsake*, go back from, recall, deny.

345. Josaphe stands up, and his father sits down, feeling himself beaten.

349. This seems to be—"Thou hast seen to-night (that which) signifies to some (that) thou hast made evident to them in what point He (God) is displeased; thou shalt be visited with vengeance [lit. shalt have vengeance] verily and soon." *Summe* is, apparently, the dative plural of *sum*, the modern *some*. To "diskeuer" is to make plain, reveal.

355. This idea of suffering from an enemy's invasion is probably imitated from 2 Sam. xxiv. 13.

360. In the French, the clerk becomes dumb and blind, but without his eyes flying out of his head. See a very similar story in Chaucer, Man of Lawes Tale, 573.

371. *to fonge þe troupe*, to receive the truth (will help you); in the French, "se tu rechois la creanche;" S. G. 87.

372. "And what (says Evalac) do you think will befall this man (the clerk who was blind and dumb); is recovery in store for him?" *Tides him hele* is lit. does recovery of health betide him? The phrase recurs in l. 617, where it means—"is he successful and well?" The French has—"Et li rois li redist (*answered*), 'Ore me di, iosephe, de chelui qui a perdu la parole et la veue, se il recouerra iamais?" S. G. p. 88. Josaphe re-

plies by telling the king to go to the temple of the idols, and to test their might. So the clerk is taken thither accordingly.

376. *Appolin* in the French.

379. The French mentions "lymage martis," the image of Mars, whence the *Martis* of the English version.

385. "The fiend flew out of his body into the air." In the French, it is not Josaphe himself, but the evil spirit which was in the image of Mars, which, by Josaphe's permission, destroyed the image of Apollo as well as all the other images in the temple. Some of the fiends were supposed to reside in the air (Eph. ii. 2); cf. P. Plowm. B. i. 123.

386. *opure*, others. In the French, the king turns to the image of Mars, and begins to do sacrifice before it, but is stopped by Josaphe, who tells him that he will die on the spot if he persists.

391. The king here goes on to another question, no more mention being made of the blind and dumb clerk. A similar omission occurs in MS. Addit. 10292, which differs somewhat from the Royal MS. xiv. E. iii, the one partly printed by Mr Furnivall, and from which therefore all my extracts are made.

394. The MS. has *vmbe mong zongen*, which certainly seems to prove that there was once a word *vmbe-mong*, compounded of *vmbe*, round about, and *-mong*, amongst (A.S. *on-mang*); but I have not found *vmbe-mong* elsewhere. We cannot suppose it an error for *vmbe mon zongen* = must go about, because that would refer to the future, whereas the spirit complains that the two Christians are going about already. The verb *ymb-gan* occurs in A.S., meaning *to go round*, and corresponds to the O. Fries. *umbegunga*, Old-Saxon *umbigangan*, Icel. *umganga*, G. *umgehen*.

396. "Il a .ij. angeles anoc lui qui le conduisent et gardent par tous les lieux ou il va; si tient li vns vne espee toute nue, et li autres vne crois;" S. G. p. 89.

402. Hereabouts begins the English translation by Henry Lonelich, which is defective at the beginning; I give a few extracts below.

405. *Nagister*; called *Ouagre* in the French, and *Oriable* in Lonelich's translation; S. G. p. 91.

406. *keueres vppon*, advances further.

407. *Alongines*; called *Eualachin* in the French, and *Valachin* by Lonelich.

408. The French says 30,000 knights and 60,000 foot; Lonelich has 20,000 horsemen and 40,000 foot; S. G. p. 91.

410. *pei han*. Our poet is certainly wrong here, or else the scribe should have written *han pei*; i. e. *if* they have gotten that hold, &c. Eualac raised an army to relieve the siege of this town, and succeeded so far, that Tholomer never took it.

414. *bounen*, to prepare, get ready. Mr Morris suggests that it is equivalent to *bannen*, to assemble, but perhaps the former explanation may stand. The adjective *bowne* (ready) is common, but the verb is somewhat scarce. I give three instances from the Percy Folio MS., ed. Hales and Furnivall.

“He bad buske him & *borne* him : to goe on his message ;”

*Scottish Feilde*, l. 113.

“Then they *borned* them, both more & lesse ;” *Eger & Grine*, l. 1325.

“In ladyes [clothes] will yee mee *borne* ;” *Kinge Adler*, l. 57.

See the adj. *boun* in l. 461.

416. *Carboye* ; called *Carabel* in one French version, and *Tarabiel* in another. Lonelich has—

“Anon his sonde he dide to sende  
Ouer al tho into euerich ende,  
To alle tho that of him took ony fe,  
Anon with him that thei scholden be,  
And on the morwe to ben gadering  
Atte castel of *Tarabe* with-owten taryenge,  
That twenty miles from Sarras is,  
And fro Valachim sixtene more ne mis (*sic*),  
Where-as Tholomes atte sege was.”

Thus in l. 418, the expression “from thence where they lay” means “from the town of Valachim (Alongines) which the enemy were besieging.”

420. *Wostou*, knowest thou ; *wendes*, goest. A mixture of dialectal forms. Cf. *const* in the next line.

423. Evalac's father was a cobbler in the town of *Miaus* or *Miaux*, i. e. Meaux.

425. *Ouzte*, possessed, had dominion over. The story is, that Augustus, hearing that a Child was to be born who would be his Superior, determined to exact homage from his subject states, and demanded from France a hundred knights, a hundred knights' daughters (our version merely mentions forty of the latter), and a hundred children under five years of age. Amongst these were two daughters of Count Sevain, lord of Meaux, with whom Evalac went as page. The girls died, and Evelac, at the age of twenty, was sent by Tiberius as a present to Felis, Count of Syria. Evelac quarrelled one day with the earl's son, whom he slew, and thereupon fled to the court of Tholomes, king of Babylon, then at war with Holofernes, whom Evelac conquered. For this service, he received Holofernes' kingdom.

428. *For þou were*, because thou wast.

431. *souztes fro*, wentest away from.

433. *woxen vn-sauzt*, became unreconciled, i. e. quarrelled.

435. *laftest*, didst remain.

436. The French does not say that Tholomes (who may be different from the Tholomer above) was an old man.

438. *For þou toke*, because thou didst take.

446. The cross was made by fastening two strips of red cloth, each a foot long, crosswise upon the shield.

448. *Vigore*, figure. In one MS. of Chaucer's *Astrolabe*, *figure* is spelt *vigour* throughout. The French has *chest signe*, this sign. Further on, in a passage corresponding to l. 560, Lonelich has—“And the *vigour* of the cros þere he beheld ;” S. G. p. 150.

450. *bis oper*, these others, *pl*. It means the enemy. Here follows, in the French and Lonelich, a long description of the castle of Valachin.

452. "Tholomer's men got the upper hand, and bore Evelac's men down, and brought them to the ground; then Evelac's men turned again (fled)." Evelac retreated to a castle named Laoines (*Comes* in Lonelich), and Tholomer pursued him hotly. Meanwhile, however, Evelac's subjects in Valachin sallied out, spoiled Tholomer's tents, and retreated again; this is the sense of ll. 455—457.

459. "Then came one spurring quickly to meet him."

463. *scholde*, must, had better.

465. "Therefore she is desirous that he may know it." The queen, by Joseph's advice, warns Evelac that he is in a dangerous place.

472. Evelac, retreating on Sarras, gets more men together, and, in particular, is reinforced by a party of 500 men (Lonelich says 4000) led by Seraphe, his queen's brother, whom he had formerly treated very badly, though not deserving such hatred.

486. "Seraphe, so thou ill oughtest (to have done); it sore repents me that I often ill-used you; for those of one's own kin will ever be friendly, whatever may happen."

489. *bis opere*, these others; as in l. 450.

491. "That they who acted on his advice should rue no attack, through him."

493. "And think, good men, upon the grief that is our children's; (lit. to our children), and what will befall thereof, if we be confounded."

497. *geten on hem*, approached them. It means, the hosts had now approached each other within a glaive's length. This battle took place before a town called *Orkans* or *Orkaus*.

499. "And thrust down the proude ones."

502. "Bore death in his hand, and distributed it around him. He had an axe on high, with a great handle (*helve*); he held it hard with ligatures (or pressure?) in his two hands; so he smote them with it, and proved his strength, that little might they get away from him, and take to flight. There were steeds to destroy, conflicts to mingle (in); mighty men meet, and hammer through shields; hard hauberks they burst through, and pierced the breast (of the foe); bright shone upon the shaft the blood of heroes. Those that hover about on horse-back hew through helms," &c. Surely a fine passage.

513. *schindringe of scharpe*, cutting of sharp swords; and afterwards died the death, &c.

516. "Hard shields, cloven apart, fell in quarters; (they) slay horse and man wholly at once."

518. *in þe stour lafte*, remained in the battle. In the French, Evelac's steward nearly succeeds in slaying Tholomer himself.

521. *wel a two*, about two. See l. 549.

522. In the French, Tholomer's men flee, and are pursued by Seraphe and Evalac to a narrow pass, where there was a rock which was named

afterwards the "Rock of Blood" from the great loss of life there in this battle. Evalac left some men there to keep the pass, and a second skirmish afterwards took place there; cf. l. 604

527. Tholomer's brother was named Manarcus (Manaquit in the French); he is sent by Tholomer to attack Seraphe; S. G. p. 140.

530. *aseries*, cries out against, shouts against. The French has "si s'escric," and Lonelich translates—

"Seraphe gan hem *aserie* mani folde;" S. G. p. 130.

531. *a gome*, a man. This was Manarcus; see l. 536.

539. "Then they fell, for anger, upon Seraphe's knights."

543. While Seraphe is in his swoon, 200 horsemen ride over him, and he is naturally supposed to be dead.

544. *streichte*, stretched his hand towards.

545. *culler on*, strikes upon. Here *cullen* is used merely for *hitting*, just as the E. E. *slen* (*slay*) means both to strike and to slay.

550. "That he might not (*go*) to him."

555. Evelac was pierced with three glaives, seized by Tholomer's men, and beaten.

558. *forte fallen him feye*, to fell him dead.

560. *Child*, man, viz. Christ. Evelac looks at the red cross so long that at last the figure of Christ appears upon it. *Stremynge on*, streaming with.

562. The white knight is an angel. Similar stories are not uncommon; cf. 2 Maccabees, x. 29. Santiago visibly aided the Spaniards in as many as thirty-eight different battles; Southey's *Pilgrim to Compostella*, note 5. See also Southey's *Roderick* (canto xxv.), where the king is supposed to be an angel.

567. In the French, the white knight only unhorses Tholomer, and sends him prisoner to the town of Orkans.

575. I here give a specimen of Lonelich's translation.

"On of hem drowgh owt a lite knyf,  
 And wolde hau be-reved Seraphe his lif,  
 Forto hau smeten him a-middes the fase  
 Through the oylettes of his helm in that plase.  
 But ouereomen so was tho Seraphë  
 That comfort with him myhte non be;  
 For he was ouereomen so with his blood  
 So it was merveille that [he] vppe stood,  
 For on hors power hadde he non to sitte,  
 Ne of that stede there onys to flytte;  
 But for febelte that he inne was  
 Ouer the hors nekke he bowede in that plas,  
 That power vp to sitte non hadde he,  
 So that of his purpos failed his eneme." S. G. p. 156.

588. *note*, make good use of; *newed*, renewed.

589. *Haue her-on*, take hold of this; *vppon my bi-halue*, for my sake.

595. "As fresh as a hawk; (yea) fresher at that time than when they advanced thither, at their first onset."

601. Tholomer's steward, named Narbus, rallies his men, and they attempt to retreat by the pass of the "Rock of Blood;" but "the folk of the Rock" (i. e. those left by Evalac to guard it) utterly rout them.

616. *bi-leued*, left behind. The queen's name was Sarraquite or Sarracynte.

623. "Give me an assurance of that." The queen then offers to pledge her faith; Joseph replies that she has no faith. She asks him what is his belief, and he repeats the creed. The queen also repeats the creed, and admits that she has secretly been a Christian for a long time.

635. The hermit's name was Salustes or Salustine; he cured Sarracynte's mother, as related below.

645. *heo*, she; viz. my mother.

646. "Wilt thou believe on this man?" Sarracynte thinks her mother refers to the hermit, and replies that she will not believe on one so old and gray, but only on one who is as fair as her own brother. She then sees Christ in a vision.

655. *ar þow henne seche*, ere thou go hence.

657. *blusch*, glance. "A wind and a scent wrapped us around;" i. e. enclosed us. Louelich has—

"Many wondirful swetnesse aforne me fyl [*fell*],  
And the hows so ful there-offen was,  
And therto swich delicacie in that plas;" S. G. p. 174.

660. *Vsede of Goddes bord*, made use of God's table, i. e. administered to us the sacrament, "si fist deuant nous ichel saint sacrement;" S. G. p. 176.

661. "He brought us a writing, which he entrusted to us to keep joyfully." Our version here omits a very long piece about Sarracynte's mother.

674. Insert *he*, which means Joseph.

679. "He had his one arm cut off, which he carried in his other hand."

687. "It seemed to them that he gleamed as light, all in a blaze."

695. Mordreyns is explained to mean "tardieus en creanche," slow of belief. *A lat mon* = a slow or sluggish man; lit. a late man. The healed knight was named Climachideus (*Clamacides* in Louelich, *Cleomadas* in our l. 692), which means "gonfunonniers au glorieus" (standard-bearer to the Glorious One); S. G. p. 178.

698. *let water hize*, caused (or commanded) water to go quickly (i. e. to fly about quickly). *Let* (caused) is nearly always thus followed by an infinitive, and the only infinitive thus spelt is *hize*, to hie, hasten, come or go in haste. *Hize* has nothing to do with *high*, for the latter is spelt *heize* throughout.

702. *nouper þei nusten*, lit. not where they knew not, i. e. they knew not whither.

703. *casten*, to confute; cf. l. 117.

704. For the rest of the story, see "The Lyfe of Joseph of Armathy," here printed; p. 27. The king of North Wales, named Crwdelx, imprisons Josaphe, but is slain by Mordreins; cf. S. G. vol. ii.

708, 709. "Then they (Josaphe and his company) committed the blood (the Grayl) to two men to keep safely, and they depart from the town, and leave the Grayl behind." Lonelich's version has—

"Than alle tho gan he with him take  
 That owt of Ierusalem weren his make,  
 Excepte only persones thanne thre  
 That he lefte with the Arche [*Ark*] forto be,  
 And that holy disch that was there-inne  
 It savely to kepen from more oþer mynne [*greater or less*];  
 Which on of hem "Enacore" gonne they calle,  
 The tother "Manasses," as tho gan falle ;  
 The thridde was clepid "Lwcan"  
 Thi[l]ke same tyme of every man,  
 That Ioseph took [*gave*] the Arch in kepinge  
 To his purpos as to a man of best levynge ;  
 And thus these thre leften there  
 To kepen this holy Arch in this manere ;  
 And alle the tothere gonnen forth to gon,  
 Cristes name to sanctefien anon,  
 And the peple to 3even baptiseng,  
 And this was alle here labowreng ;" &c. S. G. p. 200.

As the most interesting part of Evelac's early history breaks off here, I think it very likely that the author of our English version, having told about the baptism of Evelac and Seraphe, and leaving the Holy Grail in safe keeping, purposely broke off here ; there being nothing to shew that the copy in the Vernon MS. is incomplete at the end.



## NOTES TO "THE LYFE OF JOSEPH OF ARMATHY."

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THIS one piece has purposely been printed so as to retain the peculiar punctuation of the original, in order to shew the method then in use. Thus, the full stop in l. 11 after the word "prophecye" is used where we should now use a comma, and so on.

P. 27, l. 7. *thantiquytes*, the antiquities; compare *thonourable* in the next line. The unusual words occurring in this piece are explained in the Glossarial Index to it.

P. 30, l. 6. *wyped my face with a rose*; this is hardly a correct translation. Capgrave has—"elevavit me de terra, *rosaque perfudit me, et extergens faciem meam* osculatus est me, et dixit michi," &c. That is, "Christ sprinkled me with a rose, and, wiping my face, kissed me."

P. 30, l. 34. For the story of the Assumption of the Virgin into heaven, see "King Horn, with fragments of Floriz and Blancheflur, and of the Assumption of Our Lady," ed. Rev. J. R. Lumby (E. E. T. S.). The apostles were all present at it—

"Come þe apostles euerychon  
To-gidre, but þei wist nouȝt  
How þei weren to-gidre brouȝt." Ll. 304—306.

See also Mr Lumby's preface, pp. vii, viii.

P. 31, l. 16. In Mr Furnivall's "Seynt Graal," vol. ii, p. 125, the number of persons who crossed the sea upon Joseph's shirt is increased to 150, the number left behind being 260.

P. 31, l. 23. In the same work, vol. i, p. 363 and pp. 377—419, "Solomon's ship" is mentioned and described. It was made by order of Solomon's wife, and contained David's sword. See Sir Thomas Maleore's *Morte d'Arthur*, reprinted by Southey in 1817; or see the "Globe" edition, book xvii. ch. vi. The word "Medor" in the title of *Natianiis* (Nasciens) is a corruption of the Latin gen. pl. *Medorum*.

P. 31, l. 32. For the account of Crwdelx, king of North Wales, see "Seynt Graal," vol. ii, p. 187; he was attacked by Mordreins and Nasciens, and slain by Gaanort. Celydomus or Celydoine was the son

of Nasciens and Flegentyne, who preached to Label, king of Persia, and afterwards married his daughter; he became king of a part of Britain, defeated the Saxons, and was buried at Camelot; Seynt Graal, ii. 221, 377, &c. Observe that "the kynges doughter of Persye" means "the daughter of the king of Persia." The reader will also further observe that *Labell* was rather the name of *the king himself*; but the name is given to the daughter not here only, but also in the verse "Lyfe;" see p. 42, l. 174.

The "Lyfe of Joseph of Armathy" is simply a translation from Capgrave's "Nova Legenda Angliæ;" see the preface. A similar Latin original is printed also in Johannes Glastoniensis, ed. Hearne, vol. i. p. 48. The title is, in Capgrave, "Sequitur extractio de libro antiquitatis glas-toni. de sancto Ioseph ab armathia accepta de libro quodam per theodosium imperatorem inuento in pretorio pi[la]ti in hierusalem." *Nova Legenda*, fol. clxxxxvi b. This clearly points to the Apocryphal Gospel of Nicodemus, the prologue of which represents one Ananias as translating the said Gospel in the time of *Theodosius*; see Cowper's Apocryphal Gospels, p. 229. The translation is in general very close. It must be noted, however, that the opening sentence—"Forasmuch as often times," &c.—is not found in Capgrave, but occurs in John of Glastonbury in the form following. "Quoniam dubia sæpe legentem fallunt, certa, dubiis ablatis, atque ex antiquis historiographorum dictis probata, de antiquitate Glastoniensis ecclesiæ quædam subinferemus." Then follows, in *both*, the Latin text beginning, "Crucifixio Domino, & completis omnibus quæ de eo fuerant prophetata," &c.

The story follows the Gospel of Nicodemus, beginning near the end of Chap. XI, p. 248 of Cowper's edition, where we read of Joseph's imprisonment, his miraculous escape, how he was found at Arimathea, and how the priests and Levites wrote a letter to him, in consequence of which he rode to Jerusalem and there told Annas and Caiphas how Christ had released him, and commanded him not to go out of his house for forty days. At the words in l. 23, on p. 30—"And this sayd and done, Ihesus vanysshed away" (*et hijs dictis disparuit*) Capgrave ceases to follow the account in the Gospel of Nicodemus, and I therefore give the remainder of the story in his words.

"Post hec fidei feruore animatus nobilis ioseph ab armathia beati philippi apostoli disciplinatus se tradidit: atque eius salubri disciplina affluenter refertus, ab ipso cum filio suo iosefe baptizatus est. Postea vero a beato iohanne apostolo dum ipse predicationi efesorum insudaret, beate perpetueque virginis marie paranympus<sup>1</sup> delegatus est, eiusdemque gloriose virginis assumptioni cum beato philippo ceterisque discipulis interfuit. Atque ea que de domino<sup>2</sup> ac de eius genitrice<sup>3</sup> audierat & viderat constanter<sup>4</sup> per diuersas regiones predicauit. Multosque conuertens & baptizans, tandem quinto decimo post<sup>5</sup> beate virginis assumptionem anno, cum memorato filio suo iosefe quem dominus ihesus prius in ciuitate sarath in episcopum consecrauit,<sup>6</sup> ad sanctum philippum apostolum in

<sup>1</sup> Misprinted "*pararūsus*" in Capgrave, but see Hearne's "Johannes Glastoniensis," vol. i. p. 51; where we find *paranympus*.

<sup>3</sup> Here Hearne inserts *Maria*,

<sup>5</sup> Hearne inserts *supradicta*.

<sup>2</sup> Here Hearne's text inserts *Ihesu Christo*.

<sup>4</sup> Hearne has *instanter*.

<sup>6</sup> Hearne has *consecrauerat*.

gallias venit. Dispersis enim post ascensionem domini discipulis per diuersa regna orbis terrarum, vt testatur *freculfus*<sup>1</sup> libro suo secundo, capitulo quarto, reg[um] francorum predicandi gratia adiens philippus<sup>2</sup> plures ad fidem christi conuertit & baptizauit. Volens igitur beatus<sup>3</sup> apostolus verbum dei dilatari: duodecim ex discipulis suis ad euangelizandum vite<sup>4</sup> verbum in britanniam misit, quibus charissimum amicum suum ioseph predictum, qui sepeliuit dominum, vna cum filio suo iosefe prefecit. Venerunt autem cum eis, vt legitur in libro qui sanctum graal appellatur, sexcenti et amplius tam viri quam femine, qui omnes votum vouerunt quod ab uxoribus propriis abstinerent quousque terram sibi delegatam ingressi fuissent. Quod tamen preuaricati sunt omnes preter centum quinquaginta, qui iubente domino mare super camisiam ipsius iosefes transeuntes in nocte dominice resurrectionis<sup>5</sup> applicuerunt in mane. Aliis autem penitentibus & iosefe<sup>6</sup> pro eis orante, missa est nauis a domino quam rex salamon artificiose suo tempore fabricauerat vsque ad christi tempora duraturam: in qua die eadem ad suos socios peruenerunt cum quodam duce medorum nomine naciano, quem ioseph prius baptizauit<sup>7</sup> in ciuitate saram<sup>8</sup> cum rege eiusdem ciuitatis cui nomen mordraius. Cui dominus postea in visu apparet: manus & pedes perforatos cum latere lanciato ostendit. Cui rex quasi multum compatiens dixit; 'O domine deus meus, quis tibi talia inferre presumpsit?' Et dominus; 'Hec mihi,' inquit, 'fecit perfidus rex nort[h]wallie qui seruum meum ioseph nomen meum in partibus suis predicantem cum sociis suis carceri mancipauit, inhumanitus negans eis victui necessaria. Tu ergo gladio tuo accinctus ad partes illas properare ne<sup>9</sup> differas, vt vindictam facias de tyranno et seruos meos soluas a vinculis.' Rex autem euigilans et de visione<sup>10</sup> exultans in domino, disposita domo sua et regno iter cum exercitu suo arripuit: & deo ducente ad locum perueniens regi prefato mandauit quatinus seruos dei liberos abire permitteret. Ille vero mandato eius nullatenus acquiescens, ei cum indignatione mandauit quatinus absque mora de terra sua exiret. Quo auditio, rex mordraius venit contra eum cum suo exercitu & duce naciano supra-memorato, qui ipsum in bello iusta vltione peremit. Tunc rex mordraius accedens ad carcerem<sup>11</sup> ioseph cum sociis suis in magno gaudio eduxit, narrans ei visionem ostensam a domino super liberatione eorum. Tunc vniuersi gaudio magno repleti immensas gratiarum actiones domino persoluebant.<sup>12</sup> Post hec<sup>13</sup> ioseph cum filio suo iosefe<sup>14</sup> ac decem aliis sociis peragrantes britanniam, regnante tunc in eadem rege aruirago: anno ab incarnatione domini sexagesimo tertio, fidem christi fiducialiter predicabant. Rex autem barbarus cum sua gente tam noua audiens et inconsueta, nec paternans volens in melius commutare traditiones, predicationi eorum [consentire]<sup>15</sup> renuebat. Quia tamen de longe venerant, visa vite eorum modestia, quandam insulam siluis, rubis, atque paludibus circumdatam ab incolis ynswytryn, id est, insula vitrea nuncupatam, in lateribus sue regionis ad habitandum concessit: vnde quidam metricus [sic ait]<sup>16</sup>

Intrat aualloniam duodena caterua virorum,  
Flos armathie ioseph est primus eorum:  
Iosephes ex ioseph genitus patrem comitatur;  
Hijs alijsque decem ius glastonie propriatur.

<sup>1</sup> Printed text, *fretulfus*.

<sup>2</sup> Printed text, *philosophus* (!) "Philippus . . . Gallis prædicat Christum," &c.; *Freculphus*, *Chronicon Libri Duo*, Tom. ii. Lib. ii. c. iv. Hearne has *adiens plures*, omitting *philippus*.

<sup>3</sup> Hearne—*Sanctus*.

<sup>4</sup> Hearne—*verbum Dei*.

<sup>5</sup> Hearne—*resurrectionis dominicæ*.

<sup>6</sup> Hearne inserts *memorato*.

<sup>7</sup> Hearne—*baptisauerat*.

<sup>8</sup> Hearne—*Saraz*.

<sup>9</sup> Hearne—*non*.

<sup>10</sup> Hearne inserts—*sibi ostensa*.

<sup>11</sup> Hearne—*carcerem, in quo rex ille iniquus Ioseph inclusum cum suis sociis detinebat, ipsum cum gaudio magno inde eduxit, &c.*

<sup>12</sup> Here the English ceases to follow the Latin, viz. at p. 82, l. 10.

<sup>13</sup> Hearne inserts *Sanctus*.

<sup>14</sup> Hearne inserts *memorato*.

<sup>15</sup> From Hearne.

<sup>16</sup> From Hearne.

Predicti igitur sancti in eodem deserto conuersantes post pusillum temporis per archangelum gabrielem in visione admoniti sunt ecclesiam in honore sancte dei genitricis & perpetue virginis Marie in loco eis<sup>1</sup> celitus demonstrato construere. Qui diuinis admonitionibus obedientes capellam quandam per circuitum virgis torquatis muros perficientes consummauerunt anno post passionem domini tricesimo primo, ab assumptione vero virginis gloriose<sup>2</sup> quinto decimo, eodem autem<sup>3</sup> anno quo ad sanctum philippum apostolum in gallias venerant & ab eo in britanniam missi sunt, ex deformi quidem scemate sed dei multipliciter adornatam virtute. Et cum hec in hac regione prima fuerit ecclesia, ampliori eam dignitate [Dei filius]<sup>4</sup> insigniuit, ipsum in honore sue matris principaliter dedicando. Duodecim igitur sancti predicti<sup>5</sup> in eodem loco deo et beate virgini deuota exhibentes obsequia, vigiliis, ieiuniis, & orationibus vacantes, eiusdem virginis dei genitricis auxilio in necessitatibus suis refocillabantur. Quorum comperta vite sanctimonia, alij duo reges, licet pagani, marius aruiragi regis filius et collus marij filius, vnicuique eorum vnam hidam terre concesserunt ac pariter confirmauerunt, vnde & adhuc duodecim hodie per eos nomen sortiuntur. Effluentibus namque paucis annorum curricularis sancti memorati carnis ergastulo sunt educti; inter quos et ioseph sepultus est et positus in linea bifurcata iuxta oratorium predictum. Cepit igitur idem locus esse ferarum latibulum, qui prius fuerat habitatio sanctorum; donec placuit beate virgini suum oratorium redire ad memoriam fidelium.

¶ Hec scriptura reperitur in gestis<sup>6</sup> regis arturi. Ioseph ab armathia nobilem decurionem cum filio suo iosephes dicto & alijs pluribus in maiorem britanniam, que nunc anglia dicta est, venisse & ibidem vitam finiuisse testatur liber de gestis incliti regis arturi; in inquisitione scilicet<sup>7</sup> cuiusdam militis illustris dicti lancelot de lac facta per socios rotunde tabule, videlicet vbi quidam heremita exponit Walwano misterium cuiusdam fontis saporem & colorem crebro mutantis; <sup>8</sup>[ubi & scribebatur, quod miraculum illud non terminaretur, donec veniret magnus leo, qui & collum magnis vinculis habere constrictum. Item in sequentibus, in inquisitione vasis, quod ibi vocant *Sanctum Graal*, refertur fere in principio, ubi albus miles exponit Galaat, filio Lancelot, misterium cuiusdam mirabilis scuti, quod eidem deferendum commisit, quod nemo alius, sine gravi dispendio, ne una quidem die poterat portare.]

Hec scriptura inuenitur in libro melkini, qui fuit ante merlinum.

Insula auallonis auida<sup>9</sup> [funere paganorum, præ ceteris in orbe ad sepulcrum eorum omnium sperulis prophete vaticinantibus decorata, & in futuram ornata erit altissimum laudantibus. Abbadare, potens in Saphat,<sup>10</sup> paganorum nobilissimus, cum centum [et] quatuor milibus dormicionem ibi accepit.] Inter quos ioseph de marmore, ab armathia nomine, cepit somnum perpetuum. Et iacet in linea bifurcata iuxta meridianum angulum oratorii, cratibus preparatis, super potentem adorandam virginem, [supradictis]<sup>11</sup> sperulatis locum habitantibus tredecim. Habet enim secum ioseph in sarcophago duo fassula alba & argentea, eruore prophete ihesu & sudore perimpta. Cum reperietur eius sarcophagum, integrum illibatam in futuris videbitur, & erit apertum toti orbi terrarum. Ex tunc nec aqua, nec ros celi insulam nobilis-

<sup>1</sup> So in Hearne; Capgrave has *eius*. <sup>2</sup> Hearne inserts *ut dictum est*. <sup>3</sup> Hearne—*scilicet*.

<sup>4</sup> From Hearne.

<sup>5</sup> Hearne has—*itaque Sancti, sapius memorati*.

<sup>6</sup> Hearne inserts *incliti*.

<sup>7</sup> So in Hearne. Capgrave has *inquisitiones*, omitting *scilicet*.

<sup>8</sup> Omitted by Capgrave; supplied from John of Glastonbury.

<sup>9</sup> Capgrave has "funeris, &c.," omitting a passage, which is here supplied from John of Glastonbury, and may be found also in MS. Cotton, Titus D. vii, fol. 29 b; and again, in MS. Arundel 220, fol. 27 b.

<sup>10</sup> *Masphat* in Cotton and Arundel MSS.

<sup>11</sup> From Hearne.

simam habitantibus poterit deficere. Per multum tempus ante diem iudicalem in iosphat erunt aperta hec, & viuentibus declarata. Hucusque melkinus."

Here Capgrave's account ceases, but we find in John of Glastonbury some verses and a couple of genealogies shewing King Arthur's descent from Joseph, which I here subjoin.

*"Versus de Sancto Joseph de aurora, quæ & biblia versificata dicitur.*

Cum sero fieret Joseph decurio dives,  
Civis de Ramatha justus honestus adest.  
Clam servus Christi fuit hic; a præside corpus  
Postulat ergo Ihesu, præcipit ille dari.  
Præbet opem Nichodemus ei, qui tempore noctis  
Venerat ad Ihesum, corde fatendo fidem.  
Hii mundum corpus involvunt sindone munda,  
Inque petra tumulant, qui petra nostra fuit.

*Hæc scriptura testatur, quod rex Arthurus de stirpe Joseph descendit.*

Helaius, nepos Joseph, genuit Iosue. Iosue genuit Aminadab. Aminadab genuit Castellors. Castellors genuit Manaël. Manaël genuit Lambord & Urlard. Lambord genuit filium, qui genuit Ygernam, de qua rex Uterpendragun genuit nobilem & famosum regem Arthurum; per quod patet, quod rex Arthurus de stirpe Joseph descendit.

*Item de eodem.*

Petrus, consanguineus Joseph ab Armathia, Rex Organix, genuit Erlan. Erlan genuit Melianum. Melianus genuit Arguth. Arguth genuit Edor. Edor genuit Loth, qui duxit in uxorem sororem regis Arthuri, de qua genuit quatuor filios, scilicet Walwanum, Agraneyns, Gwerhes & Geheries."

Besides the passage just quoted from the "book of Melkin," the Cotton and Arundel MSS. have a passage, which I here add for the sake of completeness. It stands exactly the same in both, except that some of the contractions used are different.

"Ex quo apostoli divisi erant in diuersas regiones predicare verbum dei, sanctus philippus apostolus sortitus est regionem francie cum suis discipulis. De quibus misit in britanniam .xij. quorum primus erat Ioseph ab aramathia, qui et dominum sepeliuit, Anno ab incarnatione domini lxiij. et ab assumptione beate marie xv. ; quibus xij. hide a paganis regibus ibidem inuentis erant concessæ et confirmate; qui ibidem commorantes, per gabrielis archangeli admonitionem ecclesiam in honore sancte marie ex virgis torquatis muros perficientes construxerunt, anno post passionem domini xxxj. ; quam ecclesiam dominus noster ihesus christus in honore sue matris presencialiter dedecauit, et idem Ioseph ab aramathia cum filio suo Iosepho et ceteris suis socijs ibidem vitam suam finisse multi testantur, etc."

A very similar account is given in the *Historia Johannis Glas-toniensis*, ed. Hearne, vol. i. p. 1.

"Anno post passionem Domini trecesimo primo duodecim ex discipulis Sancti Philippi apostoli, ex quibus Joseph ab Arimathia primus erat, in terram istam venerunt, qui regi Arvirago renuenti Christianitatem optulerunt. Tamen locum istum cum duodecim hidis terræ ab eo impetraverunt, in quo virgis torquatis muros perficientes, primam hujus regni construxerunt ecclesiam, quam Christus in honorem suæ matris, & locum ad sepulturam servorum suorum presencialiter

dedicavit. Isti duodecim & eorum successores, diu sub eodem numero heremiticam vitam hic ducentes, magnam multitudinem paganorum ad fidem Christi converterunt."

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## NOTES TO "DE SANCTO JOSEPH AB ARIMATHIA."

This extract from "The Kalendre of the New Legende of Englande" is a mere epitome of the account in Capgrave's *Nova Legenda Angliæ*, but all reference to the "book called the Graal" seems to be carefully avoided.

P. 34, l. 3. The Latin hexameters commencing "Intrat Aualloniam" have been already printed on p. 69, in their due place in Capgrave's account.

P. 34, l. 8. The *two kings* were Arviragus and Coillus, as in Capgrave's account, on p. 70.

P. 34, l. 10. *whiche to this day be called the .xii. hydcs.* This statement is, I suppose, still true even at the present day. At any rate the mention of "a district, denominated *to this day* 'the twelve hides of Glaston'" occurs in Dugdale's *Monasticon*, v. i, p. 1; see the whole passage, as quoted in the preface.

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## NOTES TO THE VERSE "LYFE" PRINTED BY PYNSON, A.D. 1520.

The first 216 lines agree with the accounts already given, and seem to be from the same source, viz. Capgrave's *Nova Legenda Angliæ*. The latter part of the poem is sufficiently original, and was probably written in the year 1502, or soon after.

L. 5. *v. welles.* i. e. the five wounds. For the story of Longinus, see Piers the Plowman, B. xviii. 78—91, &c. It is taken from the Apocryphal Gospel of Nicodemus.

13. *perysshed*, pierced; as at p. 31, l. 28. This curious spelling also occurs in some MSS. of Piers the Plowman; see the footnote to Text B. xvii. 189.

32. The *two cruets* are shewn in the woodcut on the title page; p. 35.

125. *of ioye seperate*; this corresponds to p. 31, l. 13.

174. See note to p. 31, l. 32.

194. Arviragus, the younger son of Cymbeline, is Shakespeare's Arviragus. See Latham's *Brut*, v. i. p. 392, and Spenser's *Faerie Queene*, bk. ii. c. x. st. 52, 53.

234. The 18th year of Henry the Seventh began Aug. 22. 1502, and ended Aug. 21, 1503. The writer is here referring to the numerous cures said to have taken place chiefly in April, 1502 (cf. note to l. 289), but the first cure which he mentions must have taken place in 1501, when two young women of Dolting or Doultling parish, near Shepton Mallet, "made their offering" on St Simon's day, Oct. 28. After this happened many a miracle (l. 241), followed by a "continuance of grace" (l. 257), and then the numerous miracles in April, 1502, in the middle of Henry's eighteenth year.

245. *Four hundred* should surely be *fourteen hundred*. If Joseph died in the latter half of the first century (cf. l. 136), this would come nearly right.

258. Banwell lies a few miles to the N.W. of Axbridge.

277. This is the 9th of April, 1502, a Saturday.

282. *lyghtes carè*, Query, Light's Cary, as implied by the rime. There is also a Castle Cary in the same county.

289. The 10th day of April fell on Sunday in 1502, and as this year was the 18th of Henry the Seventh, it is doubtless this year meant. In fact, this point admits of exact proof; for, owing to the year 1508 being a leap-year, the 10th of April did not again fall on Sunday till 1513, when "Henry our kyng," mentioned in l. 234, had ceased to exist.

295. St Mark's day; i. e. April 25, 1502, being Monday.

305. Milborne Port is near the border of Somersetshire, towards Dorsetshire.

313. There are several villages named Compton in Somersetshire, as Compton Bishop, near Axbridge; Compton Martin, several miles to the Eastward of Axbridge; Compton Dando, not very far from Bath; and Compton Dundon, to the S. of Glastonbury. Probably the last of these is here intended.

321. Pilton is on the road between Glastonbury and Shepton Mallet.

370. The story about St David is to the effect that the Saint came to Glastonbury to consecrate the church which had just been rebuilt there, when Our Saviour appeared to him and told him that it had already been consecrated by Himself; in sign whereof, He caused two holes to appear in the Saint's hands, which closed up again after mass had been said. See Hearne's edition of *Johannes Glastoniensis*, p. 2.

378. The miraculous walnut-tree is noticed by Camden; see Chambers' *Book of Days*, vol. ii. p. 759, and Hearne's *History and Antiquities of Glastonbury*. St Barnabas' day, June 11, was, before the change of style, the day of the summer solstice; possibly the budding of the tree was supposed to be influenced by the sun's position in the zodiac.

385. The story of the hawthorn-tree is also quoted by Chambers from Hearne. *Werrall* is a local abbreviation of *Weary-all-Hill*, on the south ridge of which the tree grew. The following account is too good to be passed over. "Concerning the alleged flowering of the tree on Christmas-day especially, there is a curious entry in the *Gentleman's Magazine* for January, 1753, when the public were under some embar-

rassment as to dates, owing to the change from the old style to the new.—'Glastonbury.—A vast concourse of people attended the noted thorn on Christmas-day, new style; but, to their great disappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Christmas-day, old style, when it blowed as usual.' Whether or not we credit the fact, that the tree *did* blossom precisely on the day in question, it is worthy of note that although the second trunk of the famous legendary tree had been cut down and removed a century before, some one particular tree was still regarded as the wonderful shrub in question, the perennial miracle." Chambers, *Book of Days*, ii. 759. And this miracle happened less than a hundred and twenty years ago!

401. A PRAYSING TO JOSEPH. Every stanza ends with a similar line, forming a sort of burden. If the third and fourth stanzas be transposed, these final lines agree better together. The evident object of the prayer is expressed in l. 452.

P. 52. The office is printed as in Pynson; but it ought rather to be arranged in lines as under.

Joseph, serue dei	[Sancte ?] Joseph,
omnipotentis	[Christi ?] discipule,
miserere mei	da in futuris
malefactoris.	agenda facere,
Esto michi solamen	in non agendis
in suspiriis,	vim hec resistere,
continuum iuamen	in virtuosis
in molestiis.	vitam terminare,
Super id quod opto	demum in celis
da remedium,	tecum habitare.
& tollatur eo	
quicquid dissonum.	

*Versus.* Sancte Ioseph, Christi discipule, &c.

*Responsorium.* Intercede pro nobis ad Iesum qui elegit te. *Oremus.*

Domine Iesu Christe, cui omnis lingua confitetur, respice in nos seruos tuos, et placare precibus tui dilecti discipuli Ioseph; vt, ipso intercedente, mereamur in presentia habere peccati remedium, et in futuro tue visionis dulcedinem. Qui vivis, &c.

*Responsorium.* Serue dei, Ioseph sanctissime,  
preces nostras clementer accipe,  
morbos, cædes, et pestes remoue.  
Et si meremur iam penas luere,  
Christum regem superne glorie  
non iratum, sed blandum effice.

*Versus.* Vt cum ceperit mundum discernere,  
et in dextris oues reponere,  
non ira[tum, sed blandum effice].

*Oratio.* Omnipotens, sempiternus Deus, &c.



## GLOSSARIAL INDEX TO "JOSEPH OF ARAMATHIE."

## ABBREVIATIONS, &amp;c.

Dan. Danish.—Du. Dutch.—F. French.—G. German.—Icel. Icelandic.—Lat. Latin.—A.S. Anglo-Saxon.—Ch. Chaucer.—P. Pl. Piers Plowman.—All. P. Alliterative Poems (ed. Morris, E.E.T.S.).—Prompt. Parv. Promptorium Parvulorum (ed. Way, Camden Soc.).—Will. of P. William of Palerne (ed. Skeat, E.E.T.S.), to which the reader is particularly referred.

The following are used in a special sense—*v.* a verb in the infinitive mood; *pr. s.* present tense, 3rd person singular; *pr. pl.* present tense, 3rd person plural; *pt. s.* past tense, 3rd person singular; *pt. pl.* past tense, 3rd person plural. Other persons are denoted by 1 *p.* and 2 *p.* Also *imp.* is used for the imperative mood, 2nd person, and *pp.* for the past participle.

- A, *in phr.* wel a two hundred = about two hundred, 521; see also l. 549.
- A-bak, *adv.* backwards, 496. A.S. *on-bæc.*
- A-bascht, *pp.* abashed, terrified, 202. O.Fr. *esbahir.* See Pr. Parv. and Partenay.
- A-brod, *adv.* abroad, 501.
- A-byden him, *vb. refl.* remain, 701.
- A-doun, *adv.* down, 642. A.S. *of-dūne.* Havelok.
- A-dred, *pp.* afraid, 47. Hav.
- A-ferd, *pp.* afraid, 203, 412. Crede. See Ferd.
- Afurst, *adj.* athirst, very thirsty, 553. P. Pl.
- A-grisen, *pr. pl.* grow terrified, 236. Will. of Pal.
- Allynge, *adv.* completely, absolutely; hence, allynge to carpe = altogether (the right thing) to speak, quite (the thing) to speak, 440. A.S. *eallunga, eallinga, allunga,* entirely, absolutely, altogether.
- Also, as; also wel = as well, 113; also fresch as = as fresh as, 595.
- A-mende, *v.* to mend, repair (shoes), 423.
- A-middes, *prep.* amidst, in the middle of, 602. Ch.
- A-morwe, on the morrow, 34; *cf.* "In þe morwe," 26.
- An heiȝ, on high, 2;—vppon heiȝ, 503;—on heiȝ, 182.
- And, if, 48, 389; *written &*, 73; and we be = if we should be, 494.

- A-non, *adv.* anon, 628, 670. A.S. *on an*, in one; hence, immediately.
- A-noþur (*put for an oþur*), a second, 179; another, 378.
- An-oýgnten, *v.* to anoint, 304. Miswritten *an-oýgten* in the MS.
- A-pertliche, *adv.* evidently, plainly, 276. Ch.
- Ar, *conj.* ere, before, 122, 127.
- Armure, *sb.* armour, 563.
- A-series, *pr. s.* cries out to, shouts to, 530. Cf. Sw. *anskri*, an outcry, scream, cry; O.Fr. *escrrier*, to call out. Will. of Pal. and Ch.
- A-semblet, *pp.* met in a hostile manner, encountered, 520. Will. of Pal.
- Asur, *sb.* azure, blue, 194.
- Atenes, *adv.* at once, 51;—at enes, 181. Cf. Enes.
- Atte, at the, 281, 705. Will. of P.
- A-two, *adv.* asunder, in twain, 103.
- A-twynne, *adv.* apart, asunder, in twain, 49. Ch.
- Auentures, *sb. pl.* adventures, 232.
- Auntres, *properly sb. pl.* adventures; *but probably miswritten for auntrous, adj.* adventurous, 320. Cf. *auntrose* in Will. of P.
- Auter, *sb.* an altar, 295.
- Auzte, *pt. s.* possessed, 434. See Ouzte.
- Ay, *adv.* ever; ay forth = ever after, 126.
- A-zein, *adv.* again (with the idea of recurrence), 12, 25; back again, 207; in return, 393.
- A-zein, *prep.* against, 106; him a-zyne, to meet him, in the opposite direction to himself, 459;—a-zyncins, 562. Will. of P.
- Bad, *pt. s.* begged, prayed, intreated, 637, 648. A.S. *bidan*, to ask.
- Bad, *pt. s.* bade. See Beode.
- Bale, *sb.* death, destruction, 502. A.S. *bealu*.
- Bar, *pt. s.* bare, 152;—baar, 566;—beer, 502; *pl.* beeren, 453.
- Baronage, *sb.* nobility, nobles, 62. Havelok.
- Basin, *sb.* 697;—basyn, 286.
- Batayle, *sb.* a battalion, squadron, 527, 538; battle, 571.
- Bed, *pt. s.* dealt (lit. offered), 502. See Beode.
- Beden, *pp.* appointed, lit. bidden, 416. See Beode.
- Beer, *pt. s.* bare, 502; *pl.* beeren, 453. See Bar.
- Be-hynde, *adv.* in the rear, 30.
- Be-knowen, *v.* to confess, 665. [Unless it is two words, *be knowen* = be known.]
- Ben, *v.* to be, 248;—beo, 323, 388;—bi, 82; 2 *p. s. pr.* (*with fut. sense*) beost, shalt be, 308; *pr. s.* (*with fut. sense*) beos, will be, 216; 2 *p. pl. pr.* ben, 66; *pr. pl.* beon, 168;—ben, 140;—beþ, 409;—beoþ, 331;—aren, 672; *pr. s. subj.* beo, 388;—be, 469; *imp. s.* beo þou, 80; *pl.* beo 3e, 245; *pp.* I-ben, 153;—I-beo, 469;—be, 626;—ben, 153; 2 *p. s. pl.* were, 428;—weorc, 430; *pt. s. subj.* weore, 447; &c.
- Bente, *sb.* grassy plain, plain, 450, 489. G. *linse*, a rush.
- Beo, *prep.* by, 366.
- Beo, Beos, Beost. See Ben.
- Beode, *v.* to offer, 387; *pr. s.* biddes, bids, 22; *pt. s.* bad, bade, 31, 84, 637, 643;—bed, offered, dealt, 502; *pp.* beden, appointed, 416. A.S. *beodan*, to bid, offer.
- Bernes, *sb. pl.* men, 414. See Burnes.
- Bert, *sb.* beard, 648.
- Bi, *prep.* concerning, with regard to, 169.

- Bi, *v.* be, 82. See note. Cf. Ben.
- Bi-com, *pt. s.* had got to, had taken himself off, 607. So we hear people say, "one wonders where he is gone to." Cf. P. Plow. B. v. 651. Cf. G. *beikommen*, to reach to.
- Biddes, *pr. s.* bids, 22. See Beode.
- Bi-falle, *v.* to befall, 488.
- Bi-foren, *adv.* before, in front, 28; before (in point of time), 85, 118; *prep.* in front of, before, 167.
- Biggore, *adj. pl. comp.* stronger, 452.
- Bigly, *adv.* stoutly, boldly, 571. All. P.
- Bi-gonnen, *pt. pl.* began, 575. Or it may be the *pp.*
- Bi-halue, *sb.* behalf, 589; *vppon* my bi-halue = for my sake.
- Bi-heete, *v.* to promise, 67;—bi-hote, 621, 640. Hav.
- Bi-heolden, *pt. pl.* beheld, 686.
- Bi-leeue, *sb.* belief, 358.
- Bi-leued. *pp.* left behind. 616. Will. of P.
- Bi-reuen, *v.* to bereave, 356.
- Bi-sydes, *adv.* near at hand, hard by, 527.
- Bi-take, *v.* to commit to one's care, entrust, 253; to pledge (one's truth), 624; 1 *p. s. pr.* beo-take, 306; *pt. s.* bi-tauzte, gave (it to), 661; *pt. pl.* bi-tauzten, 708. Hav.
- Bi þat, by that time, 324; by the time that, 473.
- Bi-þenkes him, bethinks him, remembers, 237. Will. of P.
- Blencheden, *pt. pl.* looked with blinking eyes; blencheden a-boue = opened their eyes and looked up, 586.
- Blusch, *sb.* look, glance, 657. All. P.
- Bok, *sb.* a book, 642.
- Bone, *sb.* command, 268;—boone, prayer, 227. All. P.
- Boone, *sb.* boon, prayer, 227. See Bone.
- Bord, *sb.* a table, viz. the sacramental table, 660.
- Boskes, *pr. s.* gets ready, prepares (letters), 414, 472; *pt. pl.* bosked hem out, came out, 13; *pp.* bosked, royally arrayed, 111;—I-bosket, 153;—bosket, arrayed, in order, 527. See Buskes.
- Bote, *conj.* except, 43, 141; *adv.* only, 338.
- Boþem, *sb.* the bottom (of the pit or prison), 15.
- Boto, both two, both, 300. A.S. *bútu, bátwá*, both the two, from *bá*, both, *twá*, two. Cf. *boþe tuo* in l. 697; and P. Pl. A. ii. 36.
- Boun, *adj.* prepared, ready, 26, 461. Icel. *buinn*, prepared. All. P.
- Bounen, *v.* to make ready, array, 414;—boune, 472. Troy Book, 827.
- Bouwes, *pr. s.* bends or makes his way, 571;—bowes to, bends over, 387; *pr. pl.* bouwe, incline, bend (their way), 489; *pres. part.* bouwynde, bowing, bending down, 294.
- Bradde, *pt. s.* made broad, i. e. spread open, 642.
- Braset, *pp.* lit. braced, i. e. tightly held, 380. See I-braced.
- Breek, *pt. s.* brake, scattered, 501.
- Bren, *imp. s.* burn, 103.
- Brimme, *sb.* brim, edge, 458. A.S. *brymme*.
- Brusede, *pt. s.* bruised, 501.
- Burnes, *sb. pl.* men, 501, 708;—buirnes, 29;—bernes, 414. A.S. *beorn*.
- Buskes, *pr. s.* repairs, goes, 202, 233, 450; comes, 354. All. P. See Boskes.

- Byden, *pr. pl.* abide, are waiting, 450;—bydes, wait for, 468.
- Carke, *pr. pl.* are anxious, 30.  
A.S. *becarcan*, to take care concerning (Lye); A.S. *carc*, *cearc*, care; mod. E. *cark*; cf. O.H.G. *karc*, *karch*, *charch*, clever (*perhaps originally* solicitous). See *Carcking* in Atkinson's Cleveland Glossary. It occurs in the *Plowman's Tale*.
- Carpen, *v.* to speak, 175, 615;—carpe, 440; 1 *p. pr. pl.* we speak, 212. Will. of P.
- Casten, *v.* to confute, refute, 703; 2 *p. s. pr.* castest, 117. Lit. it means to throw, or overthrow; cf. Sw. *kasta*, Dan. *kaste*. See *Kest* in All. P.
- Chaumbre-wouh, *sb.* chamber-wall or wooden partition, 204.
- Cher, *sb.* countenance, 83. Ch.
- Child, *sb.* used of a grown-up person, viz. Jesus, 560.
- Childre, *sb. pl.* children, 493.
- Clanses, *pr. s.* cleanses, 198.
- Clepeþ, 2 *p. pl. pr.* ye call, name, 379;—clepen (*either inf. or pr. pl.*), 692. A.S. *cleopian*.
- Clergye, *sb.* learning, 171. P. Pl.
- Come, 2 *p. s. pt.* didst come, 434; *pt. s.* com, there came, 21; *pl. comen*, 91, 283;—come, 35; *pp. comen*, 622.
- Come, *sb.* coming, method of approach, 206; coming, advance, 596.
- Con, *pr. s.* he knows, 171; 1 *p. s. pr.* I can, 402; 2 *p. const.* canst, 401, 421. See *Cunne*.
- Coroune, *sb.* crown (viz. of thorns), 263.
- Cristendom, *sb.* Christianity, 632, 662.
- Cristene, *v.* to Christianize, 703.
- Crois, *sb.* a cross, 446.
- Cruetes, *sb. pl.* cruets, 287.
- Cuiþe, *v.* to make evident, shew, 484. See *Kiþen* in Will. of P.
- Culles, *pr. s.* strikes; culles on = strikes upon, hits a *killing* blow upon, 545.
- Cun, *sb.* kin, 422.
- Cunne, *pr. s.* 1 *p.* I know, 48;—con, 402; *pr. s. con*, 171; 2 *p. const.* (canst), 401, 421.
- Cupþhe, *sb.* native country, 18;—kupþe, country, kingdom, 434. A.S. *cyððe*, a region, native country. All. P.
- De-deyn, *sb.* disdain, 244. See *Dedain* in Will. of P.
- Defaute, *sb.* fault, 307.
- Demayzen, *v.* to fear, be dismayed, 31;—demayen, 84. Span. *desmayar*, to be dispirited. Cf. O.Fr. *esmaier*, to amaze. See *Demaye* in Halliwell.
- Deore, *adv.* dearly, 69.
- Dere, *adj.* noble, excellent, i. e. fertile, 37. Cf. “þe dere kyng,” “his dere knyghttes,” *Morte Arthure*, 1601, 1602.
- Derne, *adj.* secret, 576. Ch.
- Derue, *v.* to afflict, harm, 47; *pt. s.* deruede, vexed, 535. A.S. *deorfan*, to toil; O.Fries. *forderva*, to perish; G. *verderben*, act. to spoil, neut. to perish.
- Deþ, *sb.* death (with þe prefixed), 514, 534.
- Digne, *adj.* worthy, 252. Ch.
- Discounfitede (*real* discounfited), *pp.* discomfited, 61.
- Diskeueret, *pp.* disclosed, 350. It means that Evelak had disclosed the marvels which he saw to his chamberlain. Hem = them, sc. the marvels.
- Dispit, *sb.* despite, harm, injury, 581. See *Despit*, Will. of P.
- Diþen, *v.* to die, 495; dye, 390; *pt. s.* diþede, 132, 134.

- Dizt, *pp.* dressed, prepared, ready, 34. Cf. I-diht. Ch.
- Don, *v.* to do, 26;—done, *in phr.* haue to done = have to be busy, 161;—do [fe] to preue, cause [thee] to experience, 389;—do in, put in, 40; *pr. s.* dos, 233; causes, 252; *pl.* don hem to zonge, set out to go, 34; *pt. s.* dude, 90; caused, 129; 1 *p. pl. pt.* duden, did, 659; *imp. s.* do awei, put away, 102; do me, give to me, 623; do tel me, 391; *pp.* do, 524.
- Dorste, 1 *p. s. pt.* I durst, 664.
- Douhtilyche, *adv.* doughtily, bravely, 495.
- Dou3ti, *adj.* doughty, 480. Will. of P.
- Dredde, *pt. s.* dreaded, 132.
- Duntes, *sb. pl.* dints, blows, 598. See *Dint*, Will. of P.
- Duppes, *pr. s.* dips, dives, drops, 534.
- Eft, *adv.* again, 359.
- Eir, *sb.* heir, 19.
- Eijer, each (of them), 286.
- Eizen, *sb. pl.* eyes, 362.
- Eke, *adv.* also, 22, 160.
- Elles, *adv.* otherwise, in another way, 119, 256.
- Enes, *adv.* once, 25; at enes = at once, 181, 517.
- Enkes, *sb. pl.* inks, colours, 194. Fr. *encre*. See Wycliffite Glossary.
- Er, *conj.* ere, before, 524. See Ar.
- Eodest, *pt. s.* wentest, 4, 641; *pt. pl.* eoden, 326.
- Eornen, *pr. pl.* they run, flow; eornen of blod = they drip with blood, 275. A.S. *yrnan*, to run. Cf. Renne.
- Er, *adv.* formerly, once, at first, 242. See Ar and Erest.
- Erest, *adv.* erst, first, 56. A.S. *cérest*, from *ér*. See Ar.
- Est, *sb.* the east, 91.
- Euel, *sb.* disease, 644.
- Euel, *adj.* hard, difficult, 667.
- Falle, *v.* to happen, befall, 190; hit falles not = it is not possible, 598. Will. of P.
- Fallen, *v. tr.* to fell, 558; *pt. s.* fel, struck, 569; *pt. pl.* fullen to = felled upon, struck violent blows on, 539.
- Fare, *v.* to go, 63; fare to hem = go to meet them, i. e. the enemy;—faren, 506; *pt. s.* ferde, fared, went, 28, 557; *pl.* ferden, 53, 368; contrived to do (with little), 626; a3eyu ferden, returned, 558; *pt. s.* ferede, should prove to be, 413. A.S. *faran*. Will. of P.
- Faste, *adv.* close, 522, 635. So in *Will. of Palerne*, 3.
- Fastenen, *v.* to fasten, 249; *pp.* fastned, 626.
- Faus, *sb.* either (1) haste (the modern *fuss*), or (2) falseness, defect, deceit, 208. The alliteration renders it probable that the latter is right, and that it merely repeats *faute* under another form. Roquefort gives *faucer*, to deceive, *faus*, false, and the mod. Fr. *faux* is a *sb.* as well as an *adj.*
- Faute, *sb.* fault, defect (in the wall), 208.
- Fayn, *adv.* gladly, 179. Will. of P.
- Faynede, *pt. pl.* gladdened, flattered, 243. A.S. *fægenian*, to rejoice.
- Feire, *adv.* fairly, suitably, 564.
- Fel, *See* Fallen.
- Fel, *pt. s.* fell, 582.
- Felauschipe, *sb.* intercourse, 84;—felauschupe, a company, set of companions, 165.
- Felde, *pt. s.* fell, 203. Hence possibly, in l. 2698 of Havelok, we may read *ne felden*, did not fall, instead of "did not fell."

- Felle, *v.* to fell, 368. Hav.
- Feol, *adj.* fell, fierce (?), 665. An unusual spelling.
- Feole, *adj. pl.* many, 18, 90, 100, 147.
- Feor, *adv.* far, very much, greatly, 552; *bi fer* = by far, 592.
- Ferd, *sb.* fear, 188. See Fert.
- Ferd, *pp.* afraid, 189.
- Ferde, *sb.* a host, army, company, 12. A.S. *ferd*, *fyrð*.
- Ferde, Ferden. See Fare.
- Ferede, *pt. s. subj.* fared, i. e. should turn out to be, 413. See Fare.
- Feres, prob. an error for *beres* = bears, 189; for this seems to suit the alliteration better. Yet *feres* may be from the A.S. *fērian*, to convey, carry; whence our *ferry*. See *fērien* in Stratmann.
- Ferli, *adv.* wonderfully, 154.
- Ferli, *sb.* wonder, marvel, 210. Will. of P.
- Ferly, *adj.* wonderful, 568.
- Fert, *sb.* fear, 18;—ferd, 188.
- Fette, *v.* to fetch; *lette fette* = caused to be fetched, 167; *pt. s.* fette, 12, 147. Ch.
- Feye, *adj.* dead, 558;—feize, 569; *pl.* feye, 368. A.S. *fēge*, Icel. *feigr*.
- Fleih, *pt. s.* flew, fled, 98;—fleyz, 385; *pl.* flowen (fled), 18; (flew), 362.
- Flote, *sb.* a troop, company, 28. O.Fr. *flote*, a troop; Low Lat. *flota*, a fleet of ships; from *fluctus*.
- Flowen. See Fleih.
- Fluizt, *sb.* flight, 506.
- Folewede, *pt. pl.* followed, 28; *imp. pl.* foleweþ, 245; *pres. part.* folewynde, 551; *pp.* folewed, 569.
- Folfulle, *v.* to fulfil, 68.
- Folfulsened, *pp.* fully accom-
- plished, 618. From *sol* = full, and *fulsen* = *fulsten*, A.S. *fylstan*, to aid, support, the stem of which agrees with the O.H.G. *follest* or *volleist*, completion; from the root of *full*. It is thus a strengthened form of *to fulfil*.
- Folwed, Folewede, Folewen. See Fulwed.
- Fond, *pt. s.* found, 242, 462.
- Fondes, Fondet. See Founde.
- Fonge, *v.* to apprehend, attain to, 371;—fongen, to receive, 622; *pr. s.* fonges, takes, 52; draws, 568; *pt. s.* fongede, took, 143. All. P.
- Fontston, *sb.* a font-stone, a font, 7. See Hampole, *Pr. of Consc.* 3311. Ch.
- Foorme, *sb.* form, 561.
- Foot, *sb. pl.* feet (in measurement), as we now sometimes say "a hundred foot," 14.
- For, *conj.* because, 428, 438.
- For, *prep.* as regards; for him = as regards thy child, 85.
- Fore, *adv.* forth, 110. Fore telle = tell forth, declare; cf. Life of Beket, ed. W. H. Black, 31. Fore seiden = said beforehand or declared, 208.
- For-fouȝten, *pp.* exhausted with fighting, 577. Will. of P.
- For-let, *pp.* either abandoned, forsaken; so that for-let of heore oune = forsaken by their own people; or else deprived, i. e. of their own land. The latter makes the better sense, but lacks authority. *For-lete* (= forsaken) occurs in Alexander, l. 679 (printed in the appendix to William of Palerne), and in the Wycliffite Glossary.
- Forme, *adj.* first, 685. Mæso-Goth. *fruma*, first.
- Forsake, *v.* to deny; *pp.* forsaken, refused, 64. See P. Plowman, B. v. 431.

- For-set, *pp.* set aside, snubbed, 487. Cf. A.S. *forsittan*, to neglect.
- Forsoþe, *written for* for soþe, i. e. for the truth, in truth, 3, 86, 99; cf. l. 523.
- Forte, *put for* for to, 15, 40, 116, 199, 703.
- Forþ wiþ, right against, over against, 267.
- Forþi, *conj.* on that account, 439, 465. *But in* l. 603 *it seems to mean* on what account, wherefore, why.
- Forþinkes, *pr. s. impers.* it reports me, 487. Will. of P.
- Forþward, *adv.* forward, 53. Will. of P.
- For-ziue, 1 *p. s. pr.* I forgive, 250; 2 *p. s. pt.* for-zaþ, didst forgive, 223.
- Founde, *v.* to go towards, approach (*with dat.*), 367;—founden, to go, 506; *pr. s.* fondes, goes, 537; *pt. s.* fondet, came, 12; *pt. pl.* foundeden, went forward, advanced, 596. In a slightly different sense, *pt. s.* fondede, tried, proved, 505. See *Fonden*, Will. of P.
- Foundeor, *sb.* founder, Maker, Creator, 68, 673. O.F. *fondeur*, a creator.
- Frusschede, *pt. pl.* bruised, dashed in pieces, 505. Fr. *froisser*.
- Fuir, *sb.* fire, 260.
- Fullen, *pt. s.* fell; fullen to = fell upon, 539. The spelling *fullen* occurs in the Castle of Love, ed. Weymouth.
- Fullouzt, *sb.* baptism, 682;—fullouht, 693. A.S. *fulluht*.
- Fulwede, *pt. s.* baptized, 683;—folwed, 691;—folewede, 10;—folwede, 694; *pp.* fulwed, 699; *pr. pl.* folewen, 8. A.S. *fulwian*.
- Gete, *v.* to beget, 230; to get, obtain, 23; *pp.* geten, *in phr.* geten on hem = approached towards them, i. e. they were within a glaive's length of them, 497; attained, reached, 523.
- Geyn, *adj.* suitable, 299. In N.E. *gain* is near, direct, handy, convenient; O.Swed. *gen*, direct; Icel. *gegn*, direct, ready, from Icel. prep. *gegn*, over against, cf. G. *gegen*, against; Sw. *gen*, near.
- Geynliche, *adv.* suitably, conveniently, 298.
- Gleyue, *sb.* a glaive, falchion, curved sword, 497. W. *glaif*, a crooked sword.
- God, *adj.* good, 66. See *Greiþe*.
- Gome, *sb.* a man, 531. Will. of P.
- Gon, *v.* to go, 24, 82; *pr. pl.* gon, 702; *imp. pl.* gos, 373.
- Gost, *sb.* spirit, 49, 315. Ch.
- Gostliche, *adv.* spiritually, 122, 135; *adj.* spiritual, 280.
- Grame, *sb.* anger, vexation, 539. Ch.
- Greiþe, *v.* to array, 299. Icel. *greiða*. Will. of P.
- Greiþe, *sb.* preparation, arrangement; god greiþe = good arrangement, i. e. satisfactory, 66; hi god greiþe = satisfactorily, admittedly, 341. Icel. *greiði*.
- Greiþli, *adj.* excellent, 88. Very rare as an adj.
- Gretnede, *pt. s.* became great (with child), 88.
- Gultus, *sb. pl.* guilts, sins, 249.
- Ha. See *Haue*.
- Hache, *sb.* axe, 503, 544, 587. Cf. Pol-hache.
- Hakken, *pr. pl.* hack, cut, 512.
- Halp, 1 *p. s. pt.* helped, 484; *pt. s.* 675.
- Halse, 1 *p. s. pr.* I entreat, conjure, 400. Ch.
- Halt, *pp.* held, esteemed, 122.

