Ludus Coventrix

Or

The Play called Corpus Christi

Cotton MS. Vespasian D. VIII.

EARLY ENGLISH TEXT SOCIETY

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Judas Coventriae

or

The Plaie called Corpus Christi

COTTON MS. VESPASIAN D. VIII

BY

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The Ludus Coventriae, unlike the other extant mystery cycles, is not connected with the trade guilds of a town, and the nature and purpose of this collection have been recognized as a problem of special interest. Investigation has been hampered by the fact that the only edition of the plays (J. O. Halliwell, printed for the Shakespeare Society, 1841), though admirably accurate as to the text, obscures, by changes in arrangement and numbering, certain significant features of the MS. It was therefore desirable that the MS. should be re-edited in order that the bibliographical factors of the problem should be clear.

The plays have, moreover, in themselves some claim to be made more accessible. They illustrate the advance in dramatic representation that was taking place in the fifteenth century. Plays like Nos. 18 and 20 (Adoration of the Magi and Massacre of the Innocents, with the Death of Herod), or No. 24 (The Woman taken in Adultery), indicate an improvement in the art of the religious drama; passages like the satiric address of Demon to the audience, p. 225, indicate a widening of its range. The Passion plays, which differ from those of the other cycles in being acted, not on a sequence of pageants in procession, but on a standing group, show for this reason more attempt at construction; and there are suggestions here and in some of the other plays of specially effective acting (cf. Introduction, p. lvi). In the stage directions of
these *Passion* plays (cf. p. 267 and p. 273) we have the most graphic picture of a fifteenth-century performance that has come down to us.

The title *Ludus Coventriæ* has been retained partly because it has been associated with these plays since the first cataloguing of the MS. by Richard James; but partly also because there is, in the opinion of the present editor, some ground for thinking that the title was used generically by James, and has therefore some importance in the history of the drama (cf. *Introduction*, p. xl).

This edition was begun in 1913, and marks of protracted and intermittent work are, I fear, obvious. My thanks are due to Sir Israel Gollancz for constant encouragement, and to the Oxford University Press for much consideration and assistance. I am indebted to my colleague Miss G. D. Willcock for help in compiling the glossary.

K. S. BLOCK.

Royal Holloway College.

March, 1922.
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ERRATA

Some lines in the second Passion play between lines 985 and 1035, and again between lines 1295 and 1335, are wrongly numbered. The total number of lines in the play is correctly given.
INTRODUCTION

The MS. Vespasian D. viii of the Cotton Collection in the Description of MS. British Museum is a small thick volume containing 225 leaves 8" × 5½". In the process of binding the leaves have all been cut down and remounted, and their breadth varies slightly: folios 91 and 92, containing the opening of the Magi play, are noticeably narrower than the rest.

A modern hand has numbered the folios. The reverse sides Paginae are numbered by tens only, 9v, 19v... 49v being numbered tion. 10, 20... 50; 60v, 70v... 110v, 60, 70... 110; 121v, 131v... 161v, 120, 130... 160; 172v, 182v... 212v, 170, 180... 210; and 223v, 220.

The lettering of the quires, A to W, is of about the same date. Quires.

In four cases the original catchwords remain: on fo. 40v, the last page of quire B; on fo. 148v, the last page of quire N; on fo. 179v, the last page of quire S; on fo. 189v, the last page of quire T. In other cases the quire letters correspond with a change of paper.

Seven different kinds of paper are found in this MS. Quires Paper.

A and B (ff. 1-40v) consist of paper of the Bunch of Grapes watermark (Les Filigranes, C. M. Briquet, Paris 1907, No. 3055). Quires C to M (ff. 41-135v), with the exception of quire E (ff. 51 and 52) and of the interpolated folios 95, 96, and 112, consist of paper of the YHS in a Sun watermark (Les Filigranes, No. 9477). The interpolated quire E has the Pitcher1 watermark of the pot d'étain type (Les Filigranes, No. 12498 or 12501), not found, according to M. Briquet, before the last decade of the fifteenth century. The interpolated folios 95, 96 have the Hand watermark of the gloved type marked with a j on the palm and surmounted by a pentagon.2 Unfortunately not enough of the

1 Mind, Will and Understanding in the Macro MS. is written on paper bearing a Pot watermark. E.E.T.S., E.S. xci, p. xxx.
2 The three plays in the Digby MS., The Conversion of St. Paul, The
lower part of the mark on fo. 95 remains to make it clear whether the wrist is laced. No example exactly corresponding with this mark is given by M. Briquet. It belongs to the general class described by him as Main aux quatre doigts serrés, le pouce seul écarté. Of the subdivision lacée au poignet. M. Briquet gives 1526 as the date of the earliest example known to him. If the lines which can just be discerned across the gauntlet could be taken as lacing, these folios, according to the evidence of the handwriting, would be earlier. Fo. 112, also an interpolation, has no watermark, but the wire lines correspond with those of folios 95, 96. Quire N (ff. 136-48v), with the exception of fo. 143, and quires P, Q, R (ff. 152-63v), have the Bull's Head watermark (Les Filigranes, No. 14184). Folio 143 has no watermark, but the wire lines correspond with those of the Bunch of Grapes or of the YHS watermark. Quire O (ff. 149-51v) has the Bunch of Grapes watermark. Quires S and T (ff. 164-89v), with the exception of folios 184 and 185, have the Two Crossed Keys watermark (Les Filigranes, No. 3887). Folios 184 and 185 have again unfortunately no watermark, but the wire lines are not those of the Two Crossed Keys paper, but correspond with those of the paper having the Bunch of Keys or the YHS watermark. Quires V and W (ff. 190-225), with the exception of folios 213-22, have the YHS watermark. The interpolated folios containing the play of the Assumption have the Two-Wheeled Cart watermark (Les Filigranes, No. 3528).

Besides these seven watermarks in the MS. itself, another—a shield bearing a crook—is found on the fly-leaf on which Dr. James, Sir Robert Cotton's first librarian, has written a note of the contents. Only a small portion is shown, and it does not correspond exactly with any of M. Briquet's examples. It comes nearest to what he describes as La crosse de Bâle dans un écu, a sixteenth-century mark. Paper of apparently the same watermark is used for part (ff. 31-107) of the 1621 catalogue of the Cottonian library.

This variety in the actual material of the MS. corresponds to the evidence of composition. Massacre, and Mind, Will and Understanding, are written on paper bearing different forms of the Gloved Hand watermark, but none exactly corresponding with that in the Vesp. D. viii. MS. The paper of Mankind in the Macro MS. has a Gloved Hand watermark. Cf. E.E.T.S., E.S. xci, p. xxvii.
in an interesting way with differences and discrepancies in the
plays themselves, and throws light on the process of compilation.
Some of the interpolations, folios 51 and 52, 95 and 96 and 112,
are in a different handwriting from the body of the MS. and are
later additions to the collection, in the case of 95 and 96 and
112 certainly, in the case of 51 and 52 possibly, replacing original
material; and the play of the Assumption, though part of the
set made up by the original compiler of this MS., is also in
a different handwriting.

In the case, however, of fo. 143 and quire O, and of folios
184 and 185, the handwriting is the same as that of the quires
N, P, Q, R and S, T in which they are interpolated, and the
added passages indicate the methods of the compiler.
The quires N, P, Q, R contain a separate group of plays, those
that are described later in Contemplacio's Speech (fo. 165)
as having been shewyd the last jere; the subject-matter is
complete without fo. 143 or quire O, and the interpolation of
these gives rise to duplication. From a cancelled speech in
the MS. at the bottom of fo. 142 it is clear that fo. 144 originally
followed on fo. 142, and the insertion of fo. 143 (containing the
incident of fetching the ass and the foal) leads to a duplication
of the passage beginning firendys be-holde, which occurs again
on fo. 145v, and to some inconsistency in the movements of
Peter and John who 'abyden styrle' and yet advance towards
Jerusalem. Again, a cancelled stage direction at the bottom of
fo. 148v, the last page of quire N, shows that quire P originally
followed on. The episode of Mary Magdalen in quire O (like
that of the ass and the foal on fo. 143) is not mentioned in
the proclamation, and the insertion of quire O leads to a dupli-
cation of the disciples' questioning of the Saviour as to the
traitor (cf. fo. 150 and fo. 155v). A blank folio follows the last
play of the group and the remainder of quire R is filled in
with the Doctors’ prologue—an entirely disconnected passage.
Moreover, besides being of different paper from the rest of the
MS. the quires N, P, Q, R show, as will be seen, certain slight
differences in writing and rubrication.
The quires S and T offer some similarity in that here again
we have traces of a set of plays which were acted separately;
and from the appearance of fo. 164, the first of quire S, it would
Introduction

seem that we have also part of a separate small MS. bound up to make the series. But the case is more complicated; the interpolated folios 184 and 185 could not be removed, for the last of the Seven Words comes on fo. 184 and the speech of Anima Christi is continued from fo. 185 to fo. 186; and there is no break at the end of quire T. The writer or compiler of the set of plays beginning in the S quire clearly had in his mind at starting a set corresponding with the first Passion plays of the N, P, Q, R quires: 'we intendyn to procede pe matere pat we lefte pe last here. . . . Now wold we procede how he was browth | be-forn annas and cayphas · and syth be-forn pylate | and so forth in his passyon · how mekely he toke it for man'; but this second group of Passion plays does not come to any definite end, the action being continuous until the end of the Appearance to Mary Magdalen play on fo. 201, the middle of quire U. The MS., however, affords some traces of the original plan; there is evidence of a change of purpose at the close of the Crucifixion scene, and it can be deduced with some certainty that the original end of the Passion sequel was discarded to make room for the material on folios 183v, 184, 184v, 185, 185v, and 186, and that the Senturyo's speech on fo. 186v belongs to a separate Burial and Resurrection play now dovetailed on. A change in the colour of the ink suggests that the scribe paused at the line: heloy · heloy · lamazabathany (fo. 183v). The writing also becomes smaller with the next line, and, at the bottom of the folio, is cramped as if to fit in more than was allowed for. It appears from slight indications in handwriting and ink as if the scribe went on from the line mentioned to fo. 186v: Senturyo. A now trefely telle weyl I kan; and that later he returned and filled up the remainder of fo. 183v, continuing on fo. 186 and fitting in the interpolated folios. That the material on the interpolated folios and fo. 186, though dovetailed in, is itself an interpolation is proved by the discrepancies it involves: Mary having passed into the Temple (fo. 185 interpolated) is yet at the foot of the Cross to receive her son's body (fo. 188); the Centurion makes his speech, recognizing the Crucified as the Son of God, twice (fo. 186 and fo. 186v), and Nicodemus seems to make a double entry (fo. 186 and fo. 188). Additional evidence from the MS. of disturbance at this point is the change in the
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pointing; the mid-line point, having been fairly abundant in the preceding folios of the T quire, ceases after fo. 183r. No instance of borrowing from *The Northern Passion*, otherwise so marked a feature of this group, occurs in this interpolated portion.\(^1\) The MS. throws no additional light on the correspondence of change of paper and change of material at the junction of the T and U quires. Though there is no break in the action here the changes of metre, of the form of Pilate’s name from Pylat to Pilatus, and of English for Latin stage directions,\(^2\) the cessation of reminiscences of *The Northern Passion*,\(^1\) as well as the double *exeunt* of the knights (fo. 189v. last of T, fo. 190, first of V), point to the use of different material, but the scribe appears to have gone on continuously. Quire T is half the size of quire S.

The bulk of the MS. is the work of one scribe, probably of the third quarter of the fifteenth century. The date 1468 is written at the close of the *Purification* play on fo. 100v, but this play is an interpolation, and it is possible that the date is specially connected with it rather than with the compilation.

The writing varies considerably, but the variations are better accounted for as due to parts of the MS. having been written at different times than as due to change of scribe. The system or rather want of system in the use of capital letters remains the same—the preferential use of the capital forms of t and n at the beginning of lines, the arbitrary use of ff and f, and of A and a, and the sporadic use of capital forms of e and r.

The most noticeable variation is found in the quires N, P, Q, R, where the writing is more angular and altogether rougher and less shapely. Exceptionally large capitals appear throughout these quires, and a few specially tall letters in the top lines. The scribe also more often writes pe instead of pe than elsewhere in the MS. The writing remains irregular, though less so, in quires S and T—that in the interpolated folios 184, 185, as in the interpolated fo. 143 in quire N, being noticeably firmer.


\(^2\) In quires S and T 58 English stage directions, 12 Latin, two of the latter on the interpolated folios; in quires V and W (excluding *Assumption* play) 2 English, 21 Latin. It may be noted that English and Latin stage directions are mingled in the latter part of the Digby MS. *Mary Magdalen* play.
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It recovers its earlier form in quire V. There are minor irregularities in the earlier quires. It is sometimes much more cramped than at others, and once, on the other hand—folios 61–6, the end of quire F—it assumes a larger and more widely spaced form. The genealogies filling the bottoms of some of the folios (ff. 16v et seq., 21 et seq., 37) and the Psalms and Canticles quoted in the Mary in the Temple and Visit to Elizabeth plays are in liturgical script; the notes on the five Annas (fo. 37v) and on the April Calendar (fo. 74v) are in an ornamental book-hand.

Additions. There are three other handwritings to be found in the MS.: (1) that of the interpolated quire E (ff. 51, 52) containing the conversation between Joseph and his kinsmen in the Betrothal of Mary play; (2) that of the interpolated folios 95, 96 in the Magi play, and of the interpolated fo. 112 containing the opening of the Baptism play; (3) that of the Assumption play. The first is a rough cursive hand of the close of the century decidedly later than that of the body of the MS. This writer uses the full th form, and neither the þ nor the þ appears in this passage. The second is also a cursive hand, but of a less untidy character. Halliwell speaks of it as ‘a more recent hand’, and this writer was, as will be seen, at work as a corrector of the MS. after its compilation; but the opinion of authorities is that the hand cannot be said to belong to a later type than the original scribe’s. This writer uses the þ (in the later y form) and the full th form in about the same proportion as the chief scribe; like him he uses the þ in the word þe, but he uses the forms thou and your where the other invariably uses 3ow (3ou) and 3our. This writer uses a curious form of final s.