- Halve, *sb.* a helve, haft (of an axe), 503. A.S. *helf*, *hielf*.
- Halve, *sb.* side (lit. half), 549. Ch.
- Haly, *adj.* holy, 288, 314.
- Haspet, *pp.* fastened with a hasp, 205. A.S. *hæpsian*.
- Hauberkes, *sb. pl.* hauberks, 509. Ch.
- Haunsen, *v.* to enhance, exalt, increase, 225, 232. "Hawneyn, or heynyn, hawtyn, hawnsyn or yn heynyn, hawten or heithyn vp, *Exalto, elevo, sublevo*." Prompt. Parv. Halliwell quotes *Hanse*, to exalt, from the Coventry Mysteries. The French romance has the word *essauchier* thrice, in this passage; see *Hizen*.
- Haue, *v.* 63;—ha, 351, 578;—han, 524; 1 *p. s. pr.* haue, 141; 2 *p.* hast, 350; 3 *p.* has, 405; 2 *p. pl.* han, 247; 3 *p.* han, 61, 469; *pt. s.* hedde, 503; *pt. pl.* hedden, 244;—hadden, 474;—haden, 676; *imp. s.* haue (þou), 210, 589; *pt. s. subj.* hedde, would have, 153.
- He, *pron. fem.* she, 83;—heo, 87. A.S. *heo*.
- Hedde, Hedden. See *Haue*.
- Heiz, *adj.* high, 153; exalted, mysterious, 159;—heize, 698; *superl.* hizeste, 254. Vpon heiz, on high, 503.
- Heizþe, *sb.* height, 192. Cf. *Heizþe* in All. P.
- Hele, *sb.* health, prosperity, success, 617; recovery from sickness or disease, 372, 634, 637. All. P.
- Helede, *pt. s. intr.* healed, became whole, 681. Will. of P.
- Hem, them, 31; *dat.* heom, 367.
- Henne, *adv.* hence, 215, 641. Ch.
- Hente, *pt. s.* caught hold of, seized, 382; hente vp, caught up, caught and lifted, 532. Ch.
- Heo, (1) she, 87, 461; (2) he, 97; (3) they, 283; *dat. pl.* heom, 130.
- Heold, *pt. s.* held, 134, 360, 591; heold fider, went thither, 113;—huld, 504; *pl.* heolden, considered, 430; *pp.* holden, considered as, 95, 254;—halt, 122; *imp. pl.* holdes ou, keep yourselves, 492. See *Huld*.
- Heom. See *Heo and Hem*.
- Heore, their (*lit.* of them), 18, 20, 101;—here, 30.
- Heowen, *pr. pl.* hew, 511.
- Herbarwe, *sb.* harbour, lodging, accommodation, 30;—herborwe, 32. Ch.
- Here, *v.* to hear, 45;—heere, 109; *pt. s.* herde, 31; *pt. pl.* herden, 2.
- Herre, *adj. comp.* higher, 430. A.S. *hyrra*.
- Hete, 1 *p. s. pr.* I promise, declare, 412, 669. Ch.
- Hettestou (*for* hettest þou), 2 *p. pr. s.* art thou called, 155. Ch.
- Heuier, *adj. or adv.* heavier, 592.
- Him, *in dative case*, to him, 21.
- Hise, *pl. possess. pr.* his, 24.
- Hit, *neut. pron.* it, 440.
- Hize, *v.* to go quickly, *in phr.* he let water hize, he caused water to go about quickly, 698. *Hize* is sometimes used in the sense of "to cause to hasten," as in Will. of P. 1482, and this seems to be the construction here—"he caused water to fly about."
- Hizen, *v.* to exalt, 226; *pt. s.* 2 *p.* heiztest, didst exalt, 225. Here the idea of *exaltation* is thrice repeated in the words *heiztest*, *haunsen*, *hizen*. So also in the French—"pour ton non *essauchier* et *atener* . . . car tu le dois *essauchier* et *acroistre* . . . ke ele [*Peglise*] soit *essauchie* et *acroue*," &c. Seynt Graal, p. 64. *Hizen* should rather be spelt *Heizen*.



- Hiztest, *pt. s. 2 p.* didst promise, 109. Cf. Hete; see Will. of P.
- Ho, *pron. inter.* who, 466, 674.
- Holden, *pp.* reckoned, held (to be), 95, 254; *imp. pl. 2 p.* holdes ou, hold yourselves, keep yourselves, 492. See Heold.
- Hole, *adj. pl.* whole; *preo* hole = whole three, 340;—hol, *sing.* 681. Will. of P.
- Holliche, *adv.* wholly, 51, 86, 134, 456.
- Holt, *sb.* hold, citadel, 410.
- Hom, *sb.* home, 602; *hom wende* = to go home, 609.
- Honden, *sb. pl.* hands, 272;—hondes, 300, 697.
- Hondred, hundred, 476.
- Honginge, *pres. part.* hanging, 205.
- Hor, *adj.* hoar, hoary, 648.
- Hors, *sb.* a horse, 563.
- Horses, *pr. s.* sets upon a horse, 570.
- Hoten, *pp.* called, named, 79, 82, 231;—I-hoten, 291.
- Houen, *pr. pl.* halt, hover about, 489, 511. All. P.
- Hudden hem, *pt. pl.* hid themselves, 13.
- Huirne, *sb.* corner, nook, 378; *pl.* huirnes, corners, nooks, hiding-places, 13. Cf. *Hirne* in Ch.
- Huld, *pt. s.* held, 504; *pt. pl.* hulden (hem), defended (themselves), 512, where the context would rather require the present tense. Cf. Heold. A.S. *healdan*; cf. *halla* in Ihre's Glossary.
- Huppe, *v.* to hop, leap, leap down, 14.
- Huttes, *pr. s.* hits, 532.
- I-ben, *pp.* been, 153;—ben, 153.
- I-blesset, *pp.* blessed, 240.
- I-boren, *pp.* born, 89;—i-bore, 119;—boren, 168, 430.
- I-bosket, *pp.* well arrayed, finely dressed, 153. See Boskes.
- I-braced, *pp.* tightly fastened, 265. See Braset.
- I-called, *pp.* called, named, 78, 479;—called, 156.
- Icholde, *put for* ich wolde, I would, 67.
- Ichul, *put for* ich wol, I will, 253.
- I-cloped, *pp.* clothed, draped, 295.
- I-come, *pp.* come, 403.
- I-diht, *pp.* arrayed, 476.
- I-fet, *pp.* fetched, brought, 428.
- I-folwed, *pp.* baptized, 7. See Fulwede.
- I-graunted, *pp.* granted, 280.
- I-helet, *pp.* healed, 650.
- I-hoten, *pp.* named, called, 291.
- Ilke, *adj.* same, very; *þis* Ilke, 6, 279, 353; *þat* Ilke, 40, 282; *wif þat* Ilke, forthwith, 565, 573.
- In, *sb.* lodging, 163.
- Inne, *v.* to lodge, 166; *pr. s. act.* innes, provides with lodgings, 174.
- Inne, *adv.* in, within, 221. Ch.
- Ioyned, *pp.* lit. enjoined; hence, reproved, 308. See Halliwell, and cf. *ioyned* = appointed in Allit. Poems, ed. Morris, B. 877.
- Ioynes, *pr. s.* approaches (lit. joins), 407.
- I-seo, *v.* to see, 498.
- I-seze, *pp.* seen, 349.
- I-slawe, *pp.* slain, 96.
- I-strauzt, *pp.* stretched, 269.
- I-swowen, *pp.* thrown into a swoon, 203.
- I-tornd, *pp.* converted, 216.
- Iugget, *pp.* judged (to be), considered, 251.

- I-worpe, *pp.* cast, thrown, 221.  
*See* Warpes.
- I-writen, *pp.* written, 317.
- Kenne, *v.* to make known, teach, 158;—kennen, to inform, 187 (where *him* must be understood);—kennes, *pr. s.* makes known, teaches, 198; instructs, bids, 446; *pp.* kenned, informed, told, 466. Will. of P.
- Keuered, *pp.* covered, 176; *pt. s.* keuerde, 263.
- Keueren, *pr. pl.* achieve; hence, keueren on = achieve their onward way, go forward, 27. *See* William of Pulerne and Garwayne and the Grene Knyzt. Similarly, keueres vppon = advances, 406.
- Kuppe, *sb.* kingdom, country, 434. *See* Cupphe.
- Kuynde, *sb.* nature, 106, 131, 133; *pl.* kuyndes, 136. þe kuynde = those allied by nature, those that are akin by birth, 488.
- Lacche, *v.* to catch, get hold of, take prisoner, 356; *pt. s.* lauzte, took, received, 222. Will. of P.
- Ladden, *pt. pl.* led, 16. Will. of P.
- Laft, *pp.* (*of trans. vb.*) left, 540. *See* Leuen.
- Laftest, 2 *p. s. pt.* didst remain, 435; *pt. s.* lafte, remained, 518; *transitive*, lafte, left, 707. Will. of P.
- Lai, Leizen. *See* Liggest.
- Lat, *adj.* slow (lit. late), 695. Mordreyns is supposed to mean "slow of belief." All. P.
- Lauhwhen, *pr. pl.* laugh, 2.
- Lauzte, *pt. s.* took, received, 222. *See* Lacche.
- Lees, *pt. s.* lost, 125. Cf. P. Pl. B. vii. 158.
- Leeue, *v.* to believe, 105, 640;—leeuen, 219;—leue, 646; *pt. pl.* leeueden, 101; *imp. s.* leuee, 99.
- Lemedede, *pt. s.* gleamed, glittered, 264;—leomedede, 687. Ch. has the *sb.*
- Lenden, *v.* to arrive, come, 81; *pr. s.* lendes aȝein = arrives back again, i. e. retires, departs, 207; *pr. pl.* lenden of, go out of, depart from, 709. Cf. A.S. *lendian*, to land.
- Lenes, *pr. s.* lends, gives, imparts, 590; *pt. s.* lente me of = imparted to me some of, 5. Ch.
- Lenge, *v.* to remain, dwell, stay, 162, 603; *pr. s.* lenges, lingers, 207; 2 *p.* lengest, lingerest, 277; 2 *p. s. pt.* lengedest, 429; *pt. pl.* lengede, 16, 17; *pres. part.* lenginde, 20; *pp.* (wast) lenged, didst dwell, 425. Will. of P.
- Lengore, *adv.* longer, 137.
- Leodes, *sb. pl.* people, folks, men, 168, 585. *See* Lud, Will. of P.
- Leomedede. *See* Lemede.
- Leones, *sb. pl.* lions, 222.
- Leoue, *adj. pl.* dear, 240.
- Leres, *pr. s.* teaches, 305. Will. of P.
- Lette, *pt. s.* caused, 94, 167, 173; *where* lette fette = caused to be fetched, lette lede = caused to be led;—let hiȝe (*see* Hiȝe), 698. *See* Leten, Will. of P.
- Leue, *v.* to believe, 646. *See* Leeue.
- Leuen, *pr. pl.* leave, 709; *pt. s.* lafte, left, 707; *pp.* laft, 540.
- Leyk, *sb.* play, game, 17. Sw. *leh.*
- Leyser, *sb.* leisure, 164. Ch.
- Lide, *sb.* lid, 41, 257. A.S. *hlid.*
- Liggest, 2 *p. s. pr.* liest, 278; *pt. s.* lai, 176;—lay, 266; *pl.* leizen, 418. Ch.
- Lihte, *v.* to alight, 81; *pr. s.* lihtes, 584; *pt. s.* lihte, alighted, 116, 145. A.S. *lihtan.*
- Lihten, *pr. pl.* kindle, 191.
- Lihtned, *pp.* relieved, 644.

- Liked, *pt. s. impers.* it pleased (with *hem* understood); luyte liked his leyk, his game pleased them little, 17. Will. of P.
- Limes, *sb. pl.* limbs, 151. Ch.
- Limpe, *v.* to happen, turn out, 213; *pr. s. subj.* lympe [MS. *lyme*], may happen, 370. A.S. *limpan*; see *Lympe*, All. P.
- Liuerance, *sb.* free provision, 163. From Low Lat. *liberare*, to give, bestow.
- Liure, *v.* to deliver, 707. Halliwell.
- Lokynde, *pres. part.* looking, 278.
- Loueliche, *adv.* gladly, 281; kindly, 305. A.S. *lufelice*, lovingly, willingly, gladly; Bosworth.
- Louses, *pr. s.* looses, sets free, causes to flow (with a preceding *þat* understood), 273; *pt. s.* lousede, let go, 599; *imp. s.* louse, loose thou, open, 49.
- Lufte, *sb.* air, sky, 385. Lazamon.
- Lust, *pr. s. impers.* it pleases, 41.
- Lustnyge, *sb.* listening, attention, 164.
- Luttulde, *pt. s.* became small, diminished, lessened, 145.
- Luyte, *adv.* little, in a small degree, 17;—luite, 148;—much ne luyte, much nor little, 481.
- Luyte, *adj.* little, 554; *pl.* few, 506;—luytel, 39, 644.
- Lympe. See *Limpe*.
- Lynde, *sb.* the linden or lime tree, 585. A.S. *lind*, *linde*. Cf. Chaucer, Rom. Rose, 1385; Clerkes Tale, Lenvoye, 35; and P. Plowman, B. i. 154.
- Lyue, *sb.* life; on lyue = in life, alive, 707.
46. O.F. *manuce*, Lat. *minatio*. See *Melen*.
- Maumetes, *sb. pl.* idols, 102, 373. Ch.
- Maystrie, *sb.* mastery, might, 398. Ch.
- Medlen, *v.* to mingle, 507; *stoures to medlen* means "battles to be engaged in." See *Struien*.
- Meeten, *pr. pl.* meet, 508.
- Melen, *pr. pl.* speak; melen of manas = speak in a threatening manner, 46; 2 *p. s.* melest, 106; *pt. pl.* meleden, 130. Will. of P.
- Mene, 2 *p. pl. pr.* ye say, speak, 379; *pr. s.* menes, speaks, 403. A.S. *mænan*. All. P.
- Mensked, *pp.* worshipped, honoured, 146. All. P. and Will. of P.
- Messenger, *sb.* messenger, 324, 403. Ch.
- Mette, *pt. s.* dreamed, 442. Ch.
- Mightful, *adj.* mighty, 508.
- Mooder, *sb.* mother, 98.
- Morwe, *sb.* morning, 26, 473. Ch.
- Moste, *adj. superl.* most, i. e. greatest, 375.
- Mot, *pr. s.* must, shall, 701; *pl.* mote, 166; moten, 603; 2 *p. s.* most, 230.
- Mowe, *pr. pl.* may, 602; *pt. pl.* mouzten, might, 23.
- Murili, *adv.* lit. merrily; hence, happily, joyfully, 255, 661.
- Myle, *sb. pl.* miles, 417, 418.
- Nare (*put for ne are*), are not, 338, 342.
- Nas (*for ne was*), was not, 126, 146, 593.
- Ne, *conj.* nor, 593.
- Nedde (*for ne hedde*), had not, 118; *pl.* nedden, 247. Cf. *Hedde*.
- Nede, *adv.* of necessity, 230. (We generally find the form *nedes*.)

- Neodes, *pr. s. impers.* is needful (for thee), 163.
- Newed, *pp.* renewed, 588.
- Nis, is not; nis not (= ne is not, a double negative), 66; nis (*singly*), 449.
- Niȝt, (*used as a pl.*) nights, 6.
- Nome, *sb.* name, 10, 78, 156, 684, 694.
- Nomelich, *adv.* namely, 670.
- Nomen, *pp.* taken, 405. Ch.
- No-skunus (*for nos kunus* = nones kunnes), of no kind; for nos-kunus þinge = for a thing of no kind, i. e. on no account, 219. See the note.
- Not (*for ne wot*), know not, 467. Cf. Nuste and Wite.
- Note, *v.* to use, make good use of, 588. A.S. *notian*. "Notun or vsyn. Utor." Prompt. Parv.
- Nouþer, *adv.* not where, not whither; nouþer þei nusten, (not) whither they knew not, 702.
- Nouwe, *adv.* now, 1;—nou, 29.
- Nouȝt, *sb.* nothing, i. e. of no value, of no avail, 379.
- Nouȝwhere, *adv.* nowhere, 328, 357.
- Nul (*for ne wol*), I will not, 249.
- Nuste (*for ne wuste*), *pt. pl.* knew not, 129, 199, 608;—nusten, 702. See Wuste.
- O, one, one and the same, 146, 182;—on, 200.
- Of, *prep.* away from, out of, 385; *with a partitive sense*, some of, 404; for, 561.
- Of-fouȝten, *pp.* wearied out with fighting, 552. Cf. For-fouȝten.
- Of-scuteder, *pp.* frightened out of one's wits, 71. Cf. E. *shudder*, G. *schauern*; we have, in this poem, *fert* for *ferd*, *wynt* for *wynd*, and *bert* for *berd*; so here, *of-scuteder* seems to be for *of-schudered*. But there seems to be no other instance of the word.
- On, *adj.* one, 178; þat on = the one, 183, 261;—on = one and the same, 200;—on þe hiȝeste þing, a thing which is the most mysterious, 254.
- On, *prep.*; stremynge on = streaming with, 560.
- Onswere, *v.* to answer, 377; *pr. s.* onsweres, 393, 467; *pt. s.* onswerde, 674.
- Or, your, 65. So in P. Pl. A.
- Oþer, *conj.* or, 201.
- Oþer, *adj.* second; þat oþer = the second, 262;—þe oþur, 271;—þat oþer = the other, 396.
- Ou. See Ow.
- Ouer-charged, *pp.* oppressed, 552.
- Oune, *adj.* own; on or oune = in our own (land), i. e. while it is still ours; or in our own (way); or perhaps, on behalf of our own, or alone, 495. The precise meaning seems uncertain.
- Oure, your, 245, 373, 493. So in P. Pl. A.
- Out, *sb.* aught, any whit, anything, 171, 369, 651; at all, in any way, 370;—ouȝt, 488.
- Ouþer, *adj.* either, 184.
- Out-wip, *adv.* without, on the outer side, outwardly, 186. Cf. Jamieson's Sc. Dict.
- Ouȝt, *sb.* aught, 488. See Out.
- Ouȝte, *pt. s.* possessed, 36, 425;—auȝte, 434; 2 *p.* euele ouȝtest, ill oughtest, i. e. oughtest not (to have done), 486. See Out, Will. of P.
- Ow, you, *acc. of* ȝe, 67, 250; *dat.* ou, 73, 460; *acc.* ou, 461. So in P. Pl. A.
- Oygnemens, *sb. pl.* ointments, 303.

- Pallede, *pt. s.* he thrust down, knocked over, 499. P. Pl. B. xvi. 30, 51.
- Parti, *sb.* a part, 45. Ch.
- Payet, *pp.* pleased, satisfied, appeased, 350. Ch.
- Pertly, *adv.* openly, clearly, 141. Will. of P.
- Pleye him, *v. reflex.* to amuse himself, 458.
- Pol-hache, *sb.* pole-axe, 499. Cf. Hache.
- Pors, *sb.* lit. a purse; a bag in which offerings for the idols were kept, 387.
- Prest, *adv.* quickly, 459. Cf. *Prestly*, Will. of P.
- Preue, *v.* to prove, experience, 389; *pt. s.* preuede, proved, tested the strength of, 500. Ch.
- Prikyng, *pres. part.* pricking, spurring, 459. Will. of P.
- Proues, *imp. pl.* essay ye, test ye, 373. Cf. Preue.
- Put, *sb.* pit, underground prison, 4, 221. A.S. *pytt*.
- Rad, *adv.* quickly, 565;—radly, 629. Cf. *redeli* in l. 630. See *Redeli*, Will. of P.
- Radde, *pt. s.* read, 643.
- Red, *sb.* counsel, 63, 491. A.S. *radl*.
- Redi, *adj.* ready, convenient, 444.
- Renne, *v.* to run, flow, 274. Ch.
- Reowen, *pr. pl. subj.* they may rue, 491. Ch.
- Res, *sb.* attack, 491. A.S. *rese*, *rds*, violence, attack.
- Reson, *sb.* story, relation, matter, 76; reason, 138.
- Rewes, *pr. s.* pities, 154; *pr. pl. subj.* reowen, may rue, 491.
- Riche, *sb.* kingdom, 307. Will. of P.
- Rihtes, *pr. s.* arrays, sets in right order, 451, 490.
- Rikenen, *v.* to rehearse, 76; 2 *p. s. pr.* rikenest, relatest, 138; *pt. s.* rikenede, rehearsed, said over (the Creed), 629.
- Rikenyng, *sb.* explanation, 444.
- Roche, *sb.* a rock, 522, 604. Ch.
- Roises, *pr. s.* raises, 234. (Probably miswritten for *reises*.)
- Roukes, *sb. pl.* ranks, rows, 599.
- Roode, *sb.* the cross, 258, 269. Ch.
- Roume, *sb.* space, leisure (lit. room), 444. Ch.
- Roumede, *pt. s.* made roomy, made void, 597.
- Roungede, *pt. s.* champed, gnashed with his teeth, 361. Fr. *rouger*, to gnaw. "Rouge, to bite, gnaw. West." Halliwell.
- Sacren, *v.* to consecrate, 302; *pt. s.* sacrede, 300.
- Sad, *adj.* settled, firmly fixed, 258. Will. of P.
- Same, *adv.* together, 120. Will. of P.
- Sarrest, *adj.* sorest, 620.
- Sauh. See Seo.
- Sauor, *sb.* a savour, scent, 658.
- Sawes, *sb. pl.* sayings, predictions, 618. Ch.
- Say3. See Seo.
- Scapet, *pp.* scathed, injured, 61.
- Schaft, *sb.* shaft (of a weapon), 510.
- Schal, *pr. s.* (who) shall, 82; 2 *p. schaltou* (for *schalt pou*), 104; *pl.* schul, mu t they, 45; 1 *p. s. pt.* scholde, i. e. can, 83; *pt. s.* scholde, 107; = would, might, 637; = must, 463; 2 *p.* scholdest, 641.
- Schalkene, *gen. pl.* of men, of warriors, 510. A.S. *scalc*. All. P.

- Scharpe, *adj. pl. used as a sb.*, sharp things, i. e. swords or weapons, 513.
- Scheld, *sb.* shield, 445, 559, 680; *pl.* scheldes, 508, 516. Ch.
- Schendschupe, *sb.* disgrace, 496. Ch.
- Schene, *adj. or adv.* bright or brightly, 510.
- Schenuz, *imp. s.* shew, 587.
- Schindringe, *sb.* a cutting, hacking, 513; schindringe of scharpe = the cutting of sharp (swords). Cf. G. *schinderei*, a flaying; G. and D. *schinden*, to flay.
- Schon, *sb. pl.* shoon, shoes, 423. Ch.
- Schon, *pt. s.* shone, gleamed, 510. Ch.
- Schone, *v.* to shun, draw aside, refuse battle, 496.
- Seche, *v.* to seek, 15; to go, make (his) way, 528; henne seche = depart hence, 655. Will. of P.
- Scemede, *pt. s. (impers.)* was seemly, was fitting, 115;—scemed, suited, became, 564; (*pers.*) scmede, appeared, 183.
- Sege, *sb.* a seat, 292. F. *siège*.
- Seih, Seiz, Seizen. See Seo.
- Seize, *v.* to say, 142, 631;—seyn, 70;—sei, 157;—seic, 161;—seye, 199;—sigge, 200; 1 *p. s. pr.* seize, 309; 2 *p.* seist, 120;—siggest, 352; 3 *p.* seis, 105;—seib, 419;—sigges, 209; *pr. pl.* seizen, 3;—sein, 318; *pt. s.* scide, 21; 2 *p.* seicest, 224, 435.
- Selk-werk, *sb.* silk-work, embroidery of silk, 427.
- Selli, *adv.* wonderfully, very, excessively, 94. A.S. *sellíce*. All. P.
- Selue, *adj. pl.* same, very, 303.
- Semblaunt, *sb.* semblance, appearance, 65. Ch.
- Semely, *adv.* in a fitting manner, soberly, 636.
- Sence, *sb.* incense, 290.
- Sencers, *sb. pl.* censers, 289.
- Sende, *pt. s.* sent, 77, 483; has sent, 460' (unless we should read *sendes*; but cf. 590).
- Seo, *v.* to see, 167, 192, 352;—1-seo, 498; 1 *p. s. pr.* seo, 138; *pr. s.* seos, 258; *pt. s.* seiz, 58, 112;—seih, 181;—say, 274;—say3, 152;—seze, 200;—sauh, 269; *pl.* seizen, 15, 90;—sezen, 282.
- Seruede, *pt. s.* deserved, 482; *pp.* serued, served, 526.
- Serwe, *sb.* sorrow, 705.
- Seten, *pt. pl.* sat, 432.
- Seue, seven, 95, 574;—seucne, 541.
- Seuepe, seventh, 577.
- Seyne, *sb.* sign, token, 197. A.S. *segen*, a sign; Dut. *sein*, a signal.
- Sigge, Siggest. See Seize.
- Signede, *pt. s.* signified, 185.
- Signefies, *pr. s.* means, 349;—signefyes, 627.
- Siker, *adj.* lit. sure; hence, safe and sound, 475; sure, secure, 605. Will. of P.
- Siker, *adv.* verily, 705;—syker, 664.
- Sikerli, *adv.* verily, assuredly, 541, 654;—sikerliche, 574.
- Sikernesce, *sb.* security, 623. Ch.
- Sipen, *adv.* since, 4; afterwards, 9, 12, 224, 568, 708.
- Sitte, *v.* to suit, agree, 120; to prosper, 224 (we now use *stand* in this sense).
- Skil, *sb.* reason, matter, 71. Ch.
- Slauht, *sb.* slaughter, death, 266. A.S. *slæge*, Mæso-Goth. *slauhts*.
- Sle, *v.* to slay, 94, 364; 2 *p. s. pt.* slou3, slewest, 433; *pt. pl.* slowen, slew, 605; *pp.* 1-slawe, 96;—slayen, 541. In l. 517 *slen* = they slay; but it is not clear

- whether *scheldes* or *pei* (understood) is the nominative.
- Sonde, *sb.* message, 470; hence, appointment, ordinance, 323. Ch.
- Sonenday, *sb.* Sunday, 1.
- Sore, *sb.* trouble, 449. Will. of P.
- Sore, *adv.* sorely, 487, 542. Will. of P.
- Sope, *sb.* truth, 523. See Forsope.
- Souht, *pt. s.* sought; souht vp = rose up, sprang up, 181;— souzte, went, 634; 2 *p.* souztes, wentest, madest thy way, 431; 1 *p. pl.* souhten, we went, 636; 3 *pl.* souzten, made their way, advanced, 594. See Seche; and cf. Gloss. to Will. of Palerne.
- Sound[e], *sb.* preservation, assistance giving security, safety, 675. O. Fries. *sonde*, *sunde*, G. *gesundheit*, soundness, preservation.
- Souwe, *v.* to sew, 427.
- Space, *sb.* opportunity (lit. space), 580.
- Spedes hem, *pr. s.* avails them, 148; *pp.* sped, despatched, i. e. baptized, 9.
- Spedli, *adv.* speedily, 580. Will. of P.
- Spekes, *pr. s.* speaks, 38; 2 *p. s.* *pt.* speke, 218; *pt. s.* speck, 343, 346; *imp. s.* spek, 401.
- Spice, *sb.* species, kind, 193. Ch.
- Sporn; *sb.* lit. a spurning, kick; but used to mean a tumble, fall, 581. The French text shews that Seraphe's fall was "his own," because he swooned away, and by falling escaped the knife aimed at him. See note to l. 575.
- Spreynden, *pt. pl.* they sprinkled, 314. Ch.
- Sprong, *pt. s.* sprang, leapt about, grew excited, 343.
- Spute, *v.* to dispute, 148. Halliwell.
- Sputison, *sb.* disputation, 343.
- Stad, *pp.* placed, stationed, 397.
- Starf, *pt. s.* died; apparently, starf aftur þe deþ = afterwards died the death, 514. A.S. *steorfan*, G. *sterben*. Ch.
- Starte, *pt. s.* started, 544.
- Stiken, *pp.* stuck, pierced, 273.
- Stiward, *sb.* steward, 518, 601.
- Stoffes, *pr. s.* lit. stuffs; hence, draws together, rallies into a mass, 601.
- Stor, *sb.* store, 456.
- Stounde, *sb.* time, 644. Ch.
- Stour, *sb.* battle, conflict, 518, 548; *pl.* stoures, 507. Ch.
- Streizten, *pt. pl.* lit. stretched; awei streizten = went straight away or went away at full stretch, 456; *pp.* streiht, stretched, 519;— strauzt, 560; *pt. s.* streizte to = stretched out (his hand) to, 544. Will. of P.
- Strok, *pt. s.* struck, 567; *pp.* striken, 519, 578, 679.
- Struien, *v.* to destroy, 507; to *struien* is the gerund, and means to be destroyed; cf. our phrase, "he is to blame," which follows the A.S. idiom. Ch.
- Stude, *sb.* place, 576; *pl.* studes, 634.
- Studefast, *adj.* steadfast, 220.
- Sturede, *pt. s.* stirred, 567.
- Sturten, *pt. pl.* started, 363. Cf. Starte.
- Summe, *pl. adj.* some (?), 30; to some, 349. In both passages, the construction is obscure.
- Sunnes, *sb. pl.* sins, 223.
- Suwen on him, *pr. pl.* follow him, 668. Ch.
- Swelten, *v.* to die, 377. Ch.
- Swengeden, *pt. pl.* swung, i. e. rushed, dashed, 529. A.S. *swingan*,

- to swing, dash. All. P. *See* Swyngede.
- Sweuene, *sb.* a dream, 441. Ch.
- Swipe, *adv.* quickly, soon, 27, 161, 451, 571; excessively, 235. Will. of P.
- Swoune, *sb.* swoon, 583; where we should perhaps read *a swoune* = in a swoon: at any rate, *a, in, or on* must be understood.
- Swounynge, *sb.* a swooning, swoon, 543.
- Swou3ninge, *pres. part.* swooning, 513.
- Swyngede, *pt. s.* dashed, rushed, 576. *See* Swengeden.
- Syker, *adv.* truly, verily, 664. *See* Sikerli.
- Teeme, *sb.* theme, 149. P. Pl. B. iii. 95.
- Teis, *sb. pl.* ties, fastenings, cords, 504. It seems to imply that there was some kind of cord or string bound round his hands so as to secure the axe from slipping. It is spelt *tezen* in Lazamon, ii. 457; "teien heom to-gadere mid guldene *tezen*," tie them together with golden ties.
- Teiz, *pt. s.* drew, i. e. went, 57; —*tei*, strained, tugged, exerted himself, 149; — *towen*, pulled, dragged, 374. A.S. *teón*, to pull, draw. We find in Lazamon the infin. *teon* (to go, come, approach, follow, descend, return, turn, draw) with *pt. s.* *teih*, and *pt. pl.* *turcen*. In the 2nd edition of All. P. *towen* is rightly explained *drawn*. Cf. mod. Eng. *tow, tug*
- þat, that which, 129, 190, 200, 210; — þat þat, that which, 138.
- þau3, *conj.* though, 46; — þeiz, 125.
- þen, *conj.* than, 592, 596.
- þenkes, *imp. pl. 2 p.* think ye; — þenkes on = think of, call to mind, 493. To *think on* = remember is a common expression, to my own knowledge, in Shropshire.
- þenne, *adv.* thence, away from that place, 25, 368; fro þenne, from thence, 418.
- þer, *adv.* where, 13, 58, 599; — þere, 20; þer as = there where, 17.
- þester, *adj.* dark, 160. In l. 235, þester bi-gon = it began to be dark; but it is uncertain whether *þester* is here an *adj.* or a *vb.* It occurs in Lazamon and the Ormulum.
- þhou3te, *pt. s.* it seemed (a wonder to them), 606; — þou3te, 677, 687; *pr. s.* þinkeþ, it seems (to me), 6.
- þinkeþ. *See* above.
- þise, *pl. pron.* these, 21, 337; — þis, 29, 419; — þis oþere, these others, 686.
- þo, those, they, 60.
- þonderde, *pt. s.* it thundered, 235.
- þonke, 1 *p. s. pr.* I thank, 5; *pr. pl.* þonken, 471.
- þorw3, *prep.* through, 97, 104.
- þou3te. *See* þhou3te.
- þou3tes, *sb. pl.* anxieties, 177. Cf. Mat. vi. 25 (A. V.).
- þreo, *num.* three, 6, 140, 150, 177, 194; — þreo maner, three kinds of, 194.
- þridde, *adj.* third, 180, 263. Ch.
- þroly, *adv.* eagerly, impetuously, 91. Will. of P. and P. Pl. A. ix. 107.
- þrowe, *sb.* time, period, 6. Ch.
- þurleden, *pt. pl.* thrilled through, pierced, 509. Ch.
- Tides, *pr. s.* betides, 372; — tydes, 617. *See* Tyden.
- Titli, *adv.* quickly, 575. Will. of P.
- To-barst, *pt. s.* burst asunder, was



- broken to pieces, 384; *pt. pl.* toborsten, *act.* brake in twain, 509.
- To-clouen, *pp.* cloven in twain, 516.
- To-hurles, *pr. s.* hurls *or* dashes in twain, 533.
- Toke, 2 *p. s. pt.* didst take, 438; *pt. pl.* token, 456.
- Tornen, *v. act.* to convert, turn (to the right faith), 23;—turne, 59;—torne, 229; 1 *p. s. pr.* turne, 215; *pt. s. neut.* tornede, became a convert, 179; *pt. pl.* torneden, 304;—tornede, turned round, 454; *pt. s. transit.* tornde, changed, 684; *pp.* I-tornd, converted, 216.
- Towen. *See* Tei3.
- Trayed, *pp.* betrayed, 102.
- Trayse, *v.* to betray, deceive, 624. Ch.
- Treos, *sb. pl.* trees, 191.
- Trouwe, *imp. s.* trow thou, believe, 184; 1 *p. s. pr.* trouwe, 216; 2 *p.* trouwest, believest, 372;—trouwestou (*for* trouwest þou), 617.
- Tulten, *pt. pl.* tilted over, fell, 100. *See* Tylte, All. P.
- Twayles, *sb. pl.* towels, napkins, 285. *See* Twaile in Halliwell.
- Twei, two, 708. Cf. Tweyne.
- Tweyne, twain, two, 670. A.S. *twegen*.
- Twies, *adv.* twice, 136, 520.
- Tyden, *v.* to betide, happen, fall out, 392; *pr. s.* tides, befalls, 372;—tydes, 617.
- Tymely, *adv.* early, betimes, 415.
- Vche, *adj.* each, 256;—vche a, 613.
- Vchon, each one, 339.
- Verrei, *adj.* very, true, 341.
- Verreyliche, *adv.* verily, 351;—verreili, 443.
- Vestimens, *sb. pl.* vestments, 294, 301.
- Vigore, *sb.* figure, viz. the cross on the shield, 448. *See* note.
- Viole, *sb.* a vial, phial, 290.
- Vmbe, *adv.* about, all round, 394, 658. [Possibly *vmbe-mong* is one word, but I know of no instance of it elsewhere.] A.S. *ymbe*, around.
- Vn-castes, *pr. s.* casts or throws open, undoes, 477.
- Vncouþes, *sb. pl.* wonders, unfamiliar events, 187.
- Vndo, *v.* to explain, 141.
- Vn-housed, *pt. pl.* dismantled, 455.
- Vn-huled, *pp.* uncovered, 515. Cf. P. Pl. B. xiv. 252 (foot-note).
- Vn-keuered, *pt. s.* uncovered, 559.
- Vn-kuynde, *adj. pl.* unnatural, without natural love, 242.
- Vnneþe, *adv.* scarcely; vnneþe seucne = seven at most, 540. Ch.
- Vnsauht, *pp.* unreconciled, unappeased, very angry, 64; at strife, 433. Lazamon.
- Vnsely, *adj.* unhappy, miserable, 704; cf. l. 705. Lazamon. Ch.
- Vp-haunset, *pp.* raised up, lifted up, 515. *See* Haunsen.
- Vr, our, 143;—vre, 32, 164, 245. So in P. Pl. A.
- Vsede, *pt. s.* used; vsede of = made use of, 660.
- Vuel, *sb.* evil, sore disease, 633;—euel, 644.
- War, *adj.* aware, 530. Ch.
- Warpes, *pr. s.* turns over, lifts up, 257. All. P.
- Was, *put for* who was, 19, 38.
- Wasscheles, *sb. pl.* pots for holy water, 288. *See* note.
- Wawes, *pr. s.* wags, moves, removes, 52. A.S. *wagian*.

- Wel, *adv.* well; so wel weore þei = they were so fortunate, 33; —wel aboute = just about, 165; —wel a twó hundred, i. c. about two hundred, 521; —wel of vr-self, pleased with ourselves, happy, 659.
- Welde, *pt. s.* wielded, managed, drove about, 600.
- Wem, *sb.* spot, stain, 86, 180. Ch.
- Wemmet, *pp.* injured, 542; —wemmed, 678. See Wem.
- Wende, *v.* to go; *pr. pl.* wenden, they wend, go, 29, 313; 2 *p. s. pr.* wendes, goest, 420; *pr. s.* weendes, 53, 237; —wendes, 546; *pt. pl.* wenten, 191. In l. 211 *wende* may be *pt. s.* = went, entered; or it may be an error for *woned*, dwelt, as suggested by comparison with l. 180; yet see *won* in l. 333. See Won.
- Weore, *pr. s. subj.* he were, 122, 652; 2 *p. s. pr. indic.* (= wast), 428, 430, 437; 2 *p. s. pr. subj.* were, 428; *pr. pl.* weore, 25, 33.
- Werde, *sb. pl.* destinies, fates, prophetic writings, 317. See *Wyrde* in All. P. [But possibly it is a mere error for *wordes* = words.]
- Werret, *pp.* warred, 60.
- Whappede, *pt. s.* lapped, wrapped; whappede us vmbe = enclosed us round, 658. "Lappyn or whappyn yn elopys, happyn to-gedyr, wrap to-geder in clothes. *Involvo.*" Prompt, Parv.
- Whon, *adv.* when, 25, 31, 622.
- Whucche, *sb.* a hutch, ark, large wooden box, 39, 237; —wzucche, 267, 281. "Hutche or whyche . . . *Cista, archa.*" Prompt, Parv. See Way's note. A.S. *hwacca*.
- Whucche, *rel. pron.* which, 270, 608.
- Wiht, *sb.* wight, man, person, 196, 197. See the note.
- Wihtli, *adv.* quickly, nimbly, 461.
- Wisse, *v.* to shew, point out, make known, 32. Will. of P.
- Wite, *v.* to know, 443; 2 *p. s. pr.* wostou (wost þou), knowest thou, 420; *pr. s. subj.* may know, 465; *imp. s.* wite, 86; *pt. s.* wuste, 58, 677. Ch. See Wustest.
- Witered, *pp.* informed, 466. All. P.
- Witerli, *adv.* openly, plainly, confessedly, 154. Dan. *vitterlig*, publicly known. Ch.
- Wip-uten, *adv.* on the outside, 316.
- Wip-saken, *pp.* withstood, contradicted, 178. See Lagamon, v. ii. p. 118.
- Wode-egge, *sb.* wood-edge, edge of a forest, 475.
- Wol, 1 *p. s. pr.* will, 621; —wole, 624; 1 *p. s. pt.* wolde, 640; *pt. s.* he desired, 115; 2 *p. pl.* wolde 3e, if ye would, 67.
- Woldestou (*for* woldest þou), if thou wouldst, 640.
- Woltou (*for* wolt thou), 646.
- Won, *pt. s.* (from infin. *winne*), went, entered, 333. Cf. the Scotch use of *to win*. See P. Pl. B. iv. 67.
- Wonde, *v.* to hesitate from fear, hesitate to speak, 399. Will. of P.
- Wondet, *pp.* wounded, 542; —woundet, 555.
- Wonen, *v.* to dwell, 180; *pt. s.* wonede, 56, 635; *pp.* woned, 315. Ch.
- Wonges, *sb. pl.* cheeks, 647. A.S. *wang, wong*, cheek, jaw.
- Wood, *adj.* mad, 367. Ch.
- Worehe, *v.* to work, 49. See Wroust.
- Worpe, *pr. s. subj.* may (he) be, 146.
- Wost, 2 *p. s. pr.* wottest, knowest, 330.
- Wostou, (*for* wost þou), wottest thou, knowest thou, 420.

- Woxen, 2 *p. pl. pt.* did grow, became, 433; *pt. pl.* grew, 452.
- Wrouzt, *pp.* constructed, 204; worked, toiled, 554; *pt. pl.* wrouzten, wrought, did; his red wrouzten = wrought his counsel, acted by his advice, 491. *See* Worche.
- Wustest, 2 *p. s. pt.* didst protect, 221 (see note); *pt. s.* wuste, knew, 58, 677. *See* Witen.
- Wynt, *sb.* a wind, breeze, 658.
- 3af, *pt. s.* gave, 439.
- 3e, yea (used where mere *assent* is implied), 170, 621.
- 3eme, *v.* to take care of, 309; 2 *p. s. pr.* 3emes, 310. Ch.
- 3ernloker, *adv.* more eagerly, 593. Both the positive *3eornliche* and the comp. *3eorneluker* occur in the Ancren Riwe, pp. 98, 234.
- 3if, *conj.* if, 329, 484.
- 3itte, *adv.* yet, 63; still, 334.
- 3ong, *adj.* young, 437, 479, 593.
- 3onge, *v.* to gang, to go, 34; *pr. pl.* 3ongen, 313, 394.
- 3or, your, 673.
- 3ore, *in phr.* of 3ore, formerly, 317. A.S. *geara*.
- 3usterday, yesterday, 330.

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- White Knight, the, 562—607.

## GLOSSARY TO THE PROSE "LYFE OF JOSEPH,"

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[The reference 27/20 means p. 27, l. 20.]

- ADUOCATES, *sb. pl.* defenders, supporters, 27/20.
- Aferde, *adj.* afraid, 30/7.
- Affrayed, *pp.* frightened, afraid, 29/31.
- Agaynst, *prep.* in an opposite direction to; agaynst hym = to meet him, 29/19.
- Applied, *pt. pl. in phr.* applied vnto londe = landed, 31/22. The Latin text has *applicuerunt*.
- Assumpte, *pp.* taken up, 30/34.
- Become, *in phr.* was become = had gone to, 28/21.
- Cast, 2 *p. pl. pr.* consider, 28/1. *See* Kest.
- Closed, *pt. pl.* enclosed, 28/4.
- Comynalte, *sb.* community, 28/20.
- Condygne, *adj.* condign, 32/14.
- Consecrate, *pp.* consecrated, 31/11.
- Consequently, *adv.* afterwards, 31/5.
- Dure, *v.* to last, 31/21.
- Dydayned, *pt. s.* disdained, 29/34.
- Effecte, *sb.* meaning, 28/27 ; 29/11.
- For by cause, for the reason that, 30/11 ; 31/34.
- Fynably, *adv.* finally, 28/18.
- Gaderyd, *pt. pl.* gathered, 28/11.
- Heedes, *sb. pl.* chief men, 28/24.
- Hole, *adj.* whole, 30/24.
- Hystoryal, *adj.* history-writing, 27/7.
- In-fere, *adv.* together, 28/14.
- Inioyed, *pt. pl.* rejoiced, 28/20.
- Instructe, *pp.* instructed, 30/28.
- Interyd, *pt. s.* interred, 27/14 ; *pp.* 28/10.
- Kest, *pt. pl.* contrived, imagined, devised, 27/17. *See* Cast.
- Knowlege, 1 *p. pl. pr.* acknowledge, 28/32.
- Lettest bury = didst cause to be buried, 29/28 ; letest be buried, 30/11.
- Louers, *sb. pl.* friends, 27/19.
- Lyuynges, *sb.* victuals, 31/34.
- Ouerloked, *pp.* read over, 29/11. *Cf. Ouer-se* in the Verse "Lyfe."

- Parfyte, *adj.* perfect, 27/15.  
 Partyes, that = those parts, those regions, 32/1.  
 Perysshed, *pp.* pierced, 31/28.  
 See Verse "Lyfe," l. 13, and the note.  
 Pretorye, *sb.* pratorium, 27/3.  
 Probate, *adj.* certified, certain, approved, 27/6.  
 Promytte, *v.* to promise, 32/8.  
 Rehersall, *sb.* recital, 27/22.  
 Resaluted, *pt. s.* saluted in return, 29/21.  
 Salued, *pt. pl.* saluted, 29/8.  
 Somdele, *adv.* in some measure, partly, 30/12.  
 Sudarye, *sb.* napkin, 30/16. Lat. *sudarium*.  
 Synguler, *adj.* special, 29/3.  
 Thantyquytes, *put for* the antyquytes, 27/7.  
 Thonourable, *put for* the honourable, 27/8.  
 Thynstaunce, *put for* the ynstaunce, i. e. the instance, 31/19.  
 Vngoodly, *adv.* badly, 28/8.  
 Voyde, *v.* to go away, depart, 32/12.

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 Ephesye, Ephesus, 30/31.  
 Fraunce, 31/5.  
 Glastenburye, 27/8.  
 GRAALL, 31/5 ; GRALL, 32/26  
 Hely, i. e. Elijah, 30/9.  
 Iherusalem, Jerusalem, 29/18.  
 Iohan, 30/31.  
 Ioseph, *passim* ; Iosephes (his son), 30/29.  
 Labell, 32/22.  
 Mary, 30/36.  
 Medor, i. e. Medorum (of the Medes), 31/24.  
 Mordrams, 31/26, &c.  
 Nacyanus, 32/21 ; Natianiis, 31/24 ; Naciamis, 32/14.  
 Northwales, 31/32 ; 32/7.  
 Nychodemus, 27/18 ; 28/7.  
 Persye, Persia, 32/22.  
 Phylp, saynt, 30/29.  
 Pylate, 27/3 ; 27/12.  
 Salamon, Solomon, 31/20.  
 Sara (the city of Sarras), 31/11 ; 31/25.  
 Theodosius, 27/2.

GLOSSARIAL INDEX TO THE VERSE  
 "LYFE OF JOSEPH."

- AGAYNE, *prep.* against, 160.  
 Armony, *sb.* harmony, 403.  
 Assumpcyon, *sb.* Assumption (of the Virgin Mary into heaven), 208. This festival is observed by both the Romish and Greek churches on Aug. 15. The legend is found in Gregory of Tours, *De Gloria Martyrum*. The Virgin is said to have been taken up into heaven, Aug. 15, A.D. 45, in her seventy-fifth year. The festival was first instituted in the 7th century, and enjoined by the Council of Mentz, A.D. 813.
- Balynger, *sb.* a sailing vessel, 425. Ducange suggests the derivation *balæna*, a whale, on the supposition that it was a "whaler." On the other hand, the Span. *ballenér* is said to mean a vessel *shaped like* a whale.
- Becom, 2 *p. s. pr. subj.* mayst go to, 76.  
 Benome, *pp.* numbed, benumbed, 307. A.S. *niman*, to take away.  
 Blyfe, *adv.* quickly, soon, 191. Usually spelt *belive*; from A.S. *bi*, by, and *life*, dative case of *lif*, life.  
 Bore, *pp.* borne, carried, 333.  
 Burge, *v.* to burgeon, bud, 386. See *Burgeon* in Wedgwood.  
 Buryed, 2 *p. s. pr.* didst bury, 67.
- Charged, *pp.* loaded, 425.  
 Chauntries, *sb.* chantress, 389.  
 Conuayed, *pt. s.* took (him) away, removed, 88.  
 Couerture, *sb.* covering, 72.  
 Cruettes, *sb. pl.* cruetts, 32.
- Darked, *pt. s.* grew dark, 108.  
 Dentyous, *adj.* dainty, choice, valuable, 427.  
 Deuer, *sb.* duty, best endeavour, 154. It occurs in P. Plowman.  
 Dregges, *sb. pl.* drugs, 443.  
 Done, *pp.* put, placed, 218.  
 Dowt, *v.* to fear, 190.
- Earne (!) *sb.* arm, 419. [But surely *thyn earne* is Pynson's misprint for *thyne arme*.]  
 Eglantyne, *sb.* eglantine, 434.  
 Eneled, *pp.* anointed with holy oil, 275. O.Fr. *enhuyller*. See Prompt. Parv. s. v. *Anelyd*.  
 Ensence, *v.* instruct, inform, make to understand, 363. See *Insense* in Halliwell.  
 Entende, *v.* to intend, 351.  
 Entente, *sb.* intent, 37.
- Fendes, *sb. pl.* fiends, 413.

- Floryssheth, *pr. s.* causes to flourish, 399.
- Fortuned, *pt. pl.* came by chance, 133.
- Fransy, *sb.* madness, 252 ;—  
frenzy, 445.
- Habytakyll, *sb.* shrine, 243.
- Halowed, *pt. s.* consecrated, 371 ;  
*pp.* 376.
- Hawthornes, *sb.* (miraculous) hawthorn-trees, 385.
- Hele, *sb.* health, 294.
- Henge, *pt. s.* hung, 222. *See*  
Hyng.
- Holde, *imp. s.* take hold of, 72.
- Hole, *adj.* whole, hale, 280.
- Hoseled, *pp.* supplied with the  
holy sacrament of the eucharist,  
275. A.S. *húsel*, the eucharist.
- Hony-combe, *sb.* honey comb, i. e.  
our Saviour, 417.
- Hye me, *v.* make haste, 158.
- Ilyng, 2 *p. pt. pl.* (ye) did hang,  
42. *See* Henge.
- Iaundes, *sb.* jaundice, 447.
- Infect, *pp.* infected, 330.
- Iubylacyon, *sb.* joy, 403.
- Iwys, *adv.* certainly, 39.
- Kay, *sb.* key, 53.
- Layd, 2 *p. s. pr.* didst lay, 421.
- Layes, *sb. pl.* beliefs (lit. laws),  
197.
- Lepry, *sb.* leprosy, 46.
- Louers, *sb. pl.* friends, 95.
- Lyghtly, *adv.* readily, soon, 141.
- Lyued, *pt. s.* believed, 197.  
Generally spelt *leuc*, but the spelling  
*lyue* occurs in P. Plowman.
- Meue, *v.* move, 323.
- Megrymes, *sb. pl.* the megrims,  
348. *See* *Megrin* in Wedgwood.
- Mo, *adj.* more, 196.
- Myddes, *in, in* the midst, 304.
- Ouerse, *v.* to read over, 93.
- Parde = Fr. *par Dieu*, 372.
- Parentyele, *sb.* order, society (*or*  
*perhaps* the abode of a society),  
402. Cf. Low Lat. *parentela*, a  
society, order; F. *parentele*, kindred.
- Perysshed, *pp.* pierced, 13. *See*  
p. 31, l. 28.
- Pockes, *sb. pl.* pocks, pox, 330.  
A.S. *poc*, a pustule.
- Pocyon, *sb.* potion, 443.
- Prest, *adj.* ready, 147. O.Fr.  
*prest*.
- Processe, *sb.* record, narrative,  
366.
- Purpyls, *sb. pl.* purples, i. e. spots  
a livid red, which appear on the  
body in certain malignant diseases,  
347.
- Pyght, *pp.* placed, put, 106.
- Pylles, *sb. pl.* pills, 443.
- Quycke, *adj.* living, 221.
- Recure, *v.* to recover, 328, 344.
- Remeue, *v.* to remove, 40.
- Resed, *pt. s.* raised, 47.
- Resplendence, *sb.* splendour, 422.
- Rode, *sb.* rood, i. e. crucifix, 217,  
218.
- Rote, *in phr.* herte rote, root or  
bottom of the heart, 27.
- Rowt, *sb.* company, 192.
- Rychesse, *sb.* richness, 175.
- Ryme, *sb.* rime, 349. [Generally  
now misspelt *rhyme*.]
- Sakering, *sb.* consecration, 375.
- Sanctificate, *pp.* sanctified, 401.



- Sease, *v.* to cease, 351.  
 Semetory, *sb.* cemetery, 379.  
 Sendony, *sb.* fine linen or cloth, 22, 31, 70. Gk. *σινδών*, a fine Indian cloth, muslin. The word is used in Mark xv. 46, "Joseph autem mercatus *sindonem*, et deponens eum involvit *sindone*," &c.  
 Sepulture, *sb.* sepulchre, 21, 67, 71, 421. [This is probably a wrong use of the word, as we find in the Prompt. Parv. "Sepulture, or berynge. *Sepultura*."]   
 Short, *v.* to shorten, 351.  
 Shyt, *v.* shut, close up, 375.  
 Sought, *pt. s.* repaired, gone, 253.  
 Spere, *sb.* sphere, 428.  
 Stere, *v.* to stir, 309.  
 Stytes, *sb. pl.* stilts, crutches, 335.  
 Syth, *adv.* since, afterwards, 241.
- Thaungell = the angel, 206.  
 Unclapsed, *pp.* unclasped, opened, 7.  
 Vykary, *sb.* vicar, 253.  
 Walnot tree (a miraculous one), 378.  
 Wende, *v.* to go, return, 73.  
 Werne, *v.* to oppose, 164. See Gl. to W. of Palerne.  
 Whether, *adv.* whither, 263.  
 Wo, *adj.* (?) sorrowful (?) 94. [I think it would be better grammar to read *theym was wo* = it was woe to them.]  
 Wrestes, *pt. s.* screws, twists, forces, 388. The *wrest* is a turn-screw for tuning up instruments.

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The Times' Whistle.

DUBLIN: WILLIAM MCGEE, 18, NASSAU STREET.  
EDINBURGH: T. G. STEVENSON, 22, SOUTH FREDERICK STREET.  
GLASGOW: HUGH HOPKINS, ROYAL BANK PLACE.  
BERLIN: ASHER & CO., UNTER DEN LINDEN, 11.  
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.  
PHILADELPHIA: J. B. LIPPINCOTT & CO.

# The Times' Whistle:

OR

A New Dance of Seven Satires, and  
other Poems:

Compiled by R. C., Gent.

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NOW FIRST EDITED FROM MS. Y. 8. 3. IN THE LIBRARY OF  
CANTERBURY CATHEDRAL;

With Introduction, Notes, and Glossary,

BY

J. M. COWPER,

EDITOR OF 'ENGLAND IN THE REIGN OF KING HENRY THE EIGHTH,' ETC.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,  
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

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MDCCCLXXI.



TO

Charles Edward Donne, M.A.,

VICAR OF FAVERSHAM, AND CHAPLAIN TO THE RT. HON. VISCOUNT SYDNEY, G.C.B.,

THIS VOLUME IS DEDICATED

AS A TOKEN OF SINCERE ESTEEM

BY

J. M. COWPER.





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## INTRODUCTION.

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THE Prologue to Hall's Satires opens with these lines :—

“ I first adventure, with fool-hardy might  
To tread the steps of perilous despite.  
I first adventure, follow me who list,  
And be the second English Satirist.”

But Hall was hardly correct in his assertion that he was the first to adventure in this perilous path, for Hake's *Newes out of Powles Churchyarde* had been given to the public eighteen years before, though without attracting the attention and obtaining the honour which befell Hall's "toothless satires."<sup>1</sup> His challenge, "who'll be the second English Satirist," was not, however, long unaccepted. In the following year (1598) appeared Marston's *Scourge of Villanie* and *The Metamorphosis of Pigmalion's Image*. Samuel Rowlands also (as well as others) now began to write, and continued to add during

<sup>1</sup> Thomas Timme's *Discoverie of Ten Lepers* appeared in 1592. The "Ten Lepers" are :—

- |                       |                                 |
|-----------------------|---------------------------------|
| 1. The Schismaticke.  | 6. The Glutton.                 |
| 2. The Church-robber. | 7. The Adulterer or Fornicator. |
| 3. The Simoniack.     | 8. The Couetous Man.            |
| 4. The Hypocrite.     | 9. The Murtherer.               |
| 5. The Proud Man.     | 10. The Murmurer.               |

The full title is :—

A plaine discoverie of ten English Lepers, verie noisome and hurtfull to the Church and common wealth: Setting before our eyes the iniquitie of these latter dayes, and indusing vs to a due consideration of our selues. Published by Thomas Timme Minister. London, Printed by Peter Short, dwelling vpon Bredstreet hill, &c. 1592. 4to. A to M in fours. Dedicated to Sir William Brooke, Baron of Cobham (*Hazlitt*), Brit. Mus. 4103. e.

many years to the satiric literature of the time. It was in vain that the authorities endeavoured to wrest the "Rhamnusian whip" from the hands of these powerful writers; it was in vain to enjoin "that noe Satyres or Epigrams be printed hereafter." Whitgift and Bancroft might burn them, but they could not stay their re-appearance, and the Satirist found not only materials for books in abundance, but buyers also, and Satires continued to appear long after the death of the "Virgin Queen," whose ministers condemned Hall's *Satires* to the flames, but spared Harington's *Orlando Furioso*.<sup>1</sup>

The date at which the *Times' Whistle* was written is easily ascertained. The Rev. H. J. Todd, who compiled the *Canterbury Catalogue*, though acquainted with the MS., was incorrect in fixing the date "near 1598." The internal evidence is satisfactory upon this point. The reference to Faux and Ravailiac<sup>2</sup> gives the first clue: the former died in 1605 and the latter in 1610. Other allusions more to the point are to Coryate's *Crudities*, p. 26, which appeared in 1611, and to Dr Carrier,<sup>3</sup> p. 52. Now Carrier died

<sup>1</sup> See *Notes and Queries*, 3rd S. xii. 436, and Dyce's *Marlowe*, p. xxxviii. note.

<sup>2</sup> Ravailiac, a lay-Jesuit, had, it is said, watched a whole twelvemonth for an opportunity to murder the king, Henry IV., and at last stabbed him as he was on his way to the Bastile. The assassin was at once apprehended and carefully guarded from the fury of the populace. Many consultations were held how to punish him, some Italian physicians offering to prescribe a torment which should continue without intermission for three days. "But he scaped only with this, his body was pulled between four horses, that one might hear his bones crack, and after the dislocation, they were set again, and so he was carried in a cart standing half naked, with a torch in that hand which had committed the murder; and in the place where the act was done, it was cut off, and a gauntlet of hot oil was clapped upon the stump, to stanch the blood, whereat he gave a doleful shriek. Then was he brought upon a stage, where a new pair of boots was provided for him, half filled with boiling oil. Then his body was pincered, and hot oil poured into the holes; in all the extremity of this torture he scarce showed any sense of pain, but when the gauntlet was clapped upon his arms to stanch the flux, at which time he was reeking with blood, he gave a shriek only. He bore up against all these torments about three hours before he died."—Howel's *Familiar Letters*, ed. 1678, p. 25.

John Taylor, in his *Complaint of Christmas* (1646) mentions, among others, the following *Saints*: *Saint Raviliac*, *Saint Faux*, *Saint Garnet*.

<sup>3</sup> Benjamin Carrier, or Carier, D.D., was the son of Anthony Carrier, a learned and devout preacher, who caused his son to be strictly educated in the Protestant religion, and afterwards in academical literature at Cambridge, where he became a fellow of C. C. Coll., and a noted scholar and preacher. About

"before Midsummer 1614," probably in May or the early part of June in that year, and hence it is evident that the *Satires* cannot have an earlier date than the middle of 1614; most probably they were not finished before the end of this or the beginning of the following year.

The *Poems* will help us to fix the later date. In 1616 Ben Jonson's *Works*, containing his Epigrams, appeared, and to these there is a reference in the *Minor Poems*.<sup>1</sup> If "R. C." did not see these Epigrams of Jonson's until they appeared in the "*Works*," then 1616 may be safely taken as the later date, and we are able to fix the *Satires* and *Poems* as having been written between Midsummer 1614 and the end of 1616, sufficiently near to answer every purpose. But we know that it was the fashion then for authors to hand about their writings in manuscript.<sup>2</sup> There is abundant evidence that Jonson did so, and presumptive evidence that "R. C." had seen those Epigrams before they were given to the world.

A reference to Jonson will show this. His Eighteenth Epigram, addressed "To my mere English Censurer," answers objections which had been made to his new style of epigrams, and their being unlike those of Weever and Davis. Epigram xlix. is addressed

"TO PLAYWRIGHT.

Playwright me reades, and still my verses damnes;  
He says, I want the tongue of epigrammes;  
I have no salt; no bawdrie he doth meane,  
For wittie, in his language, is obscene.

the time when James I. came to the throne of England, Carrier published one or more sermons, was made a Royal Chaplain, and one of the first Fellows of Chelsea College, founded by Dr Matthew Sutcliff. Becoming very unsettled in his religious opinions, he abandoned the Church of England for the Church of Rome, and removed to Liege, where he wrote his *Missive* to the king, containing the motives which led him to renounce Protestantism. This appeared in October, 1614. He also published a Letter of the miserable Ends of such as impugn the Catholic Church, which appeared in 1615. He died, according to Anth. à Wood, before Midsummer-day, 1614, when he "concluded his last day, putting thereby a period to the great imaginations that men of learning had of him and his worth, and to the expectation of other books to be published." For further information the reader is referred to a valuable note in *Notes and Queries*, 4th S. vii. 130; Wood's *Fasti Oxon.*; and Bohn's *Louvdes*, but the fullest account of Carrier which I have seen is that in Masters's History of C. C. Cambridge (Camb. 1753).

<sup>1</sup> p. 132.

<sup>2</sup> Dyce's *Marlowe*, p. 65, note.

Playwright, I loath to have thy manners knowne  
 In my chaste booke : professe them in thine owne."  
*Jonson's Works*, folio, 1616.

This reads very much like an answer to that of "R. C." The latter says :—

"Peruse his booke, thou shalt not find a dram  
 Of witt befitting a true Epigram";

and the retort is,

"He sayes I want the tongue of epigrammes ;  
 I have no salt ; no bawdrie he doth meane,  
 For wittie, in his language, is obscene."<sup>1</sup>

One other point as to date. The poem *In Neandrem* refers, no doubt, to the visit of James I. to Cambridge. Now this visit took place in March, 1615, and gave rise to much good and ill-humoured banter. Francis (afterwards Sir Francis) Nethersole was Public Orator at the time, and, all are agreed, made something very much like a fool of himself. But it cannot be to him that the poem refers. Had he been "struck mute with fear" he would have been spared such taunts as

"Now come we to the wonderment  
 Of Christendom, and eke of Kent,  
 The Trinity ; which to surpass,  
 Doth deck her spokesman by a glass :  
 Who, clad in gay and silken weeds,  
 Thus opes his mouth, hark how he speeds.

"I wonder what your grace doth here,  
 Who have expected been twelve year,

<sup>1</sup> I am indebted to Mr Furnivall for the following :—

In the Sale Catalogue of Lilly's books is a copy (No. 1557) of the first edition of Ben Jonson's *Workes*, 1616, and

On the fly-leaf are the following verses in a cotemporary handwriting :—

"Jonson that whilome brought the guilty age  
 To suffer for her misdeeds on ye stage,  
 Ruin'd by age now cannot hold out play,  
 And must bee fore'd to throw his cards away :  
 For since he so ill keeps what hee earst wonne,  
 Since that his reputation's lost and gone,  
 The age swears she 'll no longer hold him play  
 With her attention ; but without delay  
 Will rise, if some fresh Gamester will not fitte,  
 That 's furnished with a better stoeke of witte."

*Catalogue*, p. 160.

And this your son, fair *Carolus*,  
That is so *Jacobissimus* :  
Here's none, of all, your grace refuses,  
You are most welcome to our Muses”;

and more to the same purpose.<sup>1</sup>

In *A New Quint Ballad of Cambridge*, the author of which is unknown, we read—

“Oxford she a Christ-church had,  
To entertain the king;  
And Cambridge had a Trinity,  
And scarce one wise therein.  
'Most Jacob'd Charles,' did Cambridge cry,  
'Thou welcome art to us ;'  
An Oxford boy must have untruss'd,  
If he had crièd thus.”<sup>2</sup>

In *News out of Cambridge*<sup>3</sup> also the Trinity Oration is dwelt upon ; but we learn in addition that Cambridge not only was guilty of nonsense there, but of absolute failure at St Mary's, as we shall show further on. If, then, the poem *In Neandrem* refers to this event, we have another element in fixing the date, and the years 1614 to 1616 may be accepted as conclusive.

To the question, “Who was ‘R. C.’?” I am unable to give an answer. “There were,” says Mr Corser,<sup>4</sup> “several poetical authors about this period who rejoiced in these initials, Robert Chamberlaine, Robert Chester, Roger Cocks, Robert Copland, Roger Cotton, Ralph Crane, Richard Crashaw, Robert Crowley, and Robert Croft,” and to these may be added Richard Carew, Robert Carliell, and Richard Corbet, successively Bishop of Oxford and Norwich. Several of these may be dismissed at once—they were dead, or wrote later than when these Satires were written ; Carew, Carliell, Corbet, Crane, and others, were alive, but to few of these can this volume be attributed. One well-known scholar<sup>5</sup> thinks Richard Carew was the author ; another<sup>6</sup> suggests Ralph Crane. But after an examination of some of their writings I am reluctantly compelled to say I do not think either Carew or Crane wrote the *Times' Whistle*. If either

<sup>1</sup> *Corbet's Poems*, ed. Gilchrist, 1807, pp. 17, 18.

<sup>2</sup> *Inedited Miscellanies*. Privately printed, 1870.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Collectanea Anglo-Poetica*, p. 231.

<sup>5</sup> J. Payne Collier, Esq.

<sup>6</sup> W. Carew Hazlitt, Esq.

did, then it must be confessed that their known writings are far inferior to these Satires. A few lines in *Crane's New Year's Gift* are all that can bear comparison with any portion of this volume:—

—“His great Prouidence (neuer forsaking)  
Did first excite thee to this vnder-taking :  
He bids thee write : rely on him, and send  
Thy prayers vp, and he will fairely end  
This thy desire.”—*N. Y. Gift*, p. 2.

“Euery one  
Moues by his power, liues by his permission,  
And can do nothing if the prohibition  
Of the Almighty doe oppugne ; it lies  
Only in him to end each enterprise.”—*T. Whistle*, p. 3.

—“All such labours in his nostrils stinke,  
And therfore shall prove fruitlesse : men intend,  
But God it is that consummates the end.”—*Ib.*, p. 17.

There is a writer, who, but for one difficulty, to be mentioned shortly, would meet all the requirements of the case, and that is Richard Corbet, who was at this time very active with his pen. He was born at Ewell, in Surrey, in 1582, received the rudiments of his education at Westminster School, and in 1598 was entered at Broadgate Hall, and in the following year was admitted a student of Christ-Church College, Oxford. In 1605 he graduated Master of Arts, and became celebrated as a wit and a poet.<sup>1</sup> A man who had the reputation of being a wit and a poet, and who was at one time found in a tavern with the jolly fellows of his day ; who at another time, and after he was Doctor of Divinity, was seen putting off his Doctor's gown and putting on a leathern jacket, and singing ballads at Abingdon Cross, certainly would not be found among the ranks of the Puritans : and so we find him undisguisedly opposed to Abbott, at this time Archbishop of Canterbury, and siding with Laud, then rising into fame. In 1616 he was recommended by Convocation as a proper person to be elected to Chelsea College, of which, as we have already seen,<sup>2</sup> Benjamin Carrier had been a Fellow. Even when promoted to a bishopric, Corbet could not forget, and did not choose to abandon, some of his jovial habits, for it is said that he would sometimes take

<sup>1</sup> *The Poems of Richard Corbet*, edited by Octavius Gilchrist, 1807.

<sup>2</sup> p. x, note <sup>3</sup>.



the key of the wine-cellar, and with his chaplain, Dr Lushington, would go and lock himself in and be merry. First of all the Bishop would lay down his hood, with "There lies the Doctor;" then he would put off his gown, with "There lies the Bishop;" and then it was "Here's to thee, Corbet," and, "Here's to thee, Lushington!" The man who could act thus would be the very man to write the lines

"Then straight into the cellar he'll them bring—  
'Tis sweetest drinking at the very spring,"<sup>1</sup>

and to record such a journey as that to Islington to eat cream,<sup>2</sup> described on page 83, and to be credited with writing the song in praise of good ale, which is sometimes attributed to him.<sup>3</sup>

Corbet was certainly no "precisian." But in spite of the want of an austerity befitting his sacred calling, and his hatred of the go-to-meeting portion of Englishmen, it is gratifying to find that the merry bishop died beloved and honoured. "In no record of his life is there the slightest trace of malevolence or tyranny. 'He was,' says Fuller, 'of a courteous carriage, and no destructive nature to any who offended him, counting himself plentifully repaired with a jest upon him.' Benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet;<sup>4</sup> he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good."<sup>5</sup>

Such was the man; and his character seems perfectly consistent with the theory that he wrote these *Satires* and *Poems*. It now remains to present portions of Corbet's acknowledged writings, that the reader may compare them in style and sentiment with what we

<sup>1</sup> p. 60.

<sup>2</sup> Samuel Pepys visited Islington at various times. "My father," he says (ii. 111), "used to carry us to Islington, to the old man's, at the King's Head, to eat cakes and ale." "Back to Islington, and at the King's Head, where Pitts lived, we light, and eat and drunk for remembrance of the old house sake."—(*Ib.* 121.) "Thence to Islington, and there eate and drank at the house my father and we were wout of old to go."—(*Ib.* 183.) "Thence to Hackney. There light, and played at shuffle-board, eat cream and good cherries; and so with good refreshment home."—(ii. 133.) <sup>3</sup> See p. xxxvii.

<sup>4</sup> J. Payne Collier, Esq., writes to me, "It is seldom one meets with such measure and such meaning" as are found in the *Times' Whistle*.

<sup>5</sup> O. Gilchrist's *Corbet*, p. li.

have in this volume. King James visited Cambridge, as before stated, in 1615. Many Oxford men were present, and among them Corbet. Now, although Corbet declared "he had left his malice and judgment at home, and came there only to commend," the opportunity to exercise his wit at the expense of Cambridge was too strong for him to resist, and on his return to Oxford he composed a ballad "To the Tune of Bonny Nell." This ballad, and others which appeared at the same time, make reference to the failure of one or more who were appointed to dispute before the king, but broke down. Corbet, in the ballad, says,—

"Now pass we to the civil law,  
And eke the doctors of the spaw,  
Who all performed their parts so well,  
Sir Edward Ratcliffe *bore the bell*,  
Who was, by the king's own appointment,  
To speak of spells, and magick oyntment."

*Corbet's Poems*, p. 20.

With this compare the following:—

"IN NEANDREM.

Neander, held a great cevillian<sup>1</sup>  
(Let me not say a Machiavillian)  
Appointed to dispute before the king,  
Struck mute with fear, could not say anything  
Save twas ill luck; for if he had done well  
As we expected, he would *bear the bell*  
From the whole Academie for the test,  
Tis certaine he had been a knight at lest,  
And made his wife (what she hath lookt for long)  
A Madame. Fortune, thou hast done her wrong  
To hinder his once dubbing of his wife  
Which hath dubde him soe often in his life."

*T. Whistle*, p. 134.

These extracts are given that the reader may have an opportunity of comparing the known R. Corbet with the unknown "R. C." It is probable that the poem *In Neandrem*, and the following lines from *News from Cambridge*,<sup>2</sup> refer to Dr Richardson.<sup>3</sup>

<sup>1</sup> Cevillian, one versed in civil law.

<sup>2</sup> Inedited Miscellanies. Privately printed, 1870.

<sup>3</sup> The following extract is from Nichol's *Progresses, &c., of Jas. I.*, vol. iii. p. 57 (4to, Lond. 1828). "An extraordinary Act in Divinity was kept at Cambridge before King James, wherein Doctor John Davenant was Answerer,

“One morn they went unto St Mary’s,  
 Where one amongst the rest miscarries,  
 For, thinking well for to dispute,  
 Propounds the question and falls mute.  
 Nor did he blush nor want excuse :  
 He follow’d but the Cambridge use.”

To quote all from Corbet’s Poems which might fairly be quoted would be to occupy more space than can be spared ; a few examples must suffice. See how he treats the Puritans :—

“I needs must say ’tis a spirituall thing  
 To raile against a bishopp, or the king ;  
 Nor are they meane adventures wee have bin in,  
 About the wearing of the churches linnen.”

*Corbet’s Poems*, ed. 1807, p. 106.

“Routes and wilde pleasures doe invite temptation,  
 And this is dangerous for our damnation ;  
 Wee must not move our selves, but if w’ are mov’d  
 Man is but man ; and therefore those that lov’d  
 Still to seeme good, would evermore dispence  
 With their own faults, so they give no offence.  
 If the times sweete enticing, and the blood  
 That now begins to boyle, have thought it good  
 To challenge Liberty and Recreation,  
 Let it be done in holy contemplation :  
 Brothers and Sisters in the fields may walke,  
 Beginning of the Holy Word to talke,  
 Of David, and Uriahs lovely wife,  
 Of Thamar, and her lustfull brothers strife ;  
 Then, underneath the hedge that woos them next,  
 They may sitt doune, and there act out the text.  
 Nor doe wee want, how ere we live austere,  
 In winter Sabbath-nights our lusty cheere ;

and Dr. Richardson amongst others the Opposers. The question was maintained in the negative concerning the Excommunicating of Kings. Dr. Richardson vigorously pressed the practice of St. Ambrose excommunicating the Emperor Theodosius ; insomuch that the King in some passion returned : ‘*Prefecto fuit hoc Ambrosio insolentissime factum !*’ To whom Dr. Richardson rejoyned : ‘*Responsum verè Regium, et Alexandro dignum ! Hoc non est argumenta dissolvere, sed dissecare ;*’ and so, sitting down, desisted from any further dispute.”

I am indebted to the kindness of Mr Dennis Hall, of the Cambridge Union Library, for this note, and also for pointing out the similarity of expression used by Corbet in reference to Sir E. Ratcliffe and by the writer of *In Neandrem*. Mr Hall, without knowing that the same question had presented itself to me, asks, “Can the R. C. in question be Richard Corbet, Bp. of Norwich ?”

And though the pastors grace, which oft doth hold  
 Halfe an howre long, make the provision cold,  
 Wee can be merry ; thinking 't nere the worse  
 To mend the matter at the second course.  
 Chapters are read, and hymnes are sweetly sung,  
 Joyntly commanded by the nose and tongue ;  
 Then on the Worde wee diversly dilate,  
 Wrangling indeed for heat of zeale, not hate :  
 When at the length an unappeased doubt  
 Feircely comes in, and then the light goes out ;  
 Darkness thus workes our peace, and wee containe  
 Our fyery spiritts till we see againe.  
 Till then, no voice is heard, no tongue doth goe,  
 Except—" &c., &c.—*Ib.*, pp. 108—110.

Another quotation from Corbet may be given here.

" Have I renounc't my faith, or basely sold  
 Salvation, and my loyalty, for gold ?  
 Have I some forreigne practice undertooke  
 By poyson, shott, sharp-knife, or sharper booke  
 To kill my king ? have I betrayd the state  
 To fire and fury, or some newer fate,  
 Which learned murderers, those grand destinies,  
 The Jesuites, have nure'd ? if of all these  
 I guilty am, proceed ; I am content."—*Ib.* p. 47.

These quotations, and other passages to be found in Corbet's writings, have the ring and the swing which characterize the whole of the *Times' Whistle*. No other Satires which I have read, by any one "rejoicing in these initials," allow of scarcely any comparison being made ; but with the Bishop the case is altogether different. The same smooth measure, the same frequent references to history, the same intense scorn of Puritans and Puritanism, are found in Corbet's poetry and in that of "R. C." I am aware of the difficulty—there is, I think, but one—which besets this theory. "R. C., *Genl.*," is not the same as the "Rev. R. C.," or "R. C., Clerk." But it must be remembered that Corbet published none of his Poems during his lifetime, and that it was not till some twelve years after his death that any of them were given to the public. The *Times' Whistle* and the *Poems* were evidently written for publication ; but why the intention was not carried out there is no hint to show. If Corbet wrote them, his elevation to high positions in the Church may have led him to abandon the publication alto-

gether, judging that some of the scenes in which the writer took a part would but ill correspond with his ecclesiastical character.<sup>1</sup>

Our Poet, whoever he was, was well read in and made good use of the literature of his time, as well as of ancient classic authors. Shakespeare, Marston, Marlowe, Jonson, Hall, and others, appear to have been consulted to some purpose, but not to an extent to render the author liable to any grave charge of plagiarism. Only a few of these allusions to his contemporaries can be given; the reader will readily supply omissions. And first as to Shakespeare:

*Gloucester.* Suspicion always haunts the guilty mind;  
The thief doth fear each bush an officer.

*K. Henry.* The bird that hath been limed in a bush,  
With trembling wings misdoubteth every bush.—3 *K. Hen. VI.* v. 6.

<sup>1</sup> The MS. is not in the handwriting of Bp Corbet. I have compared it with an autograph letter of the Bishop's in the British Museum.

Another "R. C." appears in W. Bosworth's *The Chast and Lost Lovers*. Mr Furnivall referred to the book for me, and forwarded me the following, which seems worthy of attention:—

"The Chast and Lost Lovers, Lively shadowed in the persons of *Arcadius* and *Sepha*, and illustrated with the severall stories of *Hæmon* and *Antigone*, *Eramio* and *Amissa*, *Phaon* and *Sappho*, *Delithason* and *Verista*: Being a description of severall Lovers smiling with delight, and with hopes fresh as their youth, and fair as their beauties in the beginning of their Affections, and covered with Blood and Horror in the conclusion. To this is added the Contestation betwixt *Bacchus* and *Diana*, and certain Sonnets of the Author to *AVRORA*. Digested into three Poems, by *Will. Bosworth*, Gent.

————— *Me quoque*  
*Impune volare, & sereno*  
*Calliope dedit ire celo.*

London, Printed by F. L. for *Laurence Blauklock*, and are to be sold at his shop at *Temple-Bar*, 1651."

Svo. A in 8 unpagged; B, C, D, E, F, G, H, I, 127 pages, and last page blank (Brit. Mus. press-mark E.  $\frac{1236}{2}$ ).

The prose Epistle Dedicatory 'To the true Lover of all good Learning, the Honourable *John Finch*, Esq.' is signed R. C., and says that the Poems are 'the work of a young Gentleman of 19 years of Age, who, had he lived, might have been as well the Wonder as the Delight of the Arts, and been advanced by them amongst the highest in the Temple of Fame.'

The prose address 'To the Reader' is also signed R. C., and contains a hit at Ben Jonson, which may identify its writer with the author of *Times' Whistle*, and the Satire against Jonson. Speaking of Bosworth and his work, R. C. says:

"The strength of his fancy, and the shadowing of it in words, he taketh from Mr Marlow in his *Hero* and *Leander*, whose mighty lines Mr *Benjamin Johnson* (*a man sensible enough of his own abilities*) was often heard to say, that they were Examples fitter for admiration than for parallel, you shall find our Author every where in this imitation."

With this compare

“He, though he had the murderous hand to spill  
Another’s blood, himself yet durst not kill,  
And was afraid of others. Whatever stirs  
He judgeth to be men and officers  
Come to attach him, and, his sight unstable,  
Takes every bush to be a constable.”—*T. Whistle*, p. 108.

The same idea occurs on p. 94:—

“Each bush doth fright him, and each flying bird,  
Yea, his own shadow, maketh him afeard.”

Marston’s *Scourge of Villanie* was also familiar to our author:—

“Infectious blood, ye gouty humours, quake,  
Whilst my sharp razor doth incision make.”  
*Marston’s Works*, iii. 274, ed. J. O. Halliwell.

“Let ulcer’d limbs and gouty humours quake  
Whilst with my pen I do incision make.”—*T. W.* 2/19, 20.

Marston has

“Camphire and lettuce chaste  
Are clean cashier’d, now sophi ringoes eat,  
Candi’d potatoes are Athenians meat.  
Hence, holy thistle, come sweet marrow pie,  
Inflame our backs to itchin luxury.  
A crab’s bak’d guts, a lobster’s butter’d thigh,  
I hear them swear is blood of venery.”—*Works*, iii. 257.<sup>1</sup>

Compare with the above,

“Provocatives to stir up appetite  
To brutish lust and sensual delight  
Must not be wanting; lobsters’ butter’d thighs,  
Artichoke, marrow-bone, potato-pies,  
Anchovies, lambs’ artificially drest stones,  
Fine jellies of decocted sparrows’ bones.  
Or if these fail, th’ apothecary’s trade  
Must furnish them with rarest marmalade,  
Candi’d eringoos and rich marchpane stuff.

With allegant, the blood of venery  
Which strengthens much the back’s infirmity.”<sup>2</sup>—*T. W.* p. 87.

<sup>1</sup> “Virginus vow’d to keep his maiden-head,  
And eats chaste lettice, and drinks poppyseed,  
And smells on camphor fasting.”—Hall’s *Satires*, iv. 4.

“Lettuce seede being often vsed to be eaten a long space, drieth vp the natural seede, and putteth away the desire to Lecherie.”—Lyte’s *Dodoens*, f. 573 (1578).

<sup>2</sup> Ben Jonson, *Every Man out of his Humour*, ii. 1, has “Diving into the

Marlowe was charged with holding atheistical opinions, and it would almost seem that "R. C." had him in view in the opening of the first Satire. The lines

"Which by religion dost not set a straw,  
Devis'd, thou think'st, but to keep fools in awe" (*T. W.* p. 5)

seem to be another form of one of the opinions "of one Christofer Marlye," namely, "That the first beginning of religion was only to keep men in awe."<sup>1</sup> Marlowe's *Doctor Faustus* was published, in quarto, in 1604, and again in 1616. The *Times' Whistle*<sup>2</sup> contains a reference to the story of this Play, although it may be said the story was common enough for "R. C." to have got it elsewhere. The whole scene in which Faust cuts his arm, and writes the agreement with his blood, is too long for insertion here, an extract must suffice:—

"*Faust.* Lo, Mephistophilis, for love of thee,  
I cut mine arm, and with my proper blood  
Assure my soul to be great Lucifer's,  
Chief lord and regent of perpetual night!  
View here the blood that trickles from mine arm,  
And let it be propitious for my wish.

*Meph.* But, Faustus, thou must  
Write it in a manner of a deed of gift.

*Faust.* Ay, so I will. [*Writes.*] But, Mephistophilis,  
My blood congeals, and I can write no more."

The mention of Tamburlaine<sup>3</sup> will at once call the reader's mind to Marlowe's *Tamburlaine the Great*.

fat capons, drinking your rich wines, feeding on larks, sparrows, potato-pies, and such good unctuous meats."

Howel, writing from Alicant, says: "I have bin here now these three months, and most of my food have bin grapes and bread, with other roots, which have made me so fat, that I think if you saw me you would hardly know me, such nourriture these deep sanguin Alicant grapes give."—*Fam. Let.* p. 35, ed. 1678.

And John Taylor, *Works*, folio, 1630 (Spenser Society's Reprint): "The Taste plays the Bawd with both Art and Nature, and searcheth through the Earth, Seas, and Skies for variety of temptation; poore and innocent Lambstones, Potatoes, Eringoes, Crabs, Scallops, Lobsters, Wilkes, Cockles, Oysters, Anchones and Caucaire [Qy. Caucaire], Cock-sparrowes, Coxcome-pyes, . . . doe waite upon the Taste."—f. 259.

"[He] eates more Lobsters, Artichokes, and Crabs,  
Blew roasted Egges, Potatoes, Maskadine,  
Oysters, and pith that growes i' th<sup>3</sup> Oxes Chine."—*Ib.* f. 509.

See also Howel's *Familiar Letters*, p. 215.

<sup>1</sup> See Dyce's *Marlowe*, p. 389.

<sup>2</sup> p. 53.

<sup>3</sup> p. 25.

The Prologue to Hall's Satires has been partly quoted already, another portion of it may fitly come in here :—

“ Envy waits on my back, Truth on my side ;  
 Envy will be my page, and Truth my guide.  
 Envy the margent holds, and Truth the line :  
 Truth doth approve, but Envy doth repine.  
 For in this smoothing age who durst indite  
 Hath made his pen an hired parasite,  
 To claw the back of him that beastly lives,  
 And pranck base men in proud superlatives.  
 Whence damned Vice is shrouded quite from shame,  
 And crown'd with Virtue's meed, immortal name !  
 Infamy dispossess'd of native due,  
 Ordain'd of old on looser life to sue :  
 The world's eye-bleared with those shameless lies,  
 Mask'd in the show of meal-mouth'd poesies.  
 Go, daring Muse, on with thy thankless task,  
 And do the ugly face of Vice unmask :  
 And if thou canst not thine high flight remit,  
 So as it might a lowly satire fit,  
 Let lowly satires rise aloft to thee :  
 Truth be thy speed, and Truth thy patron be.”

That a similar spirit to this animated “ R. C.” may be seen by reading his introductory lines on the second page of this volume.

The references to Jonson's writings are numerous. Compare the Sordido in *Every Man out of his Humour*, with R. C.'s Sordido,<sup>1</sup> and especially Misotochus,<sup>2</sup> and the effect of fine clothes in the same Play,<sup>3</sup> with the character of Moros<sup>4</sup> and the closing lines of our author's second Satire,<sup>5</sup> and it will be seen at once how closely they coincide. Carlo in this Play<sup>6</sup> says, “ Love no man ; trust no man ; speak ill of no man to his face ; nor well of any man behind his back. Salute fairly on the front, and wish them hanged upon turn. Spread yourself upon his bosom publicly, whose heart you would eat in private. These be principles, think on them.”

And R. C.,

“ Another's mind by hate distempered is,  
 Malicing whom in show he seems to kiss.  
 This bare affection causeth dismal strife,  
 Despoileth honour and destroyeth life.

<sup>1</sup> pp. 26, 27.

<sup>2</sup> p. 99.

<sup>3</sup> Act ii. 1 ; iii. 3.

<sup>4</sup> p. 28.

<sup>5</sup> p. 30.

<sup>6</sup> *Every Man*, &c., iii. 1.



Yet in these days 'tis counted policy  
 To use dissimulation ; villany  
 Masked under friendship's title (worst of hate)  
 Makes a man live secure and fortunate.

These mankind haters, bloody-minded slaves,  
 Which all the world with horrid murders fill,  
 Laughing on those whom they intend to kill."<sup>1</sup>

There is evidence too that *The Puritan* had been seen by the author, but it is only necessary to mention the fact.

I do not think any apology will be required for putting these *Satires* before the few scholars who are interested in the literature of the Shakesperean age. Some casual readers there may be, who will fail to see any advantage in having such books within reach—"precisians," they are unwilling to have their senses polluted with the rough language and the pictures, drawn by contemporary hands, of the vices of their countrymen. For such these *Satires* are not published—they can pass by on the other side, and leave this book to its fate. It is too much the fashion now-a-days to shut our eyes to vice and crime and oppression ; to turn our faces from the dark and squalid portions of our cities, towns, and villages ; to endeavour to hide all the wickedness and misery under which so many groan, to drive them from the garish light of day, and, compelling them to lie in secret and avoid offending our eyes, to turn with self-righteous complacency to the world, and say, 'See how bright and holy all things are ! Vice and misery are not seen in our streets, they do not exist. We manage things better now. A man may walk on the village green, in the beautiful country lanes, in the great streets of our great cities, and see nothing to offend the eye, hear nothing to grate upon the ear. Our writers tell us of nothing but what is pleasant,—of our advances in education, of the improvements which are made on every side.' Yes, it is quite true. We don't like to see vice and misery, we prefer to walk blindfold, and to be ignorant of such things ; but is not the difference between the vices of men two hundred and fifty years ago and the vices of men now, simply a difference of dress ? Then vices were clothed in

<sup>1</sup> p. 94.

fustian, and were not always hidden from the light; now, we clothe them in broadcloths and silks, and indulge in them secretly.

I do not apprehend that any one reading these Satires will be the worse for the reading. They need no apology from me. If they do, then must all who have spent their talent on the Playwrights and Satirists of the time of Elizabeth, James I., and Charles I. have erred more deeply than I can have done. The whole Literature is tainted with a certain coarseness, and to condemn one writer is to condemn all. But let no man despise it and think it poor or bad because it is unlike our own. "It is refreshing to look out of ourselves sometimes, not always to be holding the glass to our own peerless perfections; and as there is a dead wall which always intercepts the prospect of the future from our view (all that we can see beyond it is the heavens), it is as well to direct our eyes now and then without scorn to the page of history, and repulsed in our attempts to penetrate the secrets of the next six thousand years, not to turn our backs on auld lang syne!"<sup>1</sup> I do not apologize for adding to this literature. The reader must judge whether I have done well or ill, and by his judgment willingly I abide.

In this volume there is much that is interesting historically, such as the drinking scenes, the tobacco-smoking customs, the ale-house haunting on Sundays, the manner in which the Puritan was spoken of by the orthodox Churchman. These, and the hints illustrative of the atheism, infidelity, and apostasy which were common then (as well as now), give a value to the book which each reader will estimate for himself. Of the moral and religious tone which runs through the whole of it I cannot speak too highly. In our Dramatists and others this is too often overlaid, or lost altogether. Not so here. Is there a sin, a vice, a crime described? the denunciation of its certain punishment is sure to follow, and that in terms so plain that they who run may read.

The preface to the minor poems in this volume is curious. What occurred to prevent the Satires "and this piece of poetry also . . . . soe sodainlie thrust into the presse" from being given to the world, at present is a mystery, and will probably remain one

<sup>1</sup> W. Hazlitt; Lectures, &c.

for some time to come. Whether the "subsequent endeavours" spoken of ever came to anything is also unknown. The "judicious Catoes" and barking Monists of the time had had their fling at R. C.,<sup>1</sup> and had planted a thorn in his side. His retort calls to mind Ben Jonson's lines :—

" Perhaps, upon the rumour of their speeches,  
Some grieved friend will whisper to me ; Crites,  
Men speak ill of thee. So they be ill men,  
If they spake worse, 'twere better : for of such  
To be dispraised, is the most perfect praise.  
What can his censure hurt me, whom the world  
Hath censured vile before me ?" <sup>2</sup>

These poems display the fancies and beliefs which were common at the time they were written. Few of them are without interest of some kind, the best probably being that commencing on page 137.

Of the poetical merits of "R. C." nothing need be said. The book is in the reader's hands. Let it speak for its author. One extract must suffice here :—

" Latro did act a damnèd villainy,  
Adding black murder to his robbery,  
Yet cause 'twas closely done he might conceal it,  
For save himself none living could reveal it.  
But see the just revenge for this offence ;—  
After the deed, his guilty conscience  
Torturing his soul, enforc'd him still to think  
The act disclosed, and he in danger's brink.  
He thought the birds still in their language said it ;  
He thought the whistling of the wind bewrayed it ;  
He called to mind that murder was forbidden,  
And though a while it could not long be hidden.  
Distract in mind, and fearfull in his place,  
Having no power to call to God for grace,  
The devil doth suborne him to despair,  
Tells him 'tis pity he should breath this air  
Which hath been such a villain ; thrusts him on  
To work his own death and confusion.  
He, though he had the murderous hand to spill  
Another's blood, himself yet durst not kill,  
And was afraid of others. What e'er stirs  
He judgeth to be men, and officers

<sup>1</sup> See also the poem *In Momum*, p. 152.

<sup>2</sup> Cynthia's Revels, iii. 2.

Come to attach him, and his sight unstable  
 Takes every bush to be a constable.  
 Thus plagued and tortured with despair and fear,  
 Out must the fact, he can no more forbear ;  
 For which, according to the course of law,  
 Death's heavy sentence on him he doth draw,  
 And being brought unto the place of death,  
 There in despair yields up his latest breath.

Thus each affection like a tyrant reigns  
 Over man's soul, which letteth loose the reins  
 Unto selfe will, in which so slavish state,  
 Man's sense captived, his reason subjugate,  
 Makes the soul clogg'd, a massy lump of sin,  
 Which following his creation should have been,  
 Like his Creator, pure."—*T. W.* p. 108.

I have taken no liberties with my MS. other than those explained in the footnotes. For the punctuation and the use of the hyphen in some of the compound words, as well as the use of Capital letters, I am answerable. I hope it will be found that I have avoided mistakes as much as it is possible to do, and I believe the reader may rest assured that every reading, and every word, which bears a peculiar look is as it stands in my original. I should have preferred to modernize the spelling throughout, but the laws of the E. E. T. S. allow of no such tampering with texts, and it is right they should not. Once begin, and the reader is never sure that his author's *ipsissima verba* are before him.

I have added to this brief introduction a few notes illustrative of the text, and at the end of the volume a glossary of words and phrases, which is intended not only to assist the general reader, but to save any future Lexicographer the trouble of wading through the volume for an example of the use of any word, phrase, or proverb. Of the use of proverbs and phrases these Satires contain many examples.

The most pleasing of my duties remains to be done. To thank the Dean<sup>1</sup> (too late, alas ! for him to hear) and Chapter of Canterbury for so generously placing the MS. in my hands to copy and use at my own home. And to express the many obligations under which I rest to the Rev. Canon Robertson, Librarian of the Canterbury

<sup>1</sup> Dr Alford.

Cathedral Library, to J. Payne Collier, J. O. Halliwell, W. Bodham Donne, F. J. Furnivall, W. Carew Hazlitt, and Dennis Hall, Esqrs., and my brother, B. Harris Cowper, who have been kind enough to read my proofs, and to afford me many valuable hints and suggestions, as well as to express their satisfaction that I had undertaken to see these Satires through the press.

JOSEPH M. COWPER.

*Davington Hill, Faversham,*  
*March 21, 1871.*

## NOTES.

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*Puritans and Puritanism.* Page 4. At this day it is scarcely possible to conceive the amount of obloquy which was heaped upon these men. No vice was deemed too horrible for them to commit—they were in all things considered the very incarnation of hypocrisy. In spite of the oppressions under which they bowed they became, as our author says, so numerous that they encumbered the Church, and stuck as a disease within her bowels (p. 10). It is unnecessary to reproduce the taunts and abuses which are scattered up and down the literature of this period. The reader curious in such matters will find enough in the works of Taylor the Water-Poet, Bp Corbet's *Poems*, *The Puritan*, and elsewhere.

As to their numbers we may quote Taylor: "*Item*, he told that there were a great many Puritans in England, and that they did now so disturb the quietness of the Commonwealth that it was now almost turned topsy-turvy."—*The Liar*, 1641, p. 5.

*Brownism.* p. 4. Robert Brown, the founder of the Sect of Brownists, was born in 1549. He was educated at Cambridge, and, while a young man, obtained the mastership of the Free-School of St Olave's, Southwark, and became chaplain to the Duke of Norfolk. In 1571 he was cited to appear before Parker to answer for his opinions. The influence of Norfolk saved him for this time. Subsequently Brown abandoned the views of the Puritans for those of the Separatists. For preaching against bishops and church ceremonies he asserted that he was committed to thirty-two prisons. Soon after 1580 he found it prudent to go to Holland, but in 1584 he was stirring up strife in Scotland. He returned to the Church of England, but not much to his or her credit, as the remainder of his life seems to have been spent at Achurch, near Oundle (the living of which he accepted as the price of his conformity), in idleness, occasionally varied by beating his wife, not "as his wife, but as a curst old woman." For an almost contemporary account of him see Taylor's *Cluster of Coxcombes*, 1642.

*Anabaptists.* p. 9. (See Glossary.) The following is from Taylor's

account of *Anabaptists of these latter times* (pub. 1642): On the 29th April in the 32nd Henry VIII. one Mandeville and one Collins (both Anabaptists) were examined in St Margaret's Church at the Hill in Southwark, and there they were condemned and judged to be burnt as heretics, which was executed on them accordingly in the highway between Southwark and Newington.

In 1574 one man and ten women were judged to be burnt for being Anabaptists, but after much suit made, one woman recanted, and all the rest were banished. In the same year four carried faggots and did penance at Paul's Cross, and recanted, but two Dutchmen were burnt in Smithfield for being Anabaptists. "And in these our days the said Anabaptistical sect is exceeding rife, for they do swarm here and there without fear of either God or man, Law or order."—*A Cluster of Coxcombes* (1642), p. 4.

Howel "could be content to see an Anabaptist go to hell on a Brownist's back."—*Fam. Letters*, ed. 1678, p. 255a.

*The Family of Love*. p. 9. This sect, often called *Familists*, had its rise in Holland about the year 1550. Thirty years later the Familists appeared in England. They pretended to a more than ordinary sanctity. They asserted that none were of the number of the elect but such as were admitted into their family, and that all the rest were reprobate. They held that it was lawful for them to swear to an untruth before a magistrate or before any other person who was not of their society, for their own convenience. The originator of this sect was Henry Nicholas of Leyden, who made certain blasphemous pretensions that he partook of the Divinity of God. Their numerous books were ordered by Elizabeth to be burnt.<sup>1</sup>

The Familists are often referred to in language far from complimentary.

Those who care to know in what estimation they were held by the orthodox may refer to Taylor's *A Bawd*, *The Vertue of a Jayle*, etc., and his *Apology for Private Preaching*.

In 1574, five Englishmen of the sweet sect called The Family of Love did penance at Paul's Cross, and there confessed and detested their wicked and damnable heresies.—*A Cluster of Coxcombes* (1642), p. 4.

*Amsterdam*. p. 11. No place seems to have been held in such vile repute as Amsterdam. Of course the gossiping Howel has something to say about it. Writing from Amsterdam, in 1617, he says: "The ground here, which is all for the most part twist marsh and moorish, lies not only level but to the apparent sight of the eye far lower than the sea, which made the Duke of Alva say that the inhabitants of this country were the nearest to hell (the great Abyss) of any people on Earth. . . . One of the chiefest parts of his [the native's] Litany is From the Sea, the Spaniard, and the Devil, the Lord deliver me."—*Fam. Letters*, ed. 1678, p. 8.

Two years later he writes, "I am lodged in a Frenchman's house

<sup>1</sup> See Hook's *Ch. Diet.*

(at Amsterdam) who is one of the deacons of our English Brownists here; 'tis not far from the Synagogue of the Jews, who have free and open exercise of their religion here. I believe in this street where I lodge there be well near as many religions as there be houses; for one neighbour knows not, nor cares not much, what religion the other is of, so that the number of conventicles exceeds the number of churches here. . . . . The dog and rag Market is hard by, where every Sunday morning there is a kind of public mart for those commodities, notwithstanding their precise observance of the Sabbath."—*Ib.* p. 10.

"The pure reformed Amsterdammers,  
Those faithful Friday feasting capon crammers."  
*Taylor, Works*, folio, 1630, f. 402 (Spenser Society's Rep.).

In his *Brood of Cormorants*, speaking of "A Separatist," he writes:

"If in lesser room they may be cramm'd,  
And live and die at *Amster* and be dam'd."—*Works*, f. 485.

"Let Amsterdam send forth her brats,  
Her fugitives and runagates;  
Let Bedlam, Newgate and the Clink  
Disgorge themselves into this sink."

A Poem on New England, *Ined. Misc.*, privately printed, 1870.

*Sleeping in Church.* p. 15.

"Men sleep in church, sure their brains are addle,  
Sly Satan lulls them, and doth rock the cradle:  
When men thus do no ill, 'tis understood,  
The devil hinders them from doing good."—*Taylor, Works*, f. 351.

See also *News from Hell, Hull, and Hullifax, etc.*, p. 46, and Howel's *Fam. Let.*, p. 255.

*Sabbath customs.* pp. 16, 19. See Crowley's Epigram of Alehouses (1550).

"**N**Edes must we haue places for vitayls to be solde,  
for such as be sycke, pore, feble, and olde.  
But, Lorde, to howe greate abuse they be growue!  
In eche lyttle hamlet, vyllage, and towne,  
They are become places of waste and excesse,  
And herbour for such men as lyue in idlenes.  
And lyghtly in the contrey they be placed so,  
That they stande in mens waye when they shoulde to church go.  
And then such as loue not to hear theyr fautes tolde,  
By the minister that readeth the newe Testament and olde,  
do turne into the alehouse, and let the church go;  
Yea, and men accompted wyse and honeste do so.  
But London (God be prayسد) all men maye commende,  
Whych docth nowe this greate enormitie emende,  
For in seruice tyme no dore standeth vp,  
Where such men are wouete to fyll can and cuppe.



Wolde God in the countrey they woulde do the same,  
 Either for Gods feare, or for worldly shame!  
 How hallow they the Saboth, that do the tyme spende  
 In drynkinge and idlenes tyll the daye be at an ende?  
 Not so well as he doeth, that goeth to the plowe,  
 Or pitcheth vp the sheues from the carte to the mowe.  
 But he doeth make holye the Sabothe in dede,  
 That heareth Goddes worde, and helpeth suche as nede."

And *Newes out of Powles Churchyarde* (1577), Satyr 5:—

“Search Tauernes through, and typling bowres  
 eche Saboth day at morne:  
 And you shall thinke this geare to be  
 ene too too much forborne.

. . . . .  
 What else but gaine and Money gote  
 maintaines each Saboth day  
 The bayting of the Beare and Bull?  
 What brings this brutish play?  
 What is the cause that it is born,  
 and not controlled ought,  
 Although the same of custome be  
 on holy Saboth wrought?”

Stubs (*Anatomie of Abuses*, p. 157, ed. 1836) thus writes of Sunday labour:—

“If he were stoned for gathering a fewe stickes vppon the Sabbaoth daie, which in some cases might be lawful for necessities sake, and yet did it but once, what shal they be who all the Sabbaoth dayes of their life giue themselues to nothing els but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord and his Sabbaoth? And though thei haue played the lazie lurdens all the weeke before, yet that daie, of set purpose, they will toyle and labour, in contempt of the Lord and his Sabaoth.”

*The Mausolean Monument*. p. 22. See *Taylor, Works*, f. 553:—

“The Tomb of Mausoll, King of Carea,  
 Built by his Queen (kind Artemisia)  
 So wondrous made by art and workmanship,  
 That skill of man could never it outstrip:  
 ’Twas long in building, and it doth appear  
 The charges of it full two millions were.” (!)

*Fertile Kent*. p. 26.

“When as the pliant Muse, straight turning her about,  
 And coming to the land as Medway goeth out,  
 Saluting the dear soil, O famous Kent, quoth she,  
 What country hath this isle that can compare with thee!  
 Which hast within thy self as much as thou canst wish,  
 Thy conies, venison, fruit, thy sorts of fowl and fish,

And what with strength comports, thy hay, thy corn, thy wood :  
Nor any thing doth want that any where is good."

Drayton's *Polyolbion*, 1613.

" Kent

Is termed the civilest place of all this isle ;  
Sweet is the country, because full of riches ;  
The people liberal, valiant, active, wealthy."

2 *K. Hen. VI.* iv. 7.

*Milk, a cosmetic.* p. 36.

"Some I have heard of that have been so fine  
To wash and bathe themselves in milk or wine,  
Or else with whites of eggs their faces garnish,  
Which makes them look like visors or new varnish."

*Taylor, Works*, f. 44.

*Avarice.* p. 41.

"The Earth is rip'd and bowel'd, rent and torn,  
For gold and silver which by man is worn :  
And sea and land are rak'd and search't and sought,  
For jewels too far fetcht, and too dear bought."—*Ib.* f. 43.

*Simony.* pp. 43, 45. On this subject see Hall's *Satires*, ii. 5 :—

"Saw'st thou ever SI-QUIS patch'd on Paul's church door,  
To seek some vacant vicarage before ?  
Who wants a churchman, that can service say,  
Read fast and fair his monthly homily ?  
And wed and bury and make christen-souls ?  
Come to the left-side alley of Saint Pauls.  
Thou servile fool, why could'st thou not repair  
To buy a benefice at Steeple-fair ?  
There moghtest thou, for but a slender price,  
Advowson thee with some fat benefice :  
. . . . .  
A thousand patrons thither ready bring  
Their new-fall'n churches to the chaffering ;  
Stake three years' stipend ; no man asketh more :  
Go take possession of the church-porch door,  
And ring thy bells."

*Bribery—Lawyers.* pp. 42, 45—49.

"One here bewayles his wofull case  
and wisheth him vnborne,  
Another cryes with wringing handes,  
alas, I am forlorne.  
My sute thus long depended hath :  
The Lawe is on my syde,  
And yet in harde delayes I lye  
true Indgement to abyde.

Another thus be friended is,  
 The Iudge doth loue him well  
 And me (as poore and needie) they  
 doo dayly thus depell  
 Two hundreth myles and more I come :  
 My Wife at home (alas)  
 Lyes with my Children halfe forepynde :  
 (O lamentable case.)  
 My goods are spent, which labor brought,  
 through long and carefull toyle :  
 The Lawe hath lyckt vp all my wealth  
 for which I dyd turmoyle."

*News out of Powles*, Sat. 2.

The whole Saire might be quoted. Hall (ii. 3) satirizes lawyers thus :—

"The crouching client, with low-bended knee,  
 And many worships, and fair flattery,  
 Tells on his tale as smoothly as him list,  
 But still the lawyers eye squints on his fist ;  
 If that seem lined with a larger fee,  
 Doubt not the suit, the law is plain for thee."

*Well-drest fools*. p. 43. "It is a scurvy fashion of your devising that wise men in russet must reverence and stand bare to silken fools."—*News from Hell, Hull, and Hallifax*, p. 51.

"Why, assure you, signior, rich apparel has strange virtues; it makes him that hath it without means, esteemed for an excellent wit: he that enjoys it with means, puts the world in remembrance of his means: it helps the deformities of nature, and gives lustre to her beauties."—*Every Man out of his Hu.* ii. 1.

"Here, in the court, be a man ne'er so vile,  
 In wit, in judgment, manners, or what else ;  
 If he can purchase but a silken cover,  
 He shall not only pass, but pass regarded :  
 Whereas, let him be poor, and meanly clad,  
 Though ne'er so richly parted, you shall have  
 A fellow that knows nothing but his beef,  
 Or how to rinse his clammy guts in beer  
 Will take him by the shoulders, or the throat  
 And kick him down the stairs. Such is the state  
 Of virtue in bad clothes! ha, ha, ha, ha !  
 That raiment should be in such high request."—*Ib.* iii. 3.

*Fairies*. p. 53.

"*Gert.* Good Lord, that there are no fairies now-a-days, *Syn.*

*Syn.* Why, Madam ?

*Gert.* To do miracles and bring ladies money."

1605. *Eastward Hoe*, v. i.

“ Wash your pails and cleanse your dairies,  
Sluts are loathsome to the Fairies :  
Sweep your house, who doth not so  
Mab will pinch her by the toe.”—Herrick's *Hesperides*.

“ Grant that the sweet Fairies may nightly put money in your shoes,  
and sweep your house clean.”—Holiday's *Marriages of the Arts*.

“ Farewell rewards and Faeries,  
Good houswives now may say,  
For now foule sluttis in daries  
Doe fare as well as they.  
And though they sweepe theyr hearths no less  
Then maydes were wont to doe,  
Yet who of late for cleaneliiness,  
Finds sixe-pence in her shoe ? ”—Corbet's *Poems*, p. 213.

For more information on the subject of Fairies the reader is referred to Brand's *Pop. Antiq.*, edited by W. G. Hazlitt, 1870.

*Gluttony*. p. 55.

“ This day, my Lorde his special friende  
must dyne with him (no naye)  
His Partners, Friendes and Aldermen :  
Wherfore he must puruaye  
Both Capon, Swan, and Hernshoe good,  
fat Bitture, Lareke and Quayle :  
Right Plouer, Snype, and Woodcock fine  
with Curlew, Wype and Rayle :  
Stonetiuets, Teale, and Pecteaes good,  
with Busterd fat and plum,  
Fat Pheasaunt Powt, and Plouer base  
for them that after come.  
Stent, Stockard, Stampine, Täterueale,  
and Wigcon of the best :  
Puyt, Partrich, Blackebirde and  
fat Shoueler with the rest.  
Two Warrants eke he must prouide  
To haue some Venson fat,  
And meanes héele make for red Déere too,  
(there is no nay to that.)  
And néedefully he must prouide  
(although we speake not ont)  
Both Peacock, Crane, and Turkicoek,  
and (as such men are wont)  
He must foresee that he ne lacke  
colde bakemeates in the ende ;  
With Custards, Tarts, and Florentines,  
the banquet to amende.

And (to be short and knit it vp)  
 he must not wanting sée  
 Straunge kindes of fysh at second course  
 to come in their degré.  
 As Porpesse, Seale and Salmond good,  
 with Sturgeon of the best  
 And Turbot, Lobster, with the lyke  
 to furnish out the feast.  
 All this theyle haue, and else much more,  
 sydes Marchpane and gréene chéese,  
 Stewde wardens, Prunes, & sweete conserucs  
 with spiced Wine like Léés :  
 Gréeneginger, Sucket, Suger Plate,  
 and Marmaladie fine :  
 Blauncht Almonds, Peares and Ginger bread.  
 But Peares should we assigne  
 And place before (as meete it is)  
 at great mens boordes : for why,  
 Raw fruites are first in seruice styll,  
 Else Seruing men doo lye."

*Newes out of Powles*, Sat. 4.

To the above add the following :—"And nowadays if the table be not covered from the one end to the other, as thick as one dish can stand by another, with delicate meat of sundry sorts, one clean different from another, and to every dish a several sauce appropriate to his kind, it is thought there unworthy the name of a dinner. . . . And these many shall you have at the first course, as many at the second; and, peradventure, more at the third; besides other sweet condiments, and delicate confections of spiceries, and I cannot tell what. And to these dainties, all kinds of wines are not wanting, you may be sure."—*Anat. of Abuses*, p. 107.

*Drunkennes*. p. 57. Drunkenness "is a horrible vice and too too much used in Ailgna (Anglia); every county, city, town, village, and other places, hath abundance of ale-houses, taverns, and inns, which are so fraught with maltworms, night and day, that you would wonder to see them. You shall have them there sitting at the wine and good-ale all the day long, yea, all the night long too, peradventure a whole week together, so long as any money is left, swilling, gulling and carousing from one to another, till never a one can speak a ready word."—*Anat. of Abuses*, pp. 113, 114.

*King Harries Gold*. p. 61. The gold coins issued by Henry VIII. were sovereigns, half sovereigns, rose nobles, and George nobles, angels, crowns, and half-crowns. See Humphrey's *Coin Collector's Manual*, p. 451, ed. 1853.

*Tobacco*. pp. 70—72. Tobacco seems to have been a common road to ruin :

"Tobacco robs some men, if so it list,  
It steals their coin (as thieves do) in a mist."

*Taylor, Works, f. 279.*

"Too many there are that pass the bounds of liberality, and spend most prodigally . . . . on (the devil of India) Tobacco."—*Ib. f. 336.*

"Mischief or mischances seldom come alone : and it is a doubtfull question, whether the devil brought *Tobacco* into England in a *Coach*, or else brought a coach in a fog or mist of Tobacco."—*Ib. f. 378.*

*Every thing* that can possibly be said against Tobacco may be seen in *A Proclamation* (*Taylor, ff. 251—253*). It is too long for insertion here. The phrase *to drink* (inhale) tobacco was common. "He *drank* colt's-foot among his tobacco." *Taylor, f. 358.* Is this a practice now? I remember my father was in the habit of mixing colt's-foot with his tobacco thirty years ago. In Davies's *Epigrams* which appeared about 1598, one (xxxvi.) is in *praise* of tobacco.

*Pickt-hatch, the Spittle and Turnboll street. p. 80.*

"Old Bembus . . . . of Pickt-hatch,

That plunging through the Sea of Turnebull Street,

He safely did arrive at Smithfield Bars."—*Taylor, Works, f. 164.*

"Sometimes [she] is in the full at Pickt-hatch and sometimes in the wane at Bridewell."—*Ib. f. 257.*

"Turnbull street poor bawds."—*Ib. f. 253.*

"Did ever any man ere heare him talke

But of Pick-hatch, or of some Shoreditch baulke?"

*Scourge of Villanie, iii. 305.*

The *Spittle, St Bartholomew's.*

*Dancing. p. 85.* Stubbs, in his *Anatomic of Abuses*, on 'The Horrible Vice of Pestiferous Dauncing used in Ailgna,' says: "Dauncing, as it is vsed (or rather abused) in these daies, is an introduction to whordome, a preparatiue to wantonnesse, a prouocatiue to vncleannesse, and an in-troite to all kinde of lewdnesse, rather then a pleasant exercise to the minde, or a wholesome practise for the bodie (as some list to calle it) : . . . say they, it induceth loue : so say I also ; but what loue? truely a lustfull loue, a venerous loue, a concupiscencious, bawdic, and beastiall loue, such as proceedeth from the stinking pump and lothsome sinck of carnall affection and fleshly appetite" (pp. 179, 182, ed. 1585, reprint of 1836).

*Bread made of Peas. p. 99.* "Do we not see the poor man that eateth brown bread (whereof some is made of rye, barley, peason, beans, oats, and such other gross grains) and drinketh small drink, yea, sometimes water, [and] feedeth upon milk, butter, and cheese."—*Anat. of Abuses, p. 112.*

"My house and I can feed on peas and barley."

*Every M. out of his Iiu. i. 1.*

*Wapping. p. 118.* Pirates were commonly executed at Wapping.

“ I haue secne many of these Prowling fisher-men end their liues like Swans (in a manner siuging) and sometimes making their wills at Wapping, or looking through a hempen window at St. Thomas Waterings.”—*Taylor, Works*, f. 87.

“ By Wapping, where as hang'd drown'd Pirats dye.”—*Ib.* f. 181.

“ Thus much I mildly write in hope 'twill mend thee ;

If not, the Thames or Wapping shore will end thee.”—*Ib.* f. 316.

In Henry the VIII.'s time a place called “ the Willows ” was used for this purpose :—“ And this yere was hongyd at the Wyllow by the Temse syde Woolfe and hys wyffe, for kyllynge of two Lumberttes in a bote on the Temse.”—*Grey Friars Chron.* p. 37.

*Corbet's Song.* p. xv. I know not how this song came to be attributed to Corbet. It occurs in *Gammer Gurton's Needle*, Act ii., and may be found in Hawkins's *Origin of the English Drama*, vol. i. 1773 ; in Dodsley's *Old Plays*, vol. ii. 1825 ; and in Hazlitt's *Lectures on the English Drama*, p. 197, ed. 1840. The Comedy of *Gammer Gurton's Needle* has been attributed to John Still, who died Bishop of Bath and Wells in 1607 ; and to Nicholas Udal, who died in 1557. It is not likely that Corbet wrote the song, but I give it here notwithstanding.

Back and syde go bare, go bare,  
 booth foote and hande go colde :  
 But belley, God sende thee Good ale ynoughe,  
 whether it be newe or olde.

**I** Can not eate, but lytle meat,  
 my stomacke is not good ;  
 But sure I thinke, that I can drynk  
 with him that weares a hood.  
 Thoughe I go bare, take ye no care,  
 I am nothings a colde ;  
 I stuffe my skyn so full within,  
 of joly good ale and olde.  
 Back and syde go bare, go bare,  
 booth foote and hand go colde :  
 But belly, God send the good ale inoughe,  
 whether it be new or olde.

I love no rost, but a nut-brown toste,  
 and a crab layde in the fyre,  
 A lytle bread shall do me stead,  
 much breade I not desyre.  
 No froste nor snow, no winde, I trow,  
 can hurte mee, if I wolde,  
 I am so wrapt, and throwly lapt  
 of joly good ale and olde.  
 Back and side go bare, &c.

And Tyb my wyfe, that as her life  
loveth well good ale to seeke,  
Full ofte drinkes shee, tyll ye may see  
the teares run down her checkes ;  
Then dooth she trowle to mee the bowle,  
even as a mault worne shuld ;  
And sayth, sweet hart, I tooke my part  
of this joly good ale and olde.  
Back and side go bare, &c.

Now let them drynke, tyll they nod and winke,  
even as good felowes shoulde do,  
They shall not mysse to have the blisse  
good ale doth bringe men to :  
And all poor soules that have scowred boules,  
or have them lustely trolde,  
God save the lyves of them and their wyves  
whether they be yonge or olde.  
Back and side go bare, &c.



# <sup>1</sup>Epigrammi Satiron.

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Septem compacta cicutis  
Fistula.<sup>2</sup>

The Times Whistle; or a newe Daunce<sup>3</sup>  
of seven Satires: whervnto are annexed  
divers other Poems comprising Things  
naturall, morall, & theologicall. Compiled  
by [R. C.] Gent.

---

Parturit, assiduo si non renovetur aratro,  
Non nisi cum spinis, gramina mundus ager.

---

## Ad Lectorem.

Reader, if thou expect to find in this booke either  
affectation of poetick stile, or roughnesse of un-  
hewen invention, which amongst many is of moste estimation,  
being

[*Remainder cut off.*]

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<sup>1</sup> leaf 1.

<sup>2</sup> Virg. Ecl. 2. 36.

<sup>3</sup> Cf. "The Letting of Hymovrs Blood in the Head-Vaine.  
With a new Morisco, daunced by scaven Satyres," etc.  
London, 1600.

[leaf 1, back]

## Epigrammisatiron.

I am sent from  
Nemesis to  
punish the sins

From *the* Rhamnusian goddesse am I sent,  
On sinne t' inflict deservèd punishment  
All-seeing sunne, lend me thy searching eye,  
That I may finde and scourge impietie, 4  
And pull from vice, which hath beguiled sence,  
Disguisd' like vertue, brasse faed' impudence.

and expose the  
vices of this age,

For now this age, this worse then iron age,  
This sincke of synne, this map of hell, this stage 8  
Of all vncleannesse, whose disease is ease,  
Wallowing in worlds of pleasure, swallowing seas  
Of sensuall delightes, is whollie growne

which is very  
corrupt, and  
needs severe  
remedies.

A huge impostume of corruption, 12  
Whose swelling tumor (well I am assur'de)  
Must needs be launed', or ne'er will be recurde :  
To the *which* act<sup>1</sup> my genius prompteth me,  
Though it passe Æsculapian surgerie. 16  
Be stout my heart, my hand be firm and steady,  
Strike, and strike home, the vaine worlds veine is ready ;  
Let vlcerd limbes and gowtie humours quake,  
Whilst with my pen I doe incision make.<sup>2</sup> 20

[leaf 2]

## Ad Rithmum.

Fear not, my  
verse, the  
punishments  
which are pre-  
pared for truth,

March forth, and boldly march, my tel troth rimes,  
Disclose the lewdnesse of these looser times ;  
Fear not the frowne of grim authority, 24  
Or stab of truth-abhorring villanie ;  
Fear not the olde accustomed reward,  
A loathsome prison still for truth preparte ;  
Though many hundred (Argus hundred) eyes,  
View, and review, each line, each word, as spies, 28

or the spics

<sup>1</sup> *art* crossed out, and *act* written over.<sup>2</sup> A line is drawn here : the lower half of the leaf is cut off.

Your meaning to entrap<sup>1</sup> by wrong construction,  
 Vndaunted speake the truth ; let not detraction  
 Apall your courage ; spite of iniuries,  
 Tell to the world her base enormities. 32

which will mis-  
 construe your  
 meaning.

---

### A Ioue principium Musæ.<sup>2</sup>

When first I did intend to write 'gainst sinne,  
 My Muse was in suspence how to beginne ;  
 What crime to put i' th' forefront of my booke,  
 Not through defect (let me not be mistooke) 36  
 Of number, for the world abounds in vice,  
 But 'cause 'twas somewhat hard to breake the ice  
 To any ; but at last methought 'twas fitt  
 First to inveigh 'gainst those that doe committ 40  
 The greatst offences ; whom I tooke to be  
 Our Ath[e]ists, which striue to roote vp the tree  
 Of true religion : by these reasons mou'd :—  
 First, that this sinne might be from vs remov'd ; 44  
 Without the *which*, it were in vaine to taxe  
 Other offences, of what note or sexe  
 Soever ; next, because this kinde of men  
 Doth most dishoner God ; and lastly, when 48  
 All that we are is his, from whom alone  
 We doe all good deriue, when every one  
 Moues by his power, lives by his permission,  
 And can doe nothing if the prohibition 52  
 Of the Almighty doe oppugne ; it lies  
 Only in him to end each enterprise.  
 These things concurring, I my selfe did fitt  
 To vse the inchoation of my witte 56  
 First in his cause, by whose direction  
 I hope to bring the rest vnto perfection.

At first I knew  
 not on what  
 subject to  
 commence,

but I thought I  
 would begin with  
 atheists who  
 commit the worst  
 offences.

God only can  
 bring my enter-  
 prise to per-  
 fection.

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<sup>1</sup> *rap* not clear in MS.

<sup>2</sup> Virg. Ecl. 3. 60.

[leaf 2, back]

## Satira 1.

[AGAINST THE ATHEISTS, SABBATH-BREAKERS, ETC.]

## ARGUMENTUM.

Regnat in humanis diuina potentia rebus,  
 Non ex naturæ vi generatur homo.  
 Quid deus, et cui fini animal ratione creatum  
 Est pietas, est in religione scelus.

The atheist will  
 one day find a  
 God who can  
 punish sin.

Atheos! forbear to speake such blasphemie!

“There is noe God,” O, damnd impiety!

Yes, wicked villaine, thou shalt one day finde,

With horror of a selfe-tormenting minde,

4

A God, though long it be ere he begin,

That can and will severely chastice sinne.

Thou execrable monster, hatchd in hell,

Brought by a crew of devills heer to dwell

8

A plague one earth, why hast thou thus bewitcht

With thy contagion mindes that are enricht

With gifts of nature aboue common ranke?

Who with *the* poyson *that* from thee they dranke

12

Envenom'd, wound themselues, and others harme

With strange opinions, which in heapes doe swarme

From their ill-iudging thoughts; for heresie,

Schism, Puritan-  
 ism, Brownism,  
 and Papistry,  
 take their rise  
 from atheism.

Scisme, Puritanisme, Brownisme, pa[pi]strie,

16

And such like hydra-headed errors, all

Proceed from thee, thou art the principall;

Thou *which* wilt never graunt a Diety,  
 Vnlesse it be in poynt of pollicie, 20 The atheist  
thinks religion  
was devised to  
frighten children,  
*Which* by religion dost not set a strawe,  
 Devisde, thou thinkst, but to keep fooles in awe ;  
*Which* makest a moncking-stock of hell and devill,  
 Not in contempt of them, that they are evill, 24  
 But 'cause thou vainly dost thyselfe *perswade*,  
 Such toyes as these, such bugbears, were first made  
 On purpose to fright children. Instantlie  
 The soule thou thinkst doth *with* the bodie dye. 28 and that the soule  
dies with the  
body.  
 Nature cannot immortalize a man,  
 'Tis true indeed, but heavenly powers can.  
 "That ther are no such things" (saist thou) "this age,  
 This vicious age, confirmes ; what need I wage 32  
 Other contentious arguments, when I  
 By this alone can proue noe Dietie ?  
 Were there a God, sinne would not flourish thus,  
 Neither would vertue (as it is) by vs 36 He says if there  
were a God sin  
would not  
flourish as it  
[leaf 3]  
does,  
 Be trodden vnder foote. For ought I see  
 The lewdest *persons* thriue best, and are free  
 From punnishment for sinne ; besides all this,  
 They that doe worship God doe often misse 40  
 The blessings of the world & suffer grieffe ;  
 Yet ther is none can giue to them relief.  
 They often fall in danger & mischance,  
 Yet never finde a full deliverance. 44 while the good  
suffer many  
things without  
help from Him.  
 Were there a God, sure then he would defend  
 His children still, *which* wholly doe depend  
 Vppon his mercy, & vpon them spread  
 His blessings in abundance : on the head 48  
 Of the vngodly, there alon should fall  
 His curses, crosses, punnishments ; but all  
 The righteous should escape." Peace, impious elfe !  
 All thou hast saide is clean against thy selfe. 52 But these things  
tell against the  
atheist,  
 High Ioue *permits* the sunne to cast his beames,  
 And the moyst cloudes to drop downe plenteous streames,

	Alike vpon the just & reprobate,	
	Yet are not both subjected by one fate?	56
while in eternity they will be a cause of honour to the good.	The sunnes kinde heat, heavens fruitfull distillation, Shall be a cause of greater condemnation To the vngodlie; but vnto <i>the</i> just, (As gracious blessings <i>which</i> he doth entrust Vnto his children) they well vsd' shall be A cause of honour in eternity.	60
The wicked may flourish now, but they will go to hell in the end.	Well may the wicked flourish in this world, But there will come a time they shall be hurld From top of all their pleasures eminence, And hell shalbe their place of residence. Then shall the righteous shine like glorious starres Within the sphear of heaven; oppressions, warres, Afflictions, persecutions, iniuries, Hatred, contempt, & all calamities Shall be a crowne of honour to invest Their then triumphant browes; eternall rest, Perpetuall joy, subject to no mischance, Shalbe their portion & inheritance.	64
The righteous will shine as the stars and enjoy perpetual rest in heaven.	But against him that makes negation Of principles in art, no disputation Is to be held: deny God, & his Word Can smale impression make; it is the sword Of iustice <i>which</i> must bring thee to confesse The powerfull Godhead; yet I'le somewhat presse Thy irreligeous minde. Of thy creation Take but a true consideration; For 'tis not Nature, as thou dost surmise, That begets man in soule & qualities. For thou must know, two parts must first conjoyne Before we can a perfect man define; The soule, an essence intellectuall, The body, a substance corporeall; The first we immediatly receiue From Ioue; the other God to man doth leaue	68
[leaf 3, back]		72
God's Word must bring men to confess him.		76
		84
Two parts con- join to make a perfect man— soul and body.		88

(As a subordinat instrument)

To generat ; 'tis onlie incident 92

To man, to cause the bodies procreation ;  
The soule's infusde by heavenly operation.

Looke on this with an intellectuall eye,  
And it will teach thee ther's a Diety. 96

Look at the earth  
which, each year  
renewing its  
beauty, shows a  
supreme Power.

View but the earth, *which* doth each year renew  
Her drouping beauty, & clean change her hiew  
Vpon the Springs approach ; doth it not shew  
A supream Power, that governs things belowe ? 100

Looke on the heavens (*which* thou shalt ne're ascend,  
Vnlesse it be with horroure to attend

This sentence of damnation ;) looke, I say,  
Doth not their goodly opifice display 104

A power 'bove Nature ? Dull conceited foole,  
Ne'er trained vp but in dame Natures schoole,

Look to the  
heavens, and  
they declare a  
Being who is  
above nature.

Looke in thy selfe, when thou commitst a sinne,  
Doth not thy conscience prick thy soule within ? 108

Look on yourself;  
if there is no God  
why does con-  
science make  
you fear ?

If that ther be no God, what dost thou fear ?  
Why doth remorse of conscience, or dispaire,  
Afflict thee thus ? This is enough to prove  
(Were there no more) an Elohim, a Iove. 112

This is enough to  
prove there is a  
God.

How canst thou then thus impiously deny  
The sacred essence of the Diety ?  
Recant this error, least, to all mens wonder,  
Revengefull Iove doe strike thee dead with thunder.

Being once granted (this *our* true position) 117

Ther is a God ; let's now make inquisition  
What this God is ; *which* must be by relation  
Vnto his workes, or else by meer negation 120

Consider what  
God is.

Of what he is not, we may make collection  
Of what he is. It is the times infection

[To b]<sup>1</sup>e to curious in the mistery  
Of searching his essentialitie, 124

It is the fashion  
now to be over  
curious in  
searching into  
[leaf 4]  
the Divine Being.

*Which* simple, as too glorious for the eye

<sup>1</sup> MS. worn off.

	Of mortall vnderstanding to descrie,	
	We cannot comprehend ; let's therefore know him	
	In that sort onlie that the Scriptures shew him.	128
God is an intellectual Essence, omnipotent, omniscient, and always true.	God is an Essence intellectuall,	
	A perfect Substance incorporeall ;	
	A Spirit whose being ne're begining knew,	
	Omnipotent, omniscient, ever true ;	132
	Or rather, in the abstract :—Majestie,	
	Truth, mercy, wisdom, power, iustice, glorie ;	
He made the earth, the sun, the moon, and elements, and sustains them.	Which out of nothing this great world did frame,	
	And into nothing will rechange the same ;	136
	Which made that glorious eye of heaven, <i>the sunne</i>	
	To rule the day, and for darke night <i>the moone</i> ;	
	Which joynes in friendly league each element,	
	And keeps the sea within his continent ;	140
	Which of the dust mans body did create,	
	Into the <i>which</i> a soule he did translate,	
He created man out of the dust and left him to his own free will.	Like his owne image pure ; vntill mans fall,	
	Left to his owne free-will, polluted all	144
	That goodly microcosme ; for the <i>which</i> deed,	
	Had not the issue of the promise seed,	
	The valiant Lion of stout Iudahs tribe,	
	The gentle Lambe vngentlie crucified,	148
	Redeemd his life, borne his iniquity,	
	And conquerd Satan & his tyrannie,	
	He should haue been severely punnishèd	
	And everlastingly haue perishèd.	152
Christ redeemed man from everlasting punishment, and restored what Adam lost.	But now by him, all that make oblation	
	Of a true faith, assure their soules salvation ;	
	What the first Adam did by sinne destroy,	
	The Second hath restorde with duple ioye.	156
	But leaving this moste heavenly meditation,	
	Let's shew for what effect was mans creation :	
Man was created to serve, honour, and love his Maker.	It was, it is, to serve this God alone,	
	With honour, loue, & true devotion.	160
	The manner how were somewhat long to write,	



- The Scripture all his precepts doth recite.  
*Which*, cause we cannot in all parts fulfill,  
 In lieu of power he doth except *our* will. 164
- But man, vngratefull man, this God withstandes,  
 And, like Briareus with his hundred handes,  
 Strives, as it were, to pull him from his throne  
*Which* gave him being, & through whom alone 168  
 He his well-being has. O, impious deed,  
*Which* to recount my very heart doth bleed !  
 That wee (like to those giants, *which* made warre  
 Against the heavens) with such presumption dare 172  
 Lift vp *our* selues against *our* Maker by  
 So many kinde<sup>1</sup> of damnd impietie,  
 So many hellish sinnes, whose hideous cry  
 Percing the clowdes, mounting about the skie, 176  
 Affront Gods power, & doe deserve to finde  
 Another Deluge to destroy mankinde.  
 But God, this gracious God, with mercie strives  
 To bring vs to him & to saue *our* lives ; 180  
 And therefore hath chalkd out a ready way,  
 (That we no more might goe so farre astray)  
 His Gospell ; *which* path (if not trod amisse)  
 Will safelie bring vs to celestiall blisse. 184  
 This profferd grace some see not, some despise,  
 Although herein alone their safetie lies.
- Omitting Iewish superstition  
 With soule-profanaing Turkish Aleheron, 188  
 And Infidels, *which* noe religion vse,  
 Whose ignorance cannot their sinne excuse :  
 We that doe boast of Christianity,  
 And knowledge in Gods holie misterie, 192  
 With sects & scismes our religion  
 Have made a chaos of confusion.  
 Our Anabaptists I will set aside,  
 With Families of Love, whose aimes are wide 196

Man strives  
 against God and  
 tries to pull Him  
 from His throne.  
 [leaf 4, back]

Like the fabled  
 giants, we lift up  
 ourselves against  
 our Maker.