The third hand was also thought by Halliwell to be later, but is now also assigned to the same period as the chief hand. It is of a different character, more cursive and less clear. This writer uses many fewer contractions than the other contributors to the MS. He does not use the þ at all; the only time it occurs

1 Miss Swenson (An Enquiry into the Composition of the Ludus Coenetric, University of Minnesota, Studies in Language and Literature) finds two other hands in the Prologue of the Doctors and the Prologue of Contemplatio in the Passion play respectively. The slight variation is better accounted for as suggested above.
in the play (fo. 217r)—That ze schuld ben absent—it comes in a line which was omitted, and written in the margin apparently in the hand of the chief scribe of the MS. He uses as a rule the full th form, but four examples of the þ (written y) are found. Fo. 217r þu (thou), fo. 219r þi, fo. 220r þowth (thought), fo. 221 þi. In this play (fo. 218) occurs the only example, in the MS. proper, of the þ in the older form, the two other examples occurring in the notes of some later reviser (fo. 144r, fo. 145).

The MS. has also been worked over by other hands. Corrections other than those of the original scribe are found scattered in many plays, and range from the alteration of a letter to the rewriting of two or three consecutive lines. The most important are to be found in the Shepherd, the Magi, the Harrowing, and the Three Maries plays, on folios 88r, 89, 89r, 93, 93r, 97, 101, and 185r, 191r, 192, 197r, 198. These appear all to be in the hand of the scribe of folios 95, 96, and 112.

Those in the Shepherd and Magi plays appear to be changes for the purpose of removing archaic or dialectal (Northern) words, phrases, or forms: sellkowth > mercelus, shene > bryght, carpynge > spekyng. barne > child, baie > soron, buske > go, tholyn > suffyr, myrke > thyke; a line is altered (fo. 89) so that bat hattyght (that is called) may be read as that hateth, and xaln is altered to xalle. The phrases erased and written over in Herod’s ranting speech (ff. 93, 93r) are for the most part indecipherable, but the alterations that can be read in this passage suggest that they would all fall under the same heading: paphawk > paddok, shaftys > sperys. The corrections in the Harrowing play consist of indications of additions to the text; they take the form of references to fresh characters not found in the play as it stands—anima latronis (fo. 185r), þe devylle, anima caym (fo. 191r, fo. 192)—and the manner of the reference—and þan Cayme xalle sey his spech (fo. 192)—suggests that the reviser is drawing on some other fuller version of the play known to the users of the MS. The revision in the Three Maries play consists in the substitution of eight new lines for four lines in the speech of Mary Magdalen and four in the speech of Mary Jacobi—the whole forming a continuous passage—announcing the resurrection to Peter and John. The purpose of the alteration is to harmonize the
account of the resurrection, which in the original follows the
narrative of St. Mark (that accepted by Tatian) and represents an
angel as announcing the Resurrection to the women, with the
version given by St. Matthew, according to which the women
see the risen Lord himself before they meet the disciples. A few
corrections have been made in the text for the same purpose, as
if the marginal rewriting of the lines were a second thought.

A few added marginal stage directions appear also to be in the
hand of this reviser: go homwardys (fo. 102), various Incipit hic,
nota hic (ff. 189, 189v), and it is possible that some of the slighter
corrections found singly here and there are due to him. Many
of these consist of one word written above the line or over the
original word in the text, and some even of the addition or
change of a letter. In such cases it is impossible to form
a definite opinion as to the handwriting, but a comparison of
one or two typical letters leads to the conclusion that most of
these corrections are not from the hand of the scribe of folios
95, 96, 112, nor from that of the scribe of fo. 51. They occur
singly in the following plays: Cain and Abel, Mary in the
Temple, The Trial of Joseph and Mary, The Birth, The Purification;
three are found in the Salutation and Conception play, ten in the
Disputation, nine in the Lazarus play. They consist partly of
the insertion of omitted words, partly of changes of apparently
archaic or dialectal forms: thus, beth (imperative) > be (fo. 43v),
evy > hevy (fo. 135 and fo. 110v), dede > dyde (fo. 134), fende >
fynde (fo. 98v), glathe > gladd (fo. 134v), thei > they (fo. 135),
perysche (pierce) > pers (fo. 107v), blysse > comfort (fo. 110v);
for sykmes and sorwe (fo. 58v) is changed to bothe eece and morece
to avoid an identical rhyme. Some of the corrections show
a misunderstanding of the original: the line A mayd milke
haue never man dyde se is ‘corrected’ by the deletion of haue
and the addition of the possessive is to mayd.

There are also a few added stage directions in different hands,
e.g. here goth he his way, written against the speech of quartus
consolator and nuncius in the Lazarus play (fo. 129). Once or
twice names of characters about to appear are roughly written
in the margin, e.g. pastores in the Barrenness of Anna play
(fo. 39v). This is perhaps the explanation of the mysterious
Vade Worlych which is obviously written with some purpose
on fo. 206v and again on fo. 207, where the meeting of Luke and Cleophas with the other disciples occurs.

Of special interest are two notes on fo. 144v and fo. 145: _here entrith be fyrist prophete, and here entrith be parte of be 30e prophete._ No prophets appear in this play (_The Entry into Jerusalem_), and these notes again suggest a reference to another version of the play, or perhaps rather the use of this play in another combination than that of this compilation. A note on fo. 196 opposite the stage directions at the beginning of the _Three Maries_ play, apparently in the hand of the scribe of folios 95, 96, 112—_finem 1a die. Nota_—seems also to refer to a division of the performance of some group of the plays.

The corrections of the scribe are made generally in black and red ink. Letters or words marked with deleting dot and cancelling strokes are almost always crossed through in red ink. Some of the corrections of the MS. by the original scribe are important for the light they throw on the compilation of the MS. The insertion of a line in the _Assumption_ play has already been noticed (p. xvii). If this is accepted as in the hand of the chief scribe it clinches all the other arguments in favour of that play’s having formed part of the original compilation, not indeed as conceived by the composer of the prologue but as carried out in the present MS. Mr. Gayley in his _Plays of our Forefathers_ (1908) assigns this play to a date later than 1482, on the ground that it is based on Caxton’s translation of the _Legenda aurea_—‘practically’, he says, ‘a transcription from it’. But a comparison of the play with Caxton’s translation and the original Latin, so far from giving any evidence in support of this view, proves that the writer of the play used the Latin and not the translation. The only instances of verbal coincidence are found in the translation by both writers of _ammirabile et magnum_ by _grete and merueylous_, where both words and order may be fairly said to be inevitable, and of _vasculum vite_ by _vessel of lyf_, which again could not easily be avoided. Moreover, in two instances passages of the original Latin not translated by Caxton are used in the play of the _Assumption._

Particularly significant are the corrections of the numbers 2. Of the numbering

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^1 See Note A.
assigned to the pageants in the Proclamation (ff. 2v, 3, 3v, 4). These, being in figures, cannot be positively attributed to a certain hand, but the intimate connexion of the alterations with certain features in the arrangement of the subject-matter, and, in one case, the rubrication of the correction are sufficient evidence that they were made by the original scribe. It is, moreover, to be noted that for the first ten pageants and originally for the one now numbered xii, i.e. Joseph's Return, the numbers were given in words; for the pageants now x and xi and from the one now numbered xiv to the end Roman figures were used. This change of system indicates a break in the compilation, and the use of the word 'hellenthe' for the Joseph's Return pageant connects it with the original scheme.

The corrections affect the plays Mary's Betrothal, The Salutation and Conception, Joseph's Return, The Trial of Joseph and Mary, The Birth of Christ, The Shepherds. These were originally numbered: Mary's Betrothal, pageants 8 and 9; The Salutation and Conception, pageant 10; Joseph's Return, pageant 11; The Trial of Joseph and Mary, pageant 12; The Birth, pageant 13; The Shepherds, pageant 14. In the renumbering both the Betrothal pageants are numbered 10, The Salutation and Conception 11, Joseph's Return 12, The Trial 14, The Birth 15, The Shepherds 16. The numbers 8, 9, 13 are thus left for the plays of The Conception of Mary, Mary in the Temple, and The Visit to Elizabeth, which actually fill those places in the compilation. But the additional stanzas necessary for the Proclamation were never written, and the correction of the numbering of the pageants was not carried beyond the Shepherds play, with the result that the numbers 15 and 16 are duplicated.

This renumbering affects the group of plays on the Virgin Mary—the first Contemplacio group, which has long been recognized by critics as forming a separate whole; and it suggests what there is much evidence to confirm, that the compiler is here combining two series of plays, one consisting of the Betrothal, Salutation and Conception, and Return of Joseph, as announced in the Proclamation, the other consisting of the Conception of Mary, Mary in the Temple, Betrothal, Salutation and Conception, and Visit to Elizabeth, as announced in the prologue of Contemplacio.
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This materere here mad · is of þe modyr of mercy
how be joachyn and anne · was here conception
Sythe offred into þe temple · compiled breffly
than maried to joseph · and so folwyn þe salutation
metyng with Elizabeth · and þer with a conclusyon.

Evidence in support of this is found in certain indications in
the arrangement of the plays in the MS., in discrepancies
between the Betrothal and Salutation and Conception plays and
the descriptions of them in the Proclamation, and in inconsist-
tencies and incongruities—marks of imperfect amalgamation—
in the plays themselves.

That the group of Mary plays from The Conception of Mary to
The Trial of Joseph and Mary is not homogeneous is apparent
upon examination. The Return of Joseph and the Trial plays
differ in tone from the others, and they form no part of the
Proclamation of Contemplacio. A suggestion that the Return of
Joseph is an interpolation between the Salutation and Conception
and the Visit to Elizabeth plays can be found in the cancelled
stage direction at the close of the Salutation and Conception play:
And þan Mary seyth, which would lead on to the Visit to
Elizabeth play in which Mary is the first speaker, but not to the
Return of Joseph play, which begins with a dialogue between
Joseph and Susanna. In the Protevangelion of St. James, and in
Tatian's Diatessaron, the visit to Elizabeth follows at once on the
Salutation and Conception, and Joseph's suspicions are only
subsequently aroused, and this order is followed in the
Meditationes of Bonaventura and in Lydgate's Lyf of our Lady.

Again, though the Betrothal play does not appear exactly in the
form in which it is described in the Proclamation, where two
pageants (and three stanzas) are assigned to it, there are signi-
ficant discrepancies between it and the Contemplacio plays
which precede and follow. In the Mary in the Temple play the
Virgin is represented as left by her parents at the Temple and
dwelling there. This also seems to be implied in the speech of
Contemplacio at the close: Lo sofreynes here þe haue seyn | in þe
temple of oure ladys presentacion | she was neyvr occupied in
thyngys seyn | but Evyr besy in holy ocupacyon. In Bonaventura's
narrative, as in the Protevangelion and Nativity of Mary gospel,
Mary is said to have lived in the Temple from her 3rd to her
14th year. At the opening of the *Betrothal* play, however, Mary is living at home with her parents, and this is the situation conveyed in the words of the Proclamation: *Than Joachym and anne so mylde I brynye forthe mary pat blyssyd chylde.* The speech of *Contemplacio* referred to, which appears to introduce the *Betrothal* play, is separated from it in the MS. by a blank folio, and the play begins on a fresh quire (D), which indicates at least a pause—possibly some reconsideration—in the process of compilation. And the name of the bishop Abysakar in the opening stage direction of the *Betrothal* play (fo. 49) represents rather the Abizachar of the *Trial* (fo. 76) and the Abysakar of the Proclamation (fo. 2v) than the Ysakar of the *Conception of Mary* and the *Mary in the Temple* plays.¹

There are in this play (*The Betrothal*) two interpolated passages in the metre of the preceding *Contemplacio* plays, one of them introducing a character Minister not otherwise found in the *Betrothal* play, who appears in the *Mary in the Temple* play. These passages appear to have been fitted in from the rejected *Betrothal* play of the *Contemplacio* series.

On the other hand, the *Salutation and Conception* play is not the play that was in the mind of the writer of the Proclamation, which evidently dealt simply with Gabriel’s annunciation. No *parlement of hefne* is mentioned, and special reference is made to the overhearing of Gabriel’s speech by the three maidens who dwelt with the Virgin. These maidens are mentioned in the pageant of the *Betrothal* play, and they appear in that and—two of them—in the *Return of Joseph* play, but they do not appear in the *Salutation and Conception* play.

It is not, however, clear that the *Salutation and Conception* play formed part of the original *Contemplacio* series. The *parlement of hefne* is first announced at the end of the second *Contemplacio* play before the *Betrothal* which, as has been seen, does not

¹ Both these names are connected with the Mary story in the pseudo gospels. Abiathar, Abiacar, Isacar, Zacharias appear in different versions of these gospels as the names of the high priest of the Temple during Mary’s youth. Isaschar is in one version given as the name of the high priest who rejected Joachym. In some versions a distinction appears to be made between Abiathar sacerdos, who seeks Mary in marriage for his son, and Isacar pontifex, who presides at her Betrothal. This distinction is observed by Lydgate in his *Lyf of oure Lady.*
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belong to the series. In *Contemplacio’s* first prologue a simple annunciation play only is implied in the line: *Than maryed to joseph. and so folwyng be salutacion.* This becomes in the later announcement:

The parlament of hene some xal 3e se
And how goddys some come man xal be
And how be salutacion aftere xal be.