By our sins we  
 affront Him and  
 deserve a second  
 deluge to destroy  
 us.

He sent the  
 Gospel to guide  
 us to blisse,  
 but while some  
 see it not  
 others despise it.

We who boast of  
 our Christianity  
 have made a  
 chaos of our  
 religion by our  
 sects.

<sup>1</sup> MS. tinde

- From the true faith. There is a trinall kinde  
Of seeming good religion, yet I finde  
But one to be embrac'd, *which* must be drawne  
From Papist, Protestant, or Puritane. 200
- I will speak first  
of the Puritans  
who have become  
very numerous,  
And first to speake of that pure seeming sect,  
*Which* now of late beginneth to infect  
The body of *our* land :—This kinde of men  
Is strangelie (for I know not how nor when) 204  
Become so populous, that *with* the number,  
But more *with* new devises, it doth cumber  
Our Catholique Church, & sticks as a disease  
Within her bowels ; whilst it seems to please 208  
With fainèd habite of true holinesse  
*Which* is indeed the worst of wickednesse.
- [leaf 5]  
The thought of this hath set my Muse one fire,  
And I must rage e're I can swage mine ire. 212  
You hypocriticall precisians,  
By vulgar phrase entitled Puritanes,  
*Which* make of superficiall sanctitie  
A cloke, to hide *your* inbred villanie ; 216  
You soules-seducers vnto worst of evils,  
You seeming saints & yet incarnat devils,  
How dare ye slander *our* religion,  
And make a scoffe at *our* devotion ? 220  
How dare you *with* opprobrious wordes revile,  
Or *with* unhallowed actions thus defile  
The sacred orders *which* our Church doth hold,  
And sanctimonious customes, *which* of olde 224  
Haue by grave counsels, to a godlie end,  
Not superstition, as you doe pretend,  
Been instituted ? Cease *your* open wrongs !  
Cannot *our* Bishops scape *your* slanderous tongues ?  
No : you maligne their great autoritie, 229  
Because they doe search out *your* villanie.  
You must haue private meetings ! To what end ?  
In bellie-cheer and lust *your* time to spend. 232
- and cumber the  
Church, sticking  
as a disease  
within her  
bowels,  
Of their apparent  
sanctity they  
make a cloak to  
hide their  
villany.  
They revile the  
sacred orders of  
the Church ;  
even the bishops  
cannot escape  
their slanderous  
tongues.

- O rare devotion & strange holinesse,  
 Which endes in soule polluting beastlinesse!  
 Well may you blinde the eyes of common sence,  
 And passe for men of zeale & confidence 236  
 'Mongst simple worldlings, which by outward shew  
 Doth iudge the inward man; but God doth know  
 All your intents, & with severity  
 Will castigate your damnd hypocrisie. 240  
 In the mean time may you be forced to dwell  
 At Amsterdam, or else sent quicke to hell.  
 For now my Muse doth hear another motion;—  
 "Ignorance is the mother of devotion!" 244  
 Erroneous papist, hast soe litle grace?  
 Thou knowst 'tis false, then how, or with what face  
 Canst thou maintaine against thy conscience  
 So manyfest an error without sence? 248  
 For how can he be good that knowes no cause  
 Whie he is good, but like a milhorse drawes,  
 Blindfolded, in a circle? Yet you teach  
 (For to the learnèd I adresse my speech) 252  
 Religion in an vnknowne tongue to those  
 Whom we call common people; I suppose,  
 Nay trulie may averre, you doe conceale  
 Your misteries, not daring them reveale, 256  
 Lest that the people, knowing them for lies,  
 Should contemne you & hate your heresies:  
 You that are worse then cannibals by oddes,  
 For they devoure but men, you eat the gods! 260  
 From whom doe you assume authoritie  
 To pardon capitall iniquity?  
 Why, not from God, the Pope's sufficient  
 To pardon sinne & divert punnishment. 264  
 Who taught you soe, you wilfully blinde fooles?  
 Sure Satan read this lecture in his schooles.  
 Wher did you learne? (was't in the Devils booke?  
 For from Gods word I 'me sure you never tooke 268

They pass for men of zeal amongst the simple, but God knows all, and He will punish their hypocrisy.

Till then may they go to Amsterdam, or hell.

Ignorance is not the mother of devotion, as the papists say,

who teach religion in an unknown tongue, not daring to reveal their mysteries.

[leaf 5, back]

They are worse than cannibals, who only eat men, while the papists eat the gods.

Where did they learn that it is lawful to murder princes?

	Such damnable positions) that to murder A prince, <i>which</i> doth not your religion further, Is a moste lawfull act, yea commendable, For <i>which</i> you will at any time enable	272
The man who attempts the murder of a prince	That man <i>with</i> your best benediction, And all his sinnes free absolution, And warrantize him heaven & happie day : (“ A warrant seald with butter ! ” as we say). All this, & more then this, you will performe, Be ’t to the meanest abject, basest worme, That dares attempt soe horrible a deed. And though his enterprise doe not succeed, (As God forbid it should) but he doe die For his lewd treason, he shall instantlie Be canonizd a Saint. Ravilliacke Doth neither <i>Saints</i> nor <i>Martires</i> title lacke. But you had reason : his vnhappy hand Destroyde a kinge, <sup>1</sup> & almost brought a land To vtter ruin ; for being thus defilde With her owne princes blood, a tender childe Was to succeed, & we know Scriptures say, “ Woe to those landes whose scepters children sway.” But Faux & his confederats <sup>2</sup> are enrokde For blessed <i>Saints</i> among you.—Who will holde Your piety authentically, <i>which</i> makes Such hell-houndes <i>Saints</i> ? What godly heart not quakes To hear such mischiefe, to record such evill, As they would haue committed? The grand Devill Was their instructor sure, else could they not Haue once devisde soe damnable a plott, As by one blast <i>our</i> king to ruinate, And our whole kingdome to depopulate,	276 280 284 288 292 297 300
is canonized, as was Ravailiac for the murder of Henry IV. of France, May 14, 1610,		
and Fawkes for his attempt on our King and Parliament in 1605.		
The devil only could have put such a plot into a man’s head.		

<sup>1</sup> MS. kinde.

<sup>2</sup> Garnet and Oldcorn are set down as “martyrs” in an “Apologia” published at Cologne in 1610, written by A. E. Ioannes Cydonius, who justifies the killing of heretic kings. Others at that time did the same.

- And spoile of her best treasure. But high Iove,  
 Against whose power in vaine their forces strove,  
 Crost their designs, & with a mighty arme  
 Delivered vs from the pernicious harme 304  
 Of that moste eminent danger ; to whose Name  
 All praise & all thanksgiving for the same  
 We doe ascribe ; beseeching him to blesse  
 Our realme from you & your accomplices. 308  
 But to proceed : no man may kill his prince  
 Although a tyrant ; which I could evince  
 By arguments drawne from the word of God,  
 But I too long one this haue made abode. 312
- Besides your error I soe plaine repute,  
 As needs noe disputation to confute,  
 There are more errors of especiall note,  
 Which, if I list recite, I heer could cote ; 316  
 But I doe leave them for the learned pen  
 Of great divines and more iudicious men.
- Your holy water, purgatorie, bulles,  
 Wherwith you make the common people gullles, 320  
 Are grosse abuses of phantastique braines  
 Subtillie devisd'e only for private gaines,  
 Which you pull from the simple as you list,  
 Keeping them blinded in black errors mist ; 324  
 And from the truth doe lead them clean astray,  
 Whilst of their substance you doe make your prey.
- You false impostors of blinde ignorance,  
 Think you to 'scape eternall vengeance ? 328  
 'Tis not your Popes fond dispensation,  
 Your workes of supererogation,  
 Your idle crossings, or your wearing haire  
 Next to your skin, or all your whipping-cheer, 332  
 Your praiers & pilgrimage to Saints, your pixes,  
 Your holy reliques, beads, & crucifixes,  
 Your masses, Ave Maries, images,  
 Dirges, & such like idle fantasies 336

[leaf 6]

But God delivered  
 us from the  
 danger,  
 for which we give  
 Him thanks.

No man may kill  
 his king, as might  
 be proved from  
 the Bible.

Besides this  
 error, the Church  
 of Rome has  
 many others :—

Holy water,  
 Purgatory, and  
 bulles,

which are  
 devised for  
 private gain.

The Pope's dis-  
 pensation, workes  
 of supererogation,  
 wearing of haire,

whippings,

pilgrimages,  
 pixes,  
 relics, beads,

masses, images,

and such idle  
 fancies,

- Of superstitiously polluted Rome,  
 cannot save men's souls. Can save *your* soules in that great day of doome.
- Between the schismatic and the Romanist is the Church of England. Between these sects, as in a golden meane,  
 Stands the religion whervnto we leane ; 340  
 Vndoubted truth it is that we doe holde,  
 Yet is *our* zeale so frozen & so colde,  
 So chockt with thornes of covetous desire,  
 So hoggishlie polluted with the mire 344  
 Of carnall lusts, that *our* best sanctity  
 Is but a kinde of bastard piety.  
 And yet the times as now did ne're afford  
 Such plenty of dispencers of Gods word ; 348  
 For now the Gospell, like the midday sunne,  
 Displaies his beames over all Albion.  
 But we, as if by too much light strucke blinde,  
 Neglect this meanes of grace, *which* is assignd 352  
 For *our* soules health. Some out of pride contemne it,  
 Others, bent vnto greedy gaine, condemne it,  
 Because it speakes against the slavish vice  
 Of soule-bewitching, sordid avarice. 356  
 Others, that follow Epicureus fashion,  
 Cannot abide to hear of reformation,  
 And therefore hate the Gospell, *which* doth cry  
 Against their brutish sensuality. 360  
 Many there are *which* live like libertines,  
 And the holy C[h]urch & good devines  
 Doe hold ridiculous ;—their homely homes  
 Will serve them well enough to pray, when 't comes  
 Into their fancies ; they cannot abide 365  
 Vnto Church orders strictlie to be tide.  
 Others, forsooth, will haue a congregation,  
 But that must be after another fashion 368
- Many say they can pray at home when they want to pray. Then *our* Church doth allow,—no church at all,—  
 For that they say is too papisticall ;  
 Like<sup>1</sup> their profession, they themselves will sever
- Some hold our Church to be too papisticall.

<sup>1</sup> MS. Likes.

- From stone walles;—tut, their church shall last for ever;  
 Their soules shalbe their tabernacles still, 373  
 That kinde of church doth only please their will.  
 Iove separat me from these Separists, Jove, deliver me  
 Which think they hold heavens kingdome in their fists, from such men!  
 And yet their life, if we into it prie, 377  
 Is full of sinne & damnd impiety.
- Some, more for fear of the lawes punnishment  
 Then zeale vnto devotion, doe frequent 380  
 Gods holy temple, where they doe employ  
 Themselves as ill as if they staide away;  
 On[e] part in sleeping, in discourse another;  
 A third doth seeme to marke, but doth discover 384  
 Slilie some object that withdrawes his eye  
 From what he should attend; the yoonger fric  
 Come only to be seen & see: of all  
 Which doe repaire to church, the fruit is smale 388  
 That is collected by them. I surmise  
 That wickednesse by this doth rather rise  
 To greater height, then anywise decaie;  
 For pride & lust it is the ready way 392  
 I'me sure. Of every new framd fashion,  
 This is the place to make moste ostentation,  
 To shew the bravery of our gay attire  
 Hether to come on purpose; our desire 396  
 Is to be seen of all, whilst we observe  
 The like in others. Though our soules doe sterve  
 For want of knowledge, we doe litle care;  
 From gazing vp and downe we cannot spare 400  
 A iot of time to hearken to Gods word,  
 When all's to litle that we doe afforde  
 To our owne fancies; thus the time we spend,  
 Which devine service soone brings to an end; 404  
 And then againe we homeward doe advaunce,  
 Fuller of pride, as full of ignorance.  
 Is there a wench whose beauty is of note? If there's a  
 pretty wench,

the gallants come to observe her perfections.	Hether <i>your</i> gallants come, only to cote Her rare <i>perfections</i> ; yea, this sacred place Serves them to make (they have soe litle grace) Compacts for lust. Thus by these hellish evils The howse of God is made a den of devils.	408 . 412
I do not wish to hinder people from going to church ;	I speake not this to hinder the concourse Of well affected mindes vnto that source, That fountaine, blessed fountaine, <i>which</i> doth flow With living waters, Gods word ; no, my bow Aimes at another marke ; I onlie strive To rectifie abuses <i>which</i> deprive The Gospell of his propagation, And plentifull encrease. Our nation Rather needs spurres to quicken his slow pace Vnto religion & the house of grace.	416 420
I only want to rectify abuses.	For some there are <i>which</i> gape soe after gaine, That on the Lords day they will not refrain, So 't to their benefit tend, to exercise Themselves in some laborious enterprise. In towne & cuntrie this vngodlie sinne To grow vnto a custome doth beginne ; Your country swaines will moste familiarlie Worke one this day & labour impiouslie. But 'mongst <i>our</i> tradesmen specially, this vse, <i>Which</i> I may iustlie call a damnd abuse, Is most familiar. Six dayes in the weeke Are not sufficient, but the seventh must reeke With sweat of their vngodly labour, when They should repaire to church <i>with</i> other men,	424 428
Some are so greedy of gain that even the Sabbath cannot hinder them from following their occupations.	Your country swaines will moste familiarlie Worke one this day & labour impiouslie. But 'mongst <i>our</i> tradesmen specially, this vse, <i>Which</i> I may iustlie call a damnd abuse, Is most familiar. Six dayes in the weeke Are not sufficient, but the seventh must reeke With sweat of their vngodly labour, when They should repaire to church <i>with</i> other men,	428 432
The country man does so, and so does the tradesman.	To give vnto the Lord, the only Giver Of blessings, & the gracious Forgiver Of hell deserving sinnes, all praiers & praise. What though the word of God expresly sayes, "This is the day <i>which</i> thou must dedicate Vnto my service, this day at no rate Shalt thou performe thy worke, least thou doe draw	436 440
They labour when they ought to be at church.	To give vnto the Lord, the only Giver Of blessings, & the gracious Forgiver Of hell deserving sinnes, all praiers & praise. What though the word of God expresly sayes, "This is the day <i>which</i> thou must dedicate Vnto my service, this day at no rate Shalt thou performe thy worke, least thou doe draw	440



My heavy wrath vpon thee?" Though the law	444	They despise the laws of God and [leaf 7, back] man which forbid this sin.
Of man forbid the same, and doe inflict A punnishment on those it doth convict Of this offence; yet fearlesse of all danger, From the man borne i' th' land vnto the stranger,	448	
If they can cast a mist before the eye Of sinne-correcting, strict authority, Moste of <i>our</i> tradesmen will enact this crime ; It stands not with their profit to loose time ;	452	Most of our tradesmen are guilty of it, thinking once a month often enough to pray.
They'l take their best advantage while they may ; It is sufficient once a month to pray. Vngracious villaines, how can you expect A blessing to <i>your</i> labour, <i>which</i> neglect	456	
The only meanes, Gods service, <i>which</i> alone Can bring <i>your</i> workes vnto <i>perfection</i> ? The manna gathered in the wilderness By the Iewes vnbelieving wickednesse	460	The manna collected on the Jewish sabbath putrified.
Vpon their Sabbath, by the Lord forbidden, Both putrifie & stuncke. Nothing is hidden <i>Which</i> shall not be reveald ; though you may blinde The eyes of man, there is a God will finde	464	
And punnish this lewd sinne. I' th' meantime think That all such labours in his nostrils stinke, And therefore shall prove fruitlesse : men intend But God it is that consummates the end.	468	All Sunday labour is in vain.
I cannot 'scape the blest Communion, <i>Which</i> doth with God effect <i>our</i> vnion, It is soe much abusd by sinfull man,— To passe the papist & the Lutheran,	472	The Holy Communion is much abused.
Their trans & consubstantiation, Of both these errors to make no relation,— We that doe holde the verity indeed, That this same bred, wheron <i>our</i> soules doe feed,	476	
This wine we drink, is reall bred and wine, Although the mistery be moste devine ; Even we, I say, though we doe represent		Passing by the Papist and the Lutheran, we

- ourselves err in  
our opinion of  
this Sacrament.      The true opinion of the Sacrament,      480  
Yet in the vse doe erre, may rather sinne,  
Which applide rightly is the meanes to winne  
Eternall life. Some men, *which* are vnable  
To iudge the worth, come to this Holy Table      484  
Only to please their sence ; others there are  
Which for so smale a pittaunce doe not care ;—  
“ What is a bitte of bread, a sip of wine ? ”—  
But that the law doth straightly them enioyne,      488  
To be *partakers* of this holy meat  
And sacred drink. By farre they'd rather eat  
At their owne howses, wher their carnall sence  
May be suffic'd ; their soules intelligence      492  
[leaf 8] May sterve for want of this spirituall food,  
And they regard it not. That's only good  
In their grosse braines, whose visibility  
And appetituall sensibility      496  
Lies open to their sence. Others ther be,  
Which doe indeed esteem more reverendlie  
Of the Lords Supper ; & because they knowe  
The danger great, that to their soules may grow      500  
By their vnworthy eating, quite refuse  
To be *partakers* of it ; still they vse  
Some let or other to detaine them back ;  
Either they doe due preparation lacke,      504  
Or else they are not in true charity  
With other men. Ther must noe malice be  
In a communicant : 'tis true.—What then ?  
Doe you surmise, O shallow-pated men,      508  
That this excuse is all sufficient  
To satisfie for such a foule intent ?  
No, simple worldlings ; the king made his feast,  
And you were bidden to it 'mongst the rest ;      512  
But 'cause you would not come, you shall not tast  
His sacred supper, but you shalbe cast  
Into that pitt, with the ungodlie rout,
- Some go to the  
Holy Table to  
please their  
sence ;
- some think it is  
not worth the  
trouble, but go  
because the law  
compels them.
- Others esteem  
themselves un-  
worthy, and  
refuse to go on  
that account,
- or because they  
are not in charity  
with all men.
- But remember,  
the king made  
his feast, and  
that you were  
bidden.

- Where the worme dies not, the fire ne're goes out. 516  
 And soe shall likewise he that boldlie came  
 Without his wedding roabe ; I mean the same  
 Which comes vnto the Table of the Lord  
 As to some common, ordinarié bord, 520  
 And never seekes to make true preparation,  
 But even eats & drinkes his owne damnation.
- It is a lamentable thing to see  
 The ignorance & strange stupidity 524  
 Of men now living in the clearest light  
 Of the resplendant Gospell, as if night  
 Of darkest errorr still eclip's'd their eyes ;  
 They are so rude in the true misteries 528  
 Of their salvation, scarce one man 'mong ten  
 Can giue a true account of 's faith ; nor, when  
 He comes to due examination,  
 How he hath made his preparation 532  
 For the Lords Table, iustlie tell the number  
 Of Sacraments ; this only thing doth cumber  
 The wits of many & confounds their sence,  
 As I haue seen by plaine experience. 536  
 How far then are they from the perfect knowing  
 Of their true vse ! yet these men will be shewing  
 Themselues moste forward to receive ; but what  
 They know not, nor they care not much for that ; 540  
 But for the world, to purchase earthly gaine,  
 They follow that with dayly sweat and paine.
- It is a custome, lewd enough I 'me sure,  
 (And I doe wonder that our lawes endure 544  
 Such profane vses) after the receate  
 Of that cœlestiall sacramentall meat,  
 For olde & young i' th' country frequently  
 Vpon that day to vse most luxurie. 548  
 Each on[e] must then vnto an alehouse run,  
 Drink drunk, act any sinne vnder the sunne.  
 Why? this same day 's a day of iubile ;

You and he who  
 came without his  
 wedding garment  
 will alike be cast  
 into hell.

It is lamentable  
 to see the ignor-  
 ance and  
 stupidity of men

in that which  
 concerns their  
 own salvation.

Some cannot  
 even tell the  
 number of the  
 Sacraments,

or their true use.

[leaf 8, back]

After receiving  
 the Holy Sacra-  
 ment,

it is common for  
 old and young to  
 goto the alehouse.

It has been the custom; and they would rather lose their souls than their privileges.

It hath been an accustomd liberty 552  
To spend this day in mirth, and th[e]y will choose  
Rather their soules then priviledges loose.

And soe (I fear) not few among them will;  
For they, *which* on this day doe drink & swill 556

Such men are like him who swept his house, after which seven evil spirits came to dwell with him.

In such lewd fashion, may be likened well  
To him that swept the howse wher he did dwell,  
And made it clean, & garnisht it full faire;  
After *which* act ther did to him repaire 560

Seven evill fiends worse then the former were;  
More ougly sinnes did enter & dwell there,  
And by his falling to more wicked sinning,  
He made his end far worse then his begining. 564

Satan stands ready to enter into them as he did into Judas.

So is 't with them that in this sort doe sinne,  
Satan stands close ready to enter in,  
Even as he did in Iudas, *which* had eat  
Vnworthily the sacramentall meat. 568

And yet fond man regardeth not one whit,  
Till he have made himselfe the devils bit,  
Who at two bits, for so his name imports,  
Devours both soule & body, mans two parts. 572

So man, whose life is but a bubble, is blown from Christianity.

Thus is man blowne, by every puffe of vanity,  
From the true scope of Christianity,  
His soules salvation. Wretched, wicked man,  
Returne, repent! Thy life is but a spanne, 576  
A breath, a buble; think that thou must die  
To live in joyes or endlesse miserie.

If the joys of heaven have not softened his heart,

And if the comfort of celestiaall blisse,  
Whose joy beyond imagination is, 580  
Haue not sufficient power to mollifie  
Thy heart, heart hardned in iniquity,

let the fear of hell do so.

Yet let the horroure of damnation,  
Of whose strange paines no tongue can make relation,  
Enforce repentance with a true contrition, 585  
And that produce a forward disposition

To a new course of life ; refuse not grace  
 While it is offer'd ; while ther 's time & space  
 Dally not with repentance, least iust Love  
 Convert to furie his condemn'd love ;  
 And in that ire, iustly conceiv'd ire,  
 Confine thy soule to hells tormenting fire.

588 While he has time  
 let him not dally  
 [leaf 9]  
 with repentance!

592

## Satira 2.

[AGAINST SHAMS.]

## ARGUMENTUM.

Fronti nulla fides, ludunt spectacula mentem ;  
 Non facies verum symptoma cordis habet.  
 Decipimur specie recti, sub imagine veri  
 Falsa latent ; virtus dissimulata placet.

No poet has been  
 able to describe  
 the Mausoleum,

The brave erect Mausolian monument,  
 That famous vrne, the worlds seventh wonderment,  
 Whose sumptuous cost & curious workemanship  
 Noe poet, though in Helicon he dip 596  
 His pen, by verse is able to dilate,  
 Being made for wonder, not to imitate ;

which, for all its  
 outward beauty,  
 is full of  
 corruption.

For all his glorious outside, without staine,  
 Filth<sup>1</sup> & corruption doth within containe. 600  
 The sunne, whose spacious orbe in magnitude  
 Doth far exceed the earth, seemes to the rude,  
 Ignorant of the astronomicke art,

The sun looks no  
 bigger than a  
 cart-wheel.

Noe bigger then the wheel of Hobnols cart. 604  
 Counterfet gold, if we doe trust our eye,  
 Will passe for purest mettall currantlie.

The crocodile  
 sheds tears before  
 he devours his  
 prey.

The dredfull beast, yclepèd crocodile,  
 Whose dwelling is about Ægyptian Nile, 608  
 Before he doth devoure his wishèd prey,  
 Pitty in outward semblance doth display ;

<sup>1</sup> MS. Fill.

- For brinish teares from his false eyes distill,  
 When he is ready to destroy & kill. 612
- Full deare seafaring passengers abide  
 The Syrens sweet enchaunting melodie,  
*Which* by their singing evermore presage  
 Death thretning danger by the furious rage 616
- Of an ensuing storme. Of Circe's cup  
 Who hath not heard, that who thereof did sup  
 Was changd (strange metamorphosis in nature)  
 From humane forme into a brutish creature? 620
- And yet the cup [w]as goodly to beholde,  
 Richly enchasde with pearle, composit of golde.  
 Glorious in view appeard Medusaes head,  
 Nathlesse it did strike the beholders dead. 624
- Serpents & poysnous toads, as in their bowers,  
 Doe closely lurke vnder the sweetest flowers.  
 But sencelesse things & sensuall beastes alone  
 Mislead not mans to rash opinion; 628
- Even rationall creatures doe our iudgements cheat,  
 Man is to man a subject of deceite;  
 And that olde saying is vnttrue, "the face  
 Is index of the heart." False looking glasse 632
- To view the thoughts of man, when there doe raine  
 Stormes of displeasure in mans vexèd braine;  
 When mists of sorrow reasons eyes doe blinde,  
 When revenge thunders in his ragefull minde, 636
- His face can carry sunneshine of delight,  
 Although his soule be blacke as ougly night.  
 You erre, fond physiognomers, that hold  
 The inward minde followes the outward molde. 640
- Philosophers, *your* axiome is vnsure,  
 The soule is as the bodies temperature;  
 Complexion noe certaine ground doth shew  
 The disposition of a man to know; 644
- Els why should Nisus, that same<sup>1</sup> pretty youth,

The Syrens by  
 their melody  
 entice sailors to  
 their destruction.

Circe's cup,  
 though beautiful,  
 changed him who  
 drank from it into  
 a brute.

Serpents and  
 toads lurk under  
 sweet flowers.

[leaf 9, back]

Man is to man a  
 subject of deceit;

his face is not  
 the index to his  
 heart;

and his com-  
 plexion does not  
 always show his  
 disposition.

<sup>1</sup> MS. some. Cf. Sat. 3. 1101; 4. 1397.

- Be of soe lewd behaviour? when, in truth,  
 His bodies crasis is angelicall,  
 And his soules actions diabolicall. 648
- If men were  
 as they seem,  
 detraction would  
 not profess him-  
 self my friend.  
 Things are not as they seeme; for were they soe,  
 Detraction would professe himselfe my foe,  
 Shewing his rancors hate before my face,  
 And not behinde my backe worke my disgrace, 652  
 When in my presence he doth seem to be  
 As Damon to his Pithias, friend to me.
- The tradesman  
 seems civil and  
 honest, but he'll  
 cheat you.  
 Mechanico, reputed by moste men  
 An honest tradesman & grave citisen, 656  
 When thou dost come into his shop to buy,  
 Although it be the least commodity,  
 With kind salutes & good wordes will receive thee;  
 But trust him not, in 's deeds he will deceave thee. 660
- Madam's face is  
 painted and her  
 hair only a  
 periwig.  
 Madam Fucata seemeth wondrous faire,  
 And yet her face is painted, & her haire,  
 That seemes soe goodly, a false periwig.  
 Thus all her beauty is not worth a fig, 664  
 That doth appeare so glorious to *the* eye,  
 And strikes my gallant in loves lethurgie,  
 That soe doth boast of famous ancestry  
 And from great Iove derives his pedigree, 668  
 And speaks indeed, like Iove himselfe, in thunder;  
 For othes, as if they would rend heaven in sunder,  
 Shot out in vollies, like artillerie,  
 Flie from his mouth, that piece of blasphemie. 672  
 Like some great horse he paceth vp and downe,  
 Gracing his lookes with a disdainefull frowne,  
 And takes vpon him in each company,  
 As if he held some petty monarchy. 676  
 If any man by chance discourse of warre,  
 He being present this discourse will marre  
 By intermixing his high martiall deeds,  
 Swearing his manhood all mens else exceeds; 680  
 Vowing that his Herculean arme hath slaine
- Her gallant  
 shoots out oaths  
 like artillery.
- He puts on a  
 disdainful frown,  
 [leaf 10]
- and swears he  
 has killed more



More men then populous London doth containe,  
 Except the subvrbs. He hath made to flie  
 The potent Turke, & got the victory 684  
 By his owne valour. Charles the Fift of Spaine  
 Was nothing to him, nor great Tamburlaine ;  
 Stout Scanderbeg a childe ; he paralels  
 Strong sinnewed Sampson, or, indeed, excels. 688  
 What dares he not performe ? Hee 'l vndertake  
 To make the Spanniards vtterly forsake  
 The Westerne Indies & their mines of gold,  
 With some few chosen men ; nay hee 'l vpholde 692  
 His force sufficient to reconquer Fraunce,  
 And with that kingdome once againe enhance  
 The faire revennewes of the English crowne,  
 Or lay their citties leuell with the ground. 696  
 Hee 'l chase the Turke out of Hungaria,  
 And force him leave his seat in Grecia ;  
 Europe hee 'l free from his vexation,  
 And bring againe that scattered nation, 700  
 The Iewes, together to their Palestine,  
 Which he by force will conquer, & confine  
 To his obeisaunce. These he dares be bolde,  
 And more then these, even acts that would make colde  
 The heartes of men only to hear recounted, 705  
 His martiall force, which Mars his force surmounted,  
 Shall vndertake. Thou vainly bragging foole,  
 'Ne're trained vp in brave Bellonaes schoole, 708  
 Doe not I know, for all thou lookest soe big,  
 Thou never yet durst see a sillie pig  
 Stucke to the heart ? A frog would make thee run !  
 Thou kill a man ? No, no ! thy mothers sonne, 712  
 Her only sonne, was a true coward bred.  
 I 'le vndertake a sword shall strike thee dead,  
 And never touch thee ! As for thy discent,

men than London  
contains.  
He has put the  
Turk to flight.

Samson and  
Charles the Fifth  
were nothing to  
him.

He can drive the  
Turk out of  
Hungary and  
Greece,

and restore the  
Jews to Palestine.

He's a vain,  
bragging fool.

His mother's  
only son was a  
coward.

<sup>1</sup> *descript* : of *coragious brag* : in margin of MS. by a later hand.

He was born in  
fertile Kent,  
and his father  
was a clown.

Though thou maist boast the place was firrill Kent 716  
That gave thee birth, yet was thy syre a clowne,  
And kept his wife in a course homespun gowne ;  
Who, scraping vp a litle wealth, began  
To fashion thee an ill shapd gentleman. 720

But because he  
has travelled  
a litle

And now, because thou hast, like Coriate,<sup>1</sup>  
Traveld a litle ground, & canst relate  
How many baudy houses thou hast seen  
In the French country ; how the whores have been 724

and seen a litle  
of French life,

Kinder there to thee then our English punckes ;<sup>2</sup>  
How many nunnes thou hast heard sing, & monckes  
Say mattens ; thou thyselfe dost now repute  
<sup>3</sup>The wort[h]iest wort[h]y of the race of Brute ; 728

he thinks he  
excels all men in  
bravery and  
learning.

The rarest linguist England doth afford,  
The bravest soldier that e're wore a sworde.  
Vain vpstart braggadochio ! heartlesse cow !  
Leave Mars his drumme, goe holde thy fathers plow !

The Puritan's  
wife lives in sin,

Fine *Mist*ris Simula, the Puritane, 733  
*Which* as the plague shunnes all that are profane,  
Ready to faint if she an oth but hear,  
For all her outward holinesse doth blear 736

and is her coun-  
try's shame.

The worldes dimme eyes, plaies but the hypocrite,  
Living in sinne & sensuall delight.  
For, would you think it ? she was tane in bed  
With a young, tender, smoothfaed Ganimed, 740

Do their meet-  
ings lead to this,  
while the world  
thinks them so  
good ?

Her husbands prentice. Out, lascivious whore !  
Thy countries shame, thy husbands festered sore !  
Are these the fruits thy frequentation  
Of learned sermons yeilds ? Is this the fashion 744  
Of your pure seeming sect ? Your meetings tend  
Surely vnto some such like holy ende.  
And yet the world, blinde world, thinkes you to be  
Men of most zeale & best integrity. 748

Methinkes I see the rich chuffe, Sordido,

<sup>1</sup> Coryate's "Crudities" first appeared in 1611.

<sup>2</sup> See "Crudities," p. 26. <sup>3</sup> /I in margin of MS.

How basely in apparrell he doth goe ;  
 Vpon his head a thrice turnd greasy felt,  
 His hose & dublet a tuffe ramskin pelt ; 752  
 His stockings of the coursest woole yspunne,  
 Full of broad patches, with thicke hobnaill shoone ;  
 His lockram bande sewde to his hempen shirt ;  
 A lethern thong doth serve his wast to girt, 756  
 At which a pouch full 20 winters olde  
 Hangs for his codpiece to keep out the colde.  
 How hunger-starvd he lookes ! With thin lank cheekes,  
 With beard vukemd, with face fit soile for leekes, 760  
 I dare be sworne, who e'er should see the goat,  
 Would iudge him to be scarcely worth a goat.  
 And yet this boore, this miserable swine,  
 Hath landes & lordships, with good store of coine. 764  
 Slave to thy wealth, thus from thy selfe to rend  
 What thy next heir will soone as vainly spend !  
 Scotus, thou hast deceind the world enough,  
 Which takes thee, clothd in thy embrodered stuffe,  
 To be some lord at least. Poore silly groome, 769  
 Which tother day wouldst faine have had the roome  
 Of some base trencher-scraper, so to put  
 Seraps twice runne over, in thy half starvd gutt. 77  
 And now, with often filling of the pot,  
 An office vnder my lords man hast got,  
 Being some bread-chipper or greasy cooke,  
 For much observance & respect dost looke. 776  
 Goe where thou wilt, thou gettest none of me.  
 I know too well thy genealogie.  
 Let ignorant asses bend their supple knees,  
 And cry, "God blesse your worship," for some fees 780  
 Of thy cast office ; I as much doe scorne,  
 As they desire the plenty of thy horne.  
 Proud meacocke,<sup>1</sup> make the world no more believe

The miser goes  
 in a greasy hat,  
 and coarse  
 clothing, his  
 linen collar  
 stitched to his  
 hempen shirt :

how hungry he  
 looks !  
 His cheeks are  
 thin, his beard  
 uncombed ;  
 you would not  
 iudge him to be  
 worth a goat.

The world takes  
 Scotus for a lord  
 at least, but the  
 other day he was  
 [leaf 11]  
 half starved ;

and now, having  
 a post under  
 somebody, he  
 looks for respect.

The ignorant may  
 salute him,

but I scorn him,

<sup>1</sup> The *m* has been crossed out and *p* written over by another hand.

	Gentility is pind vpon thy sleeve ;	784
	For if thou doe, with my satirick verse,	
	Thy parentage & manners I 'le reherse,	
	And make the world, for thy monstrous othes,	
and will make the world laugh at him and hiss him.	To laugh & hisse thee out of thy fine clothes.	788
	He that sees Moros in his brave attire	
	Would deem him to be some discreet esquire,	
	He speakes soe seldome, soe demure doth looke.	
	But see how much a man may be mistooke ;—	792
	A verier foole dame Nature never bred,	
	That scarce knowes chalke from cheese, or blew <i>from</i> red ;	
	Yet amongst many <i>which</i> haue purblinde eyes	
	This foolish sot hath been thought wondrous wise.	796
	I know a fellow (I 'le conceale his name)	
	Hath purchasd, & yet doth possess, the fame	
	Of a rare scholler, that hath noe one part	
	Of learning, not the smallest dramme of art.	800
	And will you know how he got his repute ?	
	I 'le tell you, soe you 'l promise to be mute	
	And make no wordes on 't. 'Tis his asses guise,	
	As soone as he from 's morning bed doth rise,	804
	After some turne or two in Paules, to drop	
	In the precinct of some knowne stationers shop,	
	And there, like a learnd Sir, with a grave voice	
	He doth demand to see some special choice	808
	Of famous authors, whose true names by heart	
	The foole hath gotten, of what tongue or art	
	It skills not much ; French, Latine, Hebrew, Greeke,	
	All 's one, he vnderstandeth all alike :	812
	Montaignes <i>Essaies</i> in French, <sup>1</sup> the history	
	Of Philip Ccmineus, <sup>2</sup> poesie	
	Of Virgil, Horace, & such Latin writers,	
	St. Austine, Bernard, or some new enditers	816

Moros, who is  
a very fool,  
speaks so seldom  
and looks so  
demure, that  
many think him  
wise.

I know a man  
who gained a  
repute for  
learning

by attending  
booksellers' shops  
and asking to see  
the writings of  
famous authors—

Montaigne, whose  
*Essays* in French,  
books 1 and 2, were  
first published in  
1580; books 1, 2,  
and 3 in 1588.

[leaf 11, back]  
Virgil, Horace,  
Augustine,  
Bernard,

<sup>1</sup> English translation published in 1603, 2nd ed. in 1613.

<sup>2</sup> Philip de Comines died in 1509. He wrote memoirs of his own time.

Of commentaries theologicall ;  
 And sometimes he 's for philosophicall,  
 And the best writers of astronomie,  
 With phisick, logicke, & geometrie. 820  
 Then Aristotle, Di[o]scorides, Aristotle, Dioscorides, Galen,  
 Avicen, Galen, & Hypocrates ;  
 The Hebrew Rabbins, Ptolomeus, Plato Ptolomy, and Plato,  
 (Although the foole did never learne his Cato), 824  
 Are in his mouth familiar. Some of these,  
 Which to demaund his fancy best doth please,  
 He for some hower or two will pore vpon, and poring over them for an hour or two.  
 Which time is worth your observation ; 828  
 For sometime smiling with a simpring grace,  
 In turning over those same leaves apace,  
 To shew his skill i' th' tongues, hee 'l nod his head, Nodding his head, smiling,  
 As if the place which he doth seeme to read 832  
 Mov'd him to laughter ; then with thumb hee 'l cote,  
 As if that sentence were of speciall note,  
 And straight cry " pish !" as if he dislikd that and crying "Pish!" sometimes,  
 Which he as much knowes as his grandams cat. 836  
 Well, having (as he thinkes) sufficiently  
 Guld the opinion of the standers by  
 To his desire, the booke he downe doth lay,  
 Demands the price, dislikes it, goes his way. 840 he demands the price, and sometimes will buy a petty English Pamphlet to gull the by-standers.  
 Sometime perhaps, to blinde dull iudgements eye,  
 Some petty English pamphlet he will buie.  
 Thus hath this gull, among the common sort,  
 Which iudge by outward shewes, got the report 844  
 Of a great scholler, when, God knowes, the foole  
 Was never farther then the grammer schoole.  
 Thus mans opinion doth him oft deceave,  
 And of true iudgement doth his minde bereave. 848  
 Iudging by outward shewes we iudge amisse,  
 For vice in vertues habite clothed is.  
 Hypocrisie seemes holinesse in looke,  
 Fixing his eyes on heaven or in his booke. 852  
If we judge by outward appearances we judge amiss :

	O, 'tis a most dissembling, harmfull devill, That 's good in shew & yet in heart is evill.	
hatred is often beneath salutation;	Backbiting slander, deep dissimulation, Are inside hate, yet outside salutation.	856
valour is only cowardice in disguise;	Vanting in wordes true valour oft doth seeme, Yet by his actions we him coward deem;	
flattery takes the form of good counsel;	Soothing vp ill, pernicious flattery, In outward shew good counsel seemes to be.	860
[leaf 12]	Deformity, daubde with a face of paint, With beauties title doth herselfe a[c]quaint;	
avarice is accounted thrift;	Base avarice & sordid parsimony Is thrift <sup>1</sup> accounted, & good husbandry;	864
prodigality,	Excessive spending, sensuall prodigality,	
liberality.	Is thought all one with liberality; Impudent boldnesse, rash temerity, Is held for vertuous audacity;	868
Ignorance passes for learning, while learning is held in no repute.	Ignorance in his scarlet robe yelad, Accounted learning, in respect is had, When vertuous <sup>2</sup> art, clothed in poor aray, Is held in no repute, till time bewray	872
Put no trust in seeming.	The seeming good that ignorance hath not, And the not seeming good that art hath got. Thus ther 's no trust to be reposde in seeming, Since virtue 's knowne by act, not by esteeming.	876

<sup>1</sup> MS. thrift.<sup>2</sup> Originally written *vertuous*, but altered apparently by another hand into *vertuous*.

## Sat[ira] 3.

[AGAINST PRIDE, ETC.]

## ARGUMENTUM.

Dum tendit superos ambire *superbia* cœlos,  
 Decidit ad Stigium fulmine quassa lacum.  
 Æterno verum sic iudignata *perisse*,  
 Cœcos mortales ad sua regna trahit.

<p>After the fabricke of heaven, earth, &amp; seas          Were gloriously composde, it then did please          High Iove (e're he began mans operation)          To give vnto the Angels their creation.          No earthy substance was in them at all,          Their formes were heavenly &amp; spirituall.          Yet some of these, vpon the very day          They were by God created (if I say          Vntruth, I can alleadge mine author for it),          Swelling with pride (oh, I to write abhor it)          Because they were such glorious creatures, strove          To take possession of the throne of Iove.          But he, displeasde with such ambition,          Struck them with lightning downe to Acheron,          And them confined perpetually to dwell          In the darke horrour of infernall hell.          Thus were faire angels ougly devils made,          And one dayes sinne an everlasting trade.</p>	<p>880</p> <p>884</p> <p>888</p> <p>892</p>	<p>After the creation          of the heavens          and the earth,          angels were          called into being.</p> <p>On the very day          of their creation          they attempted          to dethrone the          Almighty,</p> <p>who drove them          into hell.</p>
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After the fall of these, man was created and woman made to be his associate	After the fall of these was man compacted, And from him sleeping woman was extracted And made to be a kinde associat Vnto him. Now the devill shewes his hate	896
[leaf 12, back]	And swelling envie 'gainst God in his creature Formd to his image, man ; to make defeature Of his estate in blisse, he doth intend And fittest opportunity attend.	900
To work their fall Lucifer seeks an opportunity,	To worke this feat proud Lucifer's enioynd, And goe[s] about it swifter then the winde. " Shall I," quoth he, " fall from celestiall blisse Into the horroure of hells blacke abysses, And man escape? Shall I in torment live, And man in pleasure? Shall I only grieve,	904
thinking to ease his own pain by making man copartner in his grief.	And man goe scotfree? No, 'twill ease my paine If in my grieffe I him copartner gaine ; And I will doe it : if my plots hit right, I'll bring his soule vnto perpetuall night." This saide, the serpents shape he takes & hies Vnto the tree in midst of Paradise. There findes the woman, after namèd Eve, The weakest vessell, easiest to deceave ;	908
Eve's mind he inspires with pride,	Whose minde with hellish pride he straight inspirde That she [the] trees forbidden fruit desirde ; The tree of which alone she might not eat, The tree forbidden by the Lord for meat.	920
causing her to eat of the tree of knowledge.	The tree of knowledge, knowledge of much evill, She gathers straight, seduced by the devill, Which greedilie, without advice, she tasted, And then to give her husband of it hasted. Whom when she had allurde vnto her will, And both had tasted, then they knew their ill ; But all too late (first Phrygians <sup>1</sup> ) they grew wise,	924
Grown wise, Adam and Eve		

<sup>1</sup> This may refer to the Phrygian oracle which promised empire to him who untied the Gordian knot, cut by Alexander the Great. Or it may be an allusion to the low estimate in which Phrygian character was held by the ancients.



- Being both thrust forth Edens Paradise ; 928 lost Paradise,  
*Which* happy place man ever had possessed,  
 If they had never in this sorte transgressed. which man would ever have possessed.  
 Vnhappy three, first causers of *our* evill,  
 Fond man, proude woman, & accursèd devill ! 932  
 Since this hath pride increasd with Adams seed, Since this, pride has gone on increasing in Adam's seed.  
 And Lucifer companions shall not need ;  
 Man with soe many kindes of pride doth swell  
 As if he strove headlong to run to hell. 936  
 Some shew their pride in raysing stately bowers, Some show their pride in stately buildings,  
*Which* seem to threatne heaven like Babel towers ;  
 Building so strong, erecting them so high,  
 As if they ment to live eternally, 940  
 In spite of Love. Others bestow more cost and some in houses built for pleasure.  
 In houses built for pleasure, *which* they boast  
 Are but for shew, then would maintaine & cherish [leaf 18]  
 Thousands of poore soules *which* are like to *perish* : 944  
 Confusion sure will light on their pretence  
 Which wast their treasure in soe vaine expence.  
 Others there be *which*, clad in gay attire,  
 In stately gate & loftie lookes, aspire 948 Others, in fine clothing and lofty looks, aspire above their rank.  
 Above their ranke ; holding inferiors base,  
 Scarsely *per*mitting equalles come in place  
 Of fellowship, vnlesse their peacock sutes  
 Gaine them admittance in their proud reputes. 952  
 O, these are men of admiration,  
*Which* follow each fantastique fashion,  
 To be observde with reverence & respect ;  
 When, if we could the inward man detect, 956 These follow each vain fashion, but their gay apparel covers little wit.  
 God knowes that I am not deceavd a whit,  
 Their gay apparrell covers litle witt.  
 Most of *our* women are extreamply proud  
 Of their faire lookes, & therefore doe enshroud 960 Most of our women are proud—they paint their faces.  
 Their beauties in a maske ; with greater care  
 Their faces then their soules, to keepen faire.  
 Some of this kinde when beauty gins decay,

- By art restore what nature takes away, 964  
 Painting their visage. Cursed Iesabell  
 That taught them this, will bring them all to hell.  
 This vice in woeman only doth not bide,
- The men curl their pates and wear love-locks; others paint their faces. Men alsoe are infected with this pride. 968  
 Some curle their pates to make their lookes more fair,<sup>1</sup>  
 Others delight to wear a locke of haire,  
 A lovelocke, *which* being of the longest size  
 Doth the lewd wearer quite effeminize. 972  
 Nay some with fucus will besmear their face,  
 It ads to their complexion better grace.
- I know one who is ever looking in his glass, setting his perfumed beard or combing his hair. I knowe a snowt-faire, selfe-conceited asse,  
*Which* is still prying in a looking glasse 976  
 To see his fooles face, washt with ly o 'th' chamber,  
 And set his beard, *perfumde* with greece of amber,  
 Or kembe his civet lockes, soe far in love  
 With his owne beauty, that I fear hee'l prove 980  
 Sicke with conceat; for the *which* maladie  
 I can prescribe no better remedy  
 Then wish the glasse, wherin he views his face,  
 A river, him to take Narcissus place, 984  
 So the next time he came on 's face to looke  
 He should be drenchèd in the liquid brooke.  
 But leaving him a courting in the glasse  
 His owne vaine shadowe, I this coxcome passe. 988
- [leaf 13, back] Others there be *which*, selfe-conceited wise,  
 Take a great pride in their owne vaine surmise,  
 That all men think them soe; these take delight  
 To hear themselves speak; if they can recite 992  
 A thing scarce worth the hearing, they will prate  
 Till they tire all men with their idle chatt.
- Some delight in hearing themselves speak, and tire all men with their chatter. Others, ambitious like fond Phaeton,  
 Aspire to guide the chariot of the sunne, 996  
 Aiming at honours far above their place,  
 Till by their pride they worke their owne disgrace.

<sup>1</sup> Margin worn away: may have been *faire*.

- Presumptuous pride in others doth remaine,  
 And these high Loves almighty power disdain, 1000 and are punished  
 for their pre-  
 sumption.
- And (like those giants) fight against the gods,  
 Till, Pharoah like, they scourgèd are with rods  
 Of dire affliction, & their hardned hearts  
 Vnto their guilty soule dispaire impartes. 1004
- But I too much insist in generall :—  
 Pride in particular must be dealt withall.  
 He that desires to breake a bunch of wandes,  
 Must not take all at once into his handes, 1008  
 But singlie, one by one ; and if he trie,  
 He may then break them with facility.  
 Reader, doe thou the application make,  
 For I to other matters me betake. 1012
- Proud Romish prelat, triple crownèd Pope,  
 Which vauntst of Peters heavenly keis, that ope  
 The dore that leads vnto celestially blisse ;  
 Which makst great princes stoope thy foote to kisse,  
 Emperours vpon thy stirrop to attend, 1017 The Pope makes  
 princes kiss his  
 feet, and emperors  
 hold his stirrup,  
 as Frederick  
 Barbarossa did  
 that of Alexander  
 III. [*Coryate's  
 Crudities*, p. 201,  
 ed. 1611.]
- When as thou wilt thy stately horse ascend ;  
 Damd Antichrist, proud Lucifers first sonne,  
 Ambitious beast, great whore of Babilon ! 1020  
 Thou false vsurper of Gods regal throne,  
 How darst assume his honour, which, alone  
 Monarch of heaven & earth, disdain[s] to see  
 Corrivals in his sacred Emperie ? 1024 He is a false  
 nsurper of God's  
 honour.
- How darst thou take vpon thee such authority  
 Which doth belong to Gods high majesty,  
 To forgive sinnes, to award heaven & hell  
 At thine owne pleasure ? Wher didst learne to swell  
 With such ambition ? Thinkst thou Peeters chaire  
 Can sheild thee from Gods wrath ? Can once impaire  
 And lessen thy deservèd punnishment ?  
 Can free thee from eternall detriment ? 1032 Peter's chair can  
 not shield him  
 from God's  
 anger.
- Thinkst thou that he presumption can abide,  
 Which did not spare his angels for their pride ?

- No. Thou shalt finde that he will vengeance take,  
Sending thee headlong to the Stygian lake. 1036
- [leaf 14]  
Madam Poppæa  
is so stately that  
she can neither  
sit nor walk  
alone.
- Maddam Poppæa is soe stately growne  
That she can neither sit nor walke alone ;  
Store of attendants still must wait vpon her,  
And doe obsequious homage to her honour. 1040
- Cloth of Arras  
must be her  
carpet, her horse  
must be shod  
with gold.
- She bathes in  
goats' milk.
- Rich clothes of Arras wher she goes to tread. 1044  
If she doe ride, the horse that must vpholde  
So rare a burden must be shod with golde.  
When she intends to wash her selfe she hath  
Of goats pure milck a sweet preparèd bath. 1048  
Musick beyond the musick of the spheares  
Must still attend vpon her itching<sup>1</sup> eares.  
Her food must be Ambrosian delicates,
- How can the  
Fates permit her  
to go on un-  
punished ?
- Dissolvèd pearle her drink. Impartiall fates ! 1052  
How can ye suffer this lascivious quean  
Thus swell in pride, thus swim in pleasures streame,  
And holde your thunder fast ? Proud, stately dame,  
Which more respectst thy body then thy fame, 1056  
Or thy soules health, know that all working Power  
Which did confound (by wormes that did devour  
His cursed body) Herods lofty pride,  
Will, when thou thinkst thou art most diefied, 1060  
Sevearly punnish with confusion,  
To thy soules horroure, this presumption.
- The Almighty,  
who slew Herod  
for his pride, will  
punish her.
- Lucius spends  
his all to maintain  
his harlot in  
luxury.
- Lucius spends his substance & his store,  
To keep in gallant fashion his proud whore, 1064  
Yet al 's to litle to maintaine her pride ;  
She must be coatcht, forsooth, & bravely ride.  
Lackies before her charriot must run,  
And she in spangled gold, clothd like the sunne, 1068  
Dazels the eyes of men, or she complaines

<sup>1</sup> MS. 'itching.

- He loves her not, & such a man maintaines  
 His love in better fashion! Then his land  
 Must flie, for soe his mistris doth command, 1072  
 To bolster vp her pride. O foolish sot,  
 Thus to procure thy reputations blot,  
 Thy states vndooing, & thy soules perdition  
 For on[e] soe base & of soe vile condition ! 1076
- Drusus, that fashion-imitating ape,  
 Delights to follow each fantastique shape ;  
 Every new habit of hell-hac[t]hed sinne,  
 Though it vndooe him, hee'l be clothèd in ; 1080  
 And prodigally vpon every toy  
 Lash out his substance ; 'tis his only ioy  
 To see himselve not differing in a hair  
 From the true stamp of a brave Cavaleer. 1084
- Vain Epainnutus, selfe-admiring gull,  
 Doth speake orations, write whole volumes full  
 Of his owne praises. Silly, simple sottie,  
 Hast thou that auncient, true saide sawe forgot, 1088  
 That "a mans praise in his owne mouth doth stinke" ?  
 Or dost (foole if thou dost) absurdly think  
 This age such shallow pated men affords,  
 That will give credit to thy boasting wordes ? 1092  
 Because in gay apparell thou art drest  
 Some puppet-like thou dost aduance thy crest,  
 And swell in big lookes like some turkie cocke,  
 Ready to burst with pride, & even to choake 1096  
 With selfe-conceit of thy perfection,  
 Which is iust now, though the infection  
 Of thy high leveld thoughts lets thee not see  
 The ougly face of thy deformity. 1100
- Thou *which* thinkst Adon, that same lovely boy,  
 Dame Natures dareleng, Cithercas joy,  
 A taunie Negro, or Barbarian Moore,  
 Comparèd to thy selfe, & dost adore 1104  
 Even thine owne beauty like some demigod,

His lands go to  
minister to her  
pride.

Drusus imitates  
the fashions like  
an ape, and will  
dress like  
cavalier.

[leaf 14, back]  
Another writes  
volumes of his  
own praises,

and because he is  
well-dressed is  
bursting with  
pride.

He thinks Adonis  
a Negro compared  
to himself,

- and fancies his  
 good looks ravish  
 the eyes of all  
 who see him,  
 Which (for on purpose thou dost goe abroad  
 To shew thy selfe), thou vainely dost surmise  
 Doth even ravish the beholders eyes. 1108  
 Noe wench that sees thee, but straight fals in love  
 With thy rare feature, & doth wish to prove  
 The tast of thy Ambrosian lip; one kisse  
 From thy mirre-breathing mouth were endless blisse;  
 But gavst thou other joyes (*which* in thee lies) 1113  
 They would be thought 'bove ioyes of paradise.  
 Thou bladder full puft vp with vanity,  
 Whom with my pen I prick, that ther migh[t] flie 1116  
 Out into open aire all windy pride,  
 All self-conceit; then being repurifide,  
 Before the purchase of all earthly pelfe  
 Learn Solons saying, "Mortall, know thy selfe." 1120  
 Neotimus, why art thou growne so proud,  
 Instead of Iuno to embrace a cloud  
 P' nothing worth? These honours heapd vpon thee  
 Are but as shadowes, & will soone flie from thee. 1124  
 Ther is an everlasting dignity  
 Of greater worth and more insignity,  
 To be sought out, *which* thou shalt ne're attaine,  
 If pride in thy aspiring thoughts doe reigne. 1128  
 Contemne not them because thy selfe art high,  
 Who, if the heavens had pleasd, might equally  
 Have rankd with thee, yet now are low in state;  
 All men are not predestind to on[e] fate. 1132  
 Become more humble, & cast downe thy looke,  
 Least prides bait snare thee on the devils hooke,  
 And having caught thee, hale thee downe to hell,  
 With fiends in everlasting paines to dwell. 1136  
 For why shouldst thou be proud 'cause thou art high  
 In titles of renown'd dignity?  
 Honour 's a flower that will soon decay;  
 Honour 's a vapour, quickly blowne away; 1140  
 And 'tis a saying held for true of all,  
 Honour is a  
 flower, a vapour,  
 and is soon  
 blown away.  
 But he is only  
 like a bladder  
 puft up with  
 vanity.  
 Another is proud  
 of empty honours,  
 [leaf 15]  
 and forgets that  
 he might have  
 been as low as  
 those whom he  
 despises.

“A sudden rising hath a sudden fall.”

Philarchus (*which* in his ambitious minde  
 Devoures whole kingdomes) doth smale comfort finde  
 In his olde vnckles new-framde married<sup>1</sup> life, 1145  
 But lesse in the male issue of his wife.  
 The bastard brat (for soe he calles his cozen)  
 Defrauds his expectation of a dozen 1148  
 Of goodly lordships, *which* (his hopes were faire)  
 Should come to him, as the next lawfull heire.  
 But now this boy, *which* stands as a crosse-barre  
 Twixt him & home, doth all his fortunes marre. 1152  
 But long he shall not soe, if figs of Spaine,  
 Or pils of Italy<sup>2</sup> their force retaine ;  
 If ther be meanes that his pretence will further,  
 If ther be hands that dare enact a murder, 1156  
 Hee'l send his soule (wher himselfe ne're shall come)  
 To Abrahams bosome (mans long lookd for home).  
 Nor shall his aged vnckle 'scape this net,  
 Least if he live he doe more sonnes beget ; 1160  
 Least he more issue by this marriage have,  
 He shalbe wedded shortly to his grave.  
 But then his vnckles wife surviues, purchase  
 Left quick with childe ; & then he may goe dance 1164  
 For a new living ; no, he likes not that,  
 She shall be soone pact after too, that 's flat ;  
 Besides, her ioynture, in his heart engravde  
 With duple greatnesse, by her death is savde. 1168  
 Ambitious slave ! wilt make a crimsen flood  
 Of thy neare dearest kinsmens vitall blood,  
 To wash thy murdrous handes ? Think not at all  
 Vpon a deed so much vnnaturall ! 1172  
 Shall hope of some vain titles move thy minde,  
 To doe an act perpetually combinde  
 With horroure of a guilty conscience

Philarchus is  
 annoyed because  
 his old uncle is  
 married and has  
 a son,

who, if he lives,  
 will defraud him  
 of the property  
 he expected.

The child and his  
 father must be  
 got rid of, and so  
 must the wife.

He will bathe his  
 hands in his  
 kinsmen's blood

[leaf 15, back]

<sup>1</sup> This word seems to have been originally written *marriag*.

<sup>2</sup> Referring to the practice of secret poisoning.

- (A most deservèd & due recompence) 1176
- to gain a little  
land.  
Wilt thou for purchase of a litle land,  
With innocent blood distaine thy guilty hand?  
Desist ; for murder 's an iniquity
- Their blood will  
cry to heaven for  
vengeance.  
That for iust vengeance vnto heaven doth crie. 1180  
And darst thou then insist in thy invention?  
Is there noe hope to alter thine intention?  
No ! Thou art flesht in sinne, & dost despise  
My Christian counsell ; Satan blinde[s] thine eyes. 1184  
Goe forward then in this lewd preparation,  
But know thou headlong runst vnto damnation.
- Thus Lueifer  
strives to increase  
the inhabitants of  
hell.  
Thus Lucifer, *which* through ambition fell,  
Strives dayly to bring company to hell 1188  
Of each degree & sex, from every nation.  
Mortals, become more wise ; make preparation  
Of armes defensiuè to resist this devill  
*Which* would procure your everlasting evill. 1192  
But you, whose vnrelenting heartes persist  
In fearfull pride, will then cry, " had I wist,"  
Yet all too late, when each his sinne shall rue ;  
You having *your* iust meed, & hell his due. 1196  
Thoug[h] God awhile his punnishment delay,  
A thing deferd 's not taken quite away.  
But now enough of Luciferian pride,  
Ther 's other vices in the world beside. 1200
- When it is too  
late men will see  
their error.



## Sat[ira] 4.

[AGAINST AVARICE, BRIBERY, APOSTASY.]

## ARGUMENTUM.

Effodiuntur opes ex imo viscere terræ,  
 Quæ fiunt miseri causa, cibusque mali.  
 Omnia sunt auro nostræ vænalia Romæ,  
 Ius, pudor, & probitas, favor & ipse deus.

<p>Insatiate Avarice then first began          To raigne in the depravèd minde of man          After his fall; &amp; then his mother Earth,          That gave first being to his bodies birth,          Vngracious childe, he did begin to wound,          And rend the bowels of the harmelesse ground;          For precious metals &amp; rare minerals<sup>1</sup> ies          Her veines, her sinnewes, &amp; her arteries.          Among these, Golde, Dame Tellus glittering sunne,          Was with his sister Sylver, earth[s] bright moone,          Digd from the center of rich Aurimont,          Sol &amp; his sister Phebe to confront.          But for that silver golde in price doth follow,          Because from him, as Cynthia from Apollo,          She takes her light, &amp; other mettals all          Are but his vassaile starres; they well may fall</p>	<p>1204</p> <p>1208</p> <p>1212</p> <p>1216</p>	<p>Avarice soon took possession of man's min d,</p> <p>and inducd him to search the earth for treasures,</p> <p>for gold and silver and rare minerals.</p> <p>[leaf 16]</p>
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<sup>1</sup> The final *s* is 'smudged,' and the Author's comma is after *ies*—thus: *minerals ies*, . The sense is not very clear, but it seems to mean, Avarice, for precious metals and minerals, eyes (i. e. searches) her veins, &c.

- Vnder his title, therefore I 'le expresse  
Others in him, the great includes the lesse.
- He who first sought gold was the cause of 'wronging right,'  
He that first searched the teeming earth for golde, 1220  
Now as a demigod *perhaps* enrolde  
In Fames eternal booke, was the chief cause  
Of wronging right & abrogating lawes.  
For since these mines bewi[t]chd the mindes of men,  
What mischiefs haue ensude my worthlesse pen 1224  
Cannot delineat, but we all can tell  
The number infinitely doth excell ;  
Omitting former ages & strange climes,  
The mischiefs which have ensued are numberless.  
The vices of our nation in these times, 1228  
So far excede in quality & number,  
That to recite them would whole volumes cumber.
- Justice, oppressed by golden bribery,  
Hath left the earth-stage of mortality 1232  
And fled to heaven for succour & defence,  
Wher she doth keep eternall residence ;  
Justice, oppressed by Bribery, has left the earth.  
And now our lawes for Mammons cursed golde  
Like as at open mart are bought & solde. 1236  
Our lawyers, like Demosthenes, are mute,  
And will not speak, though in a rightfull sute,  
Vnlesse a golden kei vnlocke their tongue ;  
Then how thei'l sweat, be it for right or wrong, 1240  
And get their cause too, or it shall goe hard,
- Lawyers plead no man's cause unpaid.  
When the poore client, of his right debarde,  
Cursing the law, first for mans good ordainde,  
Grieves at his losse, *which* ne're can be regainde. 1244  
Let some damnd villaine of all grace bereft
- Murder, sacrilege, theft, lust, are all purged by money.  
Commit a murder, sacriledge, or theft,  
And if he can procure but store of pence  
Our iustice then will with the law dispence, 1248  
And grant the hell-hound life, when, for lesse cause,  
Poore men abide the rigor of the lawes.  
Let lustfull Iove, that virgins would defloure,  
In Danaes lap rain but a golden shower, 1252

- Her chastety will soone be washt away,  
 And she be ready for his amarus play.  
 Let some rich cuffe, Thersites-like in shape,  
 Of far worse qualeties then an olde ape, 1256 An old wretch  
 Which hath nought in him that may speake him man, without slaving
- But a good purse ; although he scarcely can  
 Speake without slaving, goe without a crutch,  
 Be rivall to a man that is not such 1260
- In wealth, though far above him in desertes,  
 As good discent, rare features, vertuous partes ;  
 Yet for all this, I ten to one will lay,  
 The richer man carries the wench away. 1264 [leaf 16, back]  
 will gain a wife  
 where a poor man  
 of good parts  
 will fail.
- Honours & offices, *which* in times of olde  
 Were given for deserts, are bought for golde.  
 Sir Iohn Lacklattin, one that ne're did passe  
 In any place, but for an ignorant asse, 1268
- If he can grease his patron in the fist,  
 Shall for his gold be richly benefide ;  
 When he that better doth deserve the place,  
 If poore, shall be repulsèd *with* disgrace. 1272 Honours and  
 offices are  
 bestowed upon  
 the ignorant  
 because they can  
 pay.
- Lode but a silly asse *with* store of golde  
 And he will enter in the strongest holde.  
 Let a foole passe by in a golden coate,  
 He shalbe reckond for a man of note 1276
- By those that know him not, when on[e] that 's wise,  
 Poore in arraie, seemes abiect in their eyes.
- Tradesmen make no account for golden gaine  
 To sell their soules vnto eternall paine ; 1280 Tradesmen cheat,  
 and cozen and  
 forswear  
 themselves.
- Daily each one, in vttering of his wares,  
 Cosens his chapmen & himselfe forswears.  
 The vserer hords golde vp in his chest,  
 Making an idole of it. To be blest 1284 The usurer hoards  
 up gold
- Is to get store of golde, the wre[t]ch doth thinke ;  
 When the fruition scarcely lets him winke,  
 For sleep he cannot, till i' th' end his pelfe  
 Shipwracks his soule vpon hels rocky shelve. 1288 and shipwrecks  
 his soul.

- Many for golde have turnd (like Iulian)  
Apostates to true religion,  
Some, Judas like, And have, with wicked Iudas, Iesus solde  
sell Iesus for gold. For the vaine purchase of a litle golde. 1292
- Thus doth the devill, full of slie deceits,  
Fish for the soules of men with golden baites ;  
And to increase his kingdome, doth assay  
By this temptation to pervert our way. 1296
- The Lacedæmons banished  
gold from their  
commonwealth. Well did the Lacedæmons banish golde  
Out of their common wealth ; well did they holde  
Community of all things necessary ;  
For by this meanes they were not accessary 1300
- Vnto the many kindes of wickednes,  
Which the vnsatiabie greedinesse  
Of golde in this our iron age begets ;  
Which to entrap, so many kinde of nets, 1304
- He who gains  
most is best off,  
for the world  
may be led in a  
golden string. So many damnèd plots are dayly laide ;  
He that gets moste thinks himselfe best apaide,  
And well he may, for in a golden string  
A man may lead the world to any thing. 1308
- [leaf 17] What in these days may not a man command,  
That seekes to purchase with a golden hand ?  
Fortunate Fatuo was late dubd a knight,  
Not for his wit, or for his martiall fight ; 1312
- For wit ne're blest him, valour never knewe him ;  
What may the cause be then that only drew him  
To this preferment ? Faith, his store of wealth,  
For honours now ar[e] purchasèd by stealth 1316
- One is dubbed a  
knight because  
by stealth he can  
buy the honour. Of vndermining bribes. Canst thou disburse  
Good store of coine from a well lined purse ?  
Thou shalt not want authority to grace thee,  
And in an office of repute to place thee, 1320
- Men now esteem  
great means  
more than great-  
ness, and goods  
more than  
goodness. Be thy life ne're so vilde. O evill times,  
And ill conditioned men, that act such crimes,  
Which great meanes then good meaning better deeme,  
And more of goods then goodnesse doe esteeme ! 1324

- But bootlesse I exclaime on this same age,  
 This vnrelenting age, whose furious rage  
 Will not be mollified as it hath been,  
 But is now hardned in vngodly sinne. 1328  
 Yet, though the world nothing the better grow,  
 I 'le rip vp all the villanies I know.
- Flavia, because her meanes are somewhat scant,  
 Doth sell her body to relieve her want, 1332  
 Yet scornes to be reputed as a quean,  
 Though with moste nations she have been vnclean.  
 English, Scots, Dutch, French, Spannish, yea, black  
 Moor[es],<sup>1</sup>
- If they bring store of gold, her open dores 1336  
 Conveigh to private lust; bee 't day or night,  
 Golde vshers them to sensuall delight.  
 Thus often fighting vnder Cupids banner  
 Perhaps she 's sometimes taken in the manner, 1340  
 And being brought before authority,  
 Which should correct her hell-bread villany,  
 If golde speake for her in the present tense,  
 The officer deputed for th' offence 1344  
 Will winck at smale faultes & remit correction.  
 This foolish, knavish pittie 's an infection  
 Spread through *our* land, & hurtes *our* common wealth—  
 Iustice restore her to her former health! 1348  
 For true 's the saying (magistrates, beware!)  
 "He harmes the good that doth the evill spare."
- Midas is patron to a goodly living,  
 And Stolido, that dunce, hath now been driving 1352  
 A price for it. What, benefices solde?  
 This was not wont to be in times of olde,  
 But Simonie is now soe common growne,  
 That 'tis account noe sinne, if kept vnknowne. 1356  
 Or<sup>2</sup> otherwise, lawes danger to prevent,  
 The patron with the parson will indent

Though the world may be none the better, I'll expose all its villanies.

Flavia, scorning to be called a quean, sells her body to all comers,

no matter of what nation they may be.

If she's brought before the magistrate the prosecutor can be bribed.

Benefices are bought and sold:

[leaf 17, back]  
 Simony is so common that men don't care to hide it.

<sup>1</sup> MS. worn away.

<sup>2</sup> MS. Or.

- That he shall have the living in this wise,  
Suffering him yearly to reserve his tithes ; 1360  
When the whole parish knowes the better part  
Of all the living, those his tithes imparte.  
Thou wicked imp, thus to abuse the C[h]urch,  
And with such sacrilegious handes to lurch 1364  
Gods sacred duties, *which* he doth afford  
To the dispensers of his holy word !  
How dar'st thou with all-seeing Iove dissemble?  
Me thinkes thou shouldst with great amazment tremble  
At that most fearfull yet just punishment 1369  
Powrd downe one Ananias, whose intent,  
Powrd downe one Ananias, whose intent,  
Like thine, was in most damud hypocrisie  
To mocke God with a shew of charity. 1372  
But for this sinne he & his cursèd wife  
Suddenly fell downe dead & lost his life.  
Take heed the like plague fall not on thy head,  
If thou *persist*, high Iove can strike thee dead ; 1376  
Though he awhile forbear to shew his ire,  
His mercy keeps back what thy sinnes require.
- Signior Necessity, that hath no law,  
Scarce ever read his Litleton,<sup>1</sup> a daw 1380  
To a solliciter, is now become  
Iustice of peace & coram ; takes his roome  
'Mongst grave & learned Iudges ; is still cald  
Right worshipfull, his wit & pate both bald. 1384  
And yet the foole expects th' ensuing year  
To be elect high sherif of all the sheire.  
I, & he hath great hopes, for the whole tribe  
Of voices that elect the sherif hee 'l bribe ; 1388  
And after that he hopes to get consent  
By this meanes to be knight o' th' parliament.  
Base minded peasants, *which* for some few pence  
Give to [a] foole such place of eminence ! 1392  
Ignoble Crassus did in litle time

It is very wrong  
to deceive the  
Church and  
dissemble with  
God.

Men who do so  
should remember  
the fate of  
Ananias

The man who  
is ignorant of the  
law is made a  
Justice of the  
Peace,

and expects to be  
sherif and M. P.  
He'll bribe the  
lot to gain his  
end.

<sup>1</sup> Littleton died in 1481.

- Vnto the top of honours mountaine clime ;  
 If you aske how he rose, let this suffice,  
 His wealth was great, & therefore needs must rise. 1396 Men whose wealth  
is great must  
rise.
- Ruffino, that same roring boy of fame,  
 By braules & wenches is diseasde & lame ;  
 Yet hath some store of crownes left in his purse,  
 Which he with all his heart would fain disburse, 1400  
 And those that healt him benefactours call,  
 To get a place in the new hospitall. Even admission  
to the hospital is  
to be gained by  
money.  
[leaf 1S]
- Fear not Ruffino, for it is decreed  
 Those that have meanes to give shall only speed. 1404  
 Loth am I to rip vp my nurces shame,  
 Or to accuse for this those schooles of fame,  
 The Academies : yet for reformation  
 Of this abuse, I must reprove the fashion 1408 The Universities  
are not free from  
blame.
- Of divers seniors, which for private gaine  
 Permit some ignorant asse, some dunce, attaine  
 A schollers or a fellowes place among 'em. A dunce may  
buy a fellowship.
- Some think perhaps of malice I doe wrong 'em, 1412  
 But the poore students know it to be true,  
 Which wanting meanes, as often want their due.  
 Art was not thus rejected heertofore,  
 But plenty now hath made a scholler poore. 1416
- Learning was wont to be the highest staire,  
 Vpon whose top was fixd preferments chaire ;  
 In which the best deserver was instald,  
 The worthiest man to highest honour cald. 1420 Learning used to  
be the ladder to  
preterment,
- But now the world's altdred, changèd is the molde,  
 And learnings step is turnd to massie golde.  
 To get preferment who doth now intend,  
 He by a golden ladder must ascend. 1424 but now the  
ladder is made of  
gold.
- Thus cursed golde doth bear soe great a sway  
 That nurseries of learning doe decay ;  
 For not the meanes of taking our degrees  
 Are quite exempt from bribes ; for duple fees 1428 For double fees a  
dunce may be a  
doctour and walk  
in scarlet.
- A dunce may tune a Doctour, & in state

Walke in his scarlet ! O, vnhappy fate !  
 When paltry pelfe doth worthlesse ignorance  
 Vnto the top of learnings mount aduance. 1432

If a cook wants to  
 dress meat in  
 Lent,  
 Cocus, that faine would thrive, hath a[n] intent,  
 To curry favour, to dresse meat in Lent—  
 How is 't to be obtainde ? hast store of golde ?  
 And canst thou spare a litle ? then be bolde, 1436  
 Persue thy project, & I'le vndertake

and can bribe the  
 overseer,  
 The overseers will a licence make,  
 By *which* is granted leav to dresse for th' sicke,—  
 Vnder the colour of *which* pretty tricke 1440  
 Thou mayst make sale of it to whom thou list.  
 Sayth master mony-taker, greasd i' th' fist,  
 "And if tho[u] comst in danger, for a noble  
 I'le stand thy friend, & healp thee out of trouble." 1444

he is sure to  
 escape all trouble.  
 But these are petty crimes *which* now I cote,  
 This vicious age acts sinnes of greater note,  
 And them by greater *persons*, in *which* sence  
 Th' offenders greatnesse aggravates th' offence. 1448

A ruffian com-  
 mitted a murder  
 and was appre-  
 hended for it.  
 [leaf 18, back]  
 Taurus, that ruffen, in his drunken fit  
 An execrable murder did committe,  
 For the *which* fact he straight was apprehended,  
 And should, had right tooke place, have been con-  
 demnèd. 1452

But marke th' event ; his mony stood his friend,  
 And sav'd the caitife from a shamefull end.

The Judge was  
 bribed, and  
 instead of  
 condemning,  
 For having the chief iudge sollicitated  
 With bribes, from iustice him he quite misled ; 1456  
 Who when he should pronounce<sup>1</sup> his condemnation,  
 Instead therof gave him his approbation,  
 Vowing there was good reason him to clear,  
 'Cause 40 angels did to him appear, 1460  
*Which* spake him guiltlesse. O,<sup>2</sup> rare vision,  
 And admirable golden apparition,

<sup>1</sup> MS. of *pronounce*, with *h*, and a partially-formed *a* crossed out, between the two words. <sup>2</sup> MS. *ô*.



- That had the power to make good such evill,  
 And turne a demigod into a devill ! 1464
- Turnus his enemy would faine supplant,  
 Yet how to doe it iustly, cause doth want. If a man wants  
 to supplant his  
 enemy
- His Machiavillian<sup>1</sup> pate doth then devise  
 To overthrow him by meer forgeries ; 1468
- Then saith he is a traiter to his<sup>2</sup> prince,  
 And that he can of treason him convince.  
 Divers seditious wordes are then invented,  
 For *which* he is before the iudge convented ; 1472 he accuses him  
 of treason and  
 bribes his
- But there wants witsse to confirme this lie,—  
 Tut, they are easily found ; his neighbours by  
 Are knights o' th' post,<sup>3</sup> and for a litle coine  
 Will swear what ever he doth them enjo[i]ne. 1476 neighbours  
 to give witness  
 against him.
- Thus armde, he brings to passe his damnèd will,  
 And like a villian guiltlesse blood doth spill.  
 But he & 's knights o' th' post will post to hell,  
 That thus their soules vnto damnation sell. 1480
- Codrus to his poore cottage had some land,  
 With *which*, & with *the* labour of his hand,  
 Six litle children & his sickly wife  
 He did maintaine in such estate of life 1484 The poor man  
 with six children  
 and a sickly  
 wife owns a  
 cottage and a bit  
 of land ;
- As his best meanes could yeild, sufficient  
 Because they therwithall did live content.  
 But now Antilegon, his neighbour by,  
 Because the ground did lye commodiously 1488 but his rich  
 neighbour  
 wants it for a  
 garden.
- For his owne vse to make a garden plot,  
 Hath encroacht all & sure possession got,  
 Which he maintaines by force. Poor Codrus is  
 Constraind to sue *sub formâ pauperis*, 1492
- (As wanting friends & mony) to regaine  
 What is his owne. T' other doth entertaine  
 The best of counsell, & his golde 'gainst lawes  
 O're throwes the poor man in his rightfull cause ; 1496 With the best of  
 counsel and gold  
 he gains his end,

<sup>1</sup> Machiavelli died 1527. <sup>2</sup> *to his* repeated in MS.<sup>3</sup> Professional perjurers, &c.

- and the poor man  
is undone. Who with his family are quite vndone,  
Through this vnjust & damnd oppression.
- [leaf 19] Thus Iustice eyes closde vp in golden sleep,  
The ravenous wolfe eats vp the harmlesse sheep. 1500  
Thou wicked Ahab, *which* hast got possession  
By such iniurious transgression,  
Think that if God inflict damnation  
On them that doe not take compassion 1504  
Of their poore bretheren, & their wants relieve,  
What will he doe to thee, *which* seekst to grieve  
With an oppressours hand the innocent!  
Being not only not to give content, 1508  
But even to take away by cursed wrong  
All that in right doth to the poore belong?  
Vnlesse thou doe due restitution make,  
And to a better life thy selfe betake; 1512  
Vnlesse repentance purchase grace from Ioue  
And his iust iudgements from thee quite remooue,  
Specially unjust  
judges. Surely the Lord (*which* doth such sinne detest)  
With horrid tormentes will thy soule invest. 1516  
And you, *which* should true equity dispense,  
Yet bear a gold-corrupted conscience,  
Looke for some plague vpon *your* heades to light,  
That suffer rich wrong to oppresse poore right. 1520  
All lawyers are  
not guilty of this  
sin, All lawyers I cannot heerof accuse,  
For some there are that doe a conscience vse  
In their profession. This *our* land containes  
Some in whose heart devine Astræa raignes. 1524  
To these, whose vertue keeps our land in peace,  
I wish all good, all happines encrease.  
and I wish all  
prosperity to the  
impartial. Go forward then, and with impartiall handes  
Hold Iustice ballance in faire Albians landes. 1528  
Olde greedy minded Pandarus hath a paire  
Of daughters whom the world reputeth faire,  
And faire indeed they are to outward eyes,  
*Which* not discerne inward deformities; 1532

- These, for the purchase of a litle golde,  
 By the olde miser vnto lust are solde. Pandarus sells  
his two daughters  
for gold,
- This slave will even vs her his disgrace,  
 Bringing his daughters vnto any place 1536  
*Which is appointed to commerce with sinne,*  
 And himselfe keep the dore, whilst that within  
 The shamelesse strumpetes are with lust defilde,  
 Having the gallants of their golde beguilde. 1540  
 Impious villaine! to defame the fruit  
 Of thine owne loynes, & basely prostitute  
 Thy childrens body to such luxurie,  
 Whom with paternall care & industrie 1544  
 Thou shouldst traine vp in vertuous education,  
 For want whereof their horrid imprecation  
 Will light vpon thy soule, & *which* is worse,  
 Gods fearfull plauges<sup>1</sup> second thy childrens curse. 1548  
 Me thinkes the hellish & mad lunacy<sup>2</sup>
- Of them that doe commit apostacie [leaf 19, back]  
 For gold, might well a Christian heart affright In the end his  
children will  
curse him.  
 Only to hear another but recite 1552  
 So damnd a sinne; yet every day their fall  
 In these relapses diabolicall
- Many, too many,—Christians shall I name them? Those who  
apostatize for  
gold are many.  
 Ah, noe! their actions otherwise defame them. 1556  
 Some have tur[n]d Turkes for gaine, yet live despise  
 After they once have been but circumcise.  
 Base slaves, *which* Dagon 'bove the Arcke doe set,  
 And for true Christ adore false Mahomet. 1560  
 But Mahomet, as Dagon did, shall fall,  
 And all those wicked priests that worship Baal.  
 Others, that would to high preferment come,  
 Leave vs, & flie vnto the Sea of Rome. 1564  
 But how dost prosper with them being there?

<sup>1</sup> This word twice written: *plages*; the letter over the *l* is uncertain. This is crossed through<sup>h</sup> and *plauges* written, but here the first *u* is blurred.

<sup>2</sup> MS. lunary. See Glossary.

- Contemptibly they live, & full of feare.
- an<sup>1</sup> are employed  
to murder  
princes. Is ther some damned enterprise in hand,  
To murder princes, ruinate a land? 1568
- These be the men that must be actours in it,  
Who ever were the author to beginne it.  
If they refuse, 'tis death; if they proceed  
Death & damnation waites vpon their deed. 1572
- Thus chaine[d] in wre[t]ched servitude, doth live  
A runagate, & English fugitive;
- Like fooles they  
submit their  
necks to the  
yoke of the  
Pope. And yet like fooles, they doe submit their necke  
Vnto the slavish yoke & proudest checke 1576
- Of Romes insulting tyrant, vpon hope  
That their demerits will win larger scope;  
Many *which* theither dayly flocke apaece  
To worke their owne confusion & disgrace 1580
- Witnessse their fearfull endes & wre[t]ched lives:  
"But goe they must because the devill drives."  
Carrier of late would have made his career  
(Thinking *perhaps* to be esteemèd dear 1584
- If Carrier, who  
died (? at Liege)  
before midsum-  
mer, 1614, Of th' antichristian prelate) to the citty  
Of seven hild Rome, "O, &," say some, "'twas pittie  
That his (how e're they grant it lewd) intent  
Met not a look't for prosperous event. 1588
- For he, because his learning<sup>1</sup> was not small,  
Might in short time have been a Cardinall."
- had succeded in  
reaching Rome,  
he might have  
become a  
Cardinal. What the successe had prov'd I dare not say,  
For he was cut of from his wishèd prey; 1592
- High Iovè incensd that thus he should backslide  
Stroke him, & in a neighbour land he died.  
Some think he was not Apostolicall,  
But alwaies in his heart papisticall; 1596
- [leaf 20] Certaine it is, how e're they can excuse him,  
The devill in this act did but abuse him.
- He was either an  
apostate or a  
hypocrite. And were he not apostate in his flight,  
In his stay heer he was an hypocrite. 1600

<sup>1</sup> MS. *learning*.

Pistor was falln into great poverty,  
 How come he to grow rich thus sodenly?  
 For<sup>1</sup> he of late hath matchd his daughter well  
 Vnto a gentleman, as I hear tell, 1604  
 Of faire demeanes, & great extent of ground,  
 And made her portion worth five thousand pound.  
 Why, once within these five year (as was thought)  
 Ten poundes would all *the* wealth he had have bought,  
 And now he 's in his thousandes! This quick change,  
 This sodaine metamorphosis is strange.  
 Belike he hath found out some mine of golde,  
 Or else *the* Fairies bring him heapes vntolde 1612  
 Because he sweeps his house cleane, sets a light,  
 Faire water in a basen, every night,  
 And other pretty toyes, to doe them pleasure;  
 Or else some spirit shewes him hidden treasure. 1616  
 O now you hitt it, 'twas indeed a spirit,  
 To whom, for certaine tearme of yeares t' inherit  
 His ease and pleasure with abundant wealth,  
 He hath made sale of his soules dearest health. 1620  
 And in a deed engrost, signd with his blood,  
 Sould soule & body with all hope of good  
 In heavenly ioyes to come, vnto the devill.  
 O horrid act! O execrable evill! 1624  
 Another Faustus, haplesse, hopelesse man,  
 What wilt thou doe, when as that litle sand  
 Of thy soone emptied houreglasse, is spent?  
 When horrouz of thy conscience keeps repent 1628  
 From thy black spotted soule? O (but in vaine)  
 Thou wilt then wish (& think it ease, not paine)  
 "That I had that estate of grace I solde  
 [For the] fruition of a litle golde. 1632  
 Thoug[h] I liv'de ne're soe miserable poore,  
 And like an abject begd at every doore  
 Millions of yeares, I could be well content

Pistor, who was  
 poor, matches his  
 daughter with a  
 rich man.

Perhaps the  
 Fairies bring  
 him gold, perhaps  
 a spirit.

He has signed a  
 contract with the  
 devil.

What will he do  
 in the end?

He will be  
 willing to be a  
 beggar if he can

<sup>1</sup> Originally *Why*: *For* written over.

thereby escape  
hell.

To 'scape the everlasting punnishment 1636  
Of hells infernall lake, & purchase heaven,  
Of *which* for ever I am now bereaven."

Then wilt thou curse thy selfe, thy wretched fate,  
The wombe that bare thee, him that thee begat ; 1640  
Wish thou hadst been a beast, a sencelesse stone,  
To 'scape that horroure of confusion.

He will curse all  
men, but in vain.

But wishes, vowes, & horrid execration  
Cannot preserve thee from damnation. 1644

So every honour  
is bought and  
sold ; let buyers  
and sellers  
beware.

Thus each thing of esteem is bought and solde  
For mindes-corrupting, soules-confounding golde.  
Sellers take heed, & byers have a care,  
This is no common ordinary ware ! 1648

[leaf 20, back]

Looke to 't betimes, lest you to late repent  
The poore mans curse, earths plague, hells punnishment !

## Sat[ira] 5.

[AGAINST GLUTTONY, DRUNKENNESS, AND TOBACCO.]

## ARGUMENTUM.

Nobiscum in terris Epicuri vivitur instar  
 Delitijs : ventri mille placere modi.  
 Turpior ebrietas animam cum corpore fœdat,  
 Et demum ad Stygias ducit vtrumque domos.

From thirst of wealth & golden villany I now am come to brutish gluttonie, Of <i>which</i> my Muse doth almost loath to treat, It is soe base a crime, yet growne soe great In customary action, that 'tis deemd If sinne, a smale one, not to be esteemd. This vice doth not alone it selfe extend T' excesse in meat, but eke doth comprehend That base vnmanly sinne of drunkennesse, Whose worse then worst of brutish beastlinesse Defiles both soule & body, & doth bring Both of them to eternall ruining. This age of men to <i>that</i> excesse is growne That was I think in Sodome never knowne, Although it were <i>that</i> capitall offence, Which iustly did all-seeing Iove incense Them & their citty vtterly to quell With fire <i>which</i> from heavens architecture fell.	<p>1654</p> <p>1658</p> <p>1662</p> <p>1666</p>	<p>I now come to brutish gluttony, which is very common,</p> <p>and drunkenness, which defiles body and soul.</p> <p>The present age is worse than Sodom ever was.</p>
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- How can we wretches in this sinfull time  
 Expect lesse vengeance for as damnd a crime? 1670  
 For to speake first of *our* excesse in meat,  
 Though man should eat to live, not live to eate,  
 Many there are *which* only vse their care  
 In dainty banquetes and delitious fare. 1674
- Many care only  
 for what they  
 shall eat.
- What beast doth breed in *our* Britanick soile  
 That doth delight the tast, but we doe toile  
 To take & kill? What bird doth cut the aire  
 With her swift wing, but that we doe reaire 1678  
 Therwith *our* tables? We doe fish all seas  
 To catch *the* rarest dish, therby to please  
 Our dainty palates : & yet fish, bests, birdes,  
 Which in aboundance this *our* land affordes, 1682  
 Are not sufficient ; we must have more cates  
 From other nations at excessive rates  
 To furnish out *our* table, *which* (like swine  
 That eat the fruit, but ne're cast vp their eyen 1686  
 To the faire tree) we dayly doe devour  
 Without thankesgiving to that heavenly power,  
 Whose gracious goodnesse doth such blessinges give,  
 And suffers vs so peaceably to live 1690  
 In such a land of plenty that doth flow  
 With milck & hony, *which* we doe bestow
- Every beast, bird,  
 and fish is  
 captured for  
 their tables,
- and yet they  
 must have  
 delicacies from  
 other nations.
- [leaf 21]  
 We pamper  
 ourselves, and  
 live like epicures,
- To pamper *our* selves & please *our* sence  
 Like Epicures ; as if alone from thence 1694  
 We had *our* being, & vnto that end,  
 The cause of *our* creation, did intend.  
 Thus are the guiftes,<sup>1</sup> wherwith God man doth blesse,  
 Abusd'e by vaine & riotus excesse. 1698  
 Like the rich gluttons in the Gospell are  
 The feastes we make, from *which* we doe debarre  
 The poorer sort of men. Well may they lie  
 Before *our* doers, & crave *our* charity ; 1702  
 But with poore Lazarus they shall obtaine
- without regarding  
 the poor who  
 crave charity at  
 our doers.

<sup>1</sup> MS. *guistes*.



- Cold comfort, & small reliefe to sustaine  
 Their hunger-starvèd bodies, while within  
 The richer sort doe stand vp to the chin 1706 The rich over-  
 In delicates, & euen with excesse, feed themselves,  
 Are like to surfet ; while the wantonnesse  
 Of their insatiate appetite, that feeds  
 On such plurality of viands, breeds 1710  
 Offensive humors. This I thinke the cause  
 Which our rich men to such diseases drawes, and draw on  
 Wherewith we dayly see they are tormented, themselves many  
 When if with moderate fare they were contented 1714 of the diseases  
 They might both keep their bodies in good health, from which they  
 And save the residue of all their wealth suffer.  
 To feed the hungry soule, the naked cherrish,  
 Which wanting succour still one heaps doe *perish*. 1718
- But now let me discourse of drunkennes, Drunkenness  
 Which is a part of gluttony, whose excesse is common.  
 Is likewise of the belly, & is made  
 Even a common ordinary trade. 1722
- We count the nation of the German Dutch  
 The greatest drunkard, but *our* land as much, We are worse  
 Or rather more, is with this vice infected, than the  
 Which doth deserue sharply to be corrected, 1726 Germans.  
 And yet 'tis slackly punnishd ; but 'twere good  
 That Dracoës [laws] for *ours* in vertue stood.  
 This vice, I say, with vs as frequent is
- As with the Dutchmen, who, if I not misse 1730 The Dutch first  
 Mine aime, were the first founders of this sinne began this vice,  
 Within *our* country ; but we now begiinne  
 T' appropriate to *our* selves their noted vice,  
 So apt we are to follow each devise 1734  
 That tendes to wickednesse & villany ;  
 After forbidden things we swiftly flic,  
 When after that from which much good may gròwe,  
 Although by force compeld, we slowly goe. 1738 but we quickly  
 But man must follow the times fashion, imitated and now  
 often excel them.

- And shew himselfe an ape in imitation  
Of every new found & hell-hatched sinne  
Or else he is not counted worth a pinne. 1742
- [leaf 21, back]  
A man who  
cannot sit and  
drink all day  
is made a jest,  
He that cannot sit quaffing all the day,  
Carousing healths till wit & wealth decay ;  
*Which* will not vpon every lewd request  
Drink drunk in kindenesse, why, he 's made a jest 1746  
To those companions, whose licentious veine  
And drunken humours still doe entertaine  
The basest speeches, & in their mad fit  
Doe speake at randome without fear or wit. 1750  
How far vnlike Lacedemonians,  
Though they were hethen & we Christians,  
Are men in this *our* age ? To them this crime  
Soe loathsome was, that they would finde a time 1754  
To make *the* Helottes drunk, *which* wer their slaves,  
A sort of loutish, abject-minded knaves ;  
And being in the basest sort disguise,  
Shew them their children, mock them as despise 1758  
And debaush creatures, by their beastlynesse,  
To teach their young to loath all drunkennesse.  
But if others will not doe it for vs  
Will<sup>1</sup> even fox *ourselves* till all abhorre vs. 1762  
Well may it fit this *our* vntemperate age,  
To shew a drunkard in his equipage.  
I 'le passe Apitius, *which* spent all the year,  
In brave carrousing, & fine belly-cheer ; 1766  
He that to please his sence had at one feast  
His thousand severall dishes at the least,  
Although he had noe other company  
But his sole single selfe to satisfie ; 1770  
For all *the* flesh that Noahs Arke contained,  
The whole seas fish, if he had entertained  
His friends, could not sufficient store afforde,  
To furnish out th' insatiate gluttons borde. 1774

The drunkard  
sits and makes  
base speeches.

The Lacedæmo-  
nians used to  
make their  
slaves drunk as  
a warning to  
their children.

I pass over the  
man who had a  
thousand dishes  
at one feast,

and by his  
extravagance

<sup>1</sup> ? We'll.

- Thus he run one, till on[e] yeares gluttony  
 Brought him from millions vnto poverty :  
 I will omit the brave Ægyptian Dame,  
 Which by her death hath got eternall fame, 1778  
 Proud Cleopatra, Anthonies loose minion,  
 Who, to obtaine her lovers good opinion,  
 Did in a cup of wine, drunk to his health,  
 Carouse dissolvèd pearles of infinite wealth ; 1782  
 Her great excesse & sensuall gluttony  
 Procurde her owne & his sad tragedie.  
 I'le leave th' Assirian Sardanapalus,  
 With that lewd Roman, Heliogabolus ; 1786  
 Only their riot was the fatall knife  
 That cut them of from empire & from life.  
 Examples from soe farre I need not fetch,  
 We have more moderne ones within our reach ; 1790  
 In this our native Isle, each day, each hower  
 Millions of such like subiects doe ever shower  
 Before our eyes, which live in vaine excesse  
 Of soule-polluting, beastly drunkennesse. 1794  
 On[e] pot companion & his fashion  
 I will describe, & make relation  
 Of what my selfe have seene, that they that hear it  
 May hate the like, & hating may forbear it. 1798  
 Cervisius is a most accomplit man,  
 Whether he deale at halfe pot or whole can,  
 No flincher, but as true a drunkard bred  
 As ever lifted cup vnto his head. 1802  
 A right good fellow, a true ioviall boy,  
 And on[e] that of his purse is nothing coy ;  
 Hee'l spend his dozen of beer with any friend,  
 And fox him if he can, before hee'l end ; 1806  
 I, or hee'l fox himselfe, but that 's no wonder  
 The fox & he are seldome time a sunder.  
 But if the man, to sobernesse inclinde,  
 Refuse to follow his inordinate minde, 1810

brought himself  
to poverty.

Cleopatra, to gain  
her lover's good  
opinion, drank  
dissolved pearls.

Sardanapalus  
lost his life not  
through such  
means

as millions in our  
own country now  
[leaf 221  
practise.

Cervisius is a  
true drunkard

and a right good  
fellow,

but if a man  
declines to drink  
with him he is

- ready to compel  
him. Because his nature cannot brooke to doe it,  
His stab is ready to compell him to it.  
This alehouse-haunter thinkes himselfe a safe
- He drinks with  
his companions  
and makes them  
drink with him, If he with his companions, George & Rafe, 1814  
Doe meet together to drink vpsefreese  
Till they have made themselves as wise as geese.  
O ther this man (like lord within a hutch)  
Will pay for all & ne're his mony grutch ; 1818  
Th[e]y must not part till they have drunk a barrell,  
Or straight this royster will begin to quarrell.  
Wher e're they meet, to th' alehouse they must goe,  
He swears they shall, & they must not say noe. 1822  
As soone as e're the alehouse them receives,  
The tapster, duple diligent, straight leaves  
His other guestes, in course to take his cup,  
And make the full messe of these drunkards vp ; 1826
- or else he will  
quarrel with  
them. He knowes what best belongs vnto his gaine,  
These are the men he seekes to entertaine.  
Then straight into the seller hee'l them bring,—  
'Tis sweetest drinking at the verry spring,— 1830  
Wher as a barrell, for the nonce set out,  
Must straight be pear'd, then each must haue his bout  
And drink vp all ; to leave a litle snuffe  
Is petty treason ; & such pretious stuffe 1834
- and drink till  
their hands shake  
and their heads  
are addled. Must not be throwne away. Thus they drink round,  
Vntill their adle heads doe make the ground  
Seeme blew vnto them ; till their hands doe shake,  
Their tongues speak duple, & their braines do ake. 1838  
But they proceed till one drop[s] downe dead drunke,  
Wher he doth lie long time, a sencelesse trunk ;  
And all the rest in a sweet pickle brought  
(Such operation hath the barrell wrought), 1842
- [leaf 22, back]  
One falls dead  
drunk, a second  
goes to sleep,  
the third is sick, Lie downe beside him. One straight faller a sleep  
Ready to drowne himselfe, in that doth keep  
The broken beer from spoiling ; then another  
Faller into spuing, & is like to smother 1846

Himselfe in his owne vomit. He that least  
 Seemes to be drunk, yet shewes himselfe a beast,  
 And that 's the tapster, *which* hath got a tricke,  
 Because he would prevent his being sick, 1850  
 To force himselfe to cast, then on the barrell  
 To take a nap. Thus ends this drinking quarrell.  
 After some 3 howers sleepes strong operation  
 Hath brought their braines into a better fashion, 1854  
 They gin to wake, & finding themselves ill  
 Of their late surfet, *which* hath force to kill  
 The strongest body, to 't afresh they goe,  
 To drink away their paine ; such heartsick woe 1858  
 By an immoderate drunkenesse procurde,  
 Must by "a haire of the same dog" be curde.  
 Then once againe the pot must keep his round,  
 Vntill the barrell, with his hollow sound, 1862  
 Fortell his emptinesse. Trivmphantly  
 They doe then eccho forth this victory,  
 As 'twere a conquest, that deserv'd with golde  
 In Fames eternall booke to be enrolde. 1866  
 But still Cervicius paies for all, his purse  
 Defraies all reckonings ; there must none disburse  
 A penny but himselfe. " Tut, I have landes  
 Which now of late are come into my handes, 1870  
 And whilst they last, I will not want good drink,  
 Nor boon companions. Wherefore was my chinck  
 Made but to spend? And can 't be better spent  
 Then 'mongst good laddes in ioviall meriment? 1874  
 Faith, no. Flie, brasse ! More precious I do holde  
 Maltes pure quintessence then king Harries golde.  
 Good liquor breeds good blood, good blood best health,  
 And that 's a iewell to be prisde 'bove wealth. 1878  
 Drink round, sweet George, to me, my turne is next,  
 And I'le charge honest Rafe ; let 's ply our text  
 Without digression. Tapster, take your bout,  
 Leave not a drop, you'r best, but drink all out. 1882

while the tapster vomits and goes to sleep on the barrel.

Three hours later they all wake and go to it again till the barrel is empty,

because "a hair of the same dog" must cure them.

Cervicius pays for all;

so long as he has money he will not want good drink,

which breeds good blood, and good blood best health.

- Why soe, brave boyes, this gear doth cotten well,  
 I think we foure might win *the* silver bell  
 Of any 4 in Europe, for *our* drink.  
 Let 's make a challenge, Rafe ; I doe not think 1886  
 But we shall put downe all that dare contest  
 With vs in this, if we but doe *our* best.  
 And yet ther were 4 roring boyes, they say,  
 That drunk a hogshhead dry in one poor day. 1890  
 Tapster, some beer ; the conceit makes me dry !  
 Heer honest rogue, night *partes* good cumpany ;  
 But my good lades, let 's meet againe to morrow,  
 And at this fountaine we will drinke downe sorrowe."
- [leaf 23] Thus he runs on his course, til 's drunken vaine  
 Ruines his substance, makes him entertaine  
 For his companion penurious want.—  
 All other friends doe then wax wondrous scant ; 1898  
 But this alone, when men fall in decay,  
 Will never leave them till their dying day.  
 His substance poore, his soule more poore in grace,  
 Getes him contempt on earth, in hell a place 1902  
 Of everlasting paine, vnlesse the smart  
 Of misery reforme his wicked heart.  
 For sometimes want & hard calamity  
 Even Athiestes turnes to Christianity. 1906
- Another scorns to get drunk on beer or bottled-ale.  
 But Bacchanall is of a higher straine,  
 He scornes soe base a thought to entertaine,  
 As to drink drunk with beer or bottle-ale ;  
 Noe, he contemnes the vse, that fashion 's stale. 1910  
 Marry, *your* true elixar, all rare wine,  
 That doth enspire, & make the thoughtes divine !  
 Whie, he esteemes the nectar of the goddes,  
 Homers Nepenthe, to come short by oddes 1914  
 Of [this] delicious iuice. Rich Malago,  
 Canarie, Sherry, with brave Charnico ;  
 Phalerno, with *your* richest Orleance wine,  
 Pure Ithenish, Hippocras, white Muskadine, 1918
- He thinks the four would beat any four in Europe.
- This conceit makes him dry, and he drinks hoping to meet again next day.
- In the end comes poverty, and it alone sticks to him.
- Nepenthe to him falls far short of delicious wine,

- With the true bloud of Bacchus, Allegant,  
That addes new vigour *which* the backe doth want  
Are precious wines. Marrie, *your* white or Charret  
Is but so so; he cares not greatly for it; 1922  
But for the rest, whose vertuous operation  
Doth cheer the heart opprest with passion,  
Doth rapsodize the soules intelligence  
Above the levell of inferiour sence, 1926  
Why, had he to his wish the cranes long necke  
To tast with more delight, he would not wrecke  
Of all celestiall ioyes; this were a treasure  
To be preferd above that heavenly pleasure. 1930  
From thine owne mouth, thou beastly Epicure,  
Dost thou condemne thy selfe, thou shalt be sure  
Never indeed to tast celestiall bliss!  
But know *withall* (though thou those joyes doe misse)  
That thou (when as thy soule will be agast) 1935  
Shalt of the cup of Godes iust vengeance tast!
- Fower *kinde*s of drunkardes this *our* age hath quoted,  
*Which*, since by observation I have noted, 1938  
It shall not be amisse heer to insert,  
That we may know how much each doth *per*-vert  
The soule of man. The first is merry drunk,  
And this, although his braines be somewhat shrunk  
I' th' wetting, hath, they say, but litle hart 1943  
In his demeanour; to make harmles sport  
Is all his practise. In what fashion?  
Is baudie talke, & damnèd prophanation 1946  
Of Godes most holy name, a harmlesse thing?  
Are apish tricks & toies, *which* vse to bring  
Men in dirision, sportes to breed delight?  
Is that *which* makes the soule as black as night, 1950  
*Which* takes away the *perfect* vse of sence,  
*Which* is the high way to incontinence,  
A thing of nothing? Whic, if this be soe,  
I graunt you then a drunken sot may goe 1954

and claret is but  
"so-so,"

Wines cheer the  
heart and elevate  
the senses.

If Bacchanal had  
but the neck of a  
crane, to taste  
with more  
delight!

There are four  
kinds of  
drunkards:

1. The merry  
drunk: his sport  
is called  
harmless;

[leaf 23, back]

but bawdy talk  
and apish tricks  
are not harmless.

- For one that is innocuous ; otherwise  
 He is a beast & worse, let that suffice.  
 And if this be the hurtlesse sport you meant,  
 Love keepe me from such harmlesse merriment. 1958
2. The maudlin drunk, whose drink seems to fall from his eyes.  
 The second kinde we maudline drunkardes call.  
 I thinke the humid stuffe they drink doth fall  
 Out of their eyes againe, for they distill  
 Teares in great plenty. Woemen when they will 1962  
 Women can cry when they will,  
 Can weep, we say, but these doe never cry  
 Except they first be drunk ; but then they dry  
 The fountaine of their teares quite vp before
- but he only when he's drunk.  
 They cease from weeping, or doe once give o're 1966  
 Their dolefull lamentation. I suppose  
 The name of " Maudline drunk " from hence arose.  
 This kinde of drunkard is the kindest creature  
 That ever did converse with mortall nature ; 1970  
 When he is in his fit, you may commaund  
 All that he has, his purse, his heart, his hand,  
 To do you service ; why hee 'l ever kill
- If you'll sit and swill with him he's happy.  
 Your heart with kindenesse, soe you 'l sit & swill 1974  
 In his loathd presence ; keep him company  
 And he is pleasde, ther 's his felicity.
- And now I call to minde an accident  
 That did befall to one of his lewd bent, 1978  
 One of these maudline drunkards (I will passe  
 Over it briefly). In this sort it was :
- Once a wealthy young gentleman  
 A certain wealthy-left young gentleman,  
 One that had more skill how to quaffe a can 1982  
 Then manage his revenewes, for his ease  
 Put out the best part of his land to lease,  
 And had to tenuant an olde crafty fox,  
 Who, though his landlord made him a right oxe, 1986  
 who knew on which side his bread was buttered.  
 Knewe for all that on which side of his bread  
 The sweetnesse of the butter was yspread ;  
 Knew how to turn all to his best of gaine,  
 And therefore did with patience entertaine 1990



His supposde wrong. What cannot thirst of golde  
 Performe when men to wickednesse are solde?  
 This old sinckanter, when he came to pay  
 His landlordes rent at the appointed day, 1994 When he came  
to pay his rent he  
 Was for the most part sure to finde him fast  
 Within a taverne; whilst his coine did last always found his  
landlord at the  
tavern,  
 Ther was his randevous. The mony tolde,  
 Which was as welcome vnto him as golde, 1998  
 They needs must drink together ere they part. [leaf 24]  
 Then is wine cal'd for, & quart after quart  
 Comes marching in, till my young gallant fals  
 Into his maudline fit, & then he calles 2002  
 Afresh for wine, & with right weeping eyes  
 Hugging his tenant, "You are welcome!" cries,  
 "In faith you are, be God you are! Beleeve it,  
 What is it thou wilt have & I will give it. 2006 where he was  
welcomed and  
treated,  
 Sha't have a new lease for a hundred yeares,  
 Of all the land thou holdst!—I speake in teares  
 Of my affection,—& shalt yearly pay  
 A peppercorne, a nutt, a bunch of may, 2010 and offered his  
land at a pepper-  
corn rent  
 Or some such trifle. Tut, man! I desire  
 To have thee thrive,—I only doe aspire  
 To purchase credit; thou the gaine shalt reap;—  
 Hang him that will not let his landes good cheap!" by his maudlin  
drunk landlord.  
 Well, for this time they part. Next quarter comes,  
 And after that a third; he payes the summes,  
 And findes his landlord in this humour still.  
 Then doth the crafty fox begin to fill 2018  
 His braines with cunning; if his plotes doe hit  
 To his desire, his landlordes want of wit  
 Shall make him rich for ever. Vpon this  
 He makes a feast to which he doth not misse 2022 This time they  
part, but before  
they meet again  
he prepares  
indentures.  
 To invite his landlord; but before, compacted  
 With an attorney by whose healp directed,  
 A paire of large indentures, fairely drawne,  
 Are formally compose. These as a pawne 2026

Of his deer hopes he keeps, & when the fit  
 Hath quite deprive my gallant of his wit,  
 Hee 'l make his landlord set both hand & seale

Men act for their  
 own advantage. To this new lease. Men of experience deale 2030  
 To their best proffit ; & it were as good  
 That he should be a gainer as the brood  
 Of cut-throat vintners. Well, to make short worke,  
 My gentleman, his braines as light as corke 2034  
 With brave carrousing, fals to his odd vaine

The landlord  
 complains that  
 his offer is not  
 accepted. Of weeping kindenesse ; nay, seemes to complaine  
 That his kinde offer findes noe acceptation !  
 Olde Gray-beard knowes his cue, & by gradation 2038  
 Still drawes him one, till the kinde foole protestes  
 Were the indentures drawne, so firme he restes  
 In his opinion, ther should be a match,  
 And his hand soone should all the rest despatch. 2042

Then the in-  
 denture is pro-  
 duced and signed,  
 and he is robbed. Straight vpon this are the indentures brought ;  
 Witnesse there needs not, for the house<sup>1</sup> is fraught  
 With store [of] guestes ; then the kinde harted gull  
 Seales and subscribes to all : his wits are dull 2046  
 And sencelesse of this wrong. Thus is he<sup>2</sup> shorne  
 Of eight score poundes a year for one poore corne  
 Of pepper, & the lease, that hath noe flawe,  
 For a whole hundred yeares is good in lawe. 2050

[leaf 24, back]  
 3. "Lion-drunk-  
 ards" come next. But now to passe this & to make reporte  
 Of lyon-drunkardes, which is the third sorte.  
 Your lyon-drunkard is a kinde of man  
 That in his fitt will rage, sweare, curse, & banne, 2054  
 Break glasses, & throw pottes against the wall,  
 Quarrell with any man, & fight with all  
 That yield not to his rage. Mad Hercules,  
 In the extreamest rage of his disease, 2058  
 Clad in the shirt which Deianira sent,  
 Dipt in the blood of Nessus, to prevent

They are far  
 worse than  
 Hercules.

<sup>1</sup> A letter like *O* is written before the word *house*.

<sup>2</sup> MS. this is the

His love to Iöle, when the poyson boylde  
 In every veine, & with the torment spoilde 2062 This drunkard  
 And quite bereaft him of true reasons vse, is worse than  
 Making him teare vp trees, & break all truce a madman.  
 With man & beast, was not yet halfe soe madde  
 As this outragious drunkard, nor soe bad 2066  
 T' encounter with ; for this man is indeed  
 Worse then a mad man. Let that man take heed  
 Which comes within his reach ; vnlesse he have  
 More lives then one, this wretch will dig his grave.  
 These are *the* men *that* make soe many fraies, 2071 These are they  
 That stab & kill soe many now adayes, who commit so  
 On whom just vengeance oftentimes attendes, many murders.  
 Bringing their lives vnto most shamefull endes. 2074  
 The fowerth & last kinde of this drunken crewe  
 Is beastly drunk, & these men vse to spue,  
 Lying in gutters, & in filthy mire, 4. The beastly  
 More like to swine then men. Promethean fire 2078 drunk, who lie in  
 Is quite extinct in them ; yea, vse of sence gutters like  
 Hath within them noe place of residence. swine.  
 Some of this kinde, as if a deadly potion  
 Had wrought th' effect, doe seeme to have no motion  
 Of vitall faculties ; a man would deeme 2083  
 That they were dead indeed, for soe they seeme, They are dead  
 When only *superfluity* of drink drunk.  
 Deceives the eye, & makes *the* heart misthink. 2086  
 On[e] of these men (I am about to tell  
 Noe fable, reader, therfore marke it well)  
 Vpon mine owne moste true intelligence,  
 Being dead drunk i' th' time of pestilence, 2090 One of these was  
 Was thought t' have dide o' th' plague, & seeming dead, the pestilence  
 Was amongst others alive buried. which raged in  
 But being by some of his companions mist, 1603. [See Defoe's  
 And diligent enquirie made, they wist 2094 *History of the  
 At length what was become of him, & went Plague of 1665*, p.  
 Vnto his place of buriall, with intent 68, ed. Bohn.]

- If it were possible to save his life.  
 He had beer,      The grave digd vp, they saw with how great strife 2098  
 buried alive.      The drunken man, to wonted sence restorde,  
                          Had vsde himselfe, being all with blood begorde  
                          [leaf 25] With violence to help himselfe was wrought,  
                          But all in vaine ; for not the aide they brought, 2102  
                          Which came too late, nor his owne power, could shend  
                          This wretched man from a moste fearfull end.
- Surely this iust example doth expresse,  
 This serves as an      How much God hates this beastly wickednesse. 2106  
 example of God's      Yet sinfull man, whose very heart should bleed  
 hatred of this      With recordation of soe straunge a deed,  
 sin.                      Is not reformd a iot from this lewd sinne,  
                          But every day more deeply plungèd in. 2110  
                          Nay, drunkennesse hath got an arch-defender,  
                          Yea, more then that, a principall commander,  
 But a certain      A great phisitian, which prescribes some dayes  
 physician says      Wherin 'tis necessary, as he saies, 2114  
 it is necessary      To drink drunk for the bodies better health,  
 to drink.              And being done in private & by stealth,  
                          It is a thing of nothing ! What phisitian,  
                          Whose vertuous minde, religious condition, 2118  
                          Speak him a Christian, would once entertaine  
                          Soe vilde a thought, or such a lye maintaine ?
- It is some at[h]eist sure, vpon my life,  
 He must be an      Some Epicure, for 'mongst such men ar[e] rife 2122  
 atheist or an      These damnd opinions ; on[e] that knowes noe God,  
 Epicure.              Was neuer scourgèd with afflictions rod,  
                          And therefore luld a sleep in pleasures lap,  
                          Securely sinnes, & feares no after-clap. 2126  
                          This man, which only setteth vp his rest  
                          In that which man communicates with beast,
- The soule of sence, denies th' eternity  
 He denies the      Of th' intellectual part, & doth apply 2130  
 immortality of      All his endeouours to delight the sence ;  
 the soul.              Noe marle though he with drunkennesse dispence,

Which, though it may the bodies health secure,  
 The soules continuall death it doth procure. 2134  
 Old Monsier Gray-beard with your poynts vntrust, Old Gray-beard  
who hangs his  
chamber with  
baudy pictures,  
 Dublet vnbuttond, ready for your lust ;  
 You, which the chamber wher you lay your head  
 With baudie pictures round about doe spread ; 2138  
 Which make your maide daunce naked to your eyes,  
 Only to see her veines & arteries ;  
 Which hast given out this foolish prophesie,  
 That, vnlesse throngd to death, thou ne're shalt die ; thinks he will  
only die by being  
througed.  
 And therefore neither vnto church nor faire, 2143  
 Nor any publicke meeting darst repaire,  
 But idlie livest at home in ease, secure,  
 A very atheist, & meer Epicure, 2146  
 This is your axiome, "drunkennesse is good  
 To clear the stomach, & to purge the blood."  
He too thinks  
drunkenness good  
sometimes.  
 Well maist thou be a good phisitian  
 But I am<sup>1</sup> certaine a bad Christian. 2150  
 After the killing of some hundred men, [leaf 25, back]  
 And yet I scarcely reckon one for ten,  
 To trie the working of thy minerals,  
 Thy hearbes, thy drugges & such materials, 2154  
 Perhaps some litle knowledge thou hast gaind In his experi-  
ments to test his  
drugs he has  
killed many.  
 To ease the head or stomach, being painde ;  
 To help an ague-shaken bodie, cure  
 A fever, dropsie, gout, or cicature ; 2158  
 All this, & more then this, as farre as nature  
 Permites thy skill to healp a mortall creature,  
 Suppose thou canst performe ; graunt thou couldst give  
 To a dead body force againe to live, 2162  
 As poetes faine that Æsculapious  
 Did to vnjustly slaine Hypolitus ;  
 Yet all thy skill wherof thou makst thy vaunt  
 Is nothing worth, because thou standst in want 2166  
Though he has  
learned some-  
thing, yet,  
ignorant of his  
soul, his learning  
is useless.  
 Of the true knowledge of thy soules salvation,

<sup>1</sup> Not unlike *ar* in MS.

- The sweetnesse of whose only contemplation,  
 The vertue of thy art doe passe, as farre  
 As bright Apollo doth the meanest starre. 2170
- We may not do  
 evil that good  
 may come. Which if thou knewst, it would thee quickly teach  
 Another lesson, far above thy reach  
 Of principles in phisick :<sup>1</sup>—that noe evill  
 (*Which had it's first begin[in]g from the devill*) 2174  
 Though good ensue therby, must be committed,  
 Yea though the ill with more good be requitted.  
 How much more then soe horrible a crime
- Drunkenness  
 darkens the  
 splendour of  
 our country, As drunkennesse, whose putrefactious slime 2178  
 Darkens the splendour of our common wealth,  
 Must not be acted to secure the health  
 Of *the base body* (I doe call it base  
 In reference to the soule), so to deface 2182  
 The purer part of man ; yea, by such action,  
 The loathsomnesse of whose infection
- and makes man  
 worse than a  
 beast. Makes man, indued with reason, worse then beast ;  
 Both soule & body doe become vnblest, 2186  
 Vnsanctifièd members, & vnlesse  
 Godes grace in time this wickednesse repressse,  
 Th' all<sup>2</sup> both together perish, & remaine  
 In hels eternally tormenting paine. 2190
- Besides ale and  
 wine, we now  
 have Tobacco, Besides ale, beer, & sundry sortes of wine  
 From forren nationes, whose more fruitfull vine  
 Yeilds plenty of god Bacchus, we have got  
 Another kinde of drinke, which well I wot 2194  
 Is of smale goodnesse, though our vaine delight  
 Follow it with excessive appetite ;
- a rare Indian  
 weed of great  
 virtues, And that 's Tobacco, a rare Indian weed,  
 Which, because far fetelt only, doth exceed 2198  
 In vertue all our native hearbes,—for what ?  
 For many pretious vses, vertues that

<sup>1</sup> The sense seems to require "*the reach of principles in phisick,*" or, "*thy reach in principles of phisicke.*"

<sup>2</sup> MS. *Th' all* for they 'll.

- May be applide to phisicke? Graunt it soe,  
 Although I see great reason to say noe ; 2202 [leaf 26]  
which, even if  
good in itself,  
cannot justify  
the excessive use  
of it.
- How can that iustifie our common taking  
 In such excesse, our even for that forsaking  
 All other nutrime[n]tes? Doe we applie  
 Phisick in this sorte? If I should say I, 2206 Physic is used  
seldom and with  
moderation,
- I should belie my knowledge ; phisicks vse  
 Serv's only to reforme the knowne abuse  
 Of the distempered body, & must be  
 But seldome, & with mediocrity, 2210
- Applide on speciall causes when they fall ;  
 To take Tobacco thus were phisicall,  
 And might perhaps doe good ; but this excesse  
 And ordinarie practise, questionlesse, 2214 and if tobacco  
were so used it  
might do good.
- Annoyes th' internall partes & makes them foule,  
 But I am sure commaculates the soule.  
 Yet in these dayes hee 's deemd a very gull  
 That cannot take Tobacco ; every skull 2218
- And skip-iacke now will have his pipe of smoke,  
 And whiff it bravely till hee 's like to choke.  
 You shall have a poore snake, whose best of meanes  
 Is but to live on that he dayly gleanes 2222 But now every  
skip-jack must  
have his pipe
- By drudgery from others, which will spend  
 His pot of nappy ale vpon his friend,  
 And his Tobacco with as ioviall grace,  
 As if he were a lord of some faire place 2226 an<sup>d</sup> pot of ale.
- And great revenewes ! " Tut, why should he not ?  
 I hope a man may spend what he hath got,  
 Without offence to any. What he spendes  
 Is his owne monie, & among his friendes 2230 And why should  
a man not spend  
what is his own?
- He will bestowe it." I, & doe soe still,  
 Follow the swinge of thy vngoverned will,  
 See what 'twill bring thee too ; for I fore see  
 Thy end wilbe both shame & beggerie. 2234
- Whom have we yonder with a pipe at 's head ?  
 He lookes as if he were true Indian bred.

- Fumoso is the  
best of smokers; O, 'tis Fumoso with the tallow face,  
He that of late hath got a speciall grace, 2238  
And that 's to be *the* best Tobacconist  
That ever held a pipe within his fist.
- but he has ruined  
himself by the  
practice; It cost him dear enough; for *the* fame goes  
H'as smokd out all his living at his nose 2242  
To purchase this rare skill. But hee 'l repaire  
This losse with greater wealth vnto a haire,—  
He has the rediest meanes this gap to stop.
- he means to regain  
his wealth by  
selling tobacco  
and bottled ale. "What 's that?" Why he intends to keep a shop 2246  
For smoke & botle-ale, *which* soone will drawe  
Good store of gallantes (even as iet doth strawe)  
Vnto his custome, &, for greater gaine,  
A bonny lasse or two hee 'l entertaine. 2250
- [leaf 26, back] As take me e're a shop subvrbian  
That selles such ware, *without* a curtezane,  
And we will have the deed cronologizde,  
Nay it may well be now immortalizde. 2254  
Doth a tobacco pipe hang before the dore,
- A woman is  
always kept at  
these shops. 'Tis a sure signe *within* ther is a whore.  
"A whore," sayes he; "O, fie! you speake to broad;  
A punck, or else one of the dealing trade; 2258  
And such a one I mean to keep, & she  
Will help, I hope, to keep & maintaine me.  
O, 'tis the only thriving meanes of all
- He will purchase  
riches in  
abundance, To rayse mans fortunes vp by womans fall." 2262  
An excellent project, follow thy designe,  
And thou shalt purchase a rich golden mine,  
And hell with all to boote;—soe thou hast golde  
It makes noe matter. But *perhaps* being olde, 2266  
One foote already *within* Charons bote,  
Thou thinkst it time enough to change thy cote  
To a more Christian habit, if th' intend,  
How vile so e're thy life have been, thine end 2270  
Shalbe repentant, though thou doe deferre  
To the last minute, yet thou darst aver



- 'Twill be sufficient. From the theefe o' th' crosse  
 Thou dost example take ; God seekes the losse 2274  
 Of no mans soule ; his Sonne he therfore gave  
 The soules of sinners, soe we are all, to save.
- Thou silly sott, how well thou canst invent  
 Against thy selfe to make an argument ! 2278 Faith only can  
 gain a man  
 admission to  
 heaven.
- Foole, Foole ! Not every dying man shall enter,  
 That saith " Lord, Lord," into the heavenly center  
 Of everlasting blisse ; true faith must be  
 The only meanes to this eternity. 2282
- And how doth that but by good workes appear,  
 Good workes are true faiths handmaidens, & are dear  
 In the Almightyes eyes, though (I confesse)  
 Not of sufficient power to release 2286 and faith shows  
 itself in good  
 works.
- The soule from everlasting punnishment  
 (As papistes doe persuade by argument)  
 And purchase heaven. Godes mercy, not deserte  
 Of mortall man, can heavenly ioyes impart. 2290
- But to returne to thee which thinkst to die  
 In the true faith, yet livst in villanie ;  
 That makst account to purchase heavenly grace  
 At thy last hower, yet dayly sinst apace ; 2294 They who hope  
 to purchase  
 heaven at the  
 last hour are  
 deceived.
- Presumptuous slave, thy error doth deceive thee,  
 And of those heavenly ioes will quite bereave thee !  
 For if the truth thou doe exactly scanne,  
 As is the life, so is the end of man. 2298
- Wheras the theefes example thou dost bring,  
 Who being ready, his last requiem sing  
 Vpon the crosse, was in that instant hower  
 From shamefull death to the celestiall bower 2302 The example of  
 the thief on the  
 Cross was only to
- Of Paradise transported ; learne to know  
 That this example was indeed to shew  
 Gods mercy infinite, his power to save,  
 Though man belike to drop into his grave. 2306
- The vse of this we rightly may applie  
 To comfort them whose huge iniquity comfort such as

are oppressed  
 with sin, and to  
 keep them from  
 despair.

Their conscience doth oppresse, & make them faint,  
 Lest black dispaire their guilty soules attain. 2310  
 But as this one, so but this only one,  
 To keep man from such damnd presumption  
 As thou dost fall into, Godes word containes,  
 How darst thou then presume? Wher are thy braines?  
 How is thy iudgement from truth alienated? 2315  
 How is thy soule, *which* should be consecrated  
 Vnto Godes service, dedicat to sinne,  
 To such presumptuous sinne? If thou shouldst winne  
 All thy lives precious time to clear this blot, 2319  
 To purge thy conscience of soe foule a spot,  
 To wash thy sinne in true repentant teares,  
 Yet all thy sorrowes, all thy Christian cares 2322  
 Are not sufficient to appease Godes wrath.<sup>1</sup>  
 Vnlesse his mercy helpe to expiate<sup>1</sup>  
 The foulnesse of this crime; without his grace,  
 Hell shalbe thy *perpetuall* dwelling place. 2326

Nothing that  
 man can do will  
 appease God's  
 wrath.

Gluttons, drunk-  
 ards, and  
 Epicures,

And you rich gluttons, drunkardes, Epicures,  
 Whom carnall sence & appetite immures  
 From God & goodnesse, think not (though you live  
 Like *beastes*) that you noe strict account shall give 2330  
 How you have spent *your* time, consumd'e *your* treasure,  
 Livd' brutishlie in ease, delight, & pleasure.  
 Yes, for each act, for every word & thought,  
 Before Godes high tribunal being brought, 2334  
 You must all answeare, yet you wilbe mute,  
 For *your* owne conscience will *your* cause confute.  
 Then to *your* terrour shall that sentence be,  
 "Depart ye cursed to helles miserie!" 2338  
 But I too long vpon this vice have staide,  
 Ther's something else of others to be saide. 2340

will appear before  
 the Judgment  
 Seat of God.

<sup>1</sup> *So* in MS.

## Sat[ira] 6.

[AGAINST LASCIVIOUSNESS.]

## ARGUMENTUM.

Vndique squalenti scelerata libidine terra  
 Affluit, & templis spargitur vsque Venus;  
 Luxurians ætas læna, meretrice, cinædo  
 Polluitur, mœchos angulus omnis alit.

Having discoursd of sensuall gluttonie, It followes now I speake of venerie; For these companions as inseperable Are linckt together with sinnes ougly cable;	2344	Excess of delicates is the heart of lust.
The heart of lust's excesse in delicates, And in this vice the soule precipitates. Lot was first drunk, & in this drunken fit He that incestuous sinne did straight committ.	2348	Lot was drunk when he sinned.  [leaf 27, back]
But I leave recordes of antiquity And take me to this times iniquity. Lust, as a poyson that infects the blood, Boyles in the veines of man; the raging flood	2352	
Of Neptunes kingdome, when th' impetuous might Of the fierce windes doth make it seem to fight With monstrous billowes 'gainst the loftie cloud, Is calmer then the sea of lust, though loud	2356	Now lust as a poison infects the blood,
Vnto the eare of sence, & is more safe; For this can only drowne the worsere hafe		

- Of man, the bodie ; but lustes ocean  
 O'rewhelms both soule & body ; yet fond man 2360  
 Runnes in this gulfe of sinne without all stay,  
 And wilfully doth cast himselfe away.
- and if ever a  
 nation were  
 defiled it is  
 our own.  
 If ever age or nation with this crime  
 Were beastiallie defilde, now is the time, 2364  
 And ours that nation, whose libidinous heat,  
 Whose fire of brutish lust, is growne soe great  
 That it doth threaten with proud Phaeton  
 To give the world a new combustion. 2368
- Both sexes and  
 all ages are given  
 to this sin.  
 Both sexes, each degree, both young & olde,  
 Themselves vnto this filthy sinne have solde ;  
 Yea, even the tribe of Levie (*which should be*  
 The mirrours of vnspotted chastety) 2372  
 Are slaves to lust ! I speake not this alone  
 Of Popish priestes, *which* make profession  
 Of an immaculate virginity,  
 Yet live in whoredome & adultery ; 2376  
 But alsoe to our clergie, which to blame,  
 Preach continence, but follow not the same.  
 And their example's able to seduce  
 Well given mindes vnto this knowne abuse ; 2380  
 For euery man doth vse in imitation  
 To follow his instructours fashion.
- Popish priests  
 are guilty not-  
 withstanding  
 their vows.  
 The country parson may, as in a string,  
 Lead the whole parish vnto any thing. 2384  
 Eulalius hath had good education,  
 Pens sermons well, hath good pronuntiation,  
 Stifie inveighs 'gainst sinne, as gluttonie,  
 Pride, envie, wrath, sloth, brutish lecherie, 2388  
 Covetousnes, & such like, no man more,—  
 Yet every man can tell he keeps a whore.
- One country  
 parson keeps  
 his whore,  
 Philogonous doth love his lust as well,  
 But he would clear from all suspition dwell ; 2392  
 'Tis safest gutting at a loafe begunne,  
 And therefore he his neighbour[s] wife hath wonne
- while another  
 defiles his  
 neighbour's wife,

- To be his paramour ; they may suspect,  
 But hee 's soe wary, no man can detect 2396  
 His close encounters. O, but heers the spite,  
 On[e] wench cannot suffice his appetite ! but is not  
 satisfied with one  
 or two.  
 His first must then be baude vnto another,  
 She to a third, the daughter to the mother, 2400  
 Til like the parish bull he serves them still, [leaf 28]  
 And dabbes their husbandes clean against their will.  
 But he that knew him not, & heard him preach,  
 Would think it were impossible to teach 2404 If a man heard  
 him preach he  
 would think he  
 could not sin  
 thus.  
 Vertue with such a fervent seeming zeale,  
 And yet thus looslie in his actions deale.  
 You lustfull swine ! that know the will of God,  
 Yet follow your owne waies, think *that* his rod 2408  
 (For soe he saith himselfe) shall scourge your sinne  
 With many stripes ;—with you he will beginne.  
 The greater man, the higher is the evill  
 He doth committ, & he the viler devill. 2412  
 Turne convertites, & make true recantation,  
 And leave at last to act your owne damnation,  
 Lest your reward be Godes just vengeance,  
 And hell your portion & inheritance. 2416 Let him repent,  
 or God will judge  
 and condemne  
 him.
- Sempronia 's married to a gentleman  
 That in the joyes of Venus litle can ;  
 'Tis very likely, & you may believe her,  
 And you, her honest neighbours, should relieve her.  
 Saith lustfull Spurio, “ Would she me accept, 2421 Women, for  
 various reasons,  
 I'de pawne my head to please her e're I slept,  
 And save the paines of suing a divorce.”  
 Yet Messalina doth, without remorse 2424  
 Of conscience for the act, take to her bed  
 A second husband ere the first be dead,  
 With whom she lives but an adulteresse are guilty of  
 adultery.  
 In brutish sinne & sensuall beastlinesse. 2428  
 Pray Iove he please her well, or, though 't be strange,  
 This second for a third I fear shee 'l change.

- The incest of  
Caesar Borgia,           Borgia's in quiet, & is let alone,  
Although his sister & his whore be one ;           2432  
The father likewise doth (a hellish fact !)  
With his owne daughter cursed incest act.  
Who dares to let him ? Hee's a great commander,  
and Alexander VI. Romes triple crownèd Pope, Sixt Alexander !           2436  
Incestuous slaves ! think you to scape *the* rod  
Of the Almighty sinne-revenging God ?  
No, though the world doe wink at *your* offence  
God never will with wickednesse dispence.           2440
- The young wife  
deceives her  
husband,           Sulpitia, leave at last to wrong thy spouse,  
Lest thou the furious sleeping lion rouse ;  
Desist to act thy aged husbandes scorne,  
He hath olde plenty, give him not the horne,           2444  
And I'le not tell the world thy hatefull sinne,  
How full of luxury thy life hath been,  
How many severall lovers thou hast had,  
How often thou hast faind to see thy dad,           2448  
That by such meanes thou mightst have free accesse  
To meet thy paramour. Nor will I presse  
Thy conscience with recitall of *that* ill  
When thou, thy letchers purse with golde to fill,           2452  
Emtiedst thy husbandes bagges ; the diamond ringes,  
The sutes of sattin, & such pretty thinges,  
Which thou, as pledges of thy lewd desire,  
Gavst to thy sweetheart for his lustfull hire,           2456  
I'le not once name ; no, I will hold my peace,  
Soe thou wilt from thy filthy lust surcease.
- Let the man who  
has escaped the  
penalty for rape  
be careful.           Drugo, although thou lately didst escape  
The daunger of the lawe, *which* for a rape           2460  
Awardeth death, be wise & sinne noe more,  
Least *that* thou run soe much vpon *the* score  
Of wickednesse, that thou canst never pay it ;  
And soe for want of meanes how to defraie it,           2464  
By death arrested, in helles prison cast,  
Thou pine in torment *which* shall ever last.