The *Salutation and Conception* play is again closely connected—in that they are both based on Bonaventura’s *Meditationes Vitæ Christi*1—with the *Purification* play—a play not included in the Proclamation, manifestly an interpolation where it occurs, and the play to which the date 1468 is affixed. Dr. Greg in his *Bibliographical and Textual Problems of the English Miracle Cycles* calls attention to the use in the *Purification* play and in certain passages in the *Return of Joseph* play of a metre not found elsewhere in the collection as evidence of borrowing from an independent source. This source is fairly certainly that from which the *Salutation and Conception*, though not in this metre,2 is drawn. The *Salutation and Conception* play as we have it would therefore be the result of a further revision of the amalgamated series of Mary

1 The connexion of the *Ludus Coventria* with Bonaventura’s *Meditationes* was early pointed out by Hone in his *Ancient Mysteries*, and Halliwell gives the reference to the *Speculum Vitæ Christi* in his note on the *Salutation and Conception* play. The subject has been treated more recently by Mr. S. B. Hemingway in his *English Nativity Plays*, Yale Studies, No. 38. An examination of the borrowing shows that the writer had recourse to Nicholas Love’s version of the *Meditationes*, *The Mirror of the Blessed Lyf of Jesus Christ*. Not only do words and phrases used by Love in translating occur, but, in one or two cases, phrases or even sentences from Love, for which there is no equivalent in the original. [See Note B.]

2 Though the different metres in these plays, as has been seen by most critics, undoubtedly give a clue to the stages of revision or sources of compilation, it must be premised that a different metre need not necessarily imply a different stage or source. Some of the writers engaged on these plays were not without power of changing their numbers to suit their theme (cf. the drowsy measures in the *Magi* and the *Resurrection* scenes, the complete dialogue in the *Trial* scenes), and the changes from one stanza to another (e.g. in the *Magi* and *Shepherd* plays, or in the second *Passion* group, where the change from short to long octaves seems due to a natural movement towards a more emphatic style) may serve an artistic purpose. And on the other hand the 13-lined prologue stanza does not appear to be always of the same type and may not therefore always represent the same stage or source.
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plays whereby the Salutation and Conception play based on Bonaventura’s work was substituted for both alternatives, that of the Proclamation and that of Contemplacio’s first prologue.

The Visit to Elizabeth belongs clearly to the Contemplacio series, but there is a curious confusion at the close of this play which suggests revision. As the play ends at present Joseph and Mary are first said to depart, and later Mary is spoken of as remaining with Elizabeth till the birth of John. An alternative ending is, however, suggested. In place of Joseph’s speech beginning Of your disese thynkys no greff, a note at the bottom of the folio offers ‘si placet’ a continuation of Elizabeth’s speech: come I pray 3ow specially | I-wys 3e Are welcome mary | for his comfortabelest conyng e good god gramercy, followed by Contemplacio as the name of the next speaker. By the adoption of this version all reference to the departure of Joseph and Mary would disappear. It would seem as if the play originally ended with the first and last stanzas of Contemplacio’s speech, and that the remainder of this speech (which gives Mary’s continued abode with Elizabeth) was intended only to be used as part of the alternative ending. In these additional stanzas the writer appears again to be drawing on Nicholas Love,\(^1\) so that here also we have a trace of this further revision.

On the whole it does not appear rash to conclude that the theory suggested by the renumbering of the pageants is established\(^2\): namely, that the compiler is here grafting the plays of the ‘Contemplacio series’—The Conception of Mary, Mary in the Temple, and The Visit to Elizabeth with a Dissponsacion or Betrothai and a Salutation and Conception play not used, plays of an ecclesiastical character based at least in part on the Legenda aurea,—on to another series of Mary plays described in the Proclamation—The Betrothai, Return of Joseph, Trial of Joseph and Mary, Birth of Christ, with a Salutation and Conception not used, plays of a simpler and more popular character based directly, as will be shown,\(^3\) on the pseudo gospel of Matthew\(^3\); and that a later revision or

\(^{1}\) Cf. Note B.

\(^{2}\) For additional evidence see p. xxvi and pp. xlv to xlviii.

\(^{3}\) In both the Psewlo-Matthaii evangellum de ortu Beatae Mariae and the Historia de nativitate Mariae versions of Mary’s story the visit to Elizabeth is omitted.
alteration of purpose led to the substitution of a more elaborate \textit{Salutation and Conception} and to some additions, based on Bonaventura's \textit{Meditationes Vite Christi}.

Red ink is used in this MS. (1) for the numbers of the plays Rubrica\-tion, &c., and the numbers of the Commandments in the \textit{Moses} play; (2) for paragraph signs marking stanza divisions, looped lines enclosing names of speakers, lines under stage directions, for a few miscellaneous signs—\textsuperscript{m} (ff. 10\textsuperscript{v} and 16 marking stage directions, fo. 177\textsuperscript{v} marking a couplet), \textit{a} in quires S and T (ff. 168\textsuperscript{v}–79 and 183\textsuperscript{v}) and the \textit{Assumption} play to mark couplets, \textit{v} on fo. 185\textsuperscript{v} and in the \textit{Assumption} play to mark Latin versicles; (3) for the division of two lines written in one to save space here and there when a short perpendicular stroke is made over two similar black strokes or over the point \textsuperscript{;} (4) for corrections; (5) for initial capitals for most of the plays, the Commandments, the Psalms in the \textit{Mary in the Temple} play, and a few scattered instances here and there, and for one marginal genealogy (fo. 37\textsuperscript{v}), and finally red strokes are given to the initial letters of a selection of the first words in the lines of each stanza.\textsuperscript{1}

The rubrication is of a rough character; the initial capitals are ungainly, and the various signs and underlinings, &c., are roughly and carelessly made. An exception is found in the \textit{Doctors' Prologue} standing, as has been shown, by itself, preceded and followed by blank folios. Here each stanza has a shapely red capital, and the lines connecting the rhymes, which elsewhere in the MS. with one exception are black, are here neatly drawn in red. The red initial capitals of the Psalms and versicles in the \textit{Mary in the Temple} and \textit{Visit to Elizabeth} plays (for which liturgical script is used) are also done with more care.

With the exception of the interpolated folios 51, 52, 95, 96, 112, which are unrubricated, all the MS. is rubricated on the same general plan. There are, however, slight variations which seem, like those in the handwriting, to indicate rather that the work was done in different portions at intervals than that another hand was employed. Thus in this, as in the

\textsuperscript{1} In this edition all such rubricated letters are printed as capitals as this enables the variation in rubrication, which is more significant than the variation in use of capital forms, to be noted.
writing, quires N, P, Q, R show more carelessness. A more sloping stroke is used for marking the initial letters of the lines, and whereas elsewhere in the MS. three or four of the more important words seem to be picked out, in these quires there are many pages in which every word (and *s* included) has a stroke.

The lines dividing the speeches of the different characters and the lines joining the rhymes (with the exception noted above) are black. In quires N, P, Q, R, and S and T, *ae* in black ink stands before stage directions.

One or two instances of the use of the point in the line for emphasis or for clearness, to mark an antithesis, or to separate two similar words, or to mark an internal rhyme—(*hevyne* and *Erth·foulle* and *best* (fo. 12), *what ze xal sey· when *pat* ze *cum* (fo. 223*v*), *Ofte zoughe is flowthe with· with sueche vexacion (fo. 44*v*), *pat I have vretyn· vretyn it is* (fo. 183*v*), *And pat he is now · I knowe wel bow* (fo. 188)—can be found in most of the plays; but in certain plays or parts of plays the use of the mid-line point becomes more frequent. In a few passages of a specially declamatory character it is used systematically; such passages are the detached *Doctors' Prologue* (ff. 163, 163*v*), the *Prologue of the Demon* (which has a specially varied assortment of stops), and that of *John the Baptist*, and the first speech of Annas in the opening *Passion* play (ff. 136–9), Peter’s address to the inhabitants of Jerusalem (fo. 143*v*), and *Contemplació’s Prologue* (fo. 165). In others, though quite irregular, it still occurs with too great frequency to be considered accidental, and the variations correspond with other differences which indicate the use of material from two sources.

The first passage in the collection in which the pointing becomes noticeable is the episode of Lamech in the *Noah* play (ff. 23, 23*v*, 24). This episode is not mentioned in the Proclamation, and may be accepted as an addition to the *Noah* play. The mid-line point next becomes abundant in the group of Mary plays, and here the variations in its use support the division of this group already suggested on other grounds. Pointing occurs to a significant extent in the *Conception of*

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1 The metre of the latter part of the *Noah* play is the same as the metre of this passage, yet the pointing is confined to the Lamech passage.
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Mary, the Mary in the Temple, the Salutation and Conception, and the Visit to Elizabeth plays, i.e. the Contemplacio group. It is only used in one passage in the Betrothal play (fo. 53), and then for the special purpose of marking internal rhymes. It does not occur in the Return of Joseph or Trial of Joseph and Mary plays. In the Birth play again, as in the Noah play, the variation in the pointing corresponds with an addition to the original. The only part of the Birth play in which pointing occurs with any regularity is the opening episode of the cherry-tree, which is not mentioned in the Proclamation. Of the remaining plays of the first part of the collection the Purification alone shows traces of systematic pointing. This play is not included in the Proclamation, and is an obvious interpolation breaking the continuity of the Magi and Massacre of the Innocents plays. In this play, as verbal reminiscences prove, the writer is again drawing from Bonaventura’s Meditations as in parts of the first Contemplacio group. It is in the Passion plays that most use is made of the mid-line point. Quire N opens, as has been shown, with seven pages (ff. 136–9) in which all the lines are so divided, and though this regularity is not kept up, the point continues to be fairly abundant throughout this quire. The second Passion group begins also with systematic pointing in the speech of Contemplacio, and the pointing is better maintained than in the former group, continuing to be a marked feature up to the interpolated folio 184, where it ceases abruptly, not being resumed in the remaining folios of quire T, i.e. not in the Harrowing, Burial, and Resurrection plays. The bearing of this on the question of the composition of the S and T quires has been pointed out.¹

Of special significance as throwing light on the problem of the connexion of the Proclamation and the collection is the numbering of the plays. This is done in bold red figures in the right-hand margin—in the case of 29 only the number stands at the top of the page—by the original rubricator. The erasure and rewriting of one of the red-lettered names of the apostles at the opening of the Pentecost play (fo. 212) in order to leave room for the number disposes of doubt on this point. The numbers 4, 5, and 7 have the earlier Arabic form, which they changed in the course of the

¹ Cf. p. xv.
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fifteenth century, and the earlier form is also used in the numbering of the Commandments. The numbers run from 1 to 42 with a duplication of 10, which is written against the closing speech of Contemplacio in the Mary in the Temple play and against the opening speech of Abysakar in the Betrothal play, and with the omission of 17 and 22.

The latter number belongs to the Baptism play, and it is not found in the MS, because the original folio containing the opening has been removed at some period subsequent to the compilation to make room for the interpolated folio 112. The omission of 17 is less easy to account for. It occurs in the following sequence: The Shepherds play 16, The Magi play 18, The Purification play 19, The Massacre of the Innocents play 20. An erased 1 before the 2 of the 20 in the number of the Massacre play is probably connected with the irregularity. It is possible that the compiler's first intention was to put the Purification play—which, as has been said, is clearly an interpolation—between the Shepherds and the Magi plays, the alternative—which he finally chose—being to break up very awkwardly by its insertion the continuous action of the Magi and Massacre plays. In Tatian's Diatessaron the Purification comes between the visit of the Shepherds and of the Magi and in the pseudo gospel, de Nativitate Mariae et de infantia salvatoris, the Purification precedes the visit of the Magi. The order chosen by the compiler is that followed by Bonaventura and Lydgate. There is now only one blank page between the Shepherds and Magi plays, but there may originally have been two folios corresponding with those removed to make room for the interpolated folios 95 and 96. The correspondence of watermarks in this quire supports this.

The significance of the numbering, however, chiefly appears in the two parts of the Passion plays and the Resurrection and Harrowing plays. Here the rubricator in his numbering, like the writer of the Proclamation in his enumeration of the pageants, is apparently dividing an action, continuous and for practical acting purposes indivisible, into separate sections. It has been held that the Proclamation was written for a pro-

1 This is also evidence that the numbering was done in connexion with the compilation.
cessional performance,¹ and the form suggests this, the pageants being described as if they would come forward in order. But a closer examination shows that, in some cases at least, the writer must have had in his mind a group of pageants that could be used simultaneously—that he had in fact a standing and not a processional play in his mind. Pageants 15, 16, and 17 form such a group, and pageants 27 and 29, with the coming and going of Pilate’s wife, and pageants 31 and 33 (MS. 23), with the descent and return of Anima Christi, could not have been presented successively in a sequence of pageants.² But the writer of the Proclamation divides the various episodes between the pageants to form a series more or less corresponding with the usual Corpus Christi cycle, and in this the numberer agrees with him. The disregard of the structure of the plays in the numbering is best illustrated by the numbers 28 and 30. No. 28 (fo. 158), dividing the Betrayal from the Last Supper, is placed after a stage direction which comes in the middle of a speech, so that the speech is actually divided between the two plays. No. 30 (fo. 169v), dividing the Trial before Caiaphas from the Trial before Pilate, is placed against Caiaphas’s words to the messenger after the episode of the Denial of Peter, and is followed by the coming and going of the messenger and the episode of Judas’s return of the money to Caiaphas and Annas, all of which forms part of the action of the preceding play.