Sodomeo scorneth women ; all his joy  
 Is in a rarely featurde lively boy, 2468 Sodomy is not  
 unknown in the  
 land.  
 With whom (I shame to speake it) in his bed  
 He plaies like Love with Phrigian Ganimedè.  
 Monster of men, worse then the sensuall beast !  
 Which by instinct doth follow the behest 2472  
 Of nature in his kinde, but thou dost fall  
 Into a sinne that 's moste vnnaturall.  
 Degenerate bastard ! by some devill got,  
 For man could never, sure, beget a spot 2476 Such men must  
 be the children  
 of the devil.  
 Of such vneleanesse ; how dost dare enact  
 Soe damnd a crime, soe lewde a loathsome fact ?  
 Dost thou not fear that iust Iove, in his ire,  
 Will raine downe brimstone & consuming fire ; 2480  
 As in his wrath, though many ages since,  
 He did one Sodome, whose concupiscence,  
 Like thine, deservde black helles damnation ?  
 Or that some fearfull invndation 2484  
 In his swift streame, should hurry thee to hell,  
 With damnèd fiendes & torturde ghoastes to dwell ? He who punished  
 Sodome will  
 punish them.  
 Methinks such thoughts as these should purge thy  
 soule,  
 And keep thy bodie from an act so foule. 2488  
 But 'tis noe marvell though thou be not free  
 From the contagion of this villanie,  
 When the whole land 's thus plagued<sup>1</sup> with this sore,  
 Whose beastlinesse then now was never more : 2492  
 In Academie, country, citty, Courte,<sup>2</sup> The Universities,  
 the City,  
 Infinite are defiled with this spurt.  
 O, grant, my dearest nourse, from whose full brest  
 I have suckt all (if ought I have) that 's best, 2496  
 Suffer me to condole the misery and the Court,  
 are alike guilty.  
 Which thou gronst vnder by this villanie !

<sup>1</sup> Spelling uncertain : it appears to have been *plagued*, but the *i* is undotted and the *e* is blurred.

<sup>2</sup> MS. Corrte.

- I grieve at the vices which prevail at the Universities. [leaf 29]
- How many towardly young<sup>1</sup> gentlemen  
(Instead of ink, with teares I fill my pen 2500  
To write it) sent vnto thee by theyr friendes  
For art & education, the true endes  
Their parentes aime at, are with this infection  
Poysned by them whose best protection 2504  
Should keep them from all sinne! Alacke the while!  
Each pedant Tutor should his pupill spoile.  
O, how I grieve at this vnhappy fate,  
Because this vice is soe inveterate, 2508  
Growne to so strong a custome that (I fear)  
The world shall end ere they this sinne forbear!  
But I leave thee with my best exoration  
For thy moste speedy & true reformation. 2512
- Each pedant Tutor spoils his pupils.
- Nothus, without crossing the sea, has been into France.
- Nothus *which* came into *the* world by chaunce  
At a bye window, hath been late in France,  
Yet never crost the seas, it cannot bee;  
'Tis newes that passes *our* capacity! 2516  
'Tis soe, & by th' event I wilbe tride,  
For I am sure hee's hugely Frenchifide,  
Gallicus morbus is his owne, I swear,  
He has it paide him home vnto a haire. 2520  
Pitty him they that list, soe will not I,  
Hee's iustly plagud for his damnd luxurie,  
He might have kept his whore-house-haunting feet  
Out of Piethatch, the Spittle, Turnboll street;<sup>2</sup> 2524  
He might, forewarnd, have left his pockie drabbes,  
They must have veriuiice that will squeeze such crabbes.  
But he had cause to love a puncke the more,  
Because his mother was an arrant whore. 2528  
I cannot chuse but grieve at *the* mishap  
Of Cloudia, *which* of late hath caught a clap.  
Alack, poore wench! the trust of promisde marriage
- Let those pity him who choose; he gets none from me.
- Claudia has caught a clap.

<sup>1</sup> MS. goung. It may have been originally *goune*, as the final letter seems to have been altered. Cf. Taylor, "Gownmen," Works, fo. p. 178.

<sup>2</sup> All notorious haunts of prostitutes.



- Hath loded thee with an vnvsuall carriadge. 2532 A promise of marriage has been her ruin.
- Take comfort lasse, & I a time will spie  
To shew thy lover his discourtesie,  
And though he have thee in this sort beguilde,  
He shall give somewhat to bring vp the childe ; 2536
- A litle mony from the law will quite thee,  
Fee but the Sumner, & he shall not cite thee ; Fee the summoner and the law will hold you innocent.
- Or if he doe, only for fashion sake,  
The lawe of thee shall no advantage take. 2540
- And though due pennance thou deservst to doe  
For tredding thus awry thy slippery shoe,  
Be not dismaide at all ; if thou dost flow  
In thy frank guiftes, & thy golde freely stow, 2544
- The principall will make thy pennance ebbe.  
The Comissaries court 's a spiders webbe, The Comissary's court is like a cobweb which only holds small flies.
- That doth entangle all the lesser flies,  
But the great ones break through ; it never ties 2548
- Them in his circling net. Wher golde makes way  
Ther is no interruption, noe delay  
Can hinder his proceeding ; therefore, wench, [leaf 29, back]
- Thou maist with a bolde face confront the bench. 2552
- If thy forerunners bribes have made thy peace,  
Thy shame shall vanish, but thy sinne encrease,  
And when thou once hast scapèd this annoy,  
Goe to it roundly for another boy ; 2556
- Lose not an inch of pleasure, though thou gaine,  
For momentarie ioyes, eternall paine. but increase your sin.
- But yet be sure, if thou still goe about  
To play the drab, my pen shall paint thee out, 2560
- And thy lewde actes vpon thy forehead score,  
That all the world may note thee for a whore.
- O Lynceus,<sup>1</sup> that I had thy searching eye !  
Then would I in each secret corner prie, 2564 If I had the eyes of Lynceus I could expose the vices of this age.
- To finde *the* hidden knaveries of this age,

<sup>1</sup> Lynceus, one of the Argonauts, could see through the earth, and distinguish objects at a great distance.

- And lay them open to this paper stage.
- Then Glabria should be exposed,  
Then Glabria should not, with her wanton eye,  
Allure faire Quintus to her villanie, 2568  
But I would straight detect her for the crime,  
And hinder their appoynted meeting time.  
Then Lusco, 'cause his wife's in years decaide,  
Should not entise to ill her waiting maide, 2572  
But I would spie them out, & note<sup>1</sup> them downe,  
To her discredit & his smale renowne.  
Then Scilla, 'cause she might without suspect  
Play the lewd harlot, & none might detect 2576  
Her lustfull conversation, should not hide  
Her loosnesse in a masculine outside,  
Scilla's disguise ripped off;  
<sup>2</sup>But with my pen I soone would her vncase,  
And lay her open to noe mean disgrace. 2580  
Then Galla, that insatiate citty dame,  
(Which loves a player, 'cause he hath *the* fame  
Of a rare Actour, & doth in his part  
Conquer huge gigantes, & captive the hart 2584  
Of amarus ladies) should not him intice,  
Prone (as all players are) vnto this vice,  
With goodlie presentes. I their match would lett,  
Or catch them sleeping in a Vulcanes nett, 2588  
And having caught them to *the* world display  
How lusty Mars with lustfull Venus lay.  
None should escape me;  
I would expose all.  
Then lustfull Iove, what shape soe e're he tooke  
Should not deceive mine eye, nor scape my booke. 2592  
Thy lust Pasiphae I 'de sett to th' full,  
Whose bestiall appetite desirde a bull.  
Mirrha, thou shouldst not scape, *that* didst desire,  
To make thy father to thy childe a sire. 2596  
But since I cannot, as I would, be fitted,  
Let me detect what I have knowne committed.  
It was once my fortune  
It was my fortune, with some others moe,  
On[e] summers day a progresse for to goe 2600

<sup>1</sup> Final *e* by a later hand.      <sup>2</sup> /I† in margin.

Into the countrie, as the time of year [leaf 30]  
 Required, to make merrie with good cheer.  
 Imagine Islington to be the place, to go to Islington  
to eat cream.  
 The journey to eat cream. Vnder the face 2604  
 Of these lewd meetings, on set purpose fitted,  
 Much villanie is howerly committed.  
 But to proceed ; some thought there would not be  
 Good mirth without faire wenches companie, 2608 To make good  
company,  
 And therefore had provided, a forehand,  
 Of wiues & maides a iust proportiond band  
 In number to *the* men of vs ; each on[e]  
 Might have his wench vnto himselfe alone. 2612 a wench was  
provided for each.  
 I that, till afterwarde, not comprehended  
 Whereto this meeting chieffie was intended,  
 But thought indeed the only true intent  
 To spend the time in honest merriment,— 2616  
 Went 'mongst the thickest, & had intercourse  
 In many a mad & sensuall discourse.  
 Among the women kinde a wife ther was,  
 Her name I could not learne, I therefore passe 2620 Among them  
was a married  
woman,  
 It over ; but a fainèd one to frame,  
 Call her Veneria, that 's the fittest name.  
 This wife, *which* with *the* maides did holde her walke,  
 I chanc'd to overhear in her lewde talke, 2624 whom I will call  
Veneria,  
 How she did them by argumentes perswade  
 To vse *the* pleasure of the common trade,  
 I will repeat, that you may iudge with me,  
 Women moste prone to filthy luxurie. 2628  
 "My friendes," quoth she, "first, all of you must knowe,  
 Good things more common doe *the* better grow ;  
 For 'tis an axiome in morality,  
 Which you must all believe for verity. 2632 who perswaded  
the maidens to  
lust.  
 If, then, community doe goodnesse adde  
 To actions that are good, who 'd be so mad  
 To lose the vertue of this common good  
 When 't may be purchasde without losse of blood ? 2636

- For that 'tis good, I think you 'l not deny,  
Or if you doe, then thus I doe replie :—
- To do a friend  
a pleasure is a  
good deed,
- To doe *our* friend a pleasur 's a good deed, 2640  
If it be done for love, & not for meed ;  
To doe an act *that* addes to *our* delight  
Is it not good ? what foole will once deny 't ?
- or, as we call it,  
"a good turn."
- Besides, the name importes it to be good,  
For we a good turne call it. With my blood, 2644  
If all this be to weake, I will maintaine  
Ther 's none of all *our* sexe that would refraine  
To vse *the* pleasure of this knowne delight,  
If fear did not restraine their appetite. 2648
- Secret lechery is  
less sinful than  
hypocrisy.
- And this I holde, *that* secret letcherie  
Is a lesse sinne then close hypocrisie.  
A preacher tolde me that the action wrought  
(Because more seldome then the wandring thought)
- [leaf 30, back]
- Is not soe great a fault, soe we chuse time 2653  
And place convenient to conceile *our* crime ;  
And that we will not want, nor lusty boyes  
Able to give a wench her fill of joyes. 2656
- Her lewd dis-  
course made my  
ears glow,
- Then to it, lasses, when you have desire,  
'Tis dangerous to suppressse a flaming fire !"  
To hear this lewdnesse both mine eares did glow,
- but "I bit in my  
tongue" for the  
sake of peace,
- But I bit in my tongue, lest there should grow 2660  
Some discontentment 'mongst them by my speach,  
*Which* happily might have procur'de a breach  
Among vs ; & indeed soe much the rather,
- and because I  
wanted to see  
the end.
- Because by circumstances I did gather 2664  
Wherefore this meeting was, & did intend  
to observe all vnto the very end.
- By this time we th' appointed place attainde,  
Where straight *with* welcomes we were entertainde. 2668
- We had music  
and good cheer.
- Musicke was sent for, & good chear preparde,  
*With which* more like to Epicures we farde  
Then *Christianes* ; plenty of wine & creame  
Did even vpon *our* table seeme to streame, 2672

- With other dainties. Not a fiddlers boy  
 But with the relicks of our feast did cloy  
 His hungry stomach. After this repast  
 (Which feast with many a bawdy song was grac'd) 2676 After the feast  
some fell to  
dancing, which  
lasted till dark.  
 Some fell to dauncing (& dauncing is a cause  
 That many vnto fornication drawes),  
 In which lascivious kinde of merriment,  
 Till the darke evening did approach, we spent 2680  
 The lightsome day. But now the time drew nigh  
 That was comprisd'e to act their villany ;  
 And therefore after candles were brought in  
 (For then the night grew on) we did beginne 2684 When the candles  
were brought in  
the fiddlers were  
discharged.  
 The fiddlers to discharge, who being gone,  
 There straight was held a consultation,  
 In which, when each man had his wench assignde,  
 The filthinesse of this lewde act to blinde 2688  
 With darkenesse, all the candles were put out,  
 Which favouring my intent, I left the rout,  
 And closely stole away, having defraide  
 A great part of the reckning ; which I paide 2692 As soon as the  
lights were put  
out I escaped.  
 Whilst they were all full busie in the darke,  
 Because they should not think I came to sharke  
 Only for vittailles. How the rest agreed,  
 Iudge you which doe this true narration read. 2696  
 But leaving this mad crew, I have to say  
 Somewhat of bawdes, cheife actours in this play.  
 Gabrina, in her youth a pretty ducke,  
 Hath been, they say, as good as ever strucke. 2700 Gabrina married  
a rich fool.  
 It was her fortune (long she could not tarry  
 'Cause she was faire) with a rich foole to marrie.  
 I call him foole, because he let her have  
 Her minde soe much, that he became her slave 2704 [leaf 31]  
 To his vndooing. She must keep her coach,  
 Consort with ladies ; each new set abroach  
 Fantastique fashion which she did affect,  
 His gold must flie for ; yet she did respect 2708 She kept her  
coach and con-  
sorted with  
ladies.

- Others above him, vpon whom she spent  
His wealth ; her lust his care could not prevent.
- Her pride and  
sensuality  
brought him to  
beggary, and  
broke his heart.
- Thus soone her pride & sensuality  
Brought him vnto disgrace & beggery, 2712  
Till grieffe for her lewd life, his ruind state  
Broke his weak heart, & made him yeild to fate.  
Then was she glad her whores flag to aduance,  
And get her living by a Scottish daunce. 2716  
Thus with her sister, such another piece,  
Many a gallant of his golde they fleece.
- In their age she  
and her sister  
hire out a crew  
of whores.
- Now ceazd with age, & both of them turnd bawdes,  
Olde hackny women, they hire out their jades, 2720  
A crew of whores far worse then crocodiles,  
Killing with fainèd teares & forgèd smiles.  
Confusion with their fortunes ever dwell,  
That keep the dores that ope to sinne & hell ! 2724
- These bawds up-  
hold their state
- These bawdes which doe inhabite Troynovant,<sup>1</sup>  
And iet it vp & downe i' th' streetes, affaunt  
In the best fashion, thus vpholde their state,  
As I haue heard a friend of mine relate, 2728  
Who once in privat manner with another  
Went purposly their fashions to discover.
- by keeping wives  
as well as com-  
mon whores.
- They doe retaine besides these common queanes,  
Even mens wives which are of greatest meanes, 2732  
That yearly pay them tribute for their lust,  
Vpon whose secrecie they doe entrust  
Their blotted reputation, for which pleasure  
They lewdly doe consume their husbandes treasure. 2736  
The custome of these bawdes is thus : if any  
Repaire vnto them (as God knowes too many  
Run to this sinck of sinne), at the first view  
To shew their cheapest ware ; if they will glue 2740  
Their slimy bodies to those common whores,  
The bawdes proceed no farther, keep the dores,  
The price paide, which repentaunce findes to dear,

<sup>1</sup> London. See Taylor, Works, fol. 491.

- And the act done, doe straight the men cashier. 2744
- But if some gallant, whose out side doth holde  
Great expectation that good store of golde  
Will from his bounty shower into their lappes,  
Come to demaund (for soe it often happes) 2748  
To see their choyssest beauties, him they bring  
(After request [not]<sup>1</sup> to say any thing)  
Into a privat roome, *which* round about  
Is hung *with* pictures; all *which* goodly rout 2752  
Is fram'de of Venus fashion, femals all,  
Whom if I name whores, I noe whit miscall,  
For soe they are, whom these doe represent.  
All citty dames, *which* vsually frequent 2756  
This cursed place, who, though they goe full brave,  
Are in their lust insatiate as the grave.  
That picture *which* doth best affect the eye  
Of this luxurious gallant, instantly 2760  
Is by some traine brought thether in true shape  
Of lively substance. Then good Bacchus grape  
Floues in abundance; Ceres must be by,  
For *without* them ther is noe venerie. 2764  
Provocatives to stir vp appetite  
To brutish lust & sensuall delight,  
Must not be wanting; lobsters buttered thighs,  
Hartichoke, marrowbone,<sup>2</sup> potato pies, 2768  
Anchoves, lambes artificie drest stones,  
Fine gellies of decocted sparrows bones.  
Or if these faile, th' apothecaries trade  
Must furnish them *with* rarest marmalade, 2772  
Candid eringoes, & rich marehpaine stuffe;  
Vpon *which* eates ther is consume enough  
To give sufficient to a hundred men,  
Spent but on ordinarie fare. But then 2776  
These dainties must be washd downo well *with* wine,

But if he looks  
rich he is shown  
into a private  
room

hung round with  
portraits of City  
dames.

[leaf 31, back]

The picture  
which takes his  
fancy is soon  
replaced by its  
"lively sub-  
stance."

Wines and  
nutritious food  
are provided in  
abundance.

Lobsters, pies,  
jellies, mar-  
malade,

<sup>1</sup> Blank in MS.; something erased.

<sup>2</sup> Very much like Moorrowbone in MS.

- sack, eggs,  
Muscadine,  
Alicant,
- With sacke & sugar, egges & muskadine,  
With Allegant, the blood of Venerie,  
That strengthens much the backes infirmity. 2780
- and dainties  
enough to crack  
a man's purse-  
strings.
- Abundance of these dainties they 'l not lacke,  
Although it make my gallantes purstrings cracke.  
And yet sometimes these cittie dames will spend  
As if their husbandes wealth could ne're have end. 2784  
Then after this libidinous collation  
They doe proceed to act their owne damnation.
- This is our great  
city made a  
brothel.
- Thus is the worthiest citty of our land  
Made a base brothel-house, by a lewde band 2788  
Of shamelesse strumpets, whose vncurbèd swing  
Many poore soules vnto confusion bring.
- The Magistrates  
should rid it of  
this cursed crew.
- You magistrates, which holde Astræas sword,  
For countries cause joyne all with one accord 2792  
To clear the citty of this cursed crew,  
Least the whole land the noysomenesse doe rewe  
Of their contagion. For the better health  
Of the whole body of the commonwealth, 2796  
Cut of these rotten members, & beginne  
First at the head of this notorious sinne.
- Remove the  
cause, and the  
effect will perish.
- For this is written one the Lidian stone,  
"The effect doth perish when the cause is gone." 2800  
These bawdes & panders which doe give receat  
(Being indeed the meanes wherby they eat)
- [leaf 32]
- To whores & ruffians, whose damnd villanie  
Doth purchase gold & sell iniquity; 2804  
Were they expeld the cittie, ther would grow  
More continence, for<sup>1</sup> them these heades doe flow;  
The springs of lust, these fountaines, being drawne dry  
The lesser streames would stint immediatly. 2808
- Lop off these  
ulcerd members  
with the hand  
of justice.
- Lop of these vlcerd members of our land,  
These putrifid members; with the hand  
Of iustice chase hence this vngodly rout,—  
Subtract the fewell & the fire goes out,— 2812

<sup>1</sup> ? from.



And let our land this damnèd devillish crew,  
 As excrementes, out of her bosome spewe ;  
 And then you manifestly shall perceave  
 The greater part their brutish lust will leave. 2816  
 For every man this olde saide saw beleeves,  
 "Were no receivers there would be no theeves." "No receivers,  
 Thus City scapes not, nor the Court is free no thieves."  
 From obsecane actes of hatefull luxurie. 2820  
 Those men or women *that* doe make resorte,  
 In hope of gaine or honour, to *the* Court, The Court is not  
 Doe live soe idely, & in such excesse, free from these  
 That it must needs produce this wickednesse. 2824 sins.  
 Vitellius hath gotten a good place,  
 And might live well i' th' Court, had he *the* grace  
 To keep it to good endes, & vse it soe,  
 "But lightly come," we say, "doth lightly goe." 2828 "Lightly come,  
 It cost him nothing but a supple knee, lightly go."  
<sup>1</sup> And oyle mouth & much observancie,  
 But he doth vpon worse then nothing spend it,  
 Yet 'tis well spent, he saies, & hee 'l defend it. 2832  
 He keeps a whore i' th' city, what needs that ? City and Court  
 Ther 's whores enough i' th' Court, *which* (as a cat are alike.  
 Waites to surprise a mouse) watch to espie  
<sup>2</sup>Whom they can draw vnto their villanie, 2836  
 Some for meer lust, others for greedinesse  
 Of gaine ; as, 'mongst all your court landresses  
 If but one honest woman can be found,  
 I 'le give her leave to give me twenty pound.<sup>3</sup> 2840 Scaree one honest  
 But these are stale ; Vitellius must have one woman to be  
 That 's a rare piece of *the* best fashion, found.  
 Although she make these three thinges fare *the* worse,  
 His soule, his body, & his strouting purse. 2844 They ruin soul,  
 His purse, her gay apparel & fine fare body, and purse.  
 Have made allready very thin & bare ;

<sup>1</sup> /Ion in margin of MS.<sup>2</sup> /I in margin of MS.<sup>3</sup> MS. 20<sup>l</sup>.

- Bodily disease. His bodie, her vnwholsome luxurie  
 Hath brought to *the* disease of venery ; 2848  
 And I much fear this their lewde fashion  
 Will bring his soule vnto damnation.
- [leaf 32, back]  
 I need not talk  
 of Siluius and  
 City dames,  
 Siluius doth shew *the* citty dames brave sights,  
 And they for *that* doe pleasure him a nightes. 2852  
 Citty & country are beholding to him,  
 And glad with purse & body both to woe him.  
 when higher  
 personages are  
 guilty.  
 But what talke I of these, when brighter starres  
 Darken their splendant beauty with *the* scarres 2856  
 Of this insatiate sinne? If honour fall  
 Gentry must needes submit himselfe a thrall.  
 But whether climst thou, my aspiring Muse?  
 It wilbe thought presumption & abuse 2860  
 To taxe nobility! Forbear, forbear!  
 Thou art an orbe above thy native spheare,  
 Something thou canst not in oblivion drowne ;—  
 Why come one then, & briefly set it downe. 2864
- One boasts that  
 he has made  
 fifty-one cuckolds  
 in the year:  
 I heard Brusano by his honour sweare  
 He on[e] & fifty cuckoldes made last yeare.  
 Pitty it was he did noe farther goe,  
 Each weeke would have done well to struck a doe, 2868  
 And given *the* keeper his due fee to seeke  
 When as he came to th' two & fiftith weeke.
- but he who made  
 so many,  
 Whom shall we finde to make vp *the* iust number?  
 To bring 't about it my conceit doth cumber. 2872  
 Why, what a foole am I to seek thus farre!  
 You did soe many cuckoldes make or marre?
- is himselfe the  
 fifty-second.  
 Well then, i' faith you may, for all your pelfe,  
 Make vp the two & fiftieth *your* selfe ! 2876  
 Madame Emilia hath a proper squire  
 To vsher her vnto *the* filthy mire  
 Of soule-polluting lust, who knowes his cues  
 Wher he must leave her, where attendance vse ; 2880  
 And can while 's lady actes the horrid crime,  
 With picking rushes trifle out *the* time ;
- Madam's page  
 knows all her  
 arrangements,

And for a need, when she wantes fresh supplie,  
 Her sensuall desires satisfie. 2884 and can at times  
supply her wants  
himself.

Base slave! *which* standest centinell to lust,  
 Suffering thy soule, polluted with *the* rust  
 Of cankered sinne, by thy neglect to *perish*,  
 Which above all thinges thou shouldst love & cherish!  
 Thou instrument of sinne & Sathans<sup>1</sup> rage! 2889  
 Incarnate devill! pandarizing page!  
 Be sure (vnlesse repentance pardon gaine)  
 There doth a place in hell for thee remaine. 2892 But he may rest  
assured that  
there's a place  
reserved in he.l  
for him,

And for those lechers *which* will never linne  
 (Accounting lust but as a veniall sinne)  
 To committ incest, whoredome, sodomie,  
 Defile *the* land with damnd adulterie, 2896 as well as for  
all who are  
guilty of incest,  
whoredom,  
sodomy,  
and adultery.

Which strive not to suppress their lewde desires,  
 But fewell ad to their lust-burning fires,  
 By seeking wicked opportunities  
 To act their damnable iniquities, 2900 [leaf 33]  
 Till they have ruind all their hope of blisse,  
 Devilles will hale them to helles darke abisso.

<sup>1</sup> MS. Sathange.

## Sat[ira] 7.

[AGAINST THE PASSIONS OF THE MIND.]

## ARGUMENTUM.

Reginam mentis rationem, serva rebellis  
 Passio devincit, calce tyrannæ premit,  
 Dum gerit immodicos (victa ratione) triumphos,  
 Incautos homines, ad mala damna rapit.

God gave to man a reasonable soul that he might govern all things.	God gave to man a reasonable soule, That he might govern vnder his controle All other creatures in the world beside, Yet man wantes reason how himselfe to guide.	2906
Reason is the queen of the soul,	Reason, <i>the</i> soules queen, whose imperious sway Should rule the microcosme of man, & stay By her wise governing authority Each insolent affections tyranny,	2910
but she is become the slave of her subject,	Is through much, too much, sufferance become Slave to her subiect, who vsurps her roome. Ambitiously aspiring passion, Ever delighting in rebellion,	2914
who boldly rebels against her.	Collects her forces, meets her prince i' th' field, Subdues her power in conflict, make[s] her yeild. And now <i>the</i> tyrannesse beares all <i>the</i> stroke, Clogging her suffering neck with servile yoke, And proud insulting in her victorie, Triumphs o're mans base imbecillity.	2918

- Thus his owne servant, every base affection,  
Keeps him in slavish t[h]raldome & subjection. 2922
- By love or hatred, by ioy, griefe, or feare,  
Desire, boldnesse, anger, hope, dispaire,  
Man is enthrald, & doth submitt his will  
Their tyrannies & pleasures to fulfill. 2926
- The Amoretto, peare'd with Cupides stroke,  
Must straight submitt his neck vnto *the* yoke  
Of peevish love. Either his mistrisse haire,  
Or else her forehead is beyond compare ; 2930
- Her eyes are starres, & her cheekes roses be,  
Her lips pure rubies, her teeth ivorie,  
Her breath perfume, her voice sweet harmonic  
Passing Threician Orpheus melody ; 2934
- The path between her brestes a whiter way  
Then that celestiaall via lactea ;  
Her veines pure azure, o<sup>r</sup> what colour's best,  
Her skin sleek sattin or *the* cygnettes brest ; 2938
- A Venus in whom all good partes dee liitt,  
More then a second Pallas in her witt ;  
In stately pace and dazeling maiestie,  
Another Iuno ; in pure chastety 2942
- Spotlesse Diana. Thus is all her feature  
Beyond *the* fashion of a humane creature.  
Then what "ay mees !" what crossing of his armes,  
What sighs, what teares, what love-compelling charmes  
He vseth, would enforce a sicke man smile ! 2947
- Yet all the paines he takes is to beguile  
His sillie soule ; for having once enjoyed  
The thing, for *which* he crst was soe anoyde, 2950
- The tide is turnd, the saint doth seem a devill,  
And he repentes that soule-bewitching evill  
<sup>1</sup> Which once his fancy as a good adorde ;—  
His mistresse love, I mean, is now abhorde. 2954
- Another's minde by hate distempered is,  
<sup>1</sup> /I in margin of MS.

Every base  
affection keeps  
man in thralldom.

If man falls in  
love he must  
submit to the  
yoke of peevish  
fancy,

and compare his  
mistress to

[leaf 33, back]

Venus, Pallas,  
Juno, and Diana.

Then to hear his  
"Ah me's !" till  
he gets dis-  
enchanted!

Then his "saint"  
seems a devil.

The mind of  
another is over-  
come by hate,

- Malicing whom in shew he seemes to kisse.  
 This base affection causeth dismall strife,  
 Despoileth honour, & destroyeth life. 2958
- which he hides  
 by dissimulation. Yet in these dayes 'tis counted pollicie  
 To vse dissimulation ; villanie  
 Masqu'd<sup>1</sup> vnder friendships title (worst of hate)  
 Makes a man liue secure & fortunate. 2962
- Such as he are  
 worse than  
 Timon of Athens. These Machiavillians are *the* men alone  
 That thrive i' th' world, & gett promotion.  
 Athenian Timon, in his hatefull moode,  
 Was ne're soe bad as some of this damnde broode, 2966
- This brood of Caines, these dissembling knaves,  
 These mankinde-haters, bloody minded slaves,  
 Which all *the* world with horrid murders fill,  
 Laughing one those whom they intend to kill. 2970
- A third sort have  
 their minds  
 overwhelmed  
 with joy. A third ther is, *which* gaining some vaine toy,  
 Is overwhelmed through excessive ioy.  
 The husbandman, if that his crops proove well,  
 Hath his heart fild with joy 'cause his barnes swell ;  
 The marchant, if his gaines doe safe come in, 2975
- Is with ioy ready to leape out on 's skinne ;  
 The vehemency of this passion 's such,  
 Many have<sup>2</sup> died by joying overmuch. 2978
- Some are over-  
 come with grief, Another, shuning comfort & reliefe,  
 Suffers himselfe to be surchargde with grieffe,  
 And soe this passion doth his reason blinde  
 That it begettes a frenzie in his minde. 2982
- Another, if that fear doe him assaile,  
 Doth suffer that affection to prevaile,  
 [leaf 34] And doth bring him [in]to such franticke fittes,  
 As you would judge him to be out on 's wittes. 2986
- and some with  
 fear. Each bush doth fright him, & each flying bird,  
 Yea his owne shadowe maketh him afeard.

<sup>1</sup> *Masque* originally written ; altered into *Masqu'd*.

<sup>2</sup> This *have* seems to have been *o'ave*, but a line is drawn through the *o*.

- Desire in others sheweth forth his mighte,  
 Making them follow brutish appetite. 2990
- Desire of honour fires th' ambitious minde ;  
 Desire of wealth the covetous doth blinde ;  
 The lecher cannot lustfull thoughtes withstand :
- Reason's controlde by passions that commaund. 2994
- Another, rash & indiscreetly bolde,  
 Hazardes himselfe in dangers manifolde,  
 Yet thinks himselfe (mislead by his temerity)  
 To vse true valour & dexterity ; 2998
- When folly his companion is assignde,  
 For " who soe bolde as bayard that is blynde ?  
 With rashnesse is conioynèd impudence,  
 With *which* my Muse in noe case can dispence. 3002
- His talke is bawdry, he doth rather choose  
 His soule then a prophane conceite to loose.
- Mischiefe-procurer anger rules another,  
 That knowes not friend from foe ; stranger or brother,  
 All's one to him ; for in his bedlem fitt, 3007
- Which* quite deprives him of his litle witt,  
 He cares not whom he strikes, or what vile wordes  
 That cutt like razors, or sharp edgèd swordes, 3010
- Flie from his hasty tongue. This passion swaies  
 And rules over too many now adayes,  
 For each vaine toy stirreth vp man to furie,  
 When he in patience greatest wrongs should burie. 3014
- Hope & affection is that doth least harme  
 Vnto *the* soule of man ; for it doth arme  
 With constancy in trouble to endure  
 The worst of evill *that* sad fates procure. 3018
- It makes *the* prisoner, bound in gives of steele,  
 In expectation of release, to feele  
 Noe torment in his bondage ; cures the sicke  
 Of his diseases ; makes *the* halfe dead quicke. 3022
- Yet is this good conioynèd with some evill ;  
 To hope on God is good, but from *the* devill

Honour fires  
the ambitious.

Rashness by some  
is mistaken for  
valour.

Impudence is  
often conjoined  
with rashness.

Anger rules some,  
and deprives  
them of their  
wits.

They care not  
whom they  
wound.

Hope and affec-  
tion do the least  
harm.

They console  
the prisoner and  
cure the sick.

- Don't expect aid  
from the devil. To expect healp, as they doe *which* attend  
With expectation of a happy end 3026  
To some ill act, is diabolically,  
And not by Christians to be vsde at all.  
But when I come to think vpon dispaire  
(*Which* to withstand the rediest meanes is praier) 3030
- Despair drives  
men to suicide. I muse to think it should soe much bewitch  
The minde of man, making *the* soule (like pitch)  
Commit such deeds of darkenesse, such damnd ill,  
As with *our* owne handes *our* owne lives to spill. 3034
- [leaf 34, back] Farre be it from me all passion to exclude  
Out of mans soule, my meaning's not so rude ;
- A man void of  
passion is void  
of good. For 'tis an axiome not to be withstood,  
"He *that* is void of passion's voide of good."<sup>1</sup> 3038  
Love of *that* love deserving Diety,  
*Which* doth produce effectes of charity,  
And kindles in mans heart<sup>2</sup> devotion,  
Once to extenuate were a sinfull motion 3042  
Of a pestiferous braine ; noe, I desire  
To ad more fewell to that holy fire.
- Love to God  
kindles devotion. Nor can I but commend of godlie hate,  
Detesting sinne, *that* doth commaculate 3046  
The soule of man ; this passion's worth commending,  
That hates the offence, yet loves *the* man offending.  
Neither will I restraine *the* heart from joy
- Godly hate is  
commendable. Soe that with moderation we imploy 3050  
This passion to good vses ; hartes rejoyce,  
But let *the* cause be singuler & choice.  
Grief likewise must abounde in every man  
That will indeed be a true Christian, 3054
- Joy in modera-  
tion is good, Sorrow *the* badge of true repentance weares,  
Sinne must be purgde by a whole flood of teares.  
<sup>3</sup> To filial feare I likewise doe assent,
- so are godly  
sorrow and  
filial feare.

<sup>1</sup> *blood* was first written, then a line drawn through it, and *good* written after.

<sup>2</sup> MS. heard.

<sup>3</sup> */I and* written in margin of MS.



- That 's awd from sinne by love, not punishment. 3058  
 Salvations hope, celestially ioyes desire,  
 Vertuous boldnesse, with religious ire, Vertuous boldness  
and religious ire,  
 Are heavenly passions not to be denide,  
 But as occasion serves, to be applide 3062  
 To their true endes. Affectiones of such kinde  
 Mie Muse disclaimes not ; but all such as blinde my Muse dis-  
claims not ;  
but all such  
affections as lead  
man to sin.  
 The eyes of reason, & doe quite pervert 3066  
 The soule, mans better intellectuall part,  
 That keep him from *the* path of his salvation,  
 And lead *the* way which brings vnto damnation,  
 These, these they be, on which I doe engage  
 My vexèd Muse to wreck her spleenfull rage. 3070  
 Philautus with his very soule doth love Philautus loves  
many things,  
 A wench as faire as Venus milck white dove ;  
 He loves his hunting-horse, his hauke, his hound,  
 His meat & drink, his morning sleeps profound ; 3074  
 He loves to follow each new-fangled fashion,  
 He loves to hear men speake his commendation,  
 He loves his landes, *that* bring him store of pelfe,  
 But above all thinges he doth love himselfe. 3078 but himself  
most of all.  
 In all this love noe love of God I finde,  
 Noe love of goodnesse, but a love confinde  
 To sensuall delights, to sinne & ease,  
 A love to others soe himselfe to please. 3082  
 Thou impious worldling, leave this vaine affection, [leaf 35]  
 Which only on thy selfe hath a reflection ;  
 This sinne relinquish, lest incensèd Love This is love  
misapplied.  
 Doe iustly plague thy misapplyèd love. 3086  
 I saw (a sight *that* made me much affraide)  
 Amorphus kisse his mothers kitchin-maide.  
 Me thought as both their heades together came,  
 I saw *the* devill kissing of his dam :<sup>1</sup> 3090 Amorphus is in  
love with his  
mother's kitchen-  
maid.  
 And yet this foole 's in love with her 'bove measure,  
 Calls her *the* mistresse of his<sup>2</sup> ioy & pleasure ;

<sup>1</sup> Final *e* crossed out.<sup>2</sup> MS. *her*.

Sweares *that* faire roses grow vpon her cheekes,  
 When I'le be sworne 'tis fitter place for leekes ; 3094  
 Saies her sweet breath his amarous fires increase,  
 When she smelles filthy strong of durt & grease.

It is a case of  
 like to like ;  
 the collier and  
 the devil.

“ But like to like, *the collier & the devil*,”  
 He & his wench ; she stammers, he doth drivell ; 3098  
 He squints, & she doth gogle wondrous faire ;  
 His botle-nose is red, soe is her haire ;  
 She hath a crooked backe, he a polte foote ;  
 His face is blacke, & hers begrimd'e with soote ; 3102  
 A loving lovely couple most divine,  
 Pitty it were *that* they should not combine.

Pamphila is in  
 love with every  
 man she sees.

Pamphila is in love *with* every man  
 That comes within her sight, & if she can 3106  
 Will prostitute her body to his will,  
 And never leave till she her lust fullfill.

Phœdra's love to  
 her stepson is  
 turned to hate.

Stepmother Phœdra woos her husbandes sonne,  
 Hypolitus, but he *with* care doth shunne 3110  
 Her odious lust, loathing a sinne soe vile  
 As his sires bed *with* incest to defile ;  
 But still she sues, & still he doth denie,  
 Till vrgde to farre, he doth her presence flie. 3114  
 Lust thus by verteous chastetie withstood  
 Is turnd to hate, & hate thirsts after blood ;  
 And his hartes blood it is this thirst must ease ;  
 Only his death can her fell hate appease. 3118

Honorius is per-  
 secuted because  
 of his virtues.

True Machiavillian Cæcilius  
 With hate doth prosecute Honorius,  
 Because his vertues did deserve more love,  
 And he i' th' Court respected was above 3122  
 His high aspiring selfe. Yet till *the* end  
 In outward shew he seemd to be his friend.  
 But when *that* Fortune had once turnd her wheele  
 He was *the* first *that* did his furie feele ; 3126  
 For then his rage burst forth, & it is thought  
 This one mans hate his sad destruction wrought.

- Misotochus (*which* his hand will sooner lend  
 To bring his neighbour to vntimely end 3130  
 Then save his life) hath horded vp his corne,  
 Ready to burst his garners with *the* horne  
 Of his aboundance, & doth hope his seed  
 Kept from *the* market will a famine breed ; 3134  
 And therefore will not sell a graine this year,  
 Nor to sustaine his household thresh an eare ;  
 But lives one rootes like a Diogenes,  
 With poor thin drink, & course bread mad[e] of pease.  
 What though *the* pöore doe want, begge, starve, & dye,  
 They get from him noe healp in miserie. Though the poor  
die of want they  
get no help from  
him.  
 Their hunger feeds him fat, he ioyes to see  
 Their death-procuring sad calamity. 3142  
 Thou hateful cynick-dog, belov'd of none,  
 Because none loving, not thy selfe alone !  
 Inhuman devill ! think some fatall hower  
 Will bring huge troupes of vermine, to devoure 3146 But troops of  
vermin devour  
him and his  
corn.  
 Thy graine & thee ; or that from heaven will fall  
 Consuming fyer & destroy it all.  
 Looke for some fearfull vengeance to be sent,  
 Some plague vnheard of, some straunge punnishment ;  
 For such damnd hatred, iust revenging God 3151  
 Will scourge thy sinne with some vnusuall rodde.  
 Nænius hath with much officious labour  
 Recoverèd his mistrisses lost favour, 3154 One fool was so  
overjoyed at his  
mistress's  
favours,  
 For *the* which act *the* foole's soe overioyde  
 That through excesse therof he is annoide.  
 When she vouchsafte *that* he might kiss her hand,  
 The asse had much adoe on 's feet to stand, 3158  
 He was soe inly ravisht with delight  
 Of *that* rare pleasure : such another fight  
 Twixt reason & his passion would have sent  
 A foolish soule to Plutoes regiment. 3162 that another fit  
like it would  
have killed him.  
 When Carthaginian Hanniball, *that* stout  
 And politicke captaine, *which* soe often fought

- With Roman Consuls in their native soile,  
 And their best forces many times did foile, 3166  
 It is recorded by cronologers  
 And excellent histriographers,  
 In *that* unluckie Cannas overthrowe,  
 When few or none escape deaths fatall blowe, 3170  
 A certaine woman dwelling then at Rome  
 Heard her two sonnes had their eternall doome ;  
 For *which* (as nature would) she did lament,  
 Her eyes (bare witness) all with teares besprent. 3174  
 But *the* young men scaping by flight their foe  
 Recover Rome & to their mother goe ;  
 She hearing both alive returnèd were  
 And bid her former sorrow to forbear, 3178  
 Will not beleeve reporte, but trust her eyes,  
 When sodainly opprest with ioy she dies.  
 Mopsa, they say, o'come with joy lies dead,  
 But how ? i' th' act of her lost mayden head ! 3182  
 A fearfull end, to die in act of sinne,  
 And in this death a second death beginne,  
 A dayly living death, yet dying paine  
 Which shall in perpetuity remaine. 3186  
 Luctantia, cease thy lamentation !  
 Thou mone'st thy puppies death with greater passion  
 Then *the* offences *that* thou dost committe  
 'Gainst thy Creatour ; *which* iust ne're a whit 3190  
 Grieve thy seard conscience ; noe remorse for sinne  
 On[e] tear enforceth, but for every pinne,  
 For every trifle else, that doth distast  
 Thy foolish liking, thou dost even wast 3194  
 Thy selfe in sorrow. Wash thy blubbered eyes,  
 And cry no more for shame ! If thou be wise  
 See that hence forth thou keep thy fludgates dry,  
 And weep for nothing but iniquity. 3198  
 Mutius, why art thou thus opprest with grieffe ?  
 Take comfort man, & thou shalt finde reliefe ;

A Roman matron  
 heard that her  
 two sons were  
 killed in the  
 battle of Cannas.

But they escaped,  
 and she was so  
 overcome when  
 she saw them,  
 that she died.

[leaf 36]

One dies in the  
 act of sin.

Another mourns  
 her puppy's  
 death.

She should weep  
 for iniquity.

Be not dejected, bear a constant minde :

What though the tempest of an [a]dverse winde 3202 If adversity come  
do not be cast  
down.  
Hath blowne thy fortunes downe, ruind thy state ?

Wilt thou for this accuse *the* god of fate,

And yeild to sorrow ? Doe not soe ; beware,

'Twas mercy in him then thy life to spare. 3206

When he destroide thy goods, had 't been his pleasure

He might have ruinde thee & them together.

But now thy substaunce & thy wealth is lost,

Thou art vndone, & all thy hopes are crost ; 3210

Ther is noe meanes to rise : who once doth fall

Is still kept downe, & cannot climbe at all.

Fear not, Antæus more couragious grew,

And by his fall did still his strength renew. 3214 Antæus became  
more courageous  
by his fall.

Be thou like him ; may be this misery

Was pre-ordainde for thy felicity.

Grieve not at all, ther 's blessing still in store,

And he *that* tooke thy goodes can give thee more. 3218

Ther 's three ill feares (to one good filiall)

A worldly, servile, & a naturall :

A worldly feare is when some worldly gaine

Makes vs doe evill, or from good abstaine ; 3222

When for *our* proffit, pleasure, & *our* ease,

We doe not good, but men fear to displease.

There is a worldly fear, a fear to laeke

Things necessary for *the* maw or backe, 3226 A worldly fear,  
or fear for want  
of things  
necessary.

Which hath in nature greater confidence,

Then in Gods all-foreseeing providence.

Naturall fear is a distraction

Of mind & senses, by th' iniection 3230

Of some moste eminent danger ; & this passion

Is great where faith doth want his operation.

A servile fear 's a fear of punishment

Vnto *the* reprobate coincident, 3234 A servile fear, or  
a fear of punish-  
ment for ill  
deeds.

Whom oftentimes vnto good *actes* doth drawe,

Not fear of God, but fear of humane lawe.

There are three  
ill feares :

[leaf 56, back]

- Letia doth fear to play *the* whore with any,  
 And yet she loves the sport as well as many 3238  
 That act the sinne ; what hinders her intent ?<sup>1</sup>  
 O she 's afraide of shame & punnishment.
- A man would  
 steal, but he  
 fears punishment. Irus is poore, yet feares to play *the* theefe,  
 And yet his fingers itch to get reliefe, 3242  
 "But the burnt childe (we say) doth dread *the* fire ;"—  
 Hee 's burnt i' th' hand, the next is halters hire.  
 Romanus keeps his monthly residence
- The Church  
 dignitary would  
 neglect his duty,  
 only he fears the  
 consequences. At church, although against his conscience ; 3246  
 He would refraine (because he doth abhor it)  
 But *that* he feares to be presented for it.  
 Bellina, tost in a tempestuous sea,  
 Fears drowning much, & fear doth make her pray. 3250  
 And yet her prayers, *which* doe seeme profounde,  
 Are but lip-labour & a hollow sound ;  
 For set a shore, vnlesse apparent evill  
 Affright her much, she fears nor God nor devill. 3254
- Phorbus has  
 been frightened,  
 but it was only  
 a cat, Phorbus, what makes thee looke soe like a ghoast ?  
 Thy face is pale, thy sences are quite lost,  
 Thy haire vpon thy head doth stand vpright  
 As if thou hadst been haunted with a spright. 3258  
 Why soe thou hast, thou thinkst ; what, hast thou soe ?  
 How scapdst thou from him ? would he let thee goe ?
- which he thought  
 was the devil. Sure 'twas a very honest devill, friend,  
 Wer he hobgoblin, fairie, elve, or fiend. 3262  
 Thou fearfull idiot ! looke, it was a catt,  
 That frights thee thus, I sawe her wher she satt ;  
 But thou with conscience guilty of much evill  
 Dost deeme *the* cat to be a very devill. 3266
- Caligula creeps  
 under the bed,  
 but it is a poor  
 shelter. Caligula, creepst vnderneath thy bed ?  
 That 's a poore shelter to defend thy head  
 'Gainst Ioves feard thunderbolte ; huge Atlas hill  
 Cannot preserve thee, when he meanes to kill. 3270
- One wishes for  
 an estate Votarius wisheth for a great estate,

<sup>1</sup> MS. intentent.

And saith *the* poore should then participate  
 Of all his blessings ; yet doth nothing give  
 Although he be exceeding well to live, 3274  
 And might healp others, till his substaunce grew ;  
 But *the* olde proverbe is exceeding true,  
 “That these great wishers, & these common woulders,  
 Are never (for *the* moste part) good householders.” 3278

[leaf 37]  
 that he might  
 assist others.

Timophila her part of heaven would sell  
 To be a ladie, she so much doth swell  
 With this ambitious longing, to be cald  
 Madam at every word ; to be enstalde 3282  
 In such a chaire of state, were heaven it selfe.  
 Ambitious woman, high aspiring elfe !  
 All thy desires are wicked, thou vnblest,  
 Vnlesse Godes Spirit, working in thy brest, 3286  
 Change thy desire from vaine & earthly toies  
 To covet truely after heavenly ioyes.

Another would  
 sell heaven to be  
 a lady and be  
 called Madam.

Chremes is troubled with *the* greedy minde  
 Of golde-desiring Midas ; he doth finde 3290  
 Noe comfort but in gaping after gaine.  
 Would to his wish awarded were *the* paine  
 That Midas felt ; who, thirsting after golde,  
 Wishd *that* what e're he touchd might change *the*  
 mould 3294

Chremes is  
 greedy, and his  
 only comfot is  
 in gain.

Midas wished all  
 things turned  
 into gold.

Into *that* purer mettall. Phœbus graunt  
 Confirmd *the* misers wish, but soone did daunt  
 The wretches minde ; for all *the* foode he tooke  
 To comfort nature, cleane his forme forsooke 3298  
 And turnd to golde. The asse had surely starvde  
 Had not Apolloes power his life preservd  
 By taking of his wish. May the intent  
 Of Chremes meet with *the* like punishment ; 3302  
 Or, since *that* Midas greedy minde he beares,  
 May he with Midas wear *the* asses eares.

and had starved  
 had not Apollo  
 taken off his  
 wish.

Dame Polupragma, gossip Title-tattle,  
 Suffers her tongue, let loose at randome, prattle 3306

Dame Tittle-  
 tattle

- goes to public  
feasts,  
 Of all occurrentes ; comes to publike feastes  
 Without invitement, 'mongst *the* worthiest gues<sup>t</sup>es  
 Takes vp her roome at table, where, more bolde  
 and talks  
politics and  
divinity.  
 Then truely welcome, she discourse will holde 3310  
 Of state affaires, talke of divinity  
 As moves *the* hearers to deride her folly,  
 But grieves me to *the* heart, that thinges soe holy,  
 Things which in greatest estimation stand, 3314  
 Should by her foolish lips be soe prophande.  
 But Betterice let me thee this lesson teach,  
 To leave those thinges *that* are above thy reach.
- Temerus, wishing  
to advance  
himself,  
 Temerus, *which* i' th' warre had borne a launce, 3318  
 Vpon some great exploite would needes aduance  
 His high attempting minde, & doe some act,  
 To make *the* world applaud his worthy fact.
- [leaf 37, back]  
 Then (ne're regarding what might him befall) 3322  
 He takes in hand to kill *the* generall  
 Of the foes armie ; but his vaine intent  
 Met with as ill successe ; care did prevent  
 His desperate boldnesse, ere he could come nigh 3326  
 His wishèd end ; for, taken for a spie,  
 And brought to th' racke, torture did him compell  
 Brought to the  
rack he confesses  
all  
 The truth of his straunge stratagem to tell ;  
 For *which* *the* wretch in horrid torment lies, 3330  
 Being iustly plagu'de for his rash enterprise.  
 Anaidus, art soe clean devoide of grace ?  
 Hast thou soe impudent a brasen face,  
 Some men sin  
and boast of it.  
 Not only to act sinne with greedinesse, 3334  
 But to make boast of thy damnde wickednesse ?  
 Was 't not enough with wordes to have beguild  
 Thy mothers maide & gotten her with childe,  
 But *that* thou must most shamefully beginne 3338  
 To make a iest of this thy hellish sinne  
 'Mongst thy companions ? Thou perhaps dost think,  
 They think  
money can buy  
them off,  
 Because thy law-perverting cursèd chink  
 Hath freed thee from *the* standing in a shcet 3342



- (A punnishment for thy offence moste meet)  
 That there remains noe more? Yes, ymp of hell,  
 There is a Iudge *which* in the heavens doth dwell, but an uncorrupted Iudge dwells in heaven.  
 An vncorrupted Iudge, *that* will award 3346  
 Damnation for thy sinne, vnlesse regard  
 Of *that* vnhappy state wherin thou art,  
 Softning (I fear) thy vnrelenting heart,  
 Shew thee thy soules deformity, & in 3350  
 Repentaunce fountaine make thee purge thy sinne.  
 Looke vpon Adrus in his furious ire ! The limbs of Adrus shake with anger.  
 He seemes to burne like some red cole of fire ;  
 How his eyes flame ! how his limbs shake with rage !  
 How his voice thunders, as he ment to wage 3355  
 Warre against heaven ! Surely the cause is great  
 That makes him in this sort himselfe forget ;  
 It cannot but be matter of much consequence, 3358 What moves him so ?  
 That moves *the* man to this impatience ?  
 Faith no, you are deceivde ; *the* cause was smale,  
 A better man then he would put vp all,  
 Were *the* disgrace more hainous, *which* is none 3362  
 But *that* his cholericke humour makes it one.  
 This asse (*which* for *the* wagging of a straw  
 His dagger vpon any man will drawe)  
 Walking i' th' street, was iustled from *the* wall 3366 He'll draw his dagger upon any man :—  
 Downe almost to *the* channell ; this is all  
 That puttes him in this fume ! Would you surmise, why ? Somebody. pushed him into the gutter !  
 A man that hath the vse of reasons eyes, [leaf 38]  
 To guide himselfe, should for a cause soe light, 3370  
 Soe smale a matter, be in such a plight ?  
 Ready to frett himselfe to death, to sweare,  
 To curse, & banne, as if [he] meant to teare  
 The earth in sunder, only for this end, 3374 And all this fury because he knows not on whom to bend his fury !  
 Because he knowes not vpon whom to bend  
 The furie of his rage ! Thou irefull foole !  
 Vse henceforth to frequent *the* learned schoole  
 Of sacred vertue, *which* will thee inspire 3378

With patience to moderat thine ire.

Good Mistriss Orgia, holde *your* hasty handes !  
Because *your* maides have not pind in *your* bandes  
According to *your* minde, must *the* stick flie 3382

You who lay the  
stick about your  
servants'  
shoulders,

About their shoulders straight ? Should they replie  
In *your* owne language to you, you were servde  
According as *your* rage had well deservde.

But this is nothing with this furious dame, 3386  
Ther's other matters *that* deserve more blame.

and break your  
husband's head,

She will not stick to breake her husbandes head,  
Revile<sup>1</sup> him to his face & wish him dead  
In most reproachfull manner ; he, good man, 3390

Dares not replie a worde, but gettes him gone  
Till her fit's past, & doth with patience  
Endure his wives outragious insolence.

learn to rule  
your passions,

Thou furious vixen, learne to rule thy passion, 3394  
And vse thy husband in a better fashion,  
Or I will have thy name to be enrolde  
For a moste shamelesse & notorious scolde !

Manlius lives in  
hope of inherit-  
ing his uncle's  
lands.

Manlius hath a very mean estate, 3398

Yet lives in longing hope of better fate ;  
He hath an vnkle above measure rich,  
And cares not much if he lay dead i' th' ditch ;  
Hopes he cannot last long because hee's olde ; 3402  
And then he hopes to seaze vpon his golde.

Foole, how dost know *that* thou shalt him outlive ?

'Twere better for thee, did he something give  
Now while thy wanttes desire reliefe ; "one thrush 3406  
I' th' hand is worth more then are two i' th' bush ;"

A bird in the  
hand is worth  
two in the bush ;  
and he who  
waits for dead  
men's shoes may  
go barefoot.

And "he *that* hopes to put one dead mens shoos,  
It often comes to passe he barefoote goes."

Elpinas, *which* with seas doth traffique holde, 3410  
Hath made a ship out for West Indian golde,  
And all his hopes doe in this venture lie :

<sup>1</sup> *Reveale* originally. The stroke over the second *e* is continued till it looks more like *j*—*Revjle*.

- Should she miscarry sure *the* man would die ;  
 But hope, *which* holds him like a violent fever, 3414  
 Flatters him still he shalbe made for ever  
 At her returne ; & since she first began  
 To cut *the* billowes of *the* ocean  
 With her swift keel, his minde, more swift then she,  
 Followes her in *the* voyage, & doth see 3419  
 With eyes of selfe-delighting fantasie  
 (*Which* sometime wrap him in an extasie)  
 Her prosperous traffique. If *the* day be faire 3422  
 He hopes *that* homeward she doth then repaire ;  
 If stormes obscure *the* brightnesse of *the* skie,  
 He hopes she doth in safest harbour lie.  
 The time *which* slowlie seemes to passe away 3426  
 Vnto his longing hopes, he day by day  
 Telles o're in minutes ; not a puffe of winde  
 Blowes, but *that* straight his advantageous minde  
 Carries it to his ship. Sometime his thought 3430  
 Runnes on *the* gold wherwith his ship is fraught,  
 Imagining in his still working braine,  
 How to imploy it to his best of gaine.  
 Thou greedy minded slave ! whose hopes are fixd 3434  
 Only on wealth, with pleasure inte[r]mixt,  
 And ne're hop'st after heaven, how canst thou thinke  
 But *that* iust Iove should in *the* ocean sinke  
 All thy fond hopes, & drive thee to dispaire, 3438  
*Which* ne're implorst his ayde by hearty praier ?  
 Returne at last, and fix thy hopes one him,  
 Whose only power can make thee sink or swimme.  
 Alston, whose life hath been accounted evill, 3442  
 And therefore cal'de by many the blew devill,  
 S[t]ruck with remorse of his ill gotten pelfe,  
 Would in dispaire have made away himselfe,  
 One while by drowning, when *that* would not be, 3446  
 He drew his knife to worke his tragedie,  
 Intending with *that* fatall instrument

[leaf 88, back]  
 The merchant is  
 all anxiety about  
 his ship.

He daily tells  
 over the time for  
 her return in  
 minutes.

Sometimes he  
 decides what to  
 do with the gold  
 she will bring  
 home.

But his hopes  
 may all be  
 confounded !

Alston, in a fit of  
 "blue devils,"  
 would have com-  
 mitted suicide,

- To cut his owne throte. Fearfull punishment  
 Of a despairing minde ! O, who can tell 3450  
 The pangs *that* in a guilty conscience dwell ?  
 but God's mercy Had not *the* gracious mercy of *the* Lord  
 restrained him, Restrained him from a sinne soe much abhord, 3453  
 With his owne handes he would have stopt his breath  
 And *with* his bodie sent his soule to death.  
 Thrice happie mortall, *which* this grace didst finde,  
 Soe *that* henceforth thou bear a better minde,  
 And let thy actions to his glorie tende 3458  
 That savde thy life from such a fearfull end.  
 and saved him Returne thanksgiving, & desire in praier  
 from such an end. His grace to sheild thee from forlorne dispaire.  
 [leaf 39] Latro did act a damnèd villanie, 3462  
 added murder to robbery,  
 Adding blacke murder to his robbery,  
 Yet 'cause 'twas closely done he might conceale it,  
 For, save himselfe, none living could reveale it.  
 But see *the* iust revenge for this offence ;— 3466  
 but conscience After *the* deed, his guilty conscience  
 Torturing his soule, enfore'd him still to think  
 The act disclosde, & he in dangers brinke. 3469  
 He thought *the* birds still in their language said it ;  
 He thought *the* whistling of *the* winde bewraide it ;  
 He cald to minde *that* murder was forbidden,  
 And though a while, it could not long be hidden.  
 Destruct in minde, & fearfull in his place, 3474  
 and the devil Having noe power to call to God for grace,  
 The devill doth suborne him to dispaire,  
 Tells him 'tis pittie he should breath this aire  
 Which hath been such a villaine ; thrusts him on 3478  
 To worke his owne death & confusion.  
 made a coward of him, He, though he had *the* murderous hand to spill  
 Another's blood, himselfe yet durst not kill,  
 And was afraide of others. What e're stirres 3482  
 He iudgeth to be men & officers  
 Come to attache him, & his sight vnstable

Takes every bush to be a constable. <sup>1</sup>		
Thus plagud & torturde with dispaire & feare,	3486	and he fears every bush is a constable;
Out must <i>the</i> fact, he can noe more forbear; ;		
For <i>which</i> according to <i>the</i> course of lawe		till he yields himself to justice.
Deaths heavy sentence one him he doth drawe ;		
And being brought vnto <i>the</i> place of death,	3490	
There in dispaire yeildes vp his latest breath.		
Thus each affection like a tyrant raignes		So every passion reigns over man's soul.
Over mans soule, <i>which</i> letteth loose <i>the</i> reines		
Vnto selfe will, in <i>which</i> soe slavish state,	3494	
Mans sence captivd'e, his reason subiugate,		
Makes <i>the</i> soule clogd, a massie lump of sinne,		
<i>Which</i> following his creation should have been		
Like his Creator pure ;—soules were made free,	3498	
Not to be held in base captivitie		
By every passion, but with reasons bitte		
To checke affections from all things vnfit.		
He therefore <i>that</i> intends to live vpright		He that would live upright must curb his appetites.
Let him in time curbe hedstrong appetite.	3503	

<sup>1</sup> See 3 Hen. VI., v. 6.

## [Certaine Poems.]

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### [PART II.]

[leaf 39, back]

Certaine Poems, comprising Things  
Naturall, Morrall, & Theologicall,  
written by R. C., Gent.

---

E dulci virus contractat aranea flore,  
Quando ex vrtica mella leguntur ape.

---

### Ad Lectorem.

---

I did not intend  
to place these  
Poems before  
you,

had not my  
friends per-  
suaded me to do  
so.

They were so  
suddenly put to  
press, that I

I had not thought (courteous reader) to have pre-  
tended thus conspicuously in thy sight this rude &  
indigested chaos of conceites (the abortive iss[u]e of  
my vnfertile braine) & to have set before thee this  
immature & vupleasing fruit, collected only for my  
private recreation, & not for thy publique satisfaction  
& delight; but *the* vehement importunity & instiga-  
tion of certaine friends, with whom I did communicate  
my moste private studies, prevailling above mine owne  
determination, enforced me (otherwise vnwilling) to  
commit this piece of poetry alsoe to thy curteous  
acceptaunce & kinde censure. It was soe sodainlie  
thrust into *the presse*, that I had noe competencie of

time, with *the* bear, to lick over this whealp, & with a more diligent *pervsall* to correct any easily overslipped error. Wherefore I desire thee, if thou finde any, to think it is rather a lapsus pennæ than an error<sup>1</sup> mentis. As for *the* crabbed & criticall interpretation of many, *that* would seeme moste iudicious Catoes, & yet are indeed most censorious coxcombes, I waigh it litle, and lesse *the* detracting speeches of barking Momists; & yet let them both know *that* it is easier to reprove then reforme, & a good word is as soone spoken as a bad. But least I seeme to begge their favours, or distrust mine owne fancies, I will leaue them as I found them, & returne to thee, gentle reader (because thou shalt be both *the* protasis & catastrophe of my epistle). If thou canst with *the* bee sucke honie out of this hemlock, I hope, when *the* garden of my wit shalbe throughly watered with *the* spring of Helicon, to present thee with flowers. In *the* meantime, thy present kinde acceptation of this wilbe a great animation to my subsequent endeavours.

pray you excuse errors.

As for judicious Catos, I care but little.

If you, gentle reader, can suck honey from this hemlock, I may at a future time present you with flowers.

Farwell.

<sup>1</sup> error in MS.

## [Certaine Poems.]

## Vera quid hominis forma.

- [leaf 40] What makes a perfect man? My Muse declare.  
 External qualities do not make a perfect man. External qualities? Their force is much  
 I doe confesse; but beastes excell vs farre 3  
 In them; our stepdame Natures will is such,  
 The lions strength mans force doth overquell;  
 The hare in swiftnesse doth vs all excell. 6
- The brutes excel him in senses. In senses likewise brutes doe vs exceed;  
 Hartes in quicke hearing, eagles in sharp sight;  
 Spiders in touching; apes when as they feed, 9  
 Have daintier palates to procure delight:  
 Tender-nosd houndes, & vultures, senting prey,  
 In smelling doe surpasse vs every waic. 12
- In his form, man excels all beasts. Neither doth mans essentiall forme consist  
 In lineaments of body well contr[i]vde;  
 Although heerin of force I must insist 15  
 He doth excell all beastes *that* ever livde;  
 Since beastes aspect is downward as they passe,  
 And man *the* heavens hath for his looking-glasse. 18
- Wealth cannot make him perfect. What then? Doth wealth mans perfect forme compose?  
 Noe, though thy wealth doe Croesus wealth exceed;  
 Though many miles thy land cannot enclose, 21  
 Though all things to thine owne desire succeed:  
 Yet this (if thou *the* matter rightly scanne)  
 Is of noe force to make *the* perfect man. 24



There is a soule, not generate, but infusde,  
 Immortall therefore, *which* conjoyntly knit  
 With [the] corriptible bodie, & diffusde 27  
 By vertue through each member, as is fit,  
 Informes each part, & animates *the* same,  
 And this mans true essentiall forme doth frame. 30

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### De quatuor anni partibus.

Apollo to his flaming carre adrest  
 Taking his dayly, never ceasing course,  
 His fiery head in Thetis watry brest, 3  
 Three hundred sixty & five times doth source :  
 As many times Aurora doth appear  
 Ere there be made a full & perfect year. 6

This year equally doth it selfe distribute  
 Into 4 partes, *which* we doe quarters call,  
 Each having his peculiar attribute 9  
 Of name, & severall qualitie with all :  
 Spring ever plesaunt, Summer hot & dusty,  
 Fruit-ripening Autumnne, Winter colde & frosty. 12

Sweet smelling Spring, *that* ever chearfull season,  
 Clad with *the* verdure of fresh hearbes & flowers,  
 Renewes *the* year & makes it alwaies geason 15  
 By distillation of his fruitfull showers :  
 This quarter doth (for soe it is assignde)  
 Refresh *the* sence & recreate *the* minde. 18

No sooner doth *the* blazing bright beamd starre,  
 Sol, enter Cancer *that* signe tropicall,  
 But Summer in his progresse doth declare 21  
 A hot ensuing season *that* must fall :  
 Now Ceres, goddesse of all corne & tillage,  
 Begins her harvest in each country village. 24

	When day & night are in equalitie,	
Autumn, when Bacchus treads the vine.	Autumne doth then beginne his course to take, Whom aires temperate serenity	27
	A pleasaut quarter evermore doth make : Now Bacchus treadeth <sup>1</sup> downe <i>the</i> fruitfull vine, And doth compose the spirit quickning wine.	30
	When longest night doth make <i>the</i> shortest day, Frostie-face Winter Autumne doth succede,	
Winter when nipping cold breeds disease.	In boysterous stormes his force he doth display, Whose nipping colde doth ofte diseases breed :	33
	Yet man to please this quarter doth present Domesticke sportes & homebred merriment.	36

### Planetarum energia.

Astronomers have found seven planets.	Astronomers, with their heaven searching eyes, Seven planets in their severall orbs have found, Whose influence, they say, descends the skies, And in <i>our</i> mortall bodies doe abound :	3
	Whose force is great, or else they greatlie lye That calculate mans fatall destinie.	6
	Saturn is mounted in the highest spear, Vnder <i>which</i> planet if man life receive,	
The morose and melancholy are born under Saturn.	He shalbe subject to dispairefull feare, Dull melancholy to his minde shall cleave :	9
	His stupid braine, his frowning looke, shall bear A crabbèd nature & a life austere.	12
	Next vnto lumpish Saturn, sprightlie Iove Moves in his orbe. Who vnder his aspect Shall breathe this aire ( <i>which</i> doth him mortall prove) He alwaies shalbe held in good respect :	
The honoured and liberal under Jupiter.	Pleasing his looke shalbe, comely his feature, Bounteous his minde, and ever kinde his nature.	18

<sup>1</sup> MS. treading.

- After Iove, Mars assumes his proper seat,  
Whom poets faine to be *the* god of warre ;  
That man in battell shall his foes defeate 21  
*Which* vnder Mars is borne, *that* warlike starre :  
He will (for of his nature hath been tride)  
Be quicklie angrie & soone pacifide. 24
- In midle of *the* planettes regiment,  
Bright Sol, that heauenlie ever burning lamp,  
Himselfe doth in his glorious orbe present. 27  
Who vnder him receives his native stampe,  
Shalbe well skild in artes, in conference wise,  
Religious in heart, in life precise. 30
- After bright Sol, the beauteous queen of love  
Faire Citherean Venus takes her place :  
Who vnder her aspect is borne, shall prove 33  
Skilfull in love ; & with a blushlesse face  
He shall vnto his lawlesse lust allure  
Many that are of thoughts & life impure. 36
- Next Venus, in his sphear is Maiaes sonne,  
Loves messenger, wing-footed Mercurie :  
Who vnder his aspect his life begunne 39  
Shalbe endude with craft & subtilty ;  
He wilbe (soe his state thereby may mend)  
Apt to deceive even his most trusty friend. 42
- Lowest of all *the* planets placèd is  
Selfe-chaunging Luna : vnder whose aspect  
If man be borne, he never shall have misse 45  
Of an inconstant heart, *which* doth detect  
A *perverse* nature, & a peevish minde :  
Vnder this starre are borne most women kinde. 48
- Every man hath his constellation  
Vnder one of these planets influence  
Every man has his star.

[leaf 41]

Soldiers under Mars.

The skilful and religious under the Sun.

The skilful in love under Venus.

The deceitful under Mercury.

Women under the Moon.

Every man has his star.

Stars rule man. Predominating, & *the* calculation 51  
 O[f] his ensuing fortunes comes from hence,  
 Be he to labour borne, to art, or warres :  
 Thus starres rule man, & God doth rule *the* starres.

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### De quatuor elementis.

Each sublunarie bodie is composit  
 Of *the* fower elementes, which are proposde  
 By Nature to *that* end, a worke t' admire  
 That aire should meet with earth, water with fire, 4  
 And in one bodie friendlie sympathize,  
 Being soe manifestlie contraries.  
 These elements apparent to *the* eye  
 Are mixt, & not of simple puritie ; 8

[leaf 41, back]  
 There are simple  
 elements,  
 Pure simple ones ther are, but wher they be  
 Passes *the* skill of our philosophie.  
 Wheither earths purer elementall part  
 Reside within Thessalian Tempes heart ; 12  
 Wheither Arabia Fœlix it containes,  
 Or Edens garden, or th' Elizian plaines ;  
 Olympus hill, or mountaine Appenine,  
 Our Albion heer, or fertill Palestine, 16  
 I rashly in opinion dare not enter.  
 Who shall finde out earth[s] yet vnheard of center ?  
 Where purest water is, declare who can,  
 Whether in midst of *the* vast ocean, 20  
 Or where rich Tagus workes vp golden sand ;  
 Whether in some clear rivolet on land,  
 As in *the* spring vpon Parnassus hill,  
 Where the nine Muses dip their learned quill ; 24  
 In silver Ganges, or that fountaine rather  
 Where faire Diana with her nymphs doth bath her ?  
 Art thou perhaps *that* purest breathing aire,  
 Sweet Zephirus, which wontst to make repaire 28

but where can  
 they be found ?  
 Where purest  
 water ?  
 In Tagus or in  
 Ganges ?  
 Where purest  
 air ?

- To amorous Psyche, when for Cupids love,  
 She fearlesse lept downe from *the* rocke above.  
 If thou be *that* pure aire without all doubt,  
 Shew me thy dwelling, & I'll seeke thee out, 32  
 And having found thee, then my next desire  
 Shall be for purest elementall fire ;  
 Be it *within* the moones concavity  
 Or above all the heavens convexity, 36  
 Doe it *within that* fornace closely lurke,  
 Where Vulcan & his Cyclopes doe worke,  
 Or be it *that* celestially fire above  
 Which wise Prometheus stole away from Iove. 40
- But I leave these pure elements alone,  
 To speake of these amongst vs better knowne.  
 This quadruplicity, these elements,  
 From whom each body takes his existence, 44  
 Have qualities calde elementarie,  
 Knowne by *the* names of first & secundarie.  
 Earth is *the* driest in his first degree,  
 Then coldnesse is his second quality. 48  
 Coldest is water in first quality,  
 Then moysture is his second propertie.  
 Moistenesse in aire houldes principality,  
 And heat is secundarie quality. 52  
 Fire doth predominate in calidity.  
 And then *the* next degree is siccity.  
 Fire hot & dry, aire moyst & hot we call,  
 Seas colde & moist, earth dry & colde with all. 56  
 These elements, although they doe agree  
 In *the* composure of mortalitie,  
 Yet in each body one it selfe doth vaunt,  
 And is above *the* rest predominant. 60  
 In man complexions plainly doe dilate  
 What element is moste predominate.  
 In cholerick bodies, fire doth govern moste ;  
 In sanguine, aire doth chiefly rule *the* rest ; 64

Having found air,  
 fire must next be  
 sought.

Each body takes  
 its existence from  
 the elements.

And each has its  
 particular  
 quality,

[leaf 42]  
 as hot and dry,  
 dry and cold.

In choleric bodies  
 is most fire ;

- in phlegmatic  
most water. In flegmatick, hath water greatest sway,  
Dull melancholy seemes to be of clay.  
It is recorded by some antiquaries,  
Nor doe I see *that* it from truth much varies, 68  
That each before recited element  
Gives to a bruit his onlie nutriment.  
I speake not this of those we purest call,  
For they, I know, cannot sustaine at all. 72
- The mole lives in  
the earth, the  
herring in the sea. The earth vnto *the* mole her essence gives,  
The herring only in *the* water lives ;  
The chameleon  
lives in air,  
the salamander in  
fire. Aire only *the* camelion doth suffice,  
And salamander from *the* fire dies. 76  
To these 4 brutes, living in this estate,  
Fowre Kindes of men we may assimilate.  
Like to *the* mole *the* worldly minded man  
Workes in *the* earth, as if he headlong ran 80  
Into her bowels ; for some paltry gaine,  
He digs, & delves, & toiels himselfe with paine.  
Man searches the  
earth for gold. His avaritious minde is wholly bent  
Vpon *the* purchase of this element ; 84  
Blind like *the* mole in 's intellectuall eye  
That should direct him to felicity.  
The second kinde from water doth alone  
Produce his lifes best sustentation, 88
- Pirates live by  
sea-robbery ; And such are they *which* vse damnd piracie,  
And live vpon *the* sea by robbetrie,  
These *with the* herring make *the* sea their friend  
Till some of them at Wopping take their end. 92  
Ambitious men doe one *the* ayer feed ;  
Like *the* camelion they are pleasede indeed  
ambitious men  
on praise. With meer aeriall praise ; good wordes (I think)  
Fattens them better then their meat & drinke. 96  
Some of this kinde build castles in *the* aire,  
Thinking themselues instald in honours chaire  
In their selfe pleasing mindes, when such promotion  
Is as farre from them as they from devotion. 100

But they think soe ; & he should doe them wrong [leaf 42, back]  
 That puts them by this their conceit soe strong.  
 Lust is *the* fire that doth maintaine the life  
 Of the venereous man (but sets at strife 104  
 The soule & body). Did I say maintaine ?  
 I should haue saide consume, for soe 'tis plaine.  
 Yet can he live noe more without desire,  
 Then can the salamandra without fire. 108

Lust consumes  
 the life of the  
 venereous.

### De quatuor virtutibus cardinalibus.

What may the reason be that we doe call  
 Our fower excellent vertues cardinall ?  
 Is it because Romes Cardinals moste vse them,  
 And other men doe more then they refuse them ? 4  
 No truely, for each severall vertue trie,  
 And you shall finde that they one few relie.  
 For wisdome first, what wisdome can ther be  
 In them, who, given superstitiouslie, 8  
 For the true God doe images adore,  
 And in necessity their healpe implore ?  
 Yet why should I their wisdome thus defie,  
 Whose crafty witt and damnèd pollicie 12  
 Is to enrich themselves, though their soules have  
 Perdition, whom true wisdome seekes to save ?  
 For iustice next, doth iustice with them live  
 Who absolution to each sinne doe give 16  
 For a corrupting bribe ? The sonne may kill  
 His aged parentes ; man the blood may spill  
 Of his deepe foe & 'scape ; for a large fee  
 Wrong shall take place, & right perverted be. 20  
 If these thinges we may iustice iustly call,  
 Iustice is vsde by every Cardinall.  
 But it may be in temperance they excell,  
 And therin doe all only bear the bell. 24

Are these virtues  
 called cardinal  
 because Cardinals  
 use them ?

Their policy is to  
 enrich them-  
 selves.

They do not  
 excel in justice,

perhaps they do  
 in temperance,

if to be Epicures is to be temperate;	If to be Epicures, and live at ease, Swallowing vp pleasures when & how they please, We doe account a temperat sober life, Then these are they we graunt withouten strife. 28
and chastity, if the keeping of concubines is chastity.	Their chastety is soe immaculate That they doe alwaies live in virgin state, Marriage they nill admitt by any meanes, Yet doe allowe of concubins & queanes. 32
[leaf 43]	Lastly to speake of manlie fortitude, Therin their calling shews them to be rude ; Full ill (we know, & every man may see) A steely helme, & Cardinals cap agree ; 36
They are proud in power.	As for their fortitude of minde, 'tis small, Proud in their height, dejected in their fall. I, but their power 's great great ; in oppression,
They tread down virtue.	Treding downe vertue, raising vp transgression. 40 These are their cardinall vertues of cheife fame, Which we may trulie cardnall vices name. But now at last a reason shew I shall, Why we these vertues doe name cardinall : 44
These virtues are called cardinal because they embrace all the rest.	Cardinall iustly may derived be From cardo, which a hinge doth signifie ; Soe these 4 vertues, all the rest enfolde, Even as the hinges doe the dore vpholde. 48

Scilicet vt fulvum spectatur in ignibus  
aurum,  
Tempore sic duro est inspicienda fides.

A rich young  
man to prove his  
friends

A certaine man which great possessions had,  
Had likewise store of friendes ; as who 's so mad  
To think that friendship doth not wealth pursue,  
Though for the moste part fainèd & vntrue ? 4  
This man of wealth (though seld it soe be found  
In a young man) in iudgement did abound,



- And him bethought a way his friendes to trie,  
 How they would serve him in extremity. 8  
 He kills a calfe & ties him in a sacke,  
killed a calf, and  
 put it into a sack.  
 Whom vp he takes & carries one his backe ;  
 And then straightwaies vnto his friendes he goes,  
 And in this manner doth his minde disclose. 12  
 "My friendes," quoth he, "your loves I now must trie,  
He told his  
 friends he had  
 killed a man,  
 For friendes are truly prov'de in misery ;  
 Vnlesse your succours doe my life defend,  
 I am in danger of a shamefull end. 16  
 Knowe, in my rage I have slaine a man this day,  
 And knowe not where his body to conveigh  
 And hide it from the searchers inquisition,  
and wished them  
 to hide the body.  
 My house being subject to no mean suspicion. 20  
 Healp me, good Sirs, in my distressed state,  
 Since thus to you my griefs I doe dilate."  
 "Depart," quoth they, "from vs, you are a stranger !  
 We mean not for your love to bring in danger 24  
 Our goodes & lives ; should we a murder hide  
 'Twould even by sencelesse creatures be descride.  
 Your friendship thus distainde with innocent blood  
 We doe disclaime. While your estate was good, 28  
They would have  
 nothing to do  
 with him in his  
 trouble.  
 And your selfe free from danger of the lawe,  
 The fatnesse of your purse had power to drawe  
 Our wealth-pursuing loves ; but you must knowe,  
[leaf 43, back]  
 Our friendships with your fortunes ebbe or flowe." 32  
 Thus severally he all his friendes did trie,  
 And had from them this or the like replie ;  
 At last he calls to minde a man of fashion,  
 With whom his father held much conversation 36  
 Whilome he livde, & oft had heard him praise  
Then he tried his  
 "father's friend,"  
 His friendship, prov'de in divers hard assaies.  
 To this as to the rest the young man hies,  
 And in like manner his fainde grieffe discries ; 40  
 He for his fathers sake, which was his friend,  
 Swears he will doe his best his life to shend.

- The body then he takes, & meanes to hide ;  
 Vowes secrecie, what euer doe betide. 44
- who at once  
 promised to help  
 him. “And if,” quoth he, “you ’le on my faith relie,  
 I ’le keep you safe from the world searching eye,  
 Vntill this gust of danger be o’re blowne,  
 Which threatens death, if that the fact be knowne.”
- The man reioycing in his friends firme love, 49  
 Sayes how he did it but his faith to prove,  
 “And now,” quoth he, “by giving of false fire,
- Having found a  
 friend, he told  
 him the trick. I have found out the thing I doe desire, 52  
 A faithfull friend, vpon whose trust I may  
 My life, my landes, & all my substance lay.”
- A compact of  
 never-dying  
 friendship was  
 made between the  
 two. Then vp & tels him all the project plaine,  
 How the dead body was a calfe ysleine. 56  
 The other, wondring at his pollicie,  
 Resolvèd straight a knot with him to tie  
 Of never-dying friendship to their end,  
 Thus each to other was a perfect friend. 60  
 Mean while the other from him he removde,  
 Whose fainèd love sufficientlie was prov’de.

---

### Somnium.

- About *the* dead time of *the* silent night,  
 Disquiet thought debarring sounder sleepe,  
 I had a dream  
 about the choice  
 of a wife. A dreame I had that did me much delight, 3  
 Wherof my minde doth yet impression keepe,  
 Because it chiefly touchèd single life,  
 In good or bad election of a wife. 6
- Three virgins  
 introduced  
 themselves to  
 my notice. Methought 3 virgins did appear vnto me,  
 In their attyer all full seemly clad,  
 Which saide they came on purpose for to wooe me, 9  
 To know to *which* I moste affection had :  
 “But first (said they) before this thing thou shew  
 Thou each of vs shalt severally knowe.” 12

- Then first gan say *the* fairest of the three, [leaf 44]  
 "I Beauty am ; if me thou list to take,  
 Thy fancy shall receive content in me, 15  
 And I will never thy true love forsake :  
     But I am poore, & have no meanes at all  
     Reliefe to give, if want should thee befall." 18
- The second then begann, "I Wealth am hight ; Wealth promised  
plenty,  
 If me thou chuse thou never shalt have lacke ;  
 Aboundance thee to give is in my might, 21  
 To fill thy belly, or to clothe thy backe :  
     Only I am (as thou maist well beholde)  
     Deformde, hard-favourd, crabbed, wringled, olde."
- Then quoth the third & last, "My name is Witt ;  
 If me thou chuse to give thy minde content,  
 I can discourse, with wordes moste apt & fitt, 27 Wit was pleasing,  
but wanton.  
 Of nature, heaven, & every element :  
     But this be sure, a wanton I will prove,  
     And not be tyed vnto on[e] only love." 30
- "And now," quoth they, "thine answeare we request,  
 For we of purpose come the same to knowe ;  
 Tell whether of vs thou canst fancy best."— 33  
 And heer me thought they left to speake ; when loe ! I awoke before I  
made up my  
mind.  
     I framèd me an answeare them to make,  
     But fore'd my selfe, & thus I did awake. 36

### Brevis Allegoria.

- Out from the depth<sup>1</sup> of Griefes infernall cave Melancholy and  
Discontent  
proceed from  
Grief.  
 Sad Melancholie rose with weeping eyes ;  
 Company had she none, ne would she have,  
 But ne're pleasd Discontent, with whom she hies 4  
     With as swift feet as Griefe to her had lent,  
     Vnto *the* surging billowes of Lament,  
 To be washt<sup>2</sup> o're into *the* desert Languishment. 7  
     <sup>1</sup> MS. depht.                      <sup>2</sup> MS. waste.

Despair is their  
Ferryman over  
Lament.

The ferriman, or boatswaine of *the* lake,  
Incredulous, all doubting, hight Dispaire,  
Would none conduct *that* did not aye forsake  
To draw *the* breath of *that* halfe killing ayre 11  
    Issuing from Hope, his still professèd foe,  
    Which makes men constant in abiding woe,  
Expecting still at length their trouble to forgoe. 14

The boat was a  
fearfull hulke,

The boat wherin this Ferriman of hell  
Dischargde his office, was a fearfull hulke  
Framd' of a guilty conscience (worst of ill); 17  
The sailes composit of sinne, whose monstrous bulke  
    Swelling with sighs, *which* were *the* gales of winde  
    Made *the* barke seeme to flie; a fearfull minde 20  
Was the maine-mast, & doubt for anchor was assignde.

[leaf 44, back]  
in which  
passengers are  
carried

Thus rigd & trimd, it floteth vp & downe,  
To ferry passengers vnto *the* shore  
Of *that* inhospitable desert, where no towne,  
Ne humane wight inhabited of yore; 25  
    Yet gins it now with people to abound,  
    Which daylie passe o're to *that* hatefull ground,  
Although they know it will at length them quite con-  
    found. 28

to the shores  
of death.

For whie, within that desert lyes a cave,  
Where horrid Murder, Death[s] sterne sire, doth dwell;  
Him that Dispaire doth hither bring, this slave  
Doth straight encounter, leads him to his cell, 32  
    Presenting him with cordes to stop his breath,  
    Poyson to kill him, or else doth vnsheath  
Swordes, ponyards, knives, all instruments of cursèd  
    death. 35

Hope met  
Melancholy on  
her way and  
cheered her up

As Melancholie posted to the shore,  
To be conducted to this balefull place,  
Hope met with her & never gave her o're,  
Till she had staide her rash vnsteady pace. 39

And *with* wise wordes, diverting her intent with wise words.  
 From seeking out *the* desert Languishment,  
 At last she brought her to *the* house of Merriment. 42

---

### De Fortuna.

Well have the <i>poetes</i> fainde the queen of chance, Dame Fortune, blinde, & fixd vpon a wheele, The swiftnesse of whose motion may entrance A dull spectatours eye ; at whose feet kneele Great potentates, & <i>kings</i> that sue for grace, Whom as she list she spurns or doth embrace.	The poets represent Fortune as blind and fixed on a wheel. 3	6
Sometimes she rayseth to emperiall throne An abject peasant & base cuntry swaine, Who from <i>the</i> ycie to the torrid zone Boundeth <i>the</i> frontiers of monarchall raigne : Then downe she thrustes from their <i>supernall</i> seat Princes & kings, & makes them begg their meat.	Sometimes she raises a beggar to the throne.	9 12
O could she see, she would not be soe mad (As now she is) in honour to aduance (Vertue despise, & art but meanlie clad) Vnmatchèd vice, & worthlesse ignoraunce : But blinde she is, & seeth no mans fall ; Deafe, & can harken vnto no mans call.	Could she see she would not promote the vicious.	15 18

---

### Homo Arbor.

Like as a tree from forth <i>the</i> earth doth spring, So from <i>the</i> earth doth man his essence take ; <sup>1</sup> The tree shootes forth & doth faire blossoms bring, So man, till youth his mansion doth forsake : The tree growing crooked, if you 'l have it mended, Whilst that it is a twig it must be bended.	As a tree springs from earth, so man takes his essence from it.	3 6
--	--	--------

<sup>1</sup> *Secundum corpus* written at the end of this line in the MS.

- [leaf 45] Right soe it fares with man, whose infant age  
Is apt of any forme to take impression,  
"Just as the twig is bent the tree 's inclined." Following advice & reason or else rage, 9  
According as his youths frame takes succession :  
If green he be not bended, but let grow,  
When he is olde hee 'l breake before hee 'l bowe. 12
- In spring trees put forth leaves;  
so man, and both die for want of nourishment.
- When lusty Ver approacheth, he doth bring  
Fresh vigour to the tree & liveries gay ;  
Soe man doth reassume new health i' th' spring ; 15  
The tree when moysture failes will fade away :  
And man will quickly perish like a plant,  
If he that *humidum radicale* want. 18
- The tree falls at last ; and as it falls so it lies.
- Looke how at length the tree to ground doth fall,  
Though long it stand fast fixèd in the earth ;  
Soe man, thoug[h] long he live, yet die he shall ; 21  
No helpe there is in honour, wealth, or birth :  
The tree what way it falls, that way doth lye ;  
Even so shall man be iudgde as he doth die. 24
- 

### Mundus Theatrum.

- The world is by some compared to a theatre, the gods being spectators, men the players.
- The world by some, & that not much amisse,  
Vnto a Theater comparèd is,  
Vpon *which* stage the goddesses spectatours sitt,  
And mortals act their partes as best doth fitt. 4  
One acts a king, another a poore swaine ;  
One idely lives, another taketh paine ;  
One, like Orestes, becomes mad with rage,  
Another seeks his furie to asswage. 8  
And as i' th' play that man *which* acts the king,  
(Though many he to his obeisaunce bring)  
I' th' end is of no more account then he,  
Which represents the beggers misery, 12
- In the end he who plays king and he who acts

So is't i' th' world, when every man by death Has his last exit, <i>which</i> doth stop his breath. The king for all his crowne shall reape noe grace, Nor beggers meanesse shall his cause embase.	16	the beggar are alike
But to my thinking, in this saide compare, Though many iump, yet some things differing are. In our stage-plaies ther 's but one foole at most And sometimes none at all ; we cannot boast So much, farre otherwise with vs it is ; We act <i>the</i> same part all, not one doth misse. They shew awhile in iest their foppery, We still in seriousnesse our foolery.	20 24	In plays there 's only one fool, in the world many.

### Armat spina rosas.

Hard is it for <i>the</i> patient <i>which</i> is ill, Fulsome or bitter potions to digest, Yet must he swallow many a bitter pill, E're he regaine his former health & rest :	3	Physic is bitter, but man must keep himself in health.
To keep the body safe is mans desire, Though it be done through water, sword, & fire.	6	[leaf 45, back]
The hardy soldier, with death-threatning sword, To kill his hostile enemy procures, In hope the conquest will rich spoiles afford, He mortall strokes & bloody woundes endures :	9	The soldier endures wounds, hoping for conquest.
Victorious tryumph ther doth never grow, But by the adverse parties overthrowe.	12	
The silly bee his hony doth defend, And from his hive doth chase the drone away ; Yea oftentimes with man it doth contend	15	The bee protects its honey with its sting.
And 'gainst him doth his threatning sting display : Loth is it his mellifluous meat forgoe, <i>Which</i> with such paine it gathers too & froe.	18	

- The odoriferous & fragrant rose,  
*Which* in the spring tide shewes his blushing hiewe,  
 For fence it selfe with prickes doth round enclose, 21  
*Which* make the gatherer oftentimes to rue,  
 And wish, with his priekt fingers making mone,  
 That he had let *the* verdant rose alone. 24
- The lover under-  
 goes many  
 hardships. T[h]e amorous lover, ere he can enioy  
 His wishèd end, doth many paines endure ;  
 Sometime his love disdainfull is & coy, 27  
 And will not stoop vnto his gentle lure ;  
 Sometime he feares she will vnconstant prove,  
 And not reward him faithfull love for love. 30
- Things valuable  
 are difficult of  
 attainment. Straight is *the* passage vertue to attaine,  
 And steep the hill that vnto honour leads ;  
 Art is not had without industrious paine, 33  
 Nor wealth possest by praying vpon beads :  
 Things of great prise are not atchiev'de with ease,  
 But once attaind, they doe for ever please. 36
- 

### Comparatio mortis & Hyenæ.

- The hyena has  
 the shape of  
 several beasts. A monstrous beast ther is Hyena namde,  
 Whose shape of sundry formes composèd is ;  
 Like to a wolfe her visage is iframde, 3  
 A vipers swelling neck she hath, I wis ;  
 An elepha[n]ts huge backe, voice like a man,  
 And Proteous-like, transforme her selfe she can. 6
- Death is like it  
 in many respects. Death like this monster is in each respect :  
 First like a wolfe that ravenous is of prey,  
 Whose very looke his rapine doth detect, 9  
 Ne spareth he ought commeth in his way ;  
 So death is cruell, suffering none escape ;  
 Olde, young, rich, poore, of all he makes his rape. 12



- Next as a viper swelleth on *the* ground, [leaf 46]  
 And glideth to & fro to many a place,  
 Yet wher he was no print there can be found, 15  
 So nimble is he & so quick of pace ;  
 Soe death is heer & yonder in one stound, Death is subtle as  
a viper :  
 And kills & sleas, yet no man sees him wound. 18
- The elephant in strength to him doth yeild, strong like  
the elephant ;  
 Though he 'mongst beastes the strongest be accounted,  
 And castles carries on his back in field, 21  
 Where fighting men, as on a tower mounted,  
 Safeguard themselves & doe their foes annoy ;  
 But death whole townes & countries doth destroy. 24
- A man he is in craft & pollicy,  
 Lurking full closely to devour his prey ;  
 So death is full of craft & subtilty, 27 crafty as man,  
 And vnawares doth many take away ;  
 As with sweet sleep he closeth oft the sight,  
 Yet shuttes the eyes in an eternall night. 30
- Lastly as Proteus into sundry shapes and can trans-  
form himself  
like Proteus.  
 (When as him list himselfe transforme) could change,  
 Or male or female he could be *perhaps* 33  
 Nor male nor female ; soe doth death estrange  
 Himselfe into each sexe when as him will,  
 That is, both male & female he can kill. 36

### Vesper exornat diem.

- What proffits it the well built ship to ride What good is it  
for a ship to  
have a prosperous  
voyage, if it is  
wrecked in the  
end ?  
 Vpon the surging billowes of the maine,  
 Drivne with a pleasant gale & a calme tide, 3  
 If, ere it iornies end it doth attaine,  
 By boysterous stormes, *which* cannot be withstood,  
 Sea wrackt it perish in the raging floud ? 6  
 TIME'S W. 9

	The learned <i>artistes</i> much admired skill	
The old wife's medicine cannot cure grief.	In life-preserving phisicke is then tride,	
	When some strange cure is wrought ; not every pill	9
	Or olde wifes medecine to the sick applide Can grieffe recure ; 'tis arts all knowing lore Must man vnto his wonted health restore.	12
He who has fought and conquered may claim the crown.	He that <i>with</i> trenchaunt blade in bloody fight,	
	Singlee opposde, & clad in equal armes,	
	Hath slaine his foe, or fored him vnto flight,	15
	Vsing noe witch-craft, sorcery, nor charmes, May worthely crowne his victorious brow With oken leaves of Ioves tryumphant bow.	18
[leaf 46, back]	Who truly can affirme the day will prove Pleasant & faire, e're even doth appeare,	
The result praises or dispraises every man's work.	When sodeinly <sup>1</sup> o'recast, the heauens remove	21
	Oft times their beawty <i>which</i> our sight doth chear ; *Successe by the event is knowne, the end	
	Doth every action praise, or discommend. <sup>2</sup>	24

### Virtus persequenda.

He who pursues virtue in youth shall be famous in age.	He that in youth doth vertues path way tread,	
	When age vpon his wrinkled front shall sitt,	
	A crowne of honour shall enguirt his head,	3
	And though he dye, his praise shall never flitt : With her shrill trumpet never dying Fame, Vnto the world shall still resound his name.	6
He that despises virtue shall be forgotten,	But he that vertue in his youth disdaines, And like a lozell runneth out his race,	

<sup>1</sup> I cannot tell whether this was intended to be *sodeinly* or *sodainly*. The MS looks more like *sodainly*.

<sup>2</sup> \*——— Careat successibus opto

Quisquis ab eventu facta notanda putat.

Written in the margin of the MS, with the asterisk as above.  
Ovid. Epp. 2. 86.

Shame & not honour in his age attaines, 9  
 And after death on earth shall have noe place :  
 Lethe shall drowne his ill deserving name, and drowned by  
 Lethe.  
 But vertuous acts are still enrolde by Fame. 12

---

### Cur Venus orta mari.

The poetes faine (for soe I know I read) Venus, they say,  
 was born of the  
 sea-foam.  
 That Venus of the seas white foame was bred,  
 And therefore Aphrodite doe her call,  
 Which name doth signifie as much to all 4  
 That know the word ; but wherfore she should be  
 Derivèd from the froath of Neptunes sea  
 I know noe reason, since, as I doe gather,  
 Neptune her vnecke was & not her father ; 8  
 Vnlesse that we, against true logicks lawes,  
 From the effect produce th' efficient cause ;  
 And that too by comparison must be  
 As thus :—we all know that the foaming sea 12 Perhaps so: we  
 all know how  
 bitter her  
 followers find  
 her.  
 Is salt & bitter to our tasting sence ;  
 So lustfull Venus, which is saide from thence  
 To issue forth, proves salt & bitter still,  
 To them that follow her disordered will. 16

---

### Medio tutissimus ibis.

Climenes brat, aspiring Phaëton, When Phaeton  
 drove the chariot  
 of the Sun  
 Dryving the fierie horses of the sunne  
 Out of the middle way, vp to the seat  
 Of Iupiter, & scorching with the heat 4 Jupiter sent him  
 headlong into the  
 sea.  
 Of his bright flaming charriot all the goddes,  
 Was by incensèd Iove whipt downe with roddes  
 Of thundering lightning to the raging wave  
 O' the vast ocean, his vntimely grave. 8 [leaf 47]

Icarus, soaring  
too high, fell into  
the sea.

Fond Icarus, proud of his waxen wings  
Soaring to high, is drenchèd in the maine,  
When Dædalus his plumèd bodie brings  
Safe to the shore. Ambition is a traine 12  
That life entraps ; a golden mean the way  
To live securely ; for we often see  
Men of most honor soonest doe decay,  
When meaner men live in tranquillity. 16

If you would not  
fall, don't climb.

Wilt thou be safe? strive not to climbe at all ;  
Low shrubs stand fast, when statelier okes doe fall.

Scribimus indocti doctique epigrammata  
passim.<sup>1</sup>

Jonson, they say,  
has turned  
Epigrammatist.  
I don't believe it.

Jonson they say 's turnd Epigrammatist,  
Soe think not I, believe it they that list.  
Peruse his booke, thou shalt not find a dram  
Of witt befitting a true Epigram. 4  
Perhaps some scraps of play-bookes thou maist see,  
Collected heer & there confusedlie,  
Which piece his broken stuffe ; if thou but note,  
Iust like soe many patches on a cote. 8  
And yet his intret Cato sta[n]ds before,  
Even at *the* portall of his pamphlets dore ;  
As who should say, this booke is fit for none  
But Catoes, learned men, to looke vpon : 12  
Or else, let Cato censure if he will,  
My booke deserves the best of iudgement still.<sup>2</sup>  
When every gull may see his booke 's vntwitten,  
And Epigrams as bad as e're were written. 16

He has put Cato  
at the beginning  
of his book!

The epigrams are  
as bad as any  
written.

Jonson, this worke thy other doth distaine,  
And makes the world imagine that thy vein

<sup>1</sup> Scribimus indocti doctique poemata passim.

Hor. Ep. ii. 1, 117.

<sup>2</sup> *skill* in MS.—? iudgement[s] skill.

Is not true bred but of some bastard race.  
 Then write no more, or write with better grace ; 20 He had better  
 Turne thee to plaies, & therin write thy fill ; confine himself  
 Leave Epigrams to artists of more skill. 22 to plays and  
 to better men.

### In Madamam quandam.

A country lasse of silly parents bred,  
 In London was for service entertainde,  
 And being of a wealthy master sped 3 A country lass  
 She with her luring lookes so farre him trainde, induced her rich  
 That he embrac'd her in a marriage bed, master to marry  
 But first she pawnd to him her maydenhead. 6 her.

What plottes she had, what tricks she then did vse,  
 To bring her matter to soe good effect,  
 I list not now repeat ; lest for the stewes 9 [leaf 47, back]  
 New stratagemes I plainlie doe detect : Her contrivances  
 But such they were, that from a scullians life to bring this  
 Made her a wealthy marcheantes second wife. 12 about need not be  
 named.

Then gan she trip it prouddie one the toe,  
 And mince it finely vpon London streetes.  
 She lady-like in her attire did goe, 15 Then she tripped  
 Bought with the purchase of vnlawfull sheets ; it finely till he  
 At last, her of her husband death bereft, died.  
 Who dying, her a wealthy widow left. 18

Ambition now began to swell her minde,  
 All her desire was to be ladifide ;  
 And with a knight at len[g]th she was combinde, 21 Afterwards she  
 Which made her think herselfe halfe deifide : was married to a  
 But well she might, in Edens plot she lies, knight.  
 And all men know that place is paradise. 24

Long liv'de she not in Edens fruitfull soile,  
 For her aspiring minde straight drave her thence ; -

But pride ruined her. That serpent pride did her soe far beguile, 27  
 Eden she banisht was for her offence :  
 Iudge, was not woman very much vnwise  
 That thus by pride hath twice lost paradise? 30

---

### In Neandrem.<sup>1</sup>

Neander, held a great cevillian  
 (Let me not say a Machiavillian)  
 Appointed to dispute before the king,  
 Struck mute with fear, could not say anything 4  
 Save 'twas ill luck ; for if he had done well,  
 As we expected he would bear the bell  
 From the whole Academie for the test,  
 'Tis certaine he had been a knight a[t] lest, 8  
 And made his wife (what she hath lookt for long)  
 A Madame. Fortune, thou hast done her wrong  
 To hinder his once dubbing of his wife,  
 Which hath dubde him soe often in her life. 12

---

### In Asinium.

Asinius what I speake straight overhears ;  
 Will you know why? Asses have longest eares.  
 Asses have long ears.

---

[leaf 48]

### In Balbutiam.<sup>2</sup>

Balbutia, which hath all the tricks of art  
 That doe belong vnto a whorish part,  
 Wholly bewitchd a gentleman to leave  
 His wife & children vnto her to cleave 4

<sup>1</sup> This and the next poem but one have been so thoroughly obliterated by means of a thick pen that at first I was tempted to omit them. I have been at some pains to read them, but I am by no means sure that my readings are absolutely correct.

<sup>2</sup> I cannot ascertain whether this was Bacbutia or Balbutia. I am more inclined to think the former.

Even to his end, &, though God did him blesse	and give her his property.
With a faire issue, clean to dispossesse	
His children of his goodes & give her all	
By his last dying testimoniall.	8
But how dost thrive with her? Exceeding well;	How does she prosper?
She is the likelyst still to goe to hell.	
But heer she doth not without crosses goe,	
Those in her children, sonnes & daughters too.	12
Her eldest sonne is hangd or drown'd i' th' seas,	Her eldest son is hang'd or drown'd.
Her other is as good in forwardnesse.	
Her eldest daughter's married to her griefe,	Her eldest daughter is married to a thief.
Whose husband lives a prisoner & a theefe.	16
Her other daughters would fain married be,	
But moste that knowe doe hate this progenie.	
Thus she <i>which</i> made mothers fare <i>the</i> worse	
In her owne seed hath this deservèd curse.	20

### In adulantes Aulicos.

Base sycophantes, crumbe-catching parasites,	Sycophants,
Obsequious slaves, <i>which</i> bend at every nod;	
Insatiate harpies, gormandizing kites,	3 harpies, kites,
Epicures, at[h]eists, <i>which</i> adore no God	epicures,
But <i>your</i> owne bellies & <i>your</i> private gaine,	
Got by <i>your</i> oily tongues bewitching traine!	6
O how my Muse, armde with Rhamnusiaes whip,	how my Muse desires to scourge you!
Desires to scourge <i>your</i> hell <sup>1</sup> -bred villanie,	
And with Astræas sharp edgd sword t' vnrip	9
The hatefull cloke of <i>your</i> deformity;	
Whose naked view soe odious would appear,	
That we should hate what now is held full deare.	12
<i>Your</i> sly deceits dissimulation hides,	<i>Your</i> deceits hide dissimulation,
<i>Your</i> false intent faire wordes obnubilate;	

<sup>1</sup> *tell* in MS.

- as grass hides  
serpents.      So 'mongst the greenest grasse the serpent glides,      15  
And freshest flowers foule toades coinquinate :  
    All is not golde that hath a glistering hiew,  
    But what the touchstone tries & findeth true.      18
- You cause  
dissensions  
between friends.      Dissentions, & twixt friends vnfriently jarres,  
Your base tale-carr[y]ing tongues doe sett abroch,  
Intestine broyles, cyvill vncivill warres,      21  
[leaf 48, back]      Which end in death or infamous reproch,  
    Are causd' by *your* insinuating wordes,  
    Whose poysnous breath wounds deeper then keen  
    swordes.      24
- Leave the Court,  
and no longer  
flatter greatness.      Avaunt, ye fauning curres, & leave *the* Court !  
Flatter not greatnesse with *your* scurrill praise.  
Dare flies approach where eagles doe resort ?      27  
And shall the cuckoe in [a] cove[r]t<sup>1</sup> chaunt his laies ?  
    For ye, like cuckoes, all one note doe sing,  
    And like to flies doe buzze about *our* king.      30
- The king scorns  
the whole of you.      But he, the princely Eagle, scorns such flies,  
Such butter-flies, such gnates, whose humming sound  
Relisheth not his eare ; nor doe his eyes      33  
Affect *your* gaudy outside, *which* abound  
    More in quaint speach & gorgeous attire,  
    Then in *your* loves, *which* ought to be entyre.      36
- Leave off your  
flattery.      Ye Aristippian zanies, Albions ill,  
Leave off at last *your* poysning hommied speach ;  
Let not your sugred wordes be traines to kill,      39  
Iust like *the* foxe when he to geese doth preach :  
    And ye rich men, *which* selfe-conceit doe love,  
    Be not such geese, foxe-flattering praise to prove.      42
- And you rich  
men, remember  
Æsop's crow      So Æsops crow whom crafty rainard spide  
With prey in bill, was earst by him deceivde ;

<sup>1</sup> ? For *Court*.



- "O thou faire bird" (a lowd lie!) then he cride, 45 which was  
deceived by the  
crafty fox  
 "Why singst thou not, whose musiek hath bereavd  
 The nightingale of that respect she held,  
 Since thy sweet voice a sweeter note doth yield?" 48  
  
 The silly crow, bewitchd with flattering praise,  
 Addrest herselfe to give the foxe a song,  
 When opening wide her bill to chaunt her laies, 51  
 Downe fell the prey she held! The foxe ere long and cheated out  
of her prey.  
 It quite devoured had, gan her deride;  
 Then, all too late, his cunning she espide. 54  
  
 Such crowes are they whom flatterers beguile;  
 Such foxes they *which* flatter, faune, & cog:  
 Brittans, let them no more sucke vp your oyle; 57 Men beguiled by  
flatterers are just  
like this crow.  
 Be Aesops crow noe more, but Aesops dog.  
 Chace hence these foxes, *which* at your mercy stand,  
 For our then happy made Eutopian land. 60
- 

### Somnium.

- About that time when as the chearfull spring  
 Bedeckes the earth with her sweet smelling flowers,  
 When pretty birds with their sweet caroling, 3  
 Record their ditties in Silvanus bowers,  
 I fortunde, envited by the aire, In the spring I  
wandered into a  
grove, 6  
 Vnto a pleasant grove to make repaire.  
  
 Quite through the thicket ran a pleasant spring, [leaf 49]  
 Whose gentle gliding a sweet murmure made;  
 The place (suffieient to content a king) 9  
 Allurde me to repose vnder the shade and sat down  
under a broad  
beeche,  
 Of a broad beech, the aptnesse of *which* seat  
 Preservde me from the sunnes annoying heat. 12  
  
 Not many minutes did I there repose,  
 Ere gentle Morpheus, powerfull god of sleep,

- where I soon  
fell asleep,
- With his compelling charmes mine eyes did close. 15  
Such harmony the chirping birdes did keep  
Coniointly with the sweetly warbling streame,  
That my long slumber did begett this dreame : 18
- and dreamed an  
amazing dream.
- Me thought it was about the dead of night,  
What time there was presented to my view  
A spectacle that did me much affright, 21  
And all my sences in amazement drew ;  
Till manly courage, putting fear to flight,  
Made me expect the issue of the sight. 24
- A woman  
appeared to me in  
costly robes and  
crowned.
- The fearfull obiect of my wandring eye,  
In shew appeared to be a womans shape ;  
Her looke was heavy, & did well descrie 27  
She had been subiect to noe mean mishappe :  
Her robes were costly, crownèd was her head,  
Which did foretell she was not basely bred. 30
- In one hand a  
sword, in the  
other she held a  
torch.
- One of her handes a bloody sword did graspe,  
Wherwith had been transfixd her tender heart ;  
The other hand a burning torch did claspe, 33  
By light wherof I might descrie each part  
Of her well featured body, whose sad plight  
Drew forth salt teares from my relenting sight. 36
- I would have  
questioned her,  
but was too  
frightened.
- I would have questiond whence, or who, she was,  
But admiration such amasement bred,  
That not one word from forth my lips could passe, 39  
My voice had lost his office & was dead,—  
Buried in silence lay ; when loe, ere long  
The apparition thus let lose her tongue :— 42
- “ Young man ” (quoth she) “ thy spirites recollect ;  
Be not amazde mine vncouth shape to see ;  
Such peevish fear doth shew a minde deiect, 45  
Or guilty conscience, which are farre from thee :  
Give ear vnto me, & I will relate  
A true sad story of my passèd fate. 48
- She spoke and  
commanded me  
to listen.

- "I am by birth of most divine discent ;  
 For I am daughter to immortall Iove,  
 From whom into the world I first was sent  
 As witnessse of his reconciled love  
 With mortall man ; for *which* effect I came  
 From heaven, & True Religion is my name. 51
- "First went I to the vnbeleeving Iewes ;  
 But there I could smale entertainment finde :  
 The greater part did vtterlie refuse  
 To lodge me in their heartes, & wilfull blinde  
 Did cast me from them ; though alone by me  
 Man can attaine to true felicity. 54
- "By them reiected thus, I did intend  
 Vnto the Gentiles next to bend my course,  
 To see if they would greater favour lend :  
 With these I had indeed somewhile great force,  
 And purchasde a large kingdome with this crowne,  
 Till *the* ten persecutions put me downe. 57
- "But noe oppression could me quite suppress ;  
 Nay, persecutions made me flourish more ;  
 I still was slaine, yet still I did increase,  
 And growing lesse, grew greater then before :  
 Cammomill trodden doth the farther spred,  
 And the palme prest, the higher lifts his head. 60
- "Rome was of yore my place of residence,  
 Where as a soveraigne I long time did sitt,  
 Till antichristian prelates drave me thence ;  
 Then did I flie to Brittain, & in it  
 I have till now, & ever will remaine,  
 Till the world shall to chaos turne againe. 63
- "With this sharp sword, *which* in my hand I holde,  
 A cruell Lady peared me to the heart ;  
 The wound is fresh to see, the blood scarce colde,—  
 Her name was Mary that did act this parte : 69

She said she was  
the daughter of  
Iove, True  
Religion by  
name.

[leaf 49, back]  
She went first to  
the Jews, who  
refused her.

Then to the  
Gentiles, who  
listened to her.

No oppressions  
could put her  
down.

She was driven  
from Rome to  
Brittain,

where Mary  
pierced her to the  
heart.

- But e're she kilde me she was slaine by death,  
And I revivd'e by young Elizabeth. 84
- But Elizabeth  
revived her. "Forty-fower yeares this far renownèd queen,  
Honord of all, me above all did honor ;  
But fates her, graie in yeares, in vertues green, 87  
Cald to a worthier place, death seazd vpon her,  
And for this world, *which* nought but sorrow yeilds,  
Carried Eliza to th' Elizian fields. 90
- Afterwards came  
the "good  
Josiah," James I., "After her death the good Iosiah came,  
When the land feard some sodaine innovation,  
And, for the propagation of my name, 93  
Contracts a league with many a neighbour nation ;  
Wisely foreseeing that by such a peace,  
My crowne should flourish & my power encrease. 96
- [leaf 50]  
under whom  
she rules Britain  
in spite of Rome. "Vnder this monarch, or above him, rather,  
I rule this Britaine Empire & doe bring  
Many a soule vnto my heavenly Father, 99  
In spite of Rome, *which* for me hates the king :  
But God will blesse him, & vnto *the* end  
He and his issue shall my cause defend. 102
- The torch she  
carries is to  
disperse the  
mists of error. "If thou wouldst know whie this bright burning light  
Mine other hand doth bear, I will thee tell ;  
I have an enemy as darke as night, 105  
Cald Error (I to heaven, she leades to hell)  
Whose blacknesse to obscure me doth endeavour,  
But that this light doth her false mists dissever. 108
- She looks down-  
cast because of  
the hypocrisy "The reason why I looke thus heavily,  
Is 'cause of late my power gins decay ;  
That hellish monster, damnd hypoerisie, 111  
Doth carry in the land far greater sway ;  
Enters my temples &, in spite of me,  
Vsurps my place & titles soveraigntie. 114

- " There is a sort of purest seeming men,  
 That aide this monster in her wrongfull cause,  
 Those the world nameth—Puritanes I meane— 117 of the sancti-  
 Sent to supplant me from the very iawes monious  
 Of hell, I think ; by whose apparant shew Puritans,  
 Of sanctity doe greatest evils grow. 120
- " Vnless the hand of wise authority  
 Doe reinstall me in my former place,  
 And punish them & their hypocrisie, 123 who must be put  
 They will ere long mine honour quite deface. down.  
 And so I prethee, tell him gentle youth,—  
 Be not afraide, 'tis nothing but the truth." 126
- This saide, methought she vanishd from my sight, Then she  
 And left me much perplexèd in my thought. vanishd,  
 I musde a Puritan should be a wight 129 and I mused on  
 So seeming good, & yet soe passing naught ; Puritans till I  
 Till thinking long vpon so strange a theame, awoke.  
 At last I wakd, & then I writ my dreame. 132

### In curiosos theologos.

- You high aspiring wittes, which seeke to prie  
 Into the secretes of the Diety,  
 Is 't not enough to know his will reveald,  
 But you must aime at that which is conceald? 4  
 By curious inquisition, too much light  
 Hath made you lose the perfect vse of sight.  
 Saint Austines saying may you well befit,  
 Which vnto one would know (without all witt) 8  
 By curious interrogation,  
 What God did ere he layd the worldes foundation,  
 Replide, " I think, or rather know full well,  
 He made for such as thee infernall hell." 12
- Is it not enough  
 to know what is  
 revealed, but  
 some would know  
 the Divine  
 secrets ?
- [leaf 50, back]
- Remember the  
 saying of  
 Augustine to one  
 of these in-  
 quisitors.

Hell is the place  
for them.

A place most meet for them that dare adventure  
Into *Godes* secret cabbinet to enter.

O, strive not then to know his secret will,  
*Which* art can never compasse with her skill! 16

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### Gratia peccatum superat.

I soar to the  
throne of grace,

Mounted on winges of high aspiring thought,  
I soare a loft vp to the throne of grace ;  
My heartes repent, by true contrition wrought,  
I there present before th' Almightyes face. 4

and there seek  
pardon of my  
sins.

The spotlesse Lambe *which* for my guilt was slaine,  
I offer vp a ransome for my sinne ;  
With sighs, praiers, teares, I begge release of paine,  
Of him that ever mercifull hath been. 8

Sin and grace  
strive together.

My soule thus seated in divine desires,  
Selfe-love allurs me vnto vaine delight,  
Then quenched are my former heavenly fires,  
Till grace doth once againe put sinne to flight. 12

Thus sinne *with* grace, & grace *with* sinne doth strive,  
Till sin lie dead, & grace doe sinne survive. 14

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### Christianus Agnus.

A Christian must  
be like a Lamb

Like a young tender lambe that man must be  
*Which* doth professe true Christianity  
With sincere heart, in imitation  
First of that spotlesse Lambe, whose Passion 4  
Brought sinfull man from endlesse misery  
To the true center of felicity.

in innocence,  
gentleness,  
quietness,

Next, as a lambe is harmlesse, innocent,  
Meek, gentle, humble, quiet, patient, 8  
So must a Christian be ; his harmlesse life  
Must be devoide of all malicious strife.  
Revilde, he must not once revile againe,  
But must doe good for ill, must suffer paine 12

And <i>persecution</i> with an humble heart		
And patient minde ; yea, though it doe impart		patience in
The bodies death ; such martirdome shalbe		suffering,
A glorious crowne of <i>immortality</i> .	16	
Lastly, in this respect (if I not erre)		
A lamb is a true Christians charecter :		
The infant lambe among a thousand sheep,		[leaf 51]
Whose frequent bleatings a loude murmure keepe,	20	and in knowing
Knowes his owne damme when he but heares her voice,		his own Mother
And to sucke her milke onlie doth reioyce :		
So must a Christian know the Church his mother		
By her owne voice, the word of God, from other	24	
<i>Which</i> are but stepdames :—Popish congregations,		from all others
Brownisme, & Puritannicke invocation[s],		by whom she is
<i>Which</i> bleat false doctrine & damnd heresies,		surrounded.
He must distinguish from true misteries ;	28	
And like an infant lambe, the childe of grace,		
Sucke only from her breastes, which flow apace		
With the sincere milke of Godes holie word,		
His soules nutrition. Thus ther is accord	32	
In these respectes & more, <i>which</i> I 'le not trace,		There are lambs
Twixt lambes of nature & the lambes of grace.	34	of nature, and
		lambes of grace.

### Christianus Navis.

A ship vnto a certaine haven bent,		
Turmoilde in Neptunes watry element,		
With longing expectation doth attend		
To make arrivall to his wishèd end.	4	
This ship thus troubled is a Christiane		The Christian is
Tost vp and downe in the vast ocean		like a ship tossed
Of this terrestriall orbe, of <i>which</i> even all		upon the ocean,
We fitlie by the name of sea may call ;	8	
For 'tis a place of <i>perturbation</i> ,		
Of anguish, sorrowe & vexation,		

- Like the tempestuous sea ; & is to vs  
 endeavouring to For rockes, quicksandes, & gulfes, as dangerous. 12  
 escape all dangers Vpon this ocean terrestriall,  
 This ship, this vessell allegoricall,  
 A Christian, floating vp & downe, doth strive  
 and to reach a To heaven his safest haven to arrive. 16  
 haven at last. Which harbour ere he can entirely winne,  
 He must first passe by rockes & gulfes of sinne,  
 And therefore needes good preparation  
 To make a prosperous navigation. 20  
 Assist me Phœbus, & I will recite  
 The ship must be How he must riggèd be to saile vpriht.  
 properly rigged, The earthly stufte wherof this ship 's composit  
 Is flesh & bones in order well disposd. 24  
 Ships have their sides or ribbes, & soe hath man  
 All tacklings else, soe must a Christian.  
 The maine-mast must be love o' th' Diety ;  
 The lesser ones, meeke heart & charity ; 28  
 The sailes strong faith, hope anchor is assignde,  
 And fervent prayer is the gentle winde  
 That blowes it forward ; other tacklings be  
 Good thoughtes, good wordes, good workes, which trinity  
 Must all conioyne in one to holde the sailes,  
 For when these stringes slip, faith then quicklie failes.  
 The pilot, God's The pilote which must alway be aborde  
 Word. To steere the right way, is Godes holy worde ; 36  
 The common The sences must the common sailers be,  
 sailors, affections Affections, slaves restrainde of libertie,  
 under restraint. Kept only to take paines, their actions  
 Must still be ordered by directions 40  
 Given by reason, which must have some sway  
 All must obey the In this same voyage ; but all must obey  
 pilot. The counsell of the pilot, & still stand  
 Prest at his service, when he doth command. 44  
 Now, 'cause this voyage cannot welbe made  
 Free from all danger, but ther will invade

[leaf 51, back]  
 with masts of  
 love, sailes of  
 faith, the anchor  
 of hope.



Some hostile foe or other ; be ther placd		
A prospective vpon the top o' th' mast,	48	A sharp outlook must be kept to discover enemies ;
Wherin 'tis fitt that carefull diligence		
Keep evermore his watchfull residence,		
And straight give notice, when he doth descrie		
The force & comming of the enemye.	52	
For Sathan, that leviathan, that whale,		
Who is an enemye & ever shall		
To Christian man, doth wat[c]h occasion		
When he may make his best invasion.	56	
Wherefore against this foe, <i>which</i> seekes to kill,		weapons offensive and defensive must always be ready,
Offensive & defensive weapons still		
This ship must carrie, & himselfe prepare		
To fight it out like a strong man of warre.	60	
First at his beake-head he must fasten on		
Th' impenetrable helme salvation,		
And then the breastplate of true righteousnes		
<i>Which</i> will resist the devill, & repress	64	
His furious rage. Then faith his sheild must be		and faith will, as a shield, "quench the balls of wild- fire."
To quench the ball'es of wilde-fyer presentlie ;		
But the sword of the spirit Sathan quail'es,		
And to attaine the conquest never failes :	68	
This is the weapon that the pirate wound'es,		
This is the sword-fish <i>which</i> the whale confounds.		
Thus if vnto the end he doe endure		
Like a brave champion, then he shalbe sure	72	
The fiend will like a coward run away,		[leaf 52]
And he, a happy victour, gett the day.		Enduring unto the end he will arrive safe in port.
Then having once attaind the victorie,		
He may advance his flag trivmphantly,	76	
And saile with ioy, till he the port attaine,		
Where in <i>perpetuall</i> blisse he shall remaine.	78	

Deum nescire est nihil scire,  
ipsum rectè scire, omnia.

Philosophers may  
search into all  
things,

Philosophers, *which* search the cause of things  
As farre as nature gives their knowledge wings  
To soar vnto ; whose quicke & ready witt  
A definition to each thing can fitt ; 4  
Though they can sillogize with arguments  
Of all things, from the heavens circumference  
To the earths center, & true reason give  
Of natures power, *which* makes things move & live ; 8  
Yet if they want faiths intellectuall eye  
First to believe ther is a Diety,  
In Godhead one alone, in Persons three,  
By whom all creatures are, & cease to be, 12  
They are but fooles, & they 'r still blinde, not seeing  
The Cause of causes, *which* gives all their being.

but if they are  
ignorant of God  
they are but  
fools.

Astronomers can  
foretell many  
things,

Astronomers that can foretell eventes  
By the celestiaall creatures influence, 16  
By errant planettes & by fixèd starres,  
Can pre-divine of famines, plagues, & warres ;  
And of their contraries pre-indicate,  
*Which* come by an ineventable fate ; 20  
Can shew th' eclipses of the sunne & moone,  
And how the planettes make coniunction ;  
*Which* have found out, & will maintaine it true,  
Three orbes, *which* Aristotle never knew. 24

yet all their  
knowledge is  
vain, and they  
are in ignorance.

Yet all this knowledge, though it reach as farre  
As is the Articke from th' Antarticke starre,  
Is nothing, if they know not God above,  
That Primus Motor, *which* all orbes doth move ; 28  
Their art wherin they doe themselves advaunce,  
Lives still eclipsèd in black ignorance.

Phisitions *which* prescribe a remedy  
To each disease & bodies maladie ; 32

That know what is nocivous, & what good,		[leaf 52, back:]
When it is fit to bath, to purge, let blood; ;		
Although they know the nature & the power		Physicians
Of every simple, every hearbe, & flower,	36	know the virtues of herbs,
With Solomon, <i>which</i> from the cedar tall		
Vnto the hisope spreading on the wall,		
Knew every growing plant, flower, hearbe, or tree,		
With their true vse & proper qualitie ;	40	
Yet all their skill as follie I deride,		yet if they are ignorant of Christ, their skill is but folly.
Vnlesse they rightly know Christ crucified.		
He, he it is, <i>which</i> truly is alone		
The soules best physicke & Physition.	44	
All <i>artes</i> , as well those we call liberall		
As other sciences mechanically,		
What e're they be, & howsoever lov'de,		
And worthily by mortall man approv'de,	48	
If the best knowledge theologicall,		
Be not conioyn'd with their rationally,—		
What e're they may vnto <i>the</i> world professe—		
All their best wisdome is starke foolishnesse.	52	
He is the only wise & prudent man		The Christian is the only wise man.
Whose knowledge makes him the best Christian.		
For practise must agree with speculation,		
Belief & knowledge must guide operation ;	56	
Man may believe & yet he may dissemble,		
For even the divels doe beleeve & tremble.		The devils believe and tremble.
'Tis not enough that we beleeve a God,		
For this will all confesse that feele his rod ;	60	
But we must alsoe in this God beleeve,		
And in <i>our</i> actions not the Spirit grieve.		
We must beleeve that it was he alone		We must believe that God created and redeemed us.
<i>Which</i> gave to man his first creation,	64	
And that from him alone comes <i>our</i> redemption,		
<i>Which</i> is from everlasting death exemption ;		
That we in him alone are iustifide,		
And by him only shall be glorifide.	68	

	This we must trow & (though it passe our sence) Repose in this assurde confidence, Which how we must performe in each respect The Scripture plainly doth vs all direct.	72
The man who knows these things, [leaf 53]	He that knowes this (although <i>the</i> poorest worme) And to this knowledge doth his life conforme, Want he the <i>giftes</i> of nature, education, Speake he the tongue but of one only nation ;	76
though a fool in men's eyes,	Be he a foole in the esteeme of man, In worldly thinges a meer simplician ; Yet for all this, I boldly dare averre	
has a knowledge to be preferred before that of physicians, lawyers, astronomers.	His knowledge great, & will it farre preferre Before the skill of wise philosophers, Phisitions, lawyers, & astronomers, Which either want the knowledge of the Diety, And live in sinne & damnd impiety,	80 84
	Or, if they know a God, doe fear him rather As a just Iudge then as a loving Father. He that doth truly know Christ crucifide, Doth know enough, though he know nought <sup>1</sup> beside ; But he that knowes him not doth only rave, Though all the skill else in the world he have.	90

### Ternarius numerus perfectissimus.

The number Three is the principal number.	Of all the numbers arithmetical, The number three is heald for principall, As well in naturall philosophy As <i>supernaturall</i> theologie.	4
Three chief causes.	Philosophers, in causes naturall, Holde that all <i>thinges</i> have their originall From three chief causes, or principia, And therfor say tria sunt omnia, From three all essence & existence growe, Materia, forma, & privatio.	8

<sup>1</sup> Perhaps *naught* in MS.

The body three dimensions doth include, And they are these, length, bredth, profunditude.	12	
In mathematic bodies three things please, their punctum, linea, superficies.		Bodies have three dimensions.
The soule, that breath of life, we threefold call, Vegitive, sensitive, & rationall.	16	The soul is threefold.
Time doth his three divisive partes endure, That which is past, the present, & future.		So is time.
There are three graces ; ther be vertues three, Theologicall, faith, hope, & charity.	20	Three Graces.
The father of the faithfull, Abraham, Receivde three Angels which vnto him came.		Three angels appeared to Abraham.
From the fierce flames of Nebuchadnezar God was the three childrens Deliverer.	24	[leaf 53, back] Three children.
Jonah, whose flight Godes mandat had oppose, In the whales belly three dayes was enclosde.		Jonah three days in the whale.
Christ, to give man a new regenerate birth, Was three dayes in the bowels of the earth ;	28	Christ three days in the grave.
When he from death & hell a Victour rose, Did three times visible himselfe disclose To his disciples ; thrice bad Peter keepe And nourish well his flock of lambs & sheepe.	32	
Thrice was let downe to Peter in a dreame A sheet, with beastes, birdes, creeping things vnclane, And he thrice bidden eat, denide consent,		The sheet was let down to Peter three times.
Whilest three men sought him, from Cornelius sent.	36	
The heavenly kingdome, that celestiaall bower, A leaven is, hid in three peckes of flower.		
Lastly, but principallie, above all The Diety in Persons three we call ;	40	Three Persons in the Trinity.
This Trinity it is <sup>1</sup> indeed alone Which gives this number best perfection.		
Thrice happy is that man, with ioy shall see This Perfect Number, this Thrice Glorious Three.	44	

<sup>1</sup> MS. *is is.*

## De duplici adventu Christi.

As soon as man  
had sinned,

When sinfull man in Edens garden plac'd,  
By stubborne disobedience had defac'd  
The true idæa of his happinesse,  
And had deservde, for soe great wickednesse, 4  
Eternall death, loe, mercy then began  
To mitigate the punishment of man.

mercy began to  
mitigate his  
punishment.

Though earth was cursde, & man must by the sweat  
Of his owne labour make it yeild him meat ; 8  
Though woman, whom the serpent had beguilde,  
In paine & sorrowe must bring forth her childe ;  
Yet from eternall death the promise seed  
Put them in comfort that they should be freed. 12

[leaf 51]

Christ made  
satisfaction for  
him.

To which effect the only Son of Iove,  
Out of the infinitenesse of his love  
To his own likenesse man, came downe from heaven,  
Toke flesh vpon him, was of life bereaven, 16  
And made full satisfaction by his death  
For all their sinnes, which by a lively fayth  
Lay holde vpon his meritorious Passion,  
The perfect path that leads vnto salvation. 20

Christ's first  
coming was in  
the flesh.

This Christes first comming was, which we doe name  
A comming vnto vs in grace ; to frame  
Mans soule to come to him, he first began  
To come him selfe in grace to sinfull man, 24  
From a pure Virgin to take incarnation,  
From impure Iewes, his patient Passion.

His birth was  
poor.

His first Advent yeilds a quaternall section,  
His birth, his life, his death, his resurrection. 28  
His birth was poore, that by his poverty  
We might be made rich in eternity.

He lived  
despised of man,

Borne in a cratch 'mongst beastes (yet for our gaine)  
That in heavens kingdome we with saintes might raigne.  
He livd despise of man, to get vs grace 33  
With God the Father ; meckly did embrace

- (Sole sinne excepted) each infirmity  
 Coincident to fraile humanity, 36  
 That he might put vs in a better state,  
 And in his weaknesse vs corroborate.  
 As he was man he yeilded vp his breath  
 To save vs men from an eternall death, 40 and gave His life  
for man,  
*Which* death was full of agonie & paine,  
 That *our* life purchasd, might in joy remaine.  
 Lastly, as God he subdued death & hell,  
 And rose againe from the infernall cell 44  
 Of conquerd Sathan, to prepare the way  
 For vs to follow him ; and now this day  
 Sitting in maiesty at Gods right hand,  
 Sole Mediatour for *our* cause doth stand, 48 and is now his  
Mediator in  
heaven.  
 And till his second comming, shall doe still  
 To plead their cause *which* doe obey his will ;  
*Which* second comming shall in glory be,  
 And in vntterable maiestie. 52
- The generall resurrection shalbe then, [leaf 54, back]  
 And dust & wormes returne to living men.  
 Then shall *our* corruptible<sup>1</sup> flesh put on  
 Immortalnesse & incorruption. 56  
 Then shall we see Christ comming in the cloudes,  
 When some will wish whole mountaines were their His second  
coming will be  
in clouds and  
majesty.  
 shroudes.
- Then he the sheep from goates shall separate,  
 The iust & godly from *the* reprobate, 60  
 And sheepe have blisse ; the other for their hire  
 Perpetuall paines & everlasting fire.
- Thus shall his second powerfull comming be  
 The godlies ioy, the wickedes misery. 64 It will be joy to  
the godly,  
misery to the  
wicked.  
 Twixt his first comming & his latter one  
 There wilbe found much discrepation.  
 First did he come in all humility,  
 Then shall he come in splendant royalty ; 68

<sup>1</sup> May be *corruptible* in MS.

First to be iudgèd by *the* world he came,  
 Then shall he come as Lord to iudge the same ;  
 In his first *comming* he for man did die,  
 In this he shall give 's lifes eternity. 72

May we use the  
 first to prepare us  
 for the second!

May we the first advent of Christ emploie  
 So to *our* good that at the latter day,  
 His second *comming*, when he shall appeare,  
 Before *our* Iudge we may without all feare 76  
 Expect that happy sentence, "Come ye blest,  
 And enter into everlasting rest." 78

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### In Momum.

Momus derides  
 my verse,

Momus, that foulmouthd slave, my verse derides ;  
 Sayes they are plaine, bald balladstufte ; besides  
 They want invention, poetrie, & witt,  
 And are farre worse then ever Bavius writt. 4

but he has  
 wronged better  
 men than I.

Dost not thou like 'em, Momus? Why I 'me glad ;  
 That *which* thou likst, I 'me sure must needs be bad.  
 But be they soe, as worse thou canst not prove them,  
 I tell thee they like me, & I will love them. 8  
 As for thy scoffes, I neither doubt nor fear them,  
 Thou hast wrongd better, therefore I may beare them.<sup>1</sup>

[End.]

<sup>1</sup> The Poems end here without any horizontal line. The next leaf of the volume is the fly-leaf of another MS.



## GLOSSARIAL INDEX

(INCLUDING PROPER NAMES).

*Note.* For the extracts from Marlowe I have used Mr Dyce's ed. 1858; from Greene and Peele, his ed. 1861. For those from John Taylor, the Water-Poet, I have used the Spenser Society's reprint of the Folio ed. of 1630. Where not otherwise stated the reference is to the page. H. = Halliwell's Archaic Dict. P. = Kersey's Phillips, 1708.