That the rubricator had the Proclamation in mind in numbering the plays seems likely in itself. It is supported by the partial correction of the Proclamation, and additional evidence may be found in the numbering of the sections 33–5 (ff. 185, 186, 191). The unequal and arbitrary division of the continuous action of the Burial, Harrowing, and Resurrection plays as it is divided by these numbers in the MS. (33, the pescent of Anima Christi—six stanzas only; 34, the burial and the setting of the sepulchre guard; 35, the return of Anima

¹ Prof. Hardin Craig’s article in the Athenæum, Aug. 16, 1913.
² The opening of the Visit of Elizabeth with the stage direction Et sic transient circa placeam and the speech of Contemplacio to occupy the time of the supposed journey of ‘mykes two and fifty’ marks a play belonging to a standing group. Note also the phrase locum interludii in the stage directions (fo. 23).
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Christi with the delivered souls, the appearance to the Virgin, the awakening of the soldiers and the making of the compact between them and Pilate, Annas, and Caiaphas) would seem clearly to be made to indicate as far as possible the correspondence of the plays with the Proclamation.

The close connexion between the numbering and the Proclamation has been hitherto disguised by the alterations made in the former by Halliwell in his edition of the MS. By making the second play begin after instead of before the creation of man, by giving the preliminary matter of the two groups of Passion plays, which is not included in the Proclamation, as separate plays—The Council of the Jews and King Herod, by making a separate play of Pilate's wife's dream, and by making a more convenient division of the Burial, Resurrection, and Harrowing plays—moving No. 35 so as to include the setting of the guard with the Harrowing instead of with the Burial—by all these rearrangements Halliwell disturbs the agreement of the numbering and the Proclamation; and this has led to the opinion that there is more discrepancy between the Proclamation and the compilation as we have it than is in fact the case.¹

Most instances of non-correspondence between the two can be shown to be accompanied in the MS. by indications of interpolation or substitution which suggest an explanation. The first instance is the omission in the Proclamation of any mention of the Lamech episode in the description of the fourth pageant, and it has been shown that this bears signs of being an addition to the original Noah play. The next discrepancies are found in connexion with the first group of Contemplacio plays (Nos. 8–13), and these have been shown to be due to the amalgamation of a new series of Mary plays with those described in the Proclamation and some revision of this amalgamation; and with this is connected the insertion into the middle of the Magi-Massacre play of the Purification play, which is also (like Nos. viii, ix, xiii) not included in the Proclamation—a play from the same source, Love's version of the Meditationes Vitæ Christi, as parts of the Contemplacio group.

¹ Miss Swenson in her Enquiry into the Composition of the Ludus Coventria makes a strong case for the close connexion of the Proclamation and the Ludus Coventria as we have it.
The omission from the Proclamation of the preliminary matter of the two Passion groups is explained by the fact that the compiler seems here to have abandoned his plan of arranging a cycle of separate plays and to have incorporated two sets of plays on the Passion which lay to his hand as they had been used for separate yearly performances, using apparently copies already made. With regard to the first Passion play the series used corresponds fairly with the Proclamation; the incidents of the ass and the foal and of Mary Magdalen and the box of ointment, which are not mentioned in the Proclamation, are, as has been shown, interpolations in the MS. The Proclamation itself is, however, disturbed at this point, and the use, for the first time, of one stanza for two pageants suggests that the compiler is reconsidering his plan. With the second Passion play the divergence is marked. Here there are discrepancies which seem to be fundamental between the Proclamation and the plays.

As regards the preceding portion of the MS., what the MS. shows to be due to interpolation or addition or revision is either absent from the Proclamation or added in manifest revision. The writer had, if not a cycle already in existence, at least a collection of plays or groups of plays ready for compilation in his mind. At this point, however, the plays diverge from the Proclamation; the material of the S and T quires belongs to a different version of the Trial and Death than that described in the Proclamation, and it is material that the MS. shows to be due to interpolation—the descent from the Cross of Anima Christi—that corresponds with the Proclamation. The Trial, according to the Proclamation, is before Annas, Caiaphas, and Pilate only; no mention is made of Herod, who does not appear in the Contemplacio prologue either. The preliminary scene with Herod can be dispensed with, but the subsequent examination before Herod is an integral part of the action; and the pageants 27 and 28 represent a different treatment of the incidents of the Trial from that of the play. According to the Proclamation the three thieves appear in the first trial before Pilate, at which Pilate's wife is also present, and the remorse and death of Judas has a pageant to itself; in the play the three thieves and Pilate's wife appear in the second scene with Pilate, and the Judas incident occupies only eight lines with two stage
directions. There is no mention in the Proclamation of the Veronica incident, and the Proclamation puts the Longeus episode before the descent of Anima Christi—i.e. at the close of the Crucifixion as in the York, Towneley, and Chester cycles—instead of after it, at the beginning of the Burial scene, as it stands in the play. On the other hand, the material which the evidence of the MS. shows to be interpolation on folios 183v–6—the removal of the Virgin by John and the descent of Anima Christi—corresponds with the descriptions of pageants 30 and 31 in the Proclamation. With the setting of the sepulchre guards the divergence comes to an end. This coincides with the beginning of a new quire (U), where the metre changes to that used for the interpolated portions on ff. 183v et seq., and there are, as has been seen, various indications of change of material.

The discrepancies in the case of the Ascension and Pentecost plays are accompanied by obvious signs of haste and incompleteness in the compilation. The Ascension play, to which only the latter part of a stanza is allotted in the Proclamation, breaks off short after the speech of the first of the two angels announced in the Proclamation and given in the stage direction, and the incident of the choice of Matthias, not mentioned in the Proclamation, follows briefly treated. A gap is left in the MS. after the angel's speech, and the speech proposing the choice of Judas's successor is left without any name of speaker. Similarly the Pentecost play, a single folio, is manifestly a fragment. The omission of the Assumption play from the Proclamation is accounted for by its being, as the MS. shows, an interpolation.

In all cases, therefore, except in the second Passion group in the S and T quires, the variation of Proclamation and text is accompanied by some sign of disturbance in the text or, in the case of the first Passion group and the Ascension play, in the Proclamation.

The general evidence of the various features of the MS. that have been examined shows that the collection contains parts or the whole of four separate groups: (1) the composite Contemplatio group (viii to xiii); (2) the first Passion group (xxvi to xxviii); (3) the second Passion group (xxix to xxxii), dovetailed on by means of the Descent into Hell (xxxiii), of different style, to
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a *Burial* play (xxxiv) of similar style, which in its turn is joined (p. 314, beginning of U quire) to a (4) *Resurrection and Harrowing* play connected in style with xxxiii and forming a group with the *Three Maries* and, as it stands in the compilation, with the *Mary Magdalen* play. An examination of the text gives two\(^1\) more groups showing that (5) the first three plays (*Creation, Fall*, and *Cain and Abel*) and (6) the *Visit of the Magi* and *Massacre of the Innocents* and *Death of Herod* (xviii and xx) form respectively continuous sets, diction and metre connecting also the *Shepherds* play with the latter suite.\(^2\) There are also two interpolated separate plays: *The Purification* and *The Assumption*.

The evidence as to the composition of the series to be drawn from the characteristics of the MS. is complicated and often ambiguous, but the following points emerge:

1. MS. Vesp. D. viii is the compiler's book, not a transcript of another MS.
2. It contains a collection of plays made according to a plan which was subject to alteration as it proceeded.
3. Some of the plays and groups of plays had had a separate existence, having been acted as separate plays or groups.
4. One portion of the MS. certainly, and probably two, quires N, P, Q, R, and quires S, T, have also had a separate existence.

In support of 3, besides the evidence already adduced, may be noted the preservation of their distinctive character by the groups in the series, by the *Contemplatio* group, and especially by the two *Passion* groups the stage directions of which are conspicuously different from any others in the collection; the variety of the headings of the single plays—*introtitus* (ff. 20\(^{v}\), 25\(^{v}\), 31), *modo de* ... (ff. 106, 212), *hic incipit* ... (ff. 127\(^{v}\), 201, 210, 223\(^{v}\)), *hic intrabit pagetum de* ... (fo. 75); the conclusion of the *Disputation* play addressed to *Alle pat hath herd His consummacion of His pagent* as to the audience of a separate performance, and to a less extent the sermon-like conclusions of the *Temptation*

\(^1\) Or three—the *Baptism* and *Temptation* plays might be taken as continuous.

\(^2\) The general use of stock alliterative phrases makes the evidence to be drawn from diction unreliable, but the following phrases which occur both in the *Shepherds* and *Magi* plays are sufficiently individual to be allowed to count: 'His (pat) bryght blood'; 'in (by) a bestys bynne'; 'Heyl blome on bedde'; and 'To be blosme upon his bedde'.
and the Woman taken in Adultery plays; and the fact that—as the modernizing revision of certain plays, the added stage directions (e.g. p. 327), and the worn condition of the Magi portion of the MS. show—certain plays continued to be so acted.

5. The compiler had command of other versions of plays or groups of plays from which he drew.

The evidence for this is mainly to be deduced from the variation of the plays from the description of them in the Proclamation, chiefly in the first Contemplatio group and in the two Passion groups, but it is supported by the fact that the later users of the MS. obviously had access to such other versions (cf. the references in the later hand in the Harrowing play to anima latronis. fo. 185v, to extra speeches of the devil and of anima caym), and by the presence in the MS. of the detached Doctors’ Prologue written on a blank folio at the end of quire R. This introduces characters not found together in any play or group of plays in this collection—the eleven apostles, John the Baptist, and St. Paul, who only appears in the Assumption play. It would seem to be part of another group in the possession of the performers of the Passion groups, copied for convenience on a blank sheet of the MS. of the latter. So the allusion to the 1st and 2nd prophets in notes (pp. 240–1) appears to refer to some other combination of plays than that of the text.

The evidence of the MS. supports the view that a compiler is putting together parts to make a whole rather than the view suggested by Dr. Foster (Northern Passion, E.E.T.S. 147, p. 99) that a reviser has separated a whole into groups, though he drew apparently on a cycle—or the remains of a cycle—of plays in thirteen-lined stanzas as well as on single plays and on groups of plays. To unravel the tissue of compilation and revision in these plays demands a full study of literary and linguistic characteristics. The examination of the MS. affords no conclusive evidence on such questions, but it gives much to support the theory that the MS. represents a selection from the repertory of a body of ecclesiastical actors. As Dr. Smith says: ‘Videntur olim coram populo sive ad instruendum sive ad placendum a Fratribus mendicantibus representata.’ Nor does the evidence from the MS. throw clear light on the question of the identity
of the compiler with any of the writers or revisers of the plays, but some inferences can be drawn.

The relation of the plays to the Proclamation shows, as has been said, that the Proclamation was composed in its present form in close connexion with the compiling of this series. The relation is particularly interesting at the point of divergence in the second Passion group. Here the interpolated portion (ff. 184, 185, 186) in the text corresponds with the Proclamation, from which the rest of the text diverges, and that with regard to a feature—the division into two scenes of the Harrowing—that is peculiar to this treatment of the theme. The inference suggests itself that the compiler was himself the writer of this link passage, which again is connected with the latter part of the Resurrection play and through that, by the evidence of metre and more elusive evidence of diction, with the Magi plays. The conclusion to be drawn from this agrees with that of Mr. Greg (Problems of English Miracle Cycles) in that it associates the composition of the rime couée portions of the cycle with the process of compilation. Dr. Greg postulates a further over-working by the writer of the Contemplatio prologues and possibly of the long octave plays and passages, who would therefore be the actual compiler of the Vesp. D. viii MS. But there is evidence¹ that the long octave Contemplatio plays underwent a further revision by a writer drawing on Bonaventura's Meditationes Vite Christi. to whom, as well as the Salutation and Conception, the Purification play² must be attributed. Now it would appear unlikely, had this reviser been the compiler, that the Purification play should not be mentioned in the Proclamation, and that the description of the Salutation and Conception in the Proclamation should not have been made to refer to the compiler's own work. The theory that the writer of the rime couée parts, with which the corresponding passages in the Proclamation agree closely, is the compiler seems to present the stronger case. This writer draws also on Bonaventura,³ and both revisions are probably connected with the compilation.

This MS. has known the turn of fortune described by Robert Margin-Hegge, its first recorded owner, when after the invention of alia.

¹ Cf. pp. xxi to xxv; xliv, xlvii.
² It is to this play that the date 1468 is attached.
³ Cf. p. xlii.
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printing 'old MSS. were stright bequeath'd to the Moths: and pigeons and Jack daws became the only students in church libraries'1; and many of its blank pages have been used for idle scribbling—attempts at copying the MS. writing, signatures, stray phrases, mostly in sixteenth-century hands. It would appear that it fell early into irreverent schoolboy hands, for some of the scribbled copying of lines of the text seems to be rather rough contemporary work than later imitation of an older script. The first or last line of a folio is often imitated, and in one instance a passage of some length has been carelessly and roughly copied on the blank page opposite (fo. 201). A jumble of ill-formed Greek and fancy letters on fo. 119v with what appear to be notes on a fraction sum on the opposite folio suggests the hand of a schoolboy. The names that occur among these scribblings are Wylliam Dere (91v, 136). Polerd (91v), Hollond, Johan & Hary (151v, 152v, 153v, 155v), H Kinge the younger (111v), John Hasycham (91v), and on the same page (91v) 'John Taylphott of parish Bedonson' with the motto 'wee that will not when we paie [sic] when we would we shall find (?or saie) nay'. The oddness of the personal name throws doubt on that of the parish, and no record of a parish of Bedonson has been found.

By a coincidence that is possibly nothing more the names William Kinge the younger his booke 1656, John King his brother and John Holland of Brabant occur among the scribblings in the Chester plays (MS. Add. 10305, ff. 55 and 111); the motto quoted above is also found (fo. 124) in a four-lined form, of which, however, unfortunately the first line is missing.

Of a different character are the two signatures of R. Hegge, Dunelmensis, the title of the plays, and some annotations of the original scribe. The first signature comes on fo. 10 above the opening of the first play. It consisted of the full name Robert Hegge, Dunelmensis, written in large Roman hand, but, having been cut away with the margin, the Christian name is now indecipherable. The second, on fo. 164, the outside sheet of the S and T quires, is more elaborate. At the top of the page in Roman type is written: 'In nomine Dei. Amen'; in the middle of the page, in a slender cursive hand, 'ego R. H.

1 The Legend of St. Cuthbert, by R. Hegge.
Dunelmensis possideo’; and immediately beneath, οὐ κτῆσις¹ ἀλλὰ χρῆσις.

The title ‘The plaie called Corpus Christi’ in a small Elizabethan hand stands at the top of fo. 1 above the speech of the first vexillator. Mr. Hemingway in his English Nativity Plays speaks of this title as being in Hegge’s handwriting, but this is not so. It is writing of an earlier and altogether different type.

The notes forming part of the original MS. consist of three genealogies, of Adam to Noah (ff. 16v et seq.), of Noah to Abraham (ff. 21 et seq.), of the Virgin Mary (fo. 37); the measurements of Noah’s ark (fo. 24); a list of the five Annas of scriptural importance (fo. 37v) and three dates of the ecclesiastical calendar (fo. 74v). The genealogies are in liturgical script, the note on the dates and on the Annas in smaller bookhand, and the genealogies are handsomely rubricated, one part of that of Mary being entirely in red. These marginal additions give support to the conclusion to be drawn from the general characteristics of the compilation, that it is of ecclesiastical and not of civic origin.

The MS. forms part of the Cottonian collection. It is not included in the 1621 catalogue of the collection (MS. Harl. 6018), and is supposed to have been acquired in 1629 by Sir Robert Bruce Cotton’s first librarian, Richard James, on the death in that year at Oxford of Robert Hegge, a member of James’s own college, Corpus Christi, in whose possession it had been. Richard James became Sir Robert Cotton’s librarian before 1628² and a number of letters exist (MS. Cott. Julius C. III, ff. 212, 214, 217, 219) written by him to his patron from Oxford—unfortunately undated as to the year but clearly belonging to this period—referring to transactions in books, coins, and other rarities. The note on the fly-leaf of the MS. giving the contents is in James’s handwriting. The MS. is included in the 1696 catalogue of the Cotton collection drawn up by Dr. Thomas Smith.

The problem of the Ludus Coventriæ begins with James’s note on the fly-leaf: ‘Elenchus contentorum in hoc codice [Vespasian D. viii, added in a later hand] Contenta novi testamenti scenicè expressa et actitata olim per monachos sive fratres

¹ The word appears to have been first written κτῆσις, and the τ to have been inserted. The οὐ is written ό, and the accents on κτῆσις and χρῆσις are omitted.
² Dict. of Nat. Biog.
mendicantes · vulgo dicitur hic liber Ludus Coventriæ · sive ludus corporis Christi · scribitur metris Anglicanis.'

The description of the contents is inaccurate in omitting the Old Testament plays,¹ and the connexion of the collection with Coventry is not supported by any evidence.

In the description of the MS. in the catalogue drawn up by Dr. Thomas Smith in 1696 the reference to Coventry is omitted, and account is taken of the Old Testament material: 'Vespasianus D. viii. A collection of plays in old English metre, i.e. Dramata sacra in quibus exhibentur historiae veteris et N. Testamenti, introductis quasi in scenam personis illic memoratis quas secum invicem colloquentes pro ingenio fingit Poeta. Videntur olim coram populo sive ad instruendum sive ad placendum à Fratribus mendicantibus repraesentata.'

James's inscription had, however, in the meantime been accepted by Dugdale, and the passage in his Antiquities of Warwickshire Illustrated, in which he describes the Corpus Christi pageants of the Grey Friars of Coventry, referring to this MS. as giving the text of the performance, became the authority for many subsequent writers on the subject of these plays.² It runs as follows: 'Before the suppression of the Monasteries their City [i.e. Coventry] was very famous for the pageants that were play'd therein, upon Corpus Christi day; which occasioning very great confluence of people thither from far and near was of no small benefit thereto; which pageants being acted with mighty state and reverence by the friers of this house [i.e. the Grey Friars] had Theaters for several scenes, very large and high, placed upon wheels and drawn to all the eminent parts of the City for the better advantage of Spectators: And contain'd the story of the New Testament, composed into old English Rithme, as appeareth by an antient MS. in intituled Ludus Corporis Christi or Ludus Coventriæ [a note in the margin here gives the reference: 'p In bbl. Cotton. sub effigie Vesp.

¹ Is it possible that this mistake has any connexion with the fact that R. Hegge's second signature is found on a blank folio preceding the second Passion group which shows signs of having been at some time an outside leaf?  
² Especially perhaps after the publication in 1722 of Stevens's additional volumes to Dugdale's Monasticon Anglicanum in which he prints the first five plays of Vesp. D. viii. Cf Thomas Pennant, Journey from Chester to London, 1782, and 'Q' in Gentleman's Magazine, Feb. 1784.
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D. 9" (so apparently by a slip¹ for viii)]. I have been told by some old people who in their younger days were eye-witnesses of these pageants so acted that the yearly confluence of people to see that show was extraordinary great."²

The fact that Dugdale follows James in omitting the Old Testament plays shows that he had not examined the MS. Vesp. D. viii for himself. He appears to be accepting the description of the fly-leaf from which the words 'composed into old English Rithme' seem to be translated. Thomas Sharp in his Dissertation on the Coventry Mysteries, 1825, was the first to point out that the Coventry civic cycle was distinct from the Ludus Coventricæ preserved in MS. Cott. Vesp. D. viii. The two surviving plays of this cycle and the information concerning it to be derived from Sharp's (and Halliwell's) extracts from MS. sources destroyed in the Birmingham Library fire in 1879, and from other Coventry civic records still preserved, are accessible in the E.E.T.S. edition of Prof. Hardin Craig, and it is now recognized that there is no connexion between The plaie called Corpus Christi and the Coventry civic cycle; and the comparison, where it is possible, notably between the two Shepherds plays or between the two Disputation plays, serves to bring out strongly the more ecclesiastical character of the present collection.

Thomas Sharp accepts Dugdale's attribution of the Ludus Coventricæ to the Grey Friars of Coventry on the general ground of his local knowledge. Later scholars have pointed out that the old people to whose reminiscences Dugdale refers—speaking evidently of information he has gathered as an adult, not of stories heard as a child—must have been recalling the civic pageants which were only finally 'laid down' in 1580,³ and not the performances of the Grey Friars whose house was dissolved in 1538. Sharp himself speaks somewhat dubiously of the evidence for the acting of the Grey Friars: "a solitary mention in one MS. not older than the beginning of Charles I's reign of Henry VII's visit to the city in 1492 "to see the Plays acted by the Grey Friers""⁴; and this piece of evidence has lately been

¹ Unless this is again connected with the separate existence of the Passion plays.
² The Antiquities of Warwickshire Illustrated, &c., by William Dugdale, 1656.
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weakened if not destroyed by the discovery that in a compilation of the MS. annals of Coventry (Harl. 6388) made by Humphrey Wanley—himself a Coventry man—and said by him to be 'taken out' of a collection of eight MSS., the entry given by Sharp under 1492 is found under 1493 in the following form: 'The King and Queen came to see the playes at ye greyfriers and much commended them', where the reference is clearly to the place and not the actors. Yet it might perhaps still be questioned whether Dugdale, a careful antiquary, who would have access to the MSS. used by Wanley, having also a personal connexion with Coventry, and living nearly three-quarters of a century nearer the time, could have been misled, by an ambiguous entry and confused local tradition, into the invention of the acting of the Grey Friars.

In any case his association of the MS. Vesp. D. viii with Coventry seems to have been secondhand—a repetition of the statement of James's note.

In the difficulty of explaining the note Halliwell has recourse to the theory of a lost colophon which supplied James with the information. The suggestion might be hazarded that James in the sentence 'vulgó dicitur hic liber Ludus Coventrice, sive ludus corporis Christi' is using the words Ludus Coventrice generically, taking the name of the best-known example as the name of a type of dramatic performance. The words vulgó dicitur suggest this. It may be gathered from the anecdote in the 'Hundred Merry Tales', quoted by Halliwell, of the Warwickshire village priest who referred his parishioners for confirmation of his doctrine to the Coventry Corpus Christi play, that Coventry was the accepted background for a story concerning the Corpus Christi pageants; Heywood's allusion in the Four P's proves that Coventry was recognized as the local habitation of the Mystery devil; and there is evidence that the name Corpus Christi had come to be used for the collective mysteries apart from the occasion of their performance. Weaver, in a passage¹ also quoted by Halliwell, says of a play the subject of which was 'the sacred scriptures from the creation of the world', 'They call this Corpus Christi play in my country'. The title written in a sixteenth-century

¹ John Weaver, Funereal Monuments, 1631, p. 405.
hand on the first page of the present collection, 'The plaie called Corpus Christi', is apparently used in this wider sense, and James in his note on the fly-leaf may be expanding this title: 'vulgò dicitur hic liber Ludus Coventriæ sive ludus corporis Christi', i.e. 'This book is commonly called the Coventry or Corpus Christi play'.

The printing of plays from MS. Vesp. D. viii began in 1722 in John Stevens's additional volumes to Dodsworth's and Dugdale's *Monasticon Anglicanum* (vol. i, pp. 139–53 under Grey Friars of Coventry). Stevens prints the Proclamation and the first five plays, using Gothic type, translating the stage directions, and including the marginal genealogies.

A century later in 1823 Hone in his *Ancient Mysteries* W. Hone. *described* gives a summary, illustrated by full quotations, of plays viii to xv (incl.) with parallel passages from the Apocryphal Gospels and various illustrations including the 'parliament of heaven' from an English translation (not Love's) of the *Speculum Vitæ Christi*, and the *Cherry-tree* carol.


In 1838 William Marriott, Ph.D., in his *A Collection of W. Marriott* *English Miracle Plays or Mysteries containing ten dramas from the Chester, Coventry, and Towneley series with two of later date*, published at Basle, included two of the *Ludus Coventriæ* plays, *Joseph's Jealousy* and *The Trial of Joseph and Mary*, with one of the Coventry civic cycle, *The Pageant of the Company of Shearmen and Tailors*.

In 1841 the whole MS. was edited by J. O. Halliwell for the Shakespeare Society, with introduction, notes, and glossary. Various plays have since appeared in representative collections.

The opening of the *Salutation and Conception* play is included in Mr. A. W. Pollard's *English Miracle Plays* (1890); this play and *Noah and Lamech* are included in Mr. J. M. Manly's *Specimens of Pre-Shakespearian Drama* (1900); and Mr. S. B. Hemingway in *English Nativity Plays* (1909) gives plays 11, 12, 13, 15, and 16 from this series.

In 1915 the *Assumption* play was edited with an exact reproduction of the features of the MS. by Dr. Greg.
Such an exact reproduction has not been attempted in the present edition. Stops have been added at the end of stanzas or speeches, though otherwise the text is left unpunctuated as in the MS., the stops which occur, and are reproduced, being metrical except in the case of a few stage directions. A few medial capital letters have been omitted, a few words run together by the scribe have been separated, a few disconnected syllables have been hyphenated, where the exact reproduction appeared disproportionately disturbing to the reader. It has not been thought necessary to record all the scribe’s slips of the pen. In any special case a note has been appended. I and J, used indifferently in the MS., have been distinguished according to modern usage and the capital form substituted for the small in the case of the personal pronoun; s and j have also been distinguished. The lines between the speeches and the lines connecting the rhymes have been omitted. In the MS. the tail-verses of the thirteen-lined stanzas and of the rime couée stanzas are sometimes written in the margin, outside the rhyme brackets of the rest of the stanza; such lines are printed as short lines in the stanza. Lines written continuously for reasons of space have been arranged in stanzas, with a note recording the change (cf. p. 120, ll. 125 et seq.); otherwise the irregularities of the MS. have been preserved.

Some of the contraction marks used have clearly lost their significance. This is notably the case with ſ. It is the normal form of n for the scribes of fo. 51 and of folios 95, 96, 112. The scribe of the MS. writes trouwe (fo. 9), goude (fo. 69), somowde (fo. 74⁴), and the carelessness with which the stroke is added or not to a series of rhyme-words suggests that it had become a mere flourish. This is also true of ǣ, which occurs here and there as it were accidentally, though the form virid for viridi (fo. 25, cum ramo viridi) shows that it retained its significance at need. The scribes of fo. 51 and of folios 95, 96, 112 use ǣ for all final ǣ’s, and write ǣc in full. The case is less clear with regard to it, though ǣce and hatte are found (fo. 81). On fo. 33 (p. 55, l. 132) a final e seems to have been erased in kyft; know-lache (fo. 110⁴) is found, but also sch for sche (fo. 78⁵ and elsewhere). These signs of doubtful significance, ð, ǭ, h, òt, ſ, ſ, have been retained in the text.
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The sign ᓂ, not reproduced in the text, is abundantly used in the usual ways: over an n after u or w, e.g. groundyd, geawil; over u or w in the combination ous, ous, e.g. grucyous, leprocs; over u or n occasionally in other cases, e.g. secundos, opyll; as sign of a contracted n or m, e.g. þyd, hy; exceptional instances of this use are ãd (and), fo. 193, and on the same folio ðresyn (am resyn); for other contractions in plentevos (plenteous), fo. 137, eonawnt (convawnt), fo. 170, don (done), fo. 69v, p. 114, l. 165, and don (down), fo. 126. Against ãn, fo. 134, non has been written as a correction in the margin; ã, fo. 63v, p. 105, l. 244. stands for no. Occasionally this sign serves no purpose, as in fo. 27v, p. 47, l. 129, hevyne; fo. 212v creppe.