- A, a nightes, 90/2852.  
 A, a safe, 60/1813, very safe.  
 To steal sands from the shore he loves *a-life*. *Marlowe*, 337.  
 Abie, 23/613, pay for, expiate.  
 Thou shalt dear *aby* this blow.  
*Greene*, 259.  
 Abraham, 39/1158, 149/21.  
 Abroach, new-set-abroach-fantastic fashion, 85/2706. Fantastic fashions, newly invented, or introduced.  
 Adon[is], 37/1101.  
 Adrus, 105/3352, Dives, rich.  
 Advantageous, 107/3429.  
*Advantageous* care  
 Withdrew me from the odds of multitude. *Troil. & Cress.* v. 4.  
 Æsculapius, 69/2163.  
 Æsop, 136/43.  
 Aflaunt, 86/2726, showily dressed.  
 Al *aflaunt* now vaunt it;  
 Brave wench, cast away care;  
 With layes of love chaunt it,  
 For no cost see thou spare.  
*Promos and Cassandra*, i. 2. II.  
 A forehead, 83/2609, before.  
 After-clap, 68/2126, the punishment which follows an unlawful act.  
 Ahab, 50/1501.  
 Aleheron, 9/188, Alcoran, the Koran.  
 Alehouse, 60/1821.  
 Farewell my Cowslippe sweete,  
 Pray lets a Sunday at the *Alehouse* meet. Sam. Rowlands,  
*The Letting of Hemovrs Blood*,  
*etc.* Sat. 4.  
 Alehouse-haunter, 60/1813, a frequenter of the ale-house.  
 Alexander VI., 78/2436, Pope.  
 Died, 1503.  
 Allegant, 63/1919, wine from Alicaut.  
 Sweet *Allegant*, and the concocted  
 Cute. *Taylor*, 549.  
 Boxt *Alligant* with Sugar and  
 Eggs. *Heywood's Philocoth.* p. 48.  
 Sweet wines . . . Tent, *Hulligant*.  
*Ib.*  
 Alston, 107/3442.

- Amber, greece of, 36/978, ambergris, a perfume.  
 Embalm'd with cassia, *ambergris*, and myrrh. *Marlowe*, 53.
- Amoretto, 93/2927, one who yields to "love-kindling looks."  
 How martial is the figure of his face!  
 Yet lovely and beset with *amorets*.  
*Greene*, 168.  
 Cotgrave has "*Amourettes*. Loue-tricks, wanton loue-toyes, ticking, ticklings, daliances," &c. *Ib. note* by Ed.
- Amorphus, 97/3088, deformed, ugly.
- Anabaptists, 9/195, a sect whose distinctive tenet is, that those who have been baptized in their infancy ought to be baptized anew.
- Anaidus, 104/3332, irreverent.
- Ananias, 46/1370.
- Anchoves, 87/2769, anchovies.
- Angels, 48/1490, the name of a coin varying in value from six shillings and eightpence to ten shillings. It was introduced by Ed. IV.  
 My Lawyer said the case was plaine for mee,  
 The *Angell* told him so hee tooke for fee:  
 But yet my *Angell* and my Lawyer lyed,  
 For at my Iudgement I was damnified. *Taylor*, 515.
- Anteus, 101/3213.
- Anthony, 59/1779.
- Antilegon, 49/1487, a disputer.
- Aphrodite, 131/3.
- Apitius, 58/1765, ? Gr. *apites*, perry.
- Apollo, 41/1214, 70/2170, 103/3300, 113/1.
- Appetitull, 18/496, appetive, belonging to the appetite.
- Arch-defender, 68/2111.
- Architecture, 55/1668, heaven's architecture, the skies.
- Argus, 2/27.
- Aristippian, 136/37, pertaining to Aristippus.
- Aristotle, 29/821, 146/24.
- Arras, clothes of, 36/1044, a superior kind of tapestry, so named from Arras in the French Netherlands, which was celebrated for its manufacture. "I'll not speak another word, except the ground were perfumed, and covered with *cloth of arras*." *Marlowe*, 89.
- Assimilate, 118/78, to compare.
- Astræa, 50/1524, 88/2791, 135/9.
- Athenian, 94/2965.
- Augustin, S., 28/816, 141/7.
- Aurimont, 41/1211.
- Aurora, 113/5.
- Avarice, 41/1201.
- Avicen, 29/822. Died, 1037.
- Baal, 51/1562.
- Bacchanal, 62/1907.
- Bacchus, 63/1919, 70/2193, 87/2762, 114/29.
- Balladstufte, 152/2, worthless rhymes.
- Bavius, 152/4, a bad poet, contemporary with Virgil and Horace.
- Bayard, prov., "Who so bold as blind Bayard?" 95/3000.
- Beake-head, 145/61, of a ship.
- Beer, broken, 60/1845, spilt beer. "Remnants of beer." *II*.
- Begorde, 68/2100, covered with gore.
- Beholding, 90/2853, beholden. "And so I will, my Lord; and, whilst I live, rest *beholding* for this courtesy." *Marlowe*, 98.
- Belike, 53/1611, 73/2306, perhaps. "Staves-aere! why, then,

- belike*, if I were your man, I should be full of vermin." *Marlowe*, 84.
- Bell, phr., "Win the silver bell," 62/1884, to gain the highest prize, to beat, or excel all. See also 119/24.  
Of all the Bawdes that euer were,  
The Deuill himselfe *the bell away*  
*doth beare.* *Taylor*, 254.
- Bellie-cheer, 10/232, eating and drinking.  
Bald-pate friars,  
Whose *sumum bonum* is in *belly*-  
*cheer.* *Marlowe*, 91.  
At supper with such *belly-cheer*  
As Wagner ne'er beheld in all  
his life. *Ib.* 98.
- Bellona, 25/708, the goddess of war.
- Bereaven, 54/1638, bereft.  
My senslesse braines, of wit and  
sence *bereauen.* *Taylor*, 389.
- Bernard, S., 28/816.
- Besprent, 100/3174, besprinkled.
- Betterice, 104/3316, ? Beatrice.
- Bewraide, 108/3471, bewrayed.
- Bit, phr., "two bits," 20/571,  
two bites, two morsels.
- Bitte, 109/3500, bit.
- Blew, 60/1837, "Till the ground  
seems blue," till they are drunk.  
A drunkard is "One that will  
drinke till the ground lookes blew,"  
in Heywood's *Philocoth.* p. 44.
- Blotted, 86/2735, spotted, ruined.
- Blubbered, 100/3195. "O, run,  
Doll, run; run, good Doll; come.  
[She comes *blubbered.*] Yea, will  
you come, Doll?" 2 *Hen. IV.* ii. 4.
- Blushlesse, 115/34.
- Bolster, 37/1073, prop up, support.
- Boore, 27/763, boor, a rustic.  
Hobnailed *Boores*, & sheep skin  
country clowns. *Taylor*, 511.
- Bootelesse, 45/1325, in vain, to  
no purpose, profitless.  
I'll follow him no more with *boot-*  
*less* payers. *Mer. of Ven.* iii. 3.
- Bord, 19/520, board, table.
- Borgia, Cæsar, 78/2431. Died,  
1507.
- Bottle-ale, 62/1909.  
Away, you *bottle-ale* rascal.  
2 *Hen. IV.* ii. 4.  
One madly sits like *bottle-ale*,  
and hisses. *Taylor*, 307.
- Bottle-nose, 98/3100, a large nose.
- Bout, 60/1832, a contest.
- Braggadochio, 26/731  
Braue *Bragadocia* whom the world  
doth threaten,  
Was lately with a Faggot-sticke  
sore beaten. *Taylor*, 508.
- Brat, 131/1, a child.
- Bread, phr., "To know on which  
side the bread is buttered," 64/  
1987, to know what is for one's  
advantage. In Heywood's *Philo-*  
*coth.* one of the titles of a drunkard  
is, "One that knowes of which  
side his bread is butter'd." p. 45.
- Bread-chipper, 27/775, one who  
chipped the crusts off burnt bread  
(see Index to *Babees Book*); a term of  
contempt. "A' would have made  
a good pantler, a' would ha' *chip-*  
*ped bread* well." 2 *Hen. IV.* ii. 4.  
"Not to dispraise me, and call me  
pantler and *bread-chipper.*" *Ib.*
- Brooke, 60/1811, to bear patiently.  
First let me ask of these,  
If they can *brook* I bow a knee to  
man. 2 *Hen. VI.* v. 1.
- Brownisme, 4/16. See p. xxviii.
- Brusano, 90/2865, one who is  
vigorous, or enjoys life.
- Brute, 26/728, the legendary  
founder of Britain.
- By, to put by conceit, 119/102,  
to undeceive.
- Cæcilius, 98/3119, proper name.
- Cain, 94/2967.
- Calidity, 117/53, heat.
- Caligula, 102/3267.

- Camelion, 118/75, chameleon.
- Can, 59/1800, a vessel.  
*Canne* follow'd *Canne*, and Pot  
 succeeded Pot. *Taylor*, 136.
- Canarie, 62/1916. "From the  
 Spaniard . . . Malligo . . . sherry,  
*Canary*, Moscatell." Heywood's  
*Philocoth*. p. 48.
- Cancer, 113/20.
- Canckered, 91/2887. Eaten with  
 the Canker or with Rust. *P*. See  
*Anat. of Abuses*, p. 111: "There  
 are three *canckers*, whiche, in pro-  
 cesse of time, wil eate vpp the  
 whole common wealth," where  
 caterpillar is meant, as in *Two*  
*Genl. Fer.* i. 1.
- Captivde, 109/3495, held in  
 captivity, enslaved.
- Carrier, Dr, 52/1583. See *note*,  
 p. x.
- Cashier, 87/2744.  
 Maymed *cassiered* Soldiers and  
 Mariners. *Taylor*, 87.
- Cast, 61/1851, to vomit.
- Cast office, 27/781, cast off, de-  
 sised, abandoned.  
 While thread-bare Martiall turns  
 his merry note,  
 To beg of Rufus a *cast* winter-  
 coat. *Hall's Satires*, vi. 1.
- Castles in the air, to build, 118/97.
- Catastrophe, 111, end.
- Cates, 56/1683, 87/2774, dainty  
 victuals.
- Cato, 29/824, 132/9.
- Ceres, 87/2763, 113/23.
- Cervisius, 59/1799, 61/1887,  
*Cervisia*, a Gallie word, meaning  
 Beer.
- Cevillian, 134/1, one versed in  
 civil law. See p. xvi.
- Chalk from cheese, phrase, 28/794.  
 Tom is no more like thee, *then*  
*Chalks like cheese*. S. Row-  
 lands, *The Letting of Hemovrs*  
*Blood*, etc., Sat. 6.
- Chalkd out, 9/181, pointed out.  
 For it is you that have *chalk'd*  
*forth the way*  
 Which brought us hither.  
*Tempest*, v. 1.
- Channell, 105/3367, kennell,  
 gutter. See quotation under  
*Iustled*.
- Chapmen, 43/1282, dealers,  
 customers.
- Charles V., 25/685. Died, 1558.
- Charnico, 62/1916, a kind of  
 sweet wine.  
 Well, happy is the man doth  
 rightly know  
 The vertue of three cuppes of  
*Charnico*.  
 S. Rowlands, *The Letting of*  
*Hemovrs Blood*, etc., Sat. 6.  
 And here, neighbour, here's a cup  
 of *charneco*. 2 *Hen. VI.* ii. 3.  
 Peter-se-mea, or head strong  
*charnico*. *Taylor*, 549.  
 It is called *charnio* by Heywood,  
*Philocoth*. p. 8.
- Charon, 72/2267.
- Charret, 63/1921, claret.  
 Claret, Red nor White,  
 Graues nor High-Country could  
 our hearts delight. *Taylor*, 549.
- Cheap, phrase, good cheap, 65/  
 2014.
- Checke, 52/1576, restraint; cen-  
 sure, reproof, or reproach.  
 Rebuke and *check* was the reward  
 of valour. 2 *Hen. IV.* iv. 3.
- Child, prov., "The burnt child  
 dreads the fire," 102/3243.
- Chineck, 61/1872, 104/3341,  
 money.  
 Both lybertie and *Chinck* ynough  
 himselfe he will allow.  
*News out of Powles*, Sat. 5.  
 Some of their poekets are oft  
 stor'd with *chink*. *Taylor*, 197.
- Choekt, 14/343, choked.
- Chremes, 103/3289, the name of  
 an avaricious old man in the *Andria*  
 of Terence.

- Chuffe, 26/749, a reproachful term often applied to an old miser.  
 Mizer *chuffes* who charitic doe banish. *Taylor*, 398.  
 If he but steale a sheepe from out the fold,  
 The *chuffe* would hang him for it if he could. *Ib.* 494.
- Circe, 23/617.
- Civet, 34/979, a perfume obtained from the civet-cat.  
 Is not this a sweet pride, to haue *civet*? *Anat. of Abuses*, p. 73.  
 And though they were perfum'd with *Civet* hot  
 Yet wanting these things they would stinke and rot.  
*Taylor*, 549.
- Clap, 80/2530, caught a clap = met with a mishap.
- Claudia, 80/2530.
- Cleopatra, 59/1779.
- Climenes, 131/1(2).
- Clogd, 109/3496, burdened.
- Clogging, 92/2918, loading, or burthening. The noun is used in the following passage:—"I'll hang a *clog* about your neck for running away again." *Marlowe*, 59.
- Closely, 85/2691, secretly.  
 Now every man put off his bur-gonet,  
 And so convey him *closely* to his bed. *Marlowe*, 234.
- Cloy, 85/2674.
- Cocus, 48/1433, a cook.
- Codpicce, 27/758, an artificial protuberance to the breeches.
- Codrus, 49/1481, proper name.
- Cog, 137/56, to lie, to cheat.
- Coinquinate, 136/16. "To coinquinate, staine, or defile." *Minsh.* 1627.
- Cold comfort, phr. 57/1704, no relief, no sympathy.
- Collation, 88/2785.
- Collier—devil, prov., "Like to like, the collier and the devil," 98/3097.
- Comines, Philip de, 28/814.
- Commaculate, 71/2216, 96/3046, to spot, pollute.
- Commerce, 51/1537, to trade with, deal with.
- Comprisde, 85/2682, comprised to act, etc., in which the "villany" was to be acted.
- Consubstantiation, 17/473.
- Convented, 49/1472, convened, summoned.  
 The king hath commanded To-morrow morning to the council-board  
 He be *convented*. *Hen. VIII.* v. 1.
- Convertites, 77/2413, converts.  
 No, governor, I will be no *convertite*. *Marlowe*, 149.  
 See *As You Like It*, v. 4.
- Coram, 46/1382, "Justice of peace and coram." Coram, "an ignorant mistake for Quorum."  
 "Robert Shallow, esquire . . . justice of peace and 'Coram.'" *Merry W. of W.* i. 1.
- Cornelius, 149/36.
- Corrivals, 35/1024, rivals.  
 So he that doth redeem her thence might wear  
 Without *corrival* all her dignities.  
 1 *Hen. IV.* i. 3.
- Corroborate, 151/38, to strengthen. "Meates (moderately taken) *corroborate* the body, refreshe the arteries, and reuine the spirits." *Anat. of Abuses*, 114.
- Coryate, 26/721, "was bepraised and abused as much as any man."  
 See *Taylor's Works*, *Corbet's Poems*, etc. He died in 1617.
- Cosens, 43/1282, cheats.  
 To lye, to *couzen*, to forswear, and swear. *Taylor*, 536.
- Cote, 13/316, 16/408, quote, speak about, "make a note of."  
 "He sayeth moreouer that he hath

- coated a number of contrarieties out of the Scriptures." (*Bame's Note*), *Marlowe*, 390.
- Cotten, 62/1883, to cotton, to succeed or prosper; to go right. Why, so; now it *cottens*, now the game begins. *Geo. Peele*, 396.
- Course, 26/718, coarse.  
Her with your *course* wives compare. Taylor, *A Pedlar and a Romish Priest*, p. 8.
- Cow, 26/731, coward. Cf. cowish, *K. Lear*, iv. 2.
- Coy, 59/1804, shy.
- Crisis, 24/647. "In a *Physical Sense*, a proper Constitution, Temperature, or Mixture of Humours in an Animal Body." *P.*
- Crassus, 46/1393, proper name.
- Cratch, 150/31, a manger. "And she broght forth her fyrst begotten sonne, and wrapped him in swadlyng clothes, and layd him in a *cretche*, because there was no rowme for them with in y<sup>e</sup> ynne." *Luke* ii. 7, *Gen. New. Test.* 1557.
- Cronologers, 100/3167.
- Cronologized, 72/2253, chronicled.
- Crosse-barre, 39/1151, an obstacle. There is probably a reference to the cross-bar, or cross-beam of the gallows.  
Out of the water shall appear one dead,  
A halter and a *crosse-barre* o'r his head. *Taylor*, 316.
- Crumbe-catching, 135/1.
- Cue, 66/2038, 90/2879. "Cue, a terme vsed by Stage-players." *Minsh.* 1627.  
His Buckram-bearer, one that knowes his *ku*,  
Can write with one hand and receive with two." *Taylor*, 495.
- Cuffe, 43/1255, same as chuffe, *q. v.*
- Cupid, 45/1339, 93/2927.
- Curry favour, 48/1434, to flatter, gain favour.
- Cyclops, 117/38.
- Cynick-dog, 99/3143.
- Cynthia, 41/1214.
- Cytheræa, 37/1102.
- Dabbes, 77/2402, ?deceives. Perhaps the same as *dub*. See 134/11. 134/12.
- Dad, 78/2448, father.  
Thy body is the *Dad*, thy minde the Mam. *Taylor*, 232.  
The names used for food in Northamptonshire sometimes show the different classes of society:  
*Dad*, mam, and porridge;  
Father, mother, and broth;  
Pa, ma, and soup.
- Dædalus, 132/11.
- Dagon, 51/1559.
- Damon, 24/654, a Pythagorean philosopher, the intimate friend of Pythias. When Damon was sentenced to death, and had obtained leave to go and settle his domestic affairs, Pythias pledged himself to undergo the punishment if Damon should not return in time.
- Danae, 42/1252.
- Dance, phr., "goe dance for," 39/1164, to wait for, obsequiously, perhaps. Cf. "Danced attendance on," 2 *Hen. VI.* i. 3; and "I dance attendance here," *K. Rich. III.* iii. 7.
- Dareling, 37/1102, darling.
- Daunce, a Scottish daunce, 86/2716. Cf. *The Gallix Morbus*, and the *Scottish fleas* (*Taylor*, 549), which were the result of indulging in the "Scottish dance."
- Daw, 46/1380, a foolish fellow, a slattern, or sluggard. *H.* A daw to a solicitor probably means what we now understand by a "lawyer's clerk."
- Day, phr., "dying day," 62/1900, day of death.

- Day, phr., "happie day," 12/275, happiness, prosperity.
- Dealing trade. *See* Trade.
- Debaush, 58/1759, debauched, dissolute. "A *Debosht* Drunkard." *Taylor*, 335.
- Defame, 51/1541, 1556, to render infamous.
- Deianira, 66/2059.
- Demosthenes, 42/1237.
- Descride, 121/26, descried.
- Detect, 82/2569, 133/10, to accuse. These fishers tell the infirmities of men:  
And from their watery empire recollect  
All that may men approve or men  
*detect!* *Pericles*, ii. 1.
- Devil, blew devill, 107/3443. "Blue devils," the "horrors," or the remorse which frequently follows an ill course of life.
- Devil, prov., "Goe they must because the devill drives," 52/1582; "Needs must when the devil drives."
- Diana, 93/2943, 116/26.
- Dilate, 117/61, 121/22, to show, declare, open.
- Diogenes, 99/3137.
- Dioscorides, 29/821, flourished in 2nd century A.D.
- Dirges, 13/336, dirge, corrupted from *Dirige*, the commencing word of *Dirige nos, Domine*.
- Discrepation, 151/66, discrepancy, difference.
- Distaine, 121/27, 132/17, to sully by contrast.  
Her beauty glancing on the waves  
*Distains* the cheek of fair Proserpina. *George Peele*, 430.
- Distast, 100/3193, disgust, disagree with.
- Divisive, 149/17, divisible.
- Dog, phr., "A hair of the same dog," 61/1869, the homœopathy of the period.
- Dores, keep the doors, 86/2724, 2742.  
A Pander (Hostler like) that walks a whore,  
And for a Fee securely *keeps the doore*. *Taylor*, 215.
- Drabbes, 80/2525.  
The Devils deere *drab* must be the Church of Rome.  
That Church . . . is . . . the devils whore. *Taylor*, 503.
- Draco, 57/1728.
- Drivell, 98/3098.
- Drugo, 78/2459.
- Drusus, 37/1077, proper name.
- Dubbing, 134/11 } *See* Dabbes,  
Dubde, 134/12 } *supra*.
- Ducke, 85/2699, an endearing term often applied to a child or young girl.  
Will you buy any tape,  
Or lace for your cape,  
My dainty *duck*, my dear-a?  
*Winter's T.* iv. 4.
- "Eat to live, not live to eat," 56/1672. "The olde adage saith . . . we must not live to eat, but we must eate to live!" *Stubbs's Anat.*, ed. 1836, p. 109.
- Effeminize, 34/972, to effeminate, to make womanish or wanton, to soften by voluptuousness. *P.*
- Elizabeth, 140/84.
- Elohim, 7/112, God.
- Elpinas, 106/3410, hopeful.
- Embase, 127/16, debase.
- Emilia, 90/2877, Emily.
- Eminent, 101/3231, imminent.
- Emperie, 35/1024, empire.  
Measuring the limits of his *emperey*  
By east and west, as Phœbus doth his course. *Marlowe*, 10.
- Enable, 12/272, to encourage, to make firm, to strengthen.

- Enact, 39/1156, commit.
- Enditers, 28/816, inditers, composers, writers. Cp. "My heart is *inditing* of a good matter." *Psalm* xlv. *P. B. Vers.*
- Epainnutus, 37/1085, praise.
- Equipage, 58/1764.
- Eringoes, 87/2773. Eringo, sea-holly, the roots of which, being candied, made excellent sweat-meats: they were considered provocatives.
- Errant, 146/17.
- Estrange, 129/35
- Eulalius, 76/2385, eloquent.
- Eve, 32/915.
- Except, 9/164, accept.
- Exoration, 80/2511, a prayer, a desire or wish.
- Extenuate, 96/3042.
- Eyen, 56/1686, eyes.  
His angry *eyne* look all so glaring bright. *Hall's Satires*, v. 1.
- Fact, 48/1451, act, deed.  
And praise his gentle soule and wish it well,  
And of his friendly *facts* full often tell. *Hall's Satires*, iv. 2.
- Families of Love, 9/196, sometimes called Familists. See *Note*, p. xxix.
- Fatuo, 44/1311, a fool.
- Faune, 137/56, fawn.
- Faustus, 53/1625. Marlowe's *Doctor Faustus* first appeared about 1590. It was published in quarto in 1604, and again in 1616.
- Fawkes, 12/291.
- Fees, 27/780, rewards.
- Felt, 27/751, a hat.
- Figs of Spaine, 39/1153, a kind of poison.
- Fire, phr., "to give false fire," 122/51, to raise a false alarm.
- Flat, "that's flat," 39/1166, that is certain, or clear. "The boy hath sold him a bargain, a goose, *that's flat*." *Love's L. L.* iii. 1.
- Flavia, 45/1331.
- Fleece, 86/2718, to rob, plunder, strip.  
To *fleese* and flea the simple wretche,  
to pylfer and to powle.  
*News out of Powles*, Sat. 2.
- Flincher, 59/1801, one who gives over.
- Fond, 13/329, foolish.
- Foulmouthd, 152/1.
- Fox, 58/1762, 59/1806, 1807, to make drunk. "No man must call a Good-fellow Drunkard . . . but say . . . He is *fox*." 1635. *Heywood, Philothonista*, p. 60. "The liquor . . . would *fox* a dry Traveller, before he had half quencht his thirst." 1639. *J. Taylor, Travels*, p. 8. "You were never so *fox'd* but you knew the way home." *Ib.* p. 46.
- Fox, 64/1985, crafty fox, a clever rogue.
- Frenchifide, 80/2518, made like a Frenchman. See Ladifide, *infra*.
- Frie, "the yoonger frie," 15/386, the younger children.  
Thither went the doctors,  
And sattin-sleev'd proctors,  
With the rest of the learned *fry*.  
*Bp. Corbel's Poems*, ed. 1807, Intro. xxiii.
- Fucata, 24/661, painted.
- Fucus, 34/973, a red dye, rouge.
- Fulsome, 127/1, nauseous.
- Fume, 105/3368, angry humour.
- Fumoso, 72/2237, well-smoked, smoke-dried, smoky.
- Furder, 12/270, further.
- Gabrina, 85/2699.



- Galen, 29/822. Claudius Galen, d. A.D. 200; M. Galen in 1573.
- Galla, 82/2581, proper name.
- Gallicus morbus, 80/2519.  
The Spanish Pip, or else the *Gallican Morbus*,  
Bone-bred diseases, mainly doe disturbe vs. *Taylor*, 178.  
The *Gallie Morbus* or the Scottish fleas,  
Or English Poxe, for all's but one disease. *Id.* 549.
- Ganymede, 79/2470.
- Garnet, 12, *note*.
- Geason, 113/15, this word generally means scarce, rare; as,  
Base Death, that took away a man so *geason*,  
That measur'd every thought by time and season. *Greene*, 279.  
Good men are scarce, and honest men are *geason*. *Taylor*, 404.
- George, 60/1814, 61/1879.
- Gives, 95/3019, shackles, or fetters.  
Manacles, and Bolts, and *Gives*,  
Which fetter vs in bondage all our liues. *Taylor*, 291.
- Glabria, 82/2567, one who loves a beardless youth.
- Gogle, 98/3099, goggle.
- Golde, King Harries golde, 61/1876. See *Note*, p. xxxv.
- Grandams, 29/836, grandmothers.  
If our Grand-fathers and *Grandams* should  
Rise from the dead. *Taylor*, 488.
- Gray-beard, 66/2038, 69/2135.
- Grease . . . in the fist, phrase, 43/1269, 48/1442. "If you have argent, or rather *rubrum unguentum*, I dare not saie gold, but red ointment to *grease them in the fist* withall, then your sute shall want no furtheraunce." *Stubbs's Anat.*, ed. 1836, p. 129.  
Would now that Matho were the Satyrist,  
That some fat bribe might *grease him in the fist*.  
*Hall's Satires*, iv. 5.
- Greece of Amber, 36/978. See Amber.
- Guld, 29/838, cheated, deceived.  
"But my Gowne-brother promised mee good stuffe . . . and verily did *gull* mee." Sam. Rowlands, *Diogenes Lanthorne*, sig. B. 1628.
- Gull, 29/843, a cheat, a deceiver.
- Gulles, 13/320, people easily deceived.
- Hackny, 86/2720, hackney women, women who let out, etc., as explained in ll. 2720-1.
- Had I wist, 40/1194, a proverbial phrase = had I known; an expression of regret.  
When dede is doun, hit ys to lat; be ware of *had-y-wyst*.  
*Qu. Eliz. Acad.* p. 42.  
Clad in a Gowne of mourning *had I wist*. *Taylor*, 165.  
See also *Marlowe*, 201, and *Gower's Conf. Amant.* i. 105, ed. 1857.
- Haire, phr., "unto a hair," 72/2244, 80/2520, to a nicety.
- Hannibal, 99/3163.
- Hard-favourd, 123/24.
- Harry (Henry VIII.), 61/1876.
- Heliogabalus, 59/1786.
- Hell-bread, 45/1342, hell-bred.  
Cp. *hell-borne* (*Taylor*, 511), and *hell-begot* (*Id.* 535).
- Hell-hatched, 37/1079, 58/1741.  
For ther's no habite of *hell-hatchéd* sinne,  
That we delight not to be clothéd in. Sam. Rowlands, *The Letting of Hemovrs Blood*, etc., sig. A. 2.  
Down must tumble  
The Nimrods proud cloud-piercing Babylon  
Like *hell-hatch'd* pride.  
*Taylor*, 500.  
*Hell-hatcht* plots. *Id.* 501.

- Hell-hound, 42/1249.  
 Yet all their lues here they with  
 cares are vext,  
 Slaues in this world, and *Hell-*  
*hounds* in the next.  
*Taylor*, 489.
- Helottes, 58/1755, Spartan serfs  
 or bondmen.
- Hercules, 66/2057.
- Herod, 36/1059.
- Hiew, 7/98, hne.
- Hight, 123/19, 124/9, called,  
 named.
- Hippocras, 62/1918, a beverage  
 composed of wine, with spices and  
 sugar, strained through a cloth.  
 It is said to have taken its name  
 from *Hippocrates' sleeve*, the term  
 apothecaries gave to a strainer. *H.*
- Hippolytus, 69/2164.
- Histriographers, 100/3168, histo-  
 riographers.
- Hobnol, 22/604, ? a countryman.  
 "Hobbinol, as most readers are  
 aware, was the poetic name of  
 Gabriel Harvey." *George Peele*,  
 583, note by Ed. G. Harvey died  
 about 1630.
- Hoggishlie, 14/344, hoglike.
- Hombred, 114/36.
- Home-spun.  
 Home-spun medley of my mottley  
 braines. *Taylor*, 387.
- Honorius, 98/3120, pertaining to  
 honour.
- Horace, 28/815.
- Horn, give him not the horn, 78/  
 2444, don't make him a cuckold.
- Houreglasse, 53/1627.
- Hunger-starved, 57/1705.  
 Meanwhile the *hunger-starv'd* ap-  
 purtenance  
 Must bide the brunt, whatever  
 ill mischancee.  
*Hall's Satires*, v. 2.
- Hutch, 60/1817, like lord within  
 a "hutch;" hutch means a chest.
- Here the sense seems to be "like a  
 lord standing among his riches."
- Hypocrates, 29/822, Hippocrates,  
 d. B.C. 357.
- Hypolitus, 98/3110, Hippolytus,  
 a son of Theseus and of Hippolyte.  
 The story of Hippolytus and Phæ-  
 dra is well known.
- I, 46/1388, and elsewhere, Aye.  
 "The motion was hotly canvas'd  
 in the house of Peers, and like to  
 pass, when the Lord Paget rose up  
 and said, 'I, but who shall sue the  
 king's bond?' so the business was  
 dasht." *Howel's Fam. Letters*, ed.  
 1678, p. 135.
- Icarus, 132/9.
- Ice, 3/38, phr., "To break the  
 ice," to open or commence a sub-  
 ject, or conversation.
- Ies, 41/1207, ? eyes, searches, ex-  
 amines.
- Iet, phr., "jet it," 86/2726,  
 struts.  
 And, Midas-like, he *jets* it in the  
 court,  
 With base outlandish cullions at  
 his heels. *Marlowe, Ed. Sec.*  
 (Works, ed. Dyce, p. 193).
- Iet, 72/2248, a stream of water.  
*Fr. jet.*
- Iezebel, 34/965.
- Iframde, 128/3, framed.  
 "Ignorance is the mother of de-  
 votion," phr., 11/244.  
 The woman, musing little at the  
 motion,  
 Said, *ignorance is the Mother of*  
*Devotion.*  
 If Ignorance be mother then (said  
 he)  
 Sure darknesse must her onely  
 daughter be. *Taylor's Pellar*  
*and Priest*, p. 21.
- Immediatly, 6/89, without the  
 intervention of anything.
- Imp, 46/1363, child. "An *impe*  
 of Sathan, and a limme of th

- deuill." *Stubbs's Anat.*, ed. 1836, p. 119.
- Impostume, 2/12.  
The Common wealths *Impostum*  
hee doth cut,  
And the corruption in his purse  
doth put. *Taylor*, 495.
- Inchoation, 3/56, a beginning of  
any work. *P.*
- Index, phr., "The face is index  
to the heart," 23/631-2.
- Inly, 99/3159.
- Innocuous, 64/1955, harmless.
- Intend, 56/1696, fix the mind on,  
aim at.  
..... Men intend,  
But God it is that consummates  
the end. 17/467-8.  
Paraphrase of "Man proposes, but  
God disposes."
- Intret, 132/7, introit, preface.
- Invitement, 104/3308, invitation.
- Iöle, 67/1961.
- Ionah, 149/25.
- Ionson, 132/1, 17.
- Iosiah (James I.), 140/91.
- Iot, 15/401, jot, small space of  
time.
- Iove (Jupiter, *planet*), 114/13.
- Irefull, 105/3376.
- Irus, 102/3241, the name of a  
beggar in the house of Ulysses at  
Ithica.
- It, 129/4, its.
- It's
- Iudas, 20/567, 44/1291.
- Iump, phr., "many jump," 127/  
18, coincide, agree.  
Master, for my hand,  
Both our inventions meet and  
*jump* in one.  
*Taming of the Shr.* i. 1.
- Iuno, 38/1122, 93/2942.
- Iupiter, 131/4.
- Iustled, 105/3366. "A Gallant  
*iustled* him from the wall almost  
into the kennell." *Taylor*, 352.
- Keepen, 33/962, keep.
- Kembe, 34/979, to comb.
- Knights of the post, 49/1475,  
professional perjurers.  
A *post-knight* that for five groats  
gaine  
Would swear & for foure groats  
foreswear't againe.  
*Taylor*, 557.
- Lacklattin, Sir John, 43/1267, a  
term of contempt applied to an  
ignorant parson.  
This *sir John Lacklatine*, true  
course doth keepe,  
To preach the Vestry men all fast  
asleepe. *Taylor*, 493.
- Ladifide, 133/20, made a lady.  
Because his Landlords daughters  
(deckt with pride)  
With ill-got portions may be  
*Ladyfide*. *Taylor*, 42.  
Thy Female faire, adorn'd and  
turpifide,  
Should, for thy services be *Ladi-  
fide*. *Aqua-Musæ*, 11.
- Landresses, 89/2838, laundresses.
- Latro, 108/3462, an assassin.
- Lazarus, 56/1703.
- Let, 18/503, a hindrance, an ob-  
stacle.
- Let, 78/2435, to hinder, prevent.
- Lethe, 131/11(1).
- Letia, 102/3238, delighting, or  
taking pleasure in.
- Levi, 76/2371.
- Levie, the tribe of, phr., 76/2371,  
the elergy.  
Cease to Abuse the Bishops, and  
the *Tribe of sacred Levi*.  
*Aqua-Musæ*, p. 9.
- Lidian, 88/2800, the Lydian stone.
- Liew, 9/164, lieu.
- Lightly come, lightly go, prov.,  
89/2828.

- Lightsome, 85/2681, cheerful.
- Linceus, 81/2563, Lynceus. See *note*, p. 81.
- Linne, 91/2893, lin, to cease, to stop.  
 Forth then shotten these children 2,  
 and they did neuer *lin*  
 Vntill they came to merry church-  
 lees,  
 to Merry churchlee with-in.  
*Percy Po.*, ed. Hales and  
 Furnivall, i. 55.
- Lip-labour, 102/3252.
- Littleton, 46/1380.
- Loaf, prov., "Tis safest gutting at  
 a loaf begun," 76/2393, may be for  
 "cutting at," etc.
- Lockram band, 27/755, a band  
 or collar to the shirt made of *lock-  
 ram*, which was of a finer texture  
 than the shirt itself.  
 Hempseed doth yeeld or else it  
 doth allow  
 Lawne, Cambricke, Holland, Can-  
 uase, Callico,  
 Normandy, Hambrough, strong  
 poledanis, *Lockram*.  
*Taylor*, 549.
- Loose, 17/452, to lose.
- Lop, 88/2809, to lop off, cut away.
- Lot, 75/2347.
- Loutish, 58/1756, clownish.
- Lovelock, 34/971, a pendant lock  
 of hair, falling near or over the ear,  
 and cut in a variety of fashions.
- Lozell, 130/8, a worthless fellow.  
 Sot, I say, *lozel*, lowdest of all  
 swains. *George Peele*, 561.
- Lucius, 36/1063, proper name.
- Luctantia, 100/3187, *L. luctans*,  
 struggling, reluctant.
- Luna, 115/44.
- Lunacy, 51/1549. The MS. reads  
*lunary*. Mr Halliwell's note on the  
 latter word is:—"The herb moon-  
 wort. This herb was formerly be-  
 lieved to open the locks of horses'  
 feet. See Harrison, p. 131. Some  
 of our early dramatists refer to it  
 as opening locks in a more literal  
 sense."
- Lurch, 46/1364, to evade, neglect.  
 There's a crue of Thieues that prie  
 and *lurch*,  
 And steale and share the liuings  
 of the Church. *Taylor*, 279.
- Lusco, 82/2571, one who is de-  
 prived of something.
- Ly, 34/977, lye. "Will Back-  
 stead the Plaier cast his *Chamber-  
 lye* out of his window." *Taylor*,  
 342. See 1 Hen. IV. ii. 1.
- Machivillian, 49/1467, 94/2963.  
 Thou . . hast beene a *Machiuiilian*,  
 For damned sleights, conceits, and  
 policie. *Taylor*, 510.  
 Hee's no state-plotting *Machiui-  
 lian*. *Ib.* 535.
- Mahomet, 51/1561.
- Maiaë, 115/37.
- Malago, 62/1915, Malaga wine.  
 Little were your gaine,  
 By *Mallegoes*, Canaries Sacke of  
 Spaine. *Taylor*, 549.
- Malicing, 94/2956, maligning,  
 envying.  
 I willingly receive th' imperial  
 crown,  
 And vow to wear it for my coun-  
 try's good,  
 In spite of them shall *malice* my  
 estate. *Marlowe*, 9.
- Manlius, 106/3398, proper name.
- Marchpaine stuffe, 87/2773.  
 "Marchpanes are made of verie  
 little flower, but with addition of  
 greater quantitie of filberds, pine  
 nuts, pistaces, almonds, and rosed  
 sugar." *Markham's Country Farme*,  
 1616, p. 585, quoted in H.  
 They sell so deare and take such  
 gaine,  
 that well they may afoorde  
 Toset fine *Marchpanes* and such like  
 vpon their seruauents boorde.  
*Newes out of Powles  
 Churchyard*, Sat. 4.

- Marle, 68/2130, marvel. "I *marle* in what dull cold nook he found this lady out." *Ev. Man Out of H.* ii. 1.
- Marmalade, 87/2772, a confection commonly made of quinces.  
Greeneginger, Sucket, Sugar Plate, and *Marmaladie* fine.  
*Newes out of Powles Church-yard*, Sat. 4.
- Mars, 26/732, 82/2590, 115/19.
- Mary (Queen), 139/82.
- Massie, 47/1422, massive.  
To make a Globe to serue this *massie* earth. *Taylor*, 236.
- Maudline, 64/1959, corruption of Magdalene. "With *Maudlin* sorrow . . . they have wept with very grieffe." *Taylor*, *Apology for P. Preaching*, p. 7.
- Maw, 101/3226, stomach.
- May, 65/2010, the blossom of the white or haw-thorn.
- Meacocke, 27/783, a silly effeminate fellow. "Some are *suche* peasanter and such *maicokes*, that either they will not, or . . . they dare not, reprove them for it." *Stubbs's Anat.*, ed. 1836, p. 105. "He (The Great Eater of Kent) is no puling *Meacocke*, nor in all his life time the queasinesse of his stomacke needed any sawcy spurte or switch of sowre Veriuiice." *Taylor*, 156.
- Mechanico, 24/655, mechanic, wright.
- Mediocrity, 71/2210, moderation.
- Medusa, 23/623.
- Mercury, 115/38.
- Messalina, 77/2424, the name of the profligate wife of Claudius.
- Messe, 60/1826, number.
- Microcosme, 8/145, 92/2908.  
"Microcosme, or little world, Man." *Minsh.* 1627.  
I haue a heart doth like a Moun-arch raigne,
- Who in my *Microcosme* doth lawes ordaine. *Taylor*, 208.
- Midas, 45/1351.
- Mirre-breathing, 38/1112, having sweet breath.
- Mirrha, 82/2595, Myrrha.
- Misotochus, 99/3129, man-hater.
- Misthink, 67/2086, think amiss.
- Mollified, 45/1327, softened.
- Momists, 111, fault-finders, carping critics, so named from Momus.
- Momus, 152/1.
- Moncking-stock, 5/23, perhaps for mocking-stock. "One that doth purpose to make this towne a iesting *mocking stocke* throughout the whole Kingdome." *Taylor*, 356. Cf. *laughing-stock*.
- Montaigne, 28/813.
- Mony-taker, 48/1442, a receiver of bribes.
- Mopsa, 100/3181. "Mopsey, a term of endearment." *H.* See the *Anatomic of Abuses*, p. 169. "Handkercheifes . . . borrowed for the moste parte of their *pretie mopsies* and louyng bessies, for bussying them in the dareke."
- Moros, 28/789, *L. mos*, manners.
- Morpheus, 137/14.
- Muskadine, 62/1918, 88/2778, a rich wine; muscadell.  
The wind no *Muskadine* could hither bandy,  
Or sprightly Malmesey out of fruitfull Candy. *Taylor*, 549.
- Mutius, 100/3199, changed in circumstances.
- Nænius, 99/3153, a heaping up of praise, or commendation.
- Nappy ale, 71/2224, strong ale.
- Narcissus, 34/984.
- Nathlesse, 23/624, nevertheless.
- Neandrem, 134, ? Newman.
- Nebuchadnezar, 149/23.

- Necessity, that hath no law, 46/1379, a quibble on the phrase, "Necessity has, or knows, no law."
- Nectar, 62/1913, the drink of the gods; hence, a delicious or inspiring beverage.  
What god soever holds thee in his arms,  
Giving thee *nectar* and ambrosia.  
*Marlowe*, 53.
- Neighbour, 52/1594, 140/94, neighbouring.  
The hope of Persia . . . . .  
That holds us up and foils our  
*neighbour* foes.  
1 *Tamburlaine*, i. 1.
- Neotimus, 38/1121, an upstart.
- Nepenthe, 62/1914, the name of an Egyptian drug which lulled sorrow for the day. Gr. *νηπενθης*, removing all sorrow.
- Neptune, 75/2353, 131/6, 143/2.
- Nessus, 66/2059.
- Nil, 120/31, ne will, will not.  
[I] left my mill to go with thee,  
And *nil* repent that I have done.  
*Greene*, 264.
- Nisus, 23/645, proper name.
- Noble, 48/1443, the name of a coin. "A *Noble* in money . . . six shillings and eightpence in England, where there hath beene an old English coine of gold called an *Edward Noble* . . . worth some fiftene shillings sterling, and is the *Rose Noble* . . . as I take it, now worth seven shillings, and six pence." *Minsh.* 1627.
- Noxious, 147/33, hurtful.
- Nonce, 60/1831, occasion.
- Nothus, 80/2513, spurious, illegitimate.
- Obcisaunce, 25/703, obedience.
- Obnubilate, 135/14, darken, confound, cloud over. "Immoderate slepe . . . doth obfuske and doth  
*obnubilate* the memory." *Andrew Boorde's Dyetary*, p. 244, ed. Furnivall.  
Mans vnderstanding's so *obnubilate*,  
That when thereon I doe excogitate,  
Intrinsicall and querimonious paines,  
Doe puluerise the concaue of my braines. *Taylor*, 404.
- Observancie, 89/2830, respect, obsequiousness.
- Occasion, as occasion serves, 97/3062, as opportunity offers, or presents.
- Occurrentes, 104/3307, occurrences.
- Oddes, phr., "by odds," 11/259, 62/1914. "The *ods* is, my Cormorants appetite is limited, but most of theirs is vnsatiable." *Taylor*, 483.
- Oldcorn, 12, *note*.
- On, on's, 94/2976, 2986, of his.  
Look how his brains drop out *on's* nose. *Jew of Malta*, 17.
- One, 4/9, on. This form is not common in other writers of this period.
- One, phrase, "all one with," 30/866, equivalent to.
- Opifice, 7/104, workmanship, L. *opificium*, from *opifex*.
- Orestes, 126/7(2).
- Orgia, 106/3380.
- Orleance, 62/1917, wine from Orleans. "From France Red, White, claret, *Orleance*." Heywood's *Philocolh.* p. 48.
- Orpheus, 93/2934.
- Ougly, 23/638, 37/1100, ugly.
- Overquell, 112/5, overcome.
- Oxe, phr., "A right ox," 64/1986.
- Pact, 39/1166, packed, sent; often "bc off," as,

- 'Tis time, I think, to trudge, *pack*  
and be gone. *Com. of Er.* iii. 2.
- Pallas, 93/2940.
- Pamphila, 98/3105, all-loving.
- Pamphlet, 29/842. "Should I  
write all that I am truly informed,  
my Booke would out-swell the  
limits of a *Pamphlet*." *Taylor*, 74.
- Pandarus, 50/1529. *See* Troilus  
and Cressida.
- Papistrie, 4/16.  
Yea, and a church, unspotted, pure,  
From dregs of *papistry* secure.  
*A Poem on New England*,  
*Ined. Misc.* 1870.  
I may be mannerly  
In Gods House, and be free from  
*Papistrie*.  
*Taylor, Mad Fashions*, p. 7.
- Pasiphæ, 82/2593.
- Passion, "void of passion, void  
of good," phr., 96/3038.
- Pelt, 27/752, a skin. "The Lord  
. . . gaue them *peltes*, felles, and  
skins of beastes to make them gar-  
ments withal." *Anat. of Abuses*, p.  
20.
- Peppercorne, 65/2010.
- Peter, S., 35/1014, 149/31.
- Phaeton, 34/995, 76/2367, 131/1.
- Phalerno, 62/1917, a wine now  
known as Falernian wine, from  
Mount Falernus, in Italy.
- Philarchus, 39/1143, a lover of  
authority, or the power which  
comes of wealth.
- Philautus, 97/3071, self-love.  
"Such as give themselves to *phi-  
lantia* . . . are choleric of com-  
plexion." *Greene*, 204.
- Philogonous, 76/2391, loving his  
children; here his flock is probably  
meant.
- Phisicall, 71/2212, medicinal.
- Phœbe, 41/1212, the moon-god-  
dess, sister of Phœbus, or Sol.
- Phœbus, 103/3295, 144/21.
- Phœdra, 98/3109. *See* Hippo-  
litus, *supra*.
- Phorbus, 102/3255, fear.
- Phrygian, 79/2470.
- Pickle, 60/1841, condition of  
drunkenness.  
Where should they  
Find this grand liquor that hath  
gilded 'em?  
How camest thou in this *pickle*?  
*Temp.* v. 1.
- Pils of Italy, 39/1153, a kind of  
poison.
- Pinne, 58/1742, phr., "not worth  
a pin," of no value.
- Pistor, 53/1601, miller, baker.
- Pithias, 24/654, Pythias. *See*  
Damon, *supra*.
- Pixes, 13/333, pix, the sacred  
vessel in which the Host is kept.
- Plato, 29/823.
- Pluto, 99/3162.
- Polte-foot, 98/3101, a club foot.
- Polupragma, 103/3305, many  
matters, well rendered in the same  
line by "Tittle-tattle."
- Poppæa, 36/1037, L. a cosmetic  
made of dough moistened with  
asses' milk.
- Pot companion, 59/1795.
- Poynts, 69/2135, tagged laces  
used in dress. *To truss a point*  
was to tie the laces which held the  
breeches: *to untruss a point* was to  
untie them.
- Praise, prov., "A man's praises  
in his own mouth stink," 37/1089.
- Pratle, 103/3306, prattle.
- Precisians, 10/213, persons who  
are over scrupulous in matters of  
religion. "I will set my counten-  
ance like a *precisian*." *Marlowe*, 82.  
"Corbet was certainly no *preci-  
sian*." *Gilchrist's Corbet*, xxxi.
- Pre-devine, 146/18.
- Pre-indicate, 146/19.

- Pre-ordainde, 101/3216.  
 Profunditude, 149/12.  
 Promethean, 67/2078.  
 Prometheus, 117/40.  
 Prospective, 145/48.  
 Protasis, 111, beginning; protasis and catastrophe, commencement and ending.  
 Proteus, 128/6, 129/31.  
 Provocatives, 87/2765.  
 Psyche, 117/29.  
 Ptolomeus, 29/823, Ptolemy.  
 Put up all, phr., 105/3361, put up with all, endure all.  
 Putrefacious, 70/2178, putrifying.
- Quadruplicity, 117/43.  
 Quailles, 145/67, quells, cows.  
 Quarrell, 61/1852, combat, bout.  
 Quaternall, 150/27, fourfold.  
 Quean, 36/1053.  
 Quintus, 82/2568.  
 Quite, 81/2537, requite.  
 Lose more labour than the gain shall *quite*. *Marlowe*, 17.  
 Quoted, 63/1937, same as *cote*, *supra*.
- Rafe (Ralph), 60/1814, 61/1880.  
 Rape, 128/12, prey. Cf. *rapine*.  
 Ravillac, 12/283. See *n. p. x*.  
 Reassume, 126/15.  
 Recordation, 68/2108, the act of recording, mentioning, writing.  
 Recover, 100/3176, return to, reach. "I swam, ere I could recover the shore, five and thirty leagues off and on." *Tempest*, iii. 2.  
 Recure, 2/14, 130/11, to cure, heal.  
 A smile *recures* the wounding of a frown. *Venus and Adonis*, 465.
- And to *recure* me from this strange quandary,  
 Hence Vsquebaugh, and welcome sweet Canary. *Taylor*, 179.  
 Regiment, 99/3162, kingdom, rule.  
 Four elements  
 Warring within our breasts for *regiment*. *Marlowe*, 18.  
 Repent, 53/1628, 142/3, repentance.  
 Repurifide, 38/1118, purged, made pure.  
 Residence, monthly residence, 102/3245. Reference to Canons of Cathedral Churches being "in residence" one month in the year.  
 Rhamnusiae, 135/7, Nemesis.  
 Rhamnusian, 2/1.  
 Rhenish, 62/1918.  
 No . . . Rhenish from the Rheine would be apparent.  
*Taylor*, p. 549.  
 Rising, prov., "A sudden rising hath a sudden fall," 39/1142.  
 Rivolet, 116/22, rivulet.  
 Romanus, 102/3245.  
 Roring boy, 47/1397, roring boyes, 62/1889, riotous fellows who took delight in annoying quiet people. "And many sat there [in the Parliament] that were more fit to have been among *roaringboys* than in that assembly." *Court & Times of James I. i. 322*.  
 Like shamelesse double sex'd Hermaphrodites,  
 Virago *Roaring Girdles*. *Taylor*, 43.  
 Sometimes these disturbers of the peace were called "roarers." See *News From Hell, Hull, and Halifax, etc.*, p. 43.  
 Rost, phr., "to rule the rost," 117/64, to have most influence.  
 Roundly, 81/2556, vigorously, without fear.  
 Rushes, phr., "picking rushes," 90/2882, idling away the time.



- Ruffino, 47/1397, It. *ruffiano*, a pimp. "She will . . . cause thy throate to be cut by her *Ruffiano*." *Coryate*, 264/4.
- Salamander, 118/76, 119/108.
- Sampson, 25/688.
- Sanctimonious, 10/224, holy, full of sanctity; used in a *good* sense, as it is in  
All *sanctimonious* ceremonies may  
With full and holy rite be minister'd. *Temp.* iv. 1.
- Sardanapalus, 59/1785.
- Saturn, 114/7.
- Sawe, 37/1088, "Saw, saying," proverb.
- Scanderbeg, 25/687. Died, 1467.
- Scilla, 82/2575, Scylla.
- Score, 81/2561, to cut, or mark.
- Scotus, 27/767, Scott, probably a fling at one of James's courtiers.
- Scullian, 133/11.
- Scurrill, 136/26, scurrilous.
- Sea, 51/1564, see. "And now I speake of Rome euen in her *Sea*." *Taylor*, 434.
- Seld, 120/5, seldom, not often.  
*Seld* and *seldome* can they helpe  
to keepe the good from harme.  
*Newes out of Powles*, Sat. 2.
- Seller, 60/1829, cellar.
- Sempronia, 77/2417, proper name.
- Separists, 15/375, separatists. See *note*, p. xxx.
- Sharke, 85/2694, to cheat, to "sponge." Cf.  
The *sharking* tricks  
Of cooz'ning Tradsmen.  
*Taylor*, 210.
- Sheet, standing in a sheet, 104/3342, customary mode of punishment for a certain sin.
- Shelfe, 43/1288, a ledge of rock.
- Shend, 68/2103, 121/42, to protect, defend.
- Give laud to him that loveth  
Israel,  
And sing his praise that *shendeth*  
David's fame.  
*George Peele*, 471.
- Sherry, 62/1916.  
Gascoygne, Orleance, or the  
Chrystall *Sherrant*. *Taylor*, 549.
- Ship, made a ship out, 106/3411, fitted out a ship.
- Shoe, to tread the shoe awry, 81/2542, to leave the path of virtue. This is probably Taylor's meaning:—"He bade me leave prating, for I hindred him from mending Alderman Pennington's shooes, (who had gone much aside,) and that his especial care and charge was, to set him upright if it were possible." *Complaint of Christmas*, p. 3.
- Shoes, prov., "He who waits for dead men's shoes goes barefoot," 106/3403.
- Shoone, 27/754, *pl.* of shoe, shoes.
- Shroudes, 151/58, coverings or a shelter. "They turne them [the poor] out of their *shrouds* as mice." *B. Gilpin's Sermon*, p. 33.
- Siccity, 117/54, dryness.
- Sillie, 25/710, seely, simple.
- Silvanus, 137/4.
- Silvius, 90/2851, proper name.
- Simple, 147/36, simples, medicinal plants.
- Simplician, 148/78, simpleton.
- Simpring, 29/829, simpering.
- Simula, 26/733, pretence.
- Sir, 28/807, a scholastic title, the translation of *dominus* commonly applied to priests and curates.
- Skip-lacke, 71/2219, a dandy, a puppy.  
Lacke of Newbery I will not re-  
peate,  
Nor lacke of both sides, nor of  
*Skip-lacke* neatc. *Taylor*, 123.
- Skin, leap out on's, 94/2976, to be beyond one's self with joy.

- Skull, 71/2218.
- Slavering, 43/1259.  
She mumbled and she *slavered*,  
and she spun. Taylor, *A Pedlar  
and a Romish Priest*, p. 20.
- Sleas, 129/18, slays.
- Sleeve, "pinned upon the," phr.,  
28/784.  
This gallant *pins* the wench on  
his *sleeve*. *Love's L. L.* v. 2.
- Snake, 71/2221, a poor wretch; a  
term of reproach.
- Snowt-faire, 34/975, contempt-  
ible, coxcombical.
- Snuffe, 60/1833, a very small  
quantity. Cf.  
When as is spent his credit and  
chink,  
And he quite wasted to a *snuffe*.  
*Taylor*, 214.
- Sodomeo, 79/2467.
- Sol, 113/19, 115/26.
- Solomon, 147/37.
- Solon, 38/1120.
- Sordido, 26/749, sordid, dirty.  
See Ben Jouson, *Every Man out  
of H.*
- Sorrow, phr., "drink down sor-  
row," 62/1894, "to drive dull care  
away" by drinking.
- Source, 113/4, souse, dip. "This  
little barke of ours being *sourst* in  
cumbersome waves." *Optick glasse  
of Humors*, 1639, p. 161, quoted  
in *H.*
- Spare, prov., "He harmes the  
good that doth the evill spare,"  
45/1350.
- Spleenfull, 97/3070.
- Spring, phr., "'Tis sweetest  
drinking at the spring," 60/1830.
- Spurio, 77/2421, false-one.
- Spurt, 79/2494, probably an error  
for sport.
- Stage-plaies, 127/19.
- Starke, 147/52, mere, sheer.
- Stationer, 28/806, a bookseller.  
See *Taylor*, 228.
- Stint, 89/2808, stop.
- Stolido, 45/1352, dunce.
- Stones, 87/2769, *testes*.
- Stound, 129/17, an instant of  
time.
- Stow, 81/2544, bestow.
- Straw, 5/21, phr., "Not to set a  
straw by," to hold in small esteem.
- String, phr., "lead in a string,"  
76/2353.  
Following their Vickers steps in  
every thing,  
*He led the parish even by a string*.  
Sam. Rowlands, *The Letting  
of Hemovrs Blood, etc.*, Epi.  
37.
- String, a golden, 44/1307.
- Stroke, phr., "bear the stroke,"  
92/2917.
- Strouting, 89/2844, swelling out.
- Sulpitia, 78/2441, proper name.
- Sumner, 81/2538, summoner, ap-  
paritor.
- Swinge, 71/2232, swing, bent,  
inclination.
- Sword-fish, 145/70.
- Tagus, the river, and its golden  
sand, 116/21.  
The sands of Tagus all of burnish'd  
gold. *Greene*, 90.
- Take me e're, 72/2251, take me  
to any; show me.
- Tamburlaine, 25/686. Mar-  
lowe's *Tamburlaine the Great* was  
probably written before 1590. It  
was printed in 8vo in 1592, and in  
4to, in 1605 and 1606.
- Tane, 26/739, taken.
- Taurus, 48/1449, bull.
- Tellus, 41/1209, Earth, as a deity.
- Temerus, 104/3318, rashness.
- Tempe, 116/12.

- Tender-nosd, 112/11.
- Thersites, 43/1255. "Thersites, a deformed and scurrilous Grecian." *Troi. and Cres.*, Dram. Pers. It is probable that R. C. gained his idea of Thersites from seeing this Play performed.
- Thetis, 113/3.
- Thieues—receivers, prov., "No receivers no thieves," 89/2818.
- Thrush, prov., "One thrush in the hand is worth two in the bush," 106/3406. "A bird in the hand," &c.
- Timon of Athens, 94/2965.
- Timophila, 103/3279, love-honour.
- Title-tattle, 103/3305.
- Tobacconist, 72/2239, a tobacco-smoker.  
The smoakie black-lung puft *Tobacconist* :  
Whose ioy doth in Tobacco sole consist. *Taylor*, 511.  
See also *Ib.* 214.
- Toiels, 118/82, toils, fatigues.
- Trade, common trade, 83/2626 ; see next.
- Trade, phr., "The dealing trade," 72/2258. "And why should not Whores have a Mistris of their owne *dealing-trade*?" *Taylor*, 261.  
A gentewoman of the *dealing-trade* Procur'd her owne sweet picture to be made. Sam. Rowlands, *The Letting of Hymovrs Blood*, etc., Epi. 29.
- Traine, 87/2761, trick, arrangement.
- Trans, 17/473, trans[ubstantiation].
- Trencher-scraper, 27/771, a menial who works for food. Cf. Trencher-man, trencher-fly (Ash.).
- Trinity, 144/32, three things.
- Troth, 2/21, tell-troth rimes. Tell truth, the phrase was a favourite one at the time. "In 1600 John Lane published his *Tom Tell-troths Message*, and his *Pens Complaint*." Tom *tell-troth* is a foolish gull to thee. *Taylor*, 237.
- Troynovant, 86/2725, London.  
Like Minos, or iust iudging Rhadamant,  
He walks the darkesome streets of *Troynovant*. *Taylor*, 491.  
See also *George Peele*, 543.
- Tuffe, 27/752, tough.
- Turnus, 49/1465, Latin name.  
Come, now, as *Turnus* 'gainst *Aeneas* did. *Marlowe*, 39.
- Tyranness, 92/2917.
- Veneria, 83/2622, Venus.
- Venus, 77/2418, 87/2753, 93/2939, 97/3072, 115/32, 131/2.
- Ver, 126/13, spring.
- Vilde, 44/1321, 68/2120, vile.  
Goe but to Spaine, and shew thy *vild* condition. *Taylor*, *A Pedlar and a Romish Priest*, p. 8.  
This form is sometimes used in the folio *Shakespeare*, 1623.
- Virgil, 28/815.
- Vitellius, 89/2825.
- Vixen, 106/3394.
- Vncase, 82/2579, expose. In a literal sense—  
Tranio, at once  
Vncase thee; take my coloured hat and cloak.  
*Taming of a Shr.* i. 1.
- Vndermining, 44/1317, undermining bribes, bribes which procure one to commit unlawful or dishonourable actions.  
They . . . . .  
Have hired me to *undermine* the duchess,  
And buz these conjurations in her brain. 2 *Hen. VI.* i. 2.
- Vukemd, 27/760, uncombed, untrimmed.

- Her unkenb'd locks asunder tearing. *Marlowe*, 345.
- Vntemperate, 58/1763, intemperate.
- Vntrust, 69/2135, unfastened.  
See 'poynts,' *supra*.
- Vntwitten, 132/15, ?
- Votarius, 102/3271, wish, desire.
- Vp, phr., "Up and tells," 122/55, tells without hesitation.
- Vpsefreeze, 60/1816, a kind of beer imported from Friesland. Cf. *upse - Dutch*, *upse - English*. "To drink upse-freeze," "to drink swinishly;" "to drink all off at a swig. This valiant pot-leach, that vpon his knees  
Has drunk a thousand pottles *vp se freeze*. *Taylor*, 487.  
See also Heywood's *Philocothonista*, p. 45, where one of the names for a drunkard is "One that drinkes *Vpse-freeze*."
- Vulcan, 82/2588, 117/38.
- Warrant, phr., "A warrant seald with butter," 12/276, an empty promise.
- Warrantize, 12/275, to warrant, promise.
- Whilome, 121/37, once, formerly. Thou Saint (quoth he) I *whilome* did adore. *Taylor*, 388.
- Whipping-cheer, 13/332. "Nowe and then not a fewe haue *whipping cheare* to feede themselues with-all." *Stubbs's Anat.* ed 1836, p. 111.
- Whit, "ne're a whit," phr., 100/3190, not in the least.
- Wilde-fyer, 145/66.
- Wishers, prov., "Great wishers and common woulers seldom good householders," 103/3277.
- Worser, 75/2358.
- Wreck, 97/3070, wreak, inflict.
- Ycie, 125/9, icy.
- Yclad, 30/869, clothed.
- Ycleped, 22/607, called, named.
- Yslaine, 122/56, slain.
- Yspread, 64/1988, spread.
- Yspunne, 27/753, spun.
- Zephyrus, 116/28.

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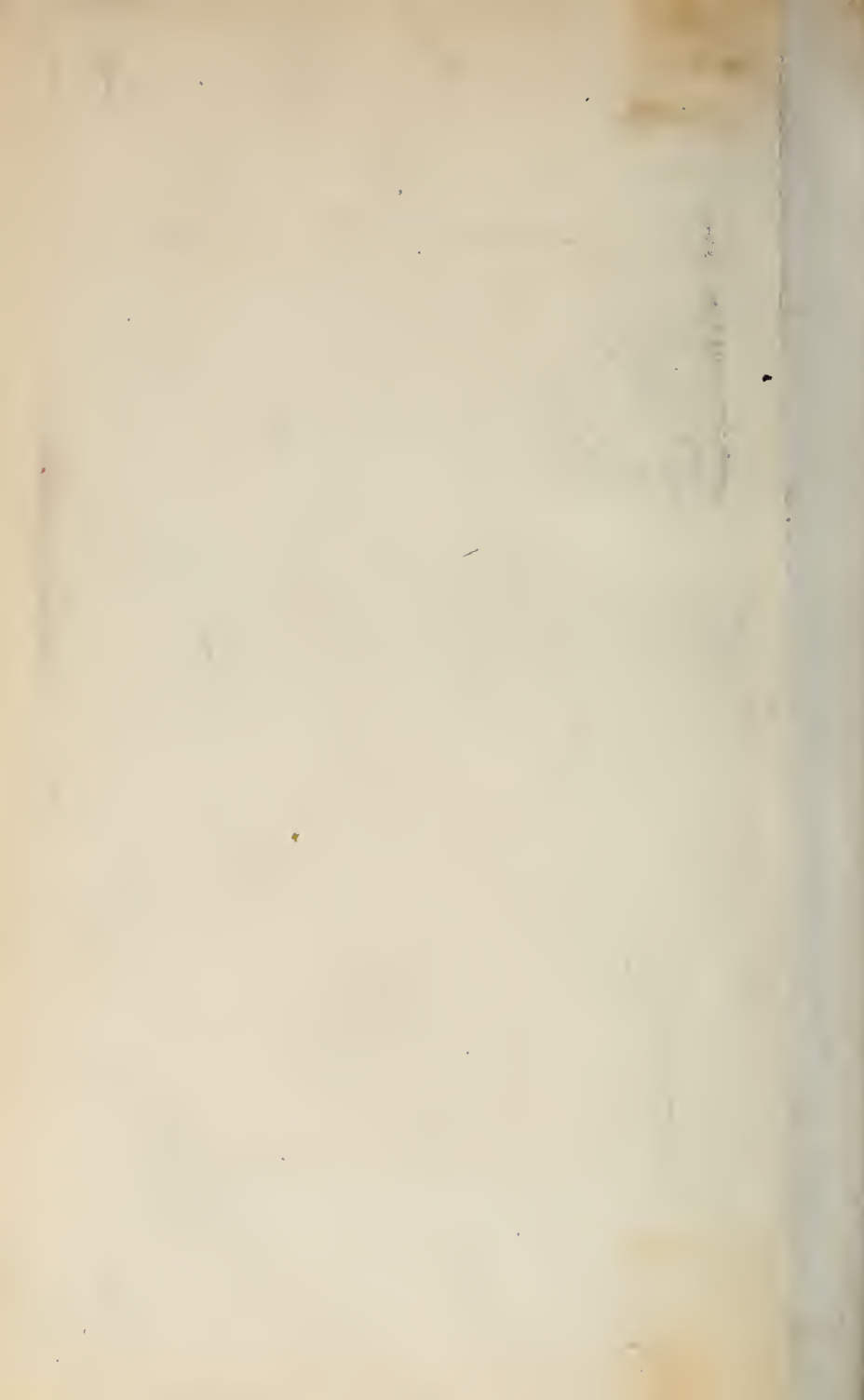
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