The contraction ᓂ for the plural has been expanded as ys, as in the fully written plural nouns this form predominates. Es and is occur, though less frequently. On fo. 202v pilgrimes and pilgrimys are found in following lines, elsewhere sowlys and sowlyss, &c. On the other hand, on fo. 79, p. 131, l. 234, legges has apparently been corrected toleggys; and on fo. 209 cretykis has been corrected to cretykys. There is one instance of the use of the g for com on fo. 112—company, p. 188, l. 19—and it is possible that the unintelligible hese juge, p. 116, l. 34, may be due to the scribe’s misreading of this contraction in considyrnge; the corresponding Latin is: considerans sui senectutem. Other contractions occurring once or exceptionally are mayde (mayden), fo. 90v, p. 149, l. 102; ᓂc (his) used by the scribe of folios 95, 96, 112; wepons, fo. 160 (stage direction) (? weponys); b’ (but), fo. 162. The recognized contractions for er, urch, us, n, m; i in ion; final e after r, p, j, l; p + ra, re, &c., and those in the Latin passages, have been expanded in italics. Overwritten as well as omitted letters are italicized, e.g. ᓂi = ãi, ᓂn = ãou, ᓂe = ãe.1

The Ludus Coventriae differs from the other Mystery cycles in having, in its New Testament plays at least, a closer dependence on known literary sources. Its borrowings have been

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1 By inadvertence the two forms ‘þut’ and ‘þat’ have been used to represent the MS. form ‘þat’. In a few instances also ‘þer’, ‘þour’, and ‘þour’ have been given for ‘þr’, ‘þer’, and ‘þour’.

2 I have not been able to consult Sprache und Heinath des sogenannten Ludus Coventriae by Dr. Max Kramer (1892); nor Die Quellen des sogenannten Ludus Coventriae by E. Falke (1908).
investigated by various writers. Halliwell gives references to the Apocryphal Gospels, to Lydgate's *Lyf of oure Lady*, and his anagrams on the name of the Virgin (cf. *Ludus Coventriæ*, fo. 47, and the *Minor Poems* of J. Lydgate, ed. McCracken, p. 303), to the *Speculum* (or *Meditationes*) *Vite Christi* of Bonaventura, and to the thirteenth-century *Harrowing of Hell* (Harl. 2253) (cf. *Ludus Coventriæ*, fo. 192v, p. 320, ll. 1416 et seq., and lines 43, 44, 31, 55 of the *Harrowing*, *Altenglische Dichtungen*, ed. Böddeker, p. 271). Hone in *Ancient Mysteries described* gives in more detail the parallels between the Mary plays and the Apocryphal Gospels, and quotes from an English translation of the *Speculum Vite Christi* to illustrate the *Parlement of Hefne*. Miss Hope Traver in *The Four Daughters of God* (Bryn Mawr Monographs, No. 6), has discussed the relation of the *Parlement of Hefne* to other English versions of the theme. The use of the *Legenda aurea* for the *Assumption* play has been shown by Mr. Gayley in his *Plays of our Forefathers*, and by Dr. Greg, who in his edition of the *Assumption* prints the chapter from the *Legenda* used by the writer. The most recent discovery has been that of Dr. Foster, who has demonstrated the indebtedness of the writer of the *Passion* plays to the *Northern Passion*. The coincidence of the names of three out of the four Knights of Pilate in the *Ludus Coventriæ*, fo. 189, and the poem on the Resurrection, MS. Ashmole 61 (fo. 138), has been pointed out by E. Falke.

So much of the material used by the writer of Mysteries was common to different possible sources that it is difficult to determine which was the one actually used. Thus the chapter in the *Legenda aurea*: 'De Nativitate Beatæ Marie virginis' (ed. Graesse, 1846, ch. 131) is in great part a transcription of the Apocryphal Gospel *De Nativitate S. Marie*, and the material that is versified in the *Conception of Mary* play (the description of Joachim, ll. 25–8; his rejection, ll. 76–80; the angel's speech, ll. 149–74, with the exception of the reference to *joys fyff*) might equally well have been taken from the one or the other. The connexion of the fifteen steps of the Temple with the fifteen Psalms of degree (*Mary in the Temple*, ll. 84 et seq.) is common to the two sources, and found also in both is the original of the interpolated passage in the *Betrothal of
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Mary on fo. 48v, p. 82, ll. 92 et seq. (cf. Tunc anxiiatus est pontifex eo quod neque contra scripturam quae dicit: vocite et reddite, volum infringendum putaret nec morem genti insuetum introdurrec auderet); both give the answer to Vox; cf. The Betrothal, p. 89, l. 230.

It can, however, be shown that the Legenda aurea was the actual authority used for the Conception of Mary at least. The marginal genealogies on the folios preceding the Conception of Mary are taken from chapter 131 of the Legenda aurea; the phrase regale sacerdocium (cf. the Conception of Mary, l. 15) occurs in it and not in the gospel De Nativitate; and the words used of the rejection of Joachim’s offering in the Legenda aurea, cum indignatione nimia repulit, seem rather to be echoed in ‘with gret indygnaucion pin offeryng I refuse’, than the words in the gospel: desperit cum et munera eius sventit.

The same difficulty occurs in attempting to distinguish the claims of Bonaventura’s Meditationes and of Lydgate’s Lyf of our Lady to be the original of parts of these plays, though the writer’s use of Love’s translation of the former in certain cases (cf. Note B, p. Iviii) gives a clue, and the Salutation and Conception and the Purification plays may safely be attributed to the influence of the Meditationes. To this is due the added passage in a different metre in Joseph’s Return to which Dr. Greg draws attention (Bibliographical and Textual Problems of the English Miracle Cycles, p. 129). The altered tone is consonant with the refined treatment of the theme in the Meditationes, and two slight verbal coincidences indicate this source. Cf. ‘For on the tone side he sawch hir lyf so holy and no tokene of synne in hir’ and ‘I knew never with here so god me spede | tokyn of thynge in word or dede | fat toucyd velany | nevr yr pee les’, et seq.; and ‘this tribulacion and this desese’ and ‘for vnknowlage he is desesyd’ in the same context. From the Meditationes comes also the interview between the risen Lord and his Mother. That our Lord appeared first of all to the Virgin is a theory discussed in the De Resurrectione chapter of the Legenda aurea. Bonaventura describes the appearance: Sodeynly oure lord Jesu came and aperede to her, and in aither whitest clothes with a glad and lovely chere gretynge hir on side half in these wordes: Salve sancta parens that is to say Haile holy moder. . . . My dere moder I am.
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Ego sum: resurrexi et adhuc, tecum sum I have uprisen and loo zit I am with thee . . . and deth and sorne and alle peynes and angwise I have overcome. . . . And so the bothe lonely and bylyngly talkynge togidre maden a grete joyful feste. This seems to be the original of the passage Salve sancta parens: my modyr dere, fo. 192^, and it is recalled also by the words in the Proclamation, l. 431, with suche cher and comforth his modyr he doth indec | pat joy it is to here · per specch for to devyse.

Less clear is the source of the material used in the Mary in the Temple and Visit to Elizabeth plays which is found alike in the Meditationes, the Lyf of oure Lady, and in part in the Legenda aurea and the gospel De Nativitate.

The name of Lydgate was early associated with the Ludus Corentrice. In Bishop Tanner’s Bibliotheca Britannico-Hibernica (1748) these plays are doubtfully identified with the ‘pageants’ attributed to Lydgate. Halliwell, as has been said, draws attention to the likeness of the passage on the Virgin’s name to poems of Lydgate; the hymn sung by the shepherds—Stella celi extirpavit, fo. 90—is one that Lydgate translated (Minor Poems, ed. McCracken, p. 294). There is also in the Christ with the Doctors play an echo of a verse in the Lyf of oure Lady, which might however be dismissed as due to the use of a commonplace of theological illustration: cf. L. C., p. 181, ll. 97 et seq., and Lyf of oure Lady: ed. 1531, Ch. xix, Ryght as the sonne persisheth thorowce the glasse | Thorowce the cristall, berall or spectacle | Withoute harme, right so by myracle | Into her closet the father’s sappence | Entred is wouthen violence.

It seems at first sight in favour of the Lyf of oure Lady as a source for Mary in the Temple that it includes the story of the fifteen steps not found in the Meditationes, L. C., p. 74, and the seven petitions, L. C., p. 79, not found in the Legenda aurea or the gospel De Nativitate. The imitation of Lydgate’s manner in

1 By a fatality attaching to references to Vesp. D. viii his description contains an error. He apparently noticed the change of writing with the Assumption play and did not look further:

the anagram (p. 80) favours this view. Against all this there is, however, one piece of evidence that is conclusively in favour of the Meditationes as against the Lyf. In this work the three precepts observed by Mary are distinct from the seven petitions, though they correspond with the first three. Lydgate gives only the seven petitions. The writer of Mary in the Temple follows Bonaventura, and gives the three precepts in the form of the charge of Episcopus, p. 77, ll. 152 et seq. Moreover, lines 168, 169, which correspond with the third precept: Thou shalt hate no thyng but the devyl and synne | god bydyth the thyng bi bodily emny appear to have some reference to the misleading form in which the third precept is given in the Meditationes: and the thriddle is: Thou shalt hate thy thyn enemy (Habebis odio inimicum tuum) only explained later in the text: his enemies that is to saie vices and synnes. The order of the seven petitions in Mary in the Temple differs from that in the Meditationes and the Lyf, but the change—putting the most significant last instead of fifth—is one that suggests itself; the phraseology of the passage is closer to Love’s than to Lydgate’s.

The opening speech of Contemplacio in the Visit to Elizabeth is taken verbally from the Legenda aurea, Ch. 86. ‘De Nativitate S. Johannis baptistae’: cf. L. C., p. 116, ll. 23–7, and David enim rex ... volens cultum dei ampliare xxiv summos sacerdotes instituit quorum tamem unus maior erat qui princeps sacerdotum dicebatur. The phrase The plague of dampnesse, I. 35, corresponds with plaga taciturnitatis. The close of this play has been shown (Note B) to be taken from the Meditationes. The matter of the whole play is found there as well as in the Legenda aurea and the Lyf of oure Lady.

For the Betrothal of Mary the Meditationes offer no material. The story of the flowering rod and the dove is found in the Legenda aurea and in the gospel De Nativitate S. Mariae; in the Pseudo-Matthew and the Lyf of oure Lady the dove only appears on the rod. In these also the high priest is represented as neglecting Joseph’s little rod, whereas in the former as in the play Joseph himself is the delinquent and endeavours to avoid offering the rod. On the other hand, the names of the Virgin’s maidens (five in each case, seven unnamed in De Nativitate) are given only in the Pseudo-Matthew and the Lyf of oure Lady,
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and the forms used for the three in the play, Rebecca, Sephora, Susanna, only in the Pseudo-Matthew, the second name in Lydgate being Scaphea. Here, therefore, the Legenda and Pseudo-Matthew appear to have been used.

The use of the Pseudo-Matthew Gospel is clearest in the Birth play, where the incident of the midwives follows this original very closely. Cf. Ludus Coventriae, p. 141, stage direction and ll. 181-4 and 265-76 and: Audiens autem haec Maria subrisit. Cui Ioseph dixit, Noli subridere sed cauta esto ne forte indigescas medicina; and Domine tu nosti quia semper te timui et omnes pauperes sine retributione acceptionis curavi, de vidua et orphano nihil accepti et inopem vacuum a me ire nunquam dimisi. Et ecce misera facta sum propter incrediditatem meam quia ausa fui temptare virginem suam. The suggestion of the cherry-tree incident comes also from this gospel where a similar story is told of a palm-tree passed on the journey into Egypt. The Trial of Joseph and Mary follows less closely this gospel, which does not include the incident of the drinking of the draught by the detractor.

For plays viii to xv there is thus verbal evidence of direct borrowing from three sources: the Legenda aurea, the Meditationes or Speculum Vitae Christi, and the Pseudo-Matthew Gospel, and the mingling of material in the plays corresponds with other evidence (cf. pp. xx to xxiv) to support a theory of dovetailing and revision. The plays of the next group (Shepherds, Magi, Massacre, and Death of Herod) are of a different character from any of the preceding ones, of higher literary quality, more lyrical, and in parts more dramatic, and in this closer to the Passion plays, and no source has been yet indicated for them. By similarities of metre and diction they are connected with the latter part of the Resurrection play.

The use made of the Northern Passion by the writer of the Passion plays differs from the use of the Legenda aurea in the plays derived from that source or from the use of the Meditationes in the Salutation and Conception and Purification plays. There is no such slavish transcription of whole passages as we find in the former, nor even such close following as we find in the latter. The parallel passages collected by Dr. Foster do not suggest that the writer set out to dramatize the Northern
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Passion, but rather that he knew the story well in that form and its phrases recur, as Biblical phrases in a scriptural story would (or should) to-day. There is much in the Passion plays (the sermons of Peter and John, our Lord’s exposition of the Sacrament, the Virgin’s lament on his capture, the sentencing of the two thieves, and the dialogue between the Virgin and John at the foot of the Cross) which is not in the Northern Passion; the order of the incidents of the Trial before Pilate is different, and the dramatic handling of the Trial scenes with the accelerated dialogues in couplets is original.

In the Passion group, as in the earlier Contemplacio group, the layers of superimposed material correspond with the use of different sources. The influence of the Northern Passion is crossed by the influence of the Meditationes. A possible verbal reminiscence of Love in the scene between the Virgin and her risen Son¹ in the latter part of the Resurrection play gives a clue, and though there is no further verbal coincidence it is not rash to assume that the place given to the Virgin at the betrayal, at the death, and at the resurrection, the treatment of the harrowing as well perhaps as the completion of the seven words—matter found at the conclusion of the first Passion play, in the interpolated portions of the second, and in the latter part (Quire V) of the Resurrection play²—is due to the Meditationes. The chapter in the Meditationes on the taking of our Lord ends with a lament of the Virgin ‘in Magdeleys hous’; cf. L. C., pp. 267, 268; special stress is laid on the ‘seuene notable words’ in the chapter on the death, and in the account of the descent into hell the actual harrowing following immediately on the death is separated from the appearance of the risen Lord to the rescued souls after the resurrection of his body. This does not exactly tally with the representation in the Passion play where the rescued souls are brought forth only on the resurrection morning, but it gives some suggestion for the division of the harrowing into

¹ Cf. p. xlv.
² Evidence of metre and diction also, as has been said, connects the interpolated matter on folios 183v–6 and the end of the Resurrection play on quire V. Cf. ‘For manys helpe my body is bred (fo. 185v)’ and ‘For man I have mad my body in bred’ (fo. 192v), and in similar contexts ‘chare awey be crowe’ (fo. 183v), and ‘chare awey be ravyn’ (fo. 194v).
two parts—the descent at the end of the Crucifixion play and the rising with the redeemed souls in the middle of the Resurrection play—which is peculiar to the L. C. play. The borrowings from the Northern Passion cease where the influence of the Meditationes comes in—in the interpolated portion of the second Passion play whereby it is dovetailed on to the Resurrection play and in the conclusion (Quire V) of the Resurrection play. This cycle is later in its compilation than the civic cycles, but it seems to have borrowed little from them beyond the general choice and treatment of material, and even in these respects there are noticeable divergencies. There are more plays farcical to this cycle than to any other, and the absence of farcical passages in the Cain, Noah, and Shepherds plays distinguishes it from all the others.

The opening of the speech of God the Father in the first play, Ego sum a et o, is found in all cases, and the further likeness of a few phrases in the Towneley play (cf. 'Aft maner thyng is in my thought' and 'aft pat evyr xal haue beyng| it is closyd in my mende') would seem due to the same natural coincidence. An interpolated passage in the Shepherds play—the solitary attempt at humour—p. 148, ll. 78–89, may be a reminiscence of a similar farcical discussion of the angels' song in the Chester Shepherds play; a line in the scouring scene recalls a line in the same context in the Towneley play (cf. p. 277, ll. 168–71, and 'we shalt teche hym I wote a new play of yoyf') and there are coincidences in the Towneley and L. C. Passion plays due to the use in both of the Northern Passion, but otherwise there is nothing that may not be accounted for as due to similarity of theme and form.

Besides the plays which have no counterpart in the other cycles (The Conception of Mary, Mary in the Temple, The Betrothal

1 There is perhaps a later reminiscence of the Northern Passion (though there are many possible sources) in the line in the Assumption: Sere and ye slept on christis brest · seyng alt celestly, said by Peter of John. Cf. Northern Passion, ll. 276 et seq. The corresponding Latin words in the Legenda aures from which this play is directly taken do not give so clearly the reference to the legend of John's vision here implied: Tu insuper pectus domini recumbere meruisti et exinde sapientiae et gratiae plus vestris fluenta potasti.

2 Cf also p. xiv and p. xxxi for the composition of the second Passion play.
of Mary, The Trial of Joseph and Mary) the following episodes are found only in the L. C.—the death of Cain at the hands of Lamech (play 4), the testifying of the kings (Matthew i. 6–10) with the prophets (play 7), the 'parliament of heaven' (play 11), the miracle of the cherry-tree (play 15); Veronica appears only in this series, but her action is performed by one of the Maries in the York plays; in no other cycle is the crucifying of our Lord assigned to the highborn Jews ('No man xal towche your kyng but yf he be knyght or gentylman born; cf. also fo. 181, stage direction); characteristic of this collection again are the pithy short sermons put into the mouth of different characters: two from John the Baptist, one at the close of play 22 (p. 192) on repentance, and one as prologue to the Passion play (p. 229) on the dangers of overconfidence and of despair; one from Peter in the Entry into Jerusalem, scene (p. 238) on the spiritually blind, lame, and dumb; one from Christ expounding the Eucharist (p. 254). To these may be added the ironic discourse of Lucifer, a 'bountevous lord' to 'reward synners', at the opening of the Passion play (p. 225), and the exposition of the Commandments in the sixth play, which there is nothing to match in the Chester play in which the Commandments are recited.

In this exposition of the Commandments the writer is drawing on the usual homiletic interpretation of the time. A treatise of the Commandments in a MS. at St. John's Coll., Oxford, ed. by J. F. Royster (University of N. Carolina, Studies in Philology, vol. 6, 1910), who dates it between 1420 and 1434, contains much the same material (cf. L. C., p. 55, ll. 134–7, and 'Bot agaynes pis commandement does he pat slaes with hond or with word or will'; and p. 57, ll. 179–82, and 'In the sieste commandement is forboden pe dede of lechere . . . and in pis commandement pe wille of pe syn is forboden'; cf. also Court of Sapience).

1 This occurs in a different connexion in The Castle of Perseverance, cf. p. liv, and in a still more different in the Process de Paradis of the Mystère du Veil Testament, in which, moreover, only Mercy and Justice are concerned.

2 In the Dialogus B. Mariae et Anselmi de Passione Domini a distinction is made between the populus, who are sympathetic after the Crucifixion, and the Judaei, who continue their persecution of Christ's friends.

3 For the curious confusion of the burning bush (rubrus by mistake for rubus) and Mount Sinai, cf. Isidore: 'Interpretatur autem Sinai rubus quod significat ecclesiam.'
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The discourse of Lucifer is specially interesting as helping to date the compilation.¹ Attacks on extravagant fashions are common in the fifteenth century; the one in the text seems to be dealing with the same objectionable features in costume as the poem in MS. Harl. 372, printed by J. Payne Collier for the Percy Society, vol. xv, p. 55, and assigned to the mid-century — 'not later than 1467' (cf. L. C., p. 227, ll. 69 et seq., and 'Ye proud galonttys hertlesse | With your high cappis witlesse | And youre schort gownys thriftlesse' | Haue brought this lond in gret heuynesse | With your long peked schone . . . And your long here in to your eyen . . . With your wyde furryd hodes . . . leue your short stuffide doublettys and your playtid gownys'). Similar fashions, however, seem to be attacked later in the century in the morality Nature (the 'side hair', the 'short gown', and 'wide sleeves' that 'would make a doublet and coat for some lad in this town').

The mingling of the kings of Jesse's race with the prophets in the seventh play is not found in any other play of this type that has come down to us, but Sepet in Les prophètes du Christ² takes it as the surviving example of a class: 'L'idée de faire paraître à côté des prophètes proprement dits la ligne de Jesse, les rois de Juda, fils de David et ancêtres du Messie, n'est pas particulière au Ludus Coventriæ. La scène a certainement eu ce caractère dans les mystères français.' He quotes in support of this view a description of a similar combination in a Corpus Christi procession still held at Mayenne in the seventeenth century.³

The Lamech episode is found in Le Mystère du Vieil Testament, but here the boy who guides Lamech and whom he slays is his own son, Tubal-cain. The writer of the L. C. interpolation seems to have drawn straight from P. Comestor, cf. pp. 39–41, including stage direction and: 'Lamech vero vir sagittarius diu vivendo caliginem oculorum incurrit, et habens adolescentem

¹ Lucifer comes in as a 'prowde galanta' in Mind, Will and Understanding, and there is a reference in The Castle of Perseverance to 'longe Crakows on pischos'.
² Bibliothèque de l'École des Chartes, vol. 33, 1877.
³ Prof. Hardin Craig in a Note appended to Miss Swenson's Enquiry points out that apparently a number of kings played a part in the Lincoln pageants, which may, in his opinion, give a clue to the connexion of the Ludus Coventriæ with Lincoln.
ducem dum exerceret venationem pro delectatione... casu interfecit Cain inter fructeta aestimans feram quia ad indicium iuvenis dirigens sagittam interfecit. Et cum experiretur quod hominem scilicet Cain interfecisset iratus illic cum arcu ad mortem verberavit eum. Et ideo cum peccatum Cain punitum esset septuplum ut diximus suum punitum est septuagies septies id est septuaginta animae et septem egressae de Lamech in diluvio perierunt.'

The independence of this cycle is perhaps most clearly illustrated in the treatment of a theme common to all the cycles—Christ and the Doctors. Five plays on the subject have come down to us, and, of these, four—those in the York, Towneley, Chester, and Coventry civic cycles—go back to one original; the fifth, that in the Ludus Coventricæ, stands alone; and the play with the learned brag of the opening speeches and, the theological problems and paradoxes introduced into the discussion is characteristic of the more ecclesiastical and perhaps also of the more sophisticated and 'stagy' cast of this compilation. The questions raised—(a) the unity of the Trinity, (b) the distinction of the three persons, (c) the manner of the incarnation, (d) the reason for the choice of the second person, (e) the 'double birth' of Jesus, (f) the reasons for the marriage of Mary—were all theological commonplaces, but

1 Another is mentioned in the Epilogue to the Caudlemas play: 'And the next yeere aswe be purposeid in our mynde | The disputacion of the doctours to shew in your presens'.

2 (a) The comparison of the Trinity to ignis, splendor, color is found in V. de Beauvais and goes back to St. Augustine. Cf. also similar comparison in Caudlemas play of the humanity, soul, and godhead of Christ to the wax, wick, and light of a taper, a comparison used in Piers Plowman for the Trinity (C. xx. 168 and Skeat's note on the passage).

(b) Cf. L. C., p. 17, &c.

(c) Cf. Lydgate, Lyf of oure Lady, v. s. p. xlvi.

(d) Cf. L. C. p. 103, and Love: 'Man forseted by vnwitte and foly'—an addition to Bonaventura; also Court of Sapience, where this is the second of three reasons.


(f) These are two of the three reasons given by Bonaventura and Comestor. V. de Beauvais gives four, referring to Jerome and Ignatius.
the writer deserves some credit for original ingenuity in collecting them.

A connexion has been often suggested between this cycle and other religious plays of the fifteenth century. There are obvious similarities in the stage directions of the L. C. Passion plays and those of such plays as Mind, Will and Understanding, the Candlemas play, Mary Magdalene, The Croxton Play of the Sacrament, which suggest similar methods of staging and perhaps similar business on the part of the actors. There are also similarities in diction and in metre and in the handling of metrical form—the varying of the metre to suit the speaker or the situation—and in other characteristics of treatment which deserve further investigation but which lie outside the scope of this introduction. The Castle of Perseverance offers one or two special points of contact. It has, like the L. C., a prologue in thirteen-lined stanzas for vexillatores in which the name of the town at which the play is to be performed is left to be filled up. It introduces the debate of the Four Daughters of God (The Parliament of Heaven) over the fate of the soul of Humanum Genus, though in this case it is the salvation of the individual and not the redemption of the race that is in question, and the debate does not lead up to the Incarnation. It introduces also the figure of Death; the entry of this character has not the quality of dramatic irony that makes the entry in the Death of Herod play so impressive (Humanum Genus, an old man, has just remarked 'on Coveytysse is al my lay | And schal; tyl deth me ouer-throw'—Herod: 'I was nevyr meryer here befor | Sythe þat I was fyrst born | Than I am now ryght in þis morn')—but the

1 Mr. H. R. Patch ('The Ludus Coventriae and the Digby Massacre', Publications of the M. L. A. of America, xxxv), basing his conclusions on an examination of the metres of the plays, makes the suggestion that the Dublin Abraham and Isaac and the Digby Massacre (or Candlemas play) might have formed part of the cycles or groups from which the compiler of L. C. made his selection.

2 The Chester and Towneley cycles have a few, the York cycle a very few, brief directions in Latin; the Coventry civic cycle has fuller directions in English but not of the descriptive kind found in the L. C. Passion plays. This similarity as regards Mind, Will and Understanding has been noted by Mr. Pollard in his edition of the Macro Morailites (E.E.T.S., Extra Series 91).

3 Cf. also Everyman: 'Full lytell he thynketh on my comynge | His mind is on fleshely lustes and his treasure.'
general effect is similar as are (naturally) the two speeches of Death. In *The Castle of Perseverance* is found also one of the geographical lists of which there are examples in the Towneley play *Herod the Great* (considered by Mr. Pollard to be one of the group of later plays), in the *L. C. Temptation* play,¹ and in *The Croxton Play of the Sacrament*. The arrangement of names of countries and towns in lists, often alphabetical, in the geographical treatises of the time afforded convenient material for the alliterative artist (cf. Rel. Ant., vol. i, p. 271, and MS. Arundel 123). Though some of the names are common, the lists seem to be independent, but they testify doubtless to some kinship, as do perhaps the attacks in all the *Macro Moralities* and the *Ludus Coventrice* on the extravagant fashions in clothing of the time.

The *Ludus Coventrice* has generally been considered inferior in literary merit to the other cycles. It lacks the genuine feeling that dignifies the York cycle (cf. *Birth* and *Flight into Egypt* plays); it has nothing to compare with the pathos of the Chester *Isaac* play or the humour of the Towneley second *Shepherds* play. Though Mary plays such an important part, no speech of hers in the *L. C.* has the poetical quality of the Lament, in the Towneley *Crucifixion* play, of the Mother at the foot of the Cross. Apart from the greetings of the Shepherds, the speech of Death, the lament of Adam and Eve, and a few *rime couée* passages there is very little poetry in the pages of *Vesp.* D. viii. But the plays of this collection offered their audience compensations for deficiencies—more singing,² more *devices*,³ more processions,⁴ more harangues, and, above all,

¹ The names are in all cases chosen for reasons other than geographical, but no other writer trades so boldly on the ignorance of his audience as the writer of the *Temptation* play in including *Zebee and Salmana* among the countries to be seen from the Mount (cf. Ps. lxxxiii. 11).

² Notably in the *Contemplacio* group (viii to xiii) and the *Assumption*, but also in the *Creation*, *Noah*, *Shepherds*, *Purification*, and *Entry into Jerusalem* plays.

³ Cf. Proclamation: ‘With whiche devys as we best may | The holy gost xal ovr him on’. None of the other cycles attempt the spectacular representation of the Incarnation described in the stage direction, p. 107.

⁴ The *Moses* play included apparently a procession of the Commandments. Cf. Proclamation: ‘pe ten commaundementys alle be done | inoure play y e xal hem sene’.
in some cases, more acting. The passages of couplet dialogue in the Trial scenes (ff. 168v, 169, 171v, 177, 178, 178v, 179) mark an important advance from recitation and declamation to acting, and in several of the plays the writer or writers show command of stage effect, and understanding of the impressiveness of significant gesture and movement. A comparison of the Woman taken in Adultery in this series and in the York and Chester cycles illustrates the superior skill of at least one of the Ludus Coventricæ writers in developing a dramatic situation. The preliminary sermon of Christ on forgiveness, the angry comments of the Jews, the arrival of Accusator with his welcome scandal ‘a ryght good sporte I kan yow telle’, the breaking open of the door of the house, the escape of the man ‘If any man my wey doth stoppe ... I xal pis daggere putt in his croppe’, the pleading of the woman ‘I pray 3ow kylle me prevely ... lete not pe pepyl up-on me crye’—all these dramatic features are found only in the Ludus Coventricæ example. The most dramatic passage in the series is, perhaps, the unnoted entrance of Death in the midst of the revelry of Herod and his knights, where, as has been said, the style rises above the usual level. The effect of silent stealthy movement followed by sudden outcry on the imagination of an audience is again recognized in the stage direction for Pilate’s wife’s dream: ‘her xal pe devyl gon to Pilatys wyf · pe corteyn drawyn as she lyth in bedde and he xal no dene make but she xal sone after pat he is come in · makyn a rewyly noyse · comynge and rennyng of pe schaffald ... leke a mad woman’; and this direction ‘he xal no dene make’ is the more significant as Pilate’s wife afterwards describes the ‘sounds unheard’: ‘As wylde fyre and thondyr blast | he’cam cryeng on to me’. Very effective, too, must have been Judas’s secret passings to and from the scaffolds in the Last Supper and Conspiracy play: ‘here Judas rysyth prevely’ and ‘here Judas goth in sotylly’. The excitement of escape is suggested in the vivid stage direction ct curret which follows Pilate’s dismissal of Barabbas, and again in the description of the flight of the young man in the Woman taken in Adultery—‘hic iuuenis quidam extra currit in deploydo calligis non ligatis et bracces in manu tenens’. And we can still feel the thrill that stirred
the 'gentyllys and ʒemanry' of N. town in the fifteenth century when we read the stage direction which opens the first Trial scene: 'here xal a massanger com in to þe place rennyng and criyng Tydyngys tydyngys · and so round abowth þe place · Jhesus of nazareth is take · Jhesus of nazareth is take'. Such an appeal may be, in the words of the mediaeval preacher, more to 'þer siȝt wipoute forþ' than to 'þe feip wipinne forþ', but there is no doubt of its potency, and in this effective stage representation the Death of Herod, the Woman taken in Adultery, and the Passion plays of the Ludus Coventricæ are outstanding.

NOTE A [to page xix].


i. Tu insuper super pectus domini recumbere meruisti | et exinde sapientie ac gracie plus ceteris fluenta potasti.

And thou oughtest to bere this palm of lyghte atte the xequyes of chastyte and holynes thou that drankest of the fontyn of perdurable clenes.

ii. Memor enim esse Thow oughtest remember how the chambriere that was Vssher accused thee and [? I] excused thee.

In cayfas halle · when thou were seyne And of thee peter a mayde acusid there | I halpe the tho | · now helpe me ageyne.

iii. Caxton translates all the versicles which are given in the original Latin in the play, and in one instance the writer of the play has a variant reading.

habebit fructum in re- She shalle haue fruyte in re- Habebit requiem in re-

spectione animarum san- flection of noble sowles. specta animarum san-

catarum. catarum.

1 Graesse’s edition refaccion.
NOTE B [to pages xxiii, xxiv, and xlv].

The following passages show the correspondence of the text of the plays and passages dependent on the *Meditationes* with the translation rather than with the original work.

*Meditationes Vitae Christi.*

Bonaventura, *Opera*, 1588.

Now take good heed and have in mynde how fyrst all the holy trinitye is there abidynge a fynal answer and assent of his blessed douxter Marve takynge hede and hy-holdynge lykyngliche her schamfast semblaunt, her sad manerex and her wise wordes, | and furthermore have alle the blessed spirtuys of vertu, and alle the rytuis lynynge men in erthe and alle the chosen soules that weren that tyme in helle as adam, abraham, david and alle other desyren hir assent in the whiche stood the sauctioun of all man-kynede, | and also how the aungel gabriel stondynge with reverence before his lady enclynynge . . .

The *Mirrour of the Blessed Lyf of Jesus Christ*, p. 29.

Nicholas Love, ed.

L. F. Powell.

Mary come of and haste the and take hede in thyntent whow pe holy gost blyssyd he be abydyth pin answeres and pin assent . . . . . . . .

| fferthermore take hede his space whow alle pe blyssyd spyrtyus of vertu | pat are in hefe by flore goddes face and alle pe gode levers and trew | That are here in pis erthely place thyn owyn lynrede . pe sothe ho knew | And pe chosyn sowlys . pis tyme of grace | fat are in helle and hyde rescu as Adam, abraham and david in fere and many other of good reputacion | fat pin answere desyre to here and pin assent to pe incarnacion in whiche you standyst as persevere of alle man-kynede sauctioun. |
O qualis domus, qualis camera, qualis lectus, in qua et quo pariter comorantur et requiescunt tales matres talibus filiis fecundatae, Maria et Elisabeth, Jesus et Joannes. Sunt et ibi magnifici senes, scilicet Zacharias et Joseph...

Et tunc apertum est os Zachariae, et prophetae, dicens: Benedictus Dominus Deus Israel, etc.

And the mowthe and the tunge of the fader Zacharye by-fore closed for entroyynge was than opened; and so he prophesied scieenge: ...

And so in that house thise two noble and worthy canticles that is to seyen Magnificat and Benedictus weren first spoken and made.

Feuer dam beneedictus • they mad beneedictus • and so • magnificat • and beneedictus • fyrst in patron place her made worn.

Tandem valefaciens Elisabeth et Zachariae, ac benedicent Joanni redit ad domum suae habitationis in Nazareth.

...
Introduction

Meditationes Vita Christi.

Ch. ix, preliminary paragraph not in original.

by the lawe to his purificatioun assche was another womman of the peple defoyled thornz synne, and as the child Jesus were a pure man and not god nedy to kepe the observance of the lawe.

The Purification' Play.

and another z* son with-ownyn drede

is god and man to mene

Wherefore it nedyd not to heve

but to kepe je lawe - on

Moyses wyse.


ii. Accipite pater ex-

cellentissime unigenitum

vestrum quem secundum

mandatum vestrae legis

vobis offero quia primo-
genitus matris est.

Taketh now higest fader , kyest fyndyrgod of powere

zowre owne dere sone

whom I offre here to zow

after the biddyng of

zoure lawe: for he is the

firste born of his moder.

Alle myghty and mercyful fader of heune vnder-

fonge ze this litel zifte

and offerynge and the

firste zifte that zoure

litel child this day pre-

senteth unto zoure bize

maieste of his symple

poverle.

iii. Accipite clemen-
tissime pater hanc obla-
tionem et munusculum et

primum donum quod par-
vulus vester hodie de sua

paupertate praesentat.

alle myghty fyndryngod of powere

recevyth now his lytyl

offerynge

for it is he fyrst in degre

bat zour lytyl child se

zynge

presentyth to day be my

shewyng

to zour kyng mageste

of his symple poverle.
Folio 1a.

The text is handwritten in Latin, with a mixture of cursive and printed script. The content appears to be a page from a manuscript, possibly a historical or legal document. The writing is dense and spans the entire page. The handwriting is somewhat difficult to decipher due to the style and condition of the manuscript. The text includes various Latin phrases and sentences, which are typical of legal or academic writings from the medieval period.
LUDUS COVENTRIÆ.

Cotton MS. Vespasian D. viii.

The Proclamation.

The Plaie called Corpus christi.¹

1 Now gracions god groundyd of all goodnesse
as þi grete glorie neyvr be-gynning had
So þou socour and saue all þo þat sytt and sese
and lystenyth to oure talkyng with sylens stytle and sad
Ffor we purpose us pertly stytle in þis prese
þe pepyl to plese with pleys ful glad
now lystenyth us lonely bothe more and lesse
Gentyllys and zemanry of goddly lyff-lad
þis tyde
we xal þou shewe · as þat we kan
how þat þis werd fyrst be-gan
and how god made bothe molde and man
If þat þe wyld a[byde.

In þe fyrst pagent we þenke to play
how god dede make þurowe his owyn myth
hevyn so clere upon þe fyrst day
and þer in he sett Angeli fiul bryth
Than Angeli with songe þis is no nay
xal worchep god as it is ryth
but lucyfer þat Angeli so gay
in suche pompe þan is he pyth
and set in so gret pride
þat goddys sete he gynnyth to take
hese lordys þere hym self to make
but þan he ffallyth a fiend ful blake
þrom hevyn in helle to a[byde.

¹ A note at the top of the folio in small Elizabethan handwriting.
In the second pageant by god's myth
we shew and play be done
in the other sex days by open sight
what enge was wrought per xal be sene
How best was made and foule of flyth
and last was man made as I wene
Of manys a ryb as I saw plyth
was woman wrongth manys make to bene
and put in paradise

Ther were flourys bothe blew and Blake
of all frutys pei myth per take
Saff frute of cunning pei xulde for-sake
And towche it no wyse.

The Serpent toke Eve an Appyl to byte
and Eve toke Adam a mursel of pe same
whan pei had do pus a-sons pe rewle of ryte
than was oure lord wroth and grevyd al with grame
Oure lord gan appose pem of per gret debyte
both to Askuse hem of pat synful blame
and pan almythy god flor pat gret dyspite
Assygned hem grevous peyn: as xal se in game
In deede
Seraphyn An Angelf gay
with brennyng swerd pis is verray
From paradise be ye hem a-way
in bybyl as we rede.

We purpose to shewe in the third pageant
the story of Caym: and of these brother Abelle
of here thyngys now be we bent
In pis pageant pe trewth to telle
How pe thyng of Abel with feyr was brent
and accept to god ye 3e wyl dwelle
We purpose to shewe as we haue ment
and how he was kyllyd of his brother so felle
And than how Caym was cursyd in al degré

Halliwell reads delyte. The MS. is not clear.
The Proclamation

of godys owyn mowthe per xal se
of trewe tythyng pis may wel be
exawple\textsuperscript{1} to every man.

\textsuperscript{1} The iiij\textsuperscript{le} pagent is now yow tolde
\textsuperscript{1} A letter or letters obliterated between xulde and with.

\textsuperscript{2} vexilateur

\textsuperscript{2} vexilateur

\textsuperscript{3} vexilateur

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but preechyth duly bothe yer e and woked
The lawes as I sow telle
pe ten commaundementys alle be-dene
In our playse xal hem sene
to alle po pat pere wyl bene
If pat 3e thenke to duelle.

Off pe gentyl Jesse rote
pe sent pagent for sothe xal ben
out of pe which doth sprynge our e bote
as in prophecye we redyn and sen
Kygys and prophetys with wordys ful sote
Schul prophesyte al of a quewn
pe which xal staunche our sryff and moote
And wynnen us welthe with-outyn weun
In hevyn to Abye
they xal prophercye of a mayde
All fiendys of here xal be Affrayde
here sone xal sane us be not dismayde
With hese woundys wyde.

Of pe grete bushop Abyacar
pe tende1 pagent xal be with-out lesyng
pe which comaundyth men to be war
and brynghe here douterys to dew weddyng
All pat ben xiiiij yere and more
to Maryage he byddyth hem bryng
wher evyr pei be he chargeyth sorre
pat pei not sayle for no lettyng
pe lawe byddyth so than2
Than Joachym and anne so mylde
pe brynghe forthe mary pat blyssyd chylde
but she wold not be de-sylyde
with spot nor wem of man.

Fo. 3 4 In chastyte pat blyssf ful mayde
A-vowyd there here lyff to lede

1 A later correction. The original word is erased.
2 The word sertayn is written before than and crossed out. Halliwell retains it.
The Proclamation

\[\text{pan is pe busshop sore dysmayde} \]
\[\text{And wonderyth sore al of pis dede} \]
\[\text{he knelyd to god as it is sayde} \]
\[\text{and prayeth than for help and rede} \]
\[\text{pan seyth an Angel be not a-frayde} \]
\[\text{of pis dowte take pou no drede} \]
\[\text{but for pe kynrede of dauyd pou sende} \]
\[\text{lete hem come with here ofryng} \]
\[\text{And in here handys white 3erdys brynge} \]
\[\text{loke whose 3erde doth floure and spryng} \]
\[\text{And he xal wedde pat mayden hende.} \]

1st \text{vexillator}

\[\text{In pe xte pagent sothe to say} \]
\[\text{A masangere fiorthe is sent} \]
\[\text{Dauyd is kynrede with-out de-lay} \]
\[\text{they come full sone with good Entent} \]
\[\text{Whan joseph offeryd his 3erde pat day} \]
\[\text{Anon ryth fforth in present} \]
\[\text{pe ded styk do floure full gay} \]
\[\text{and pan joseph to wedlok went} \]
\[\text{Ryth as pe Angel bad} \]
\[\text{Than he plyth to his wyff} \]
\[\text{In chastyte to ledyn here lyff} \]
\[\text{pe busshop toke here iiij maydonys ryff} \]
\[\text{Som conforte peore she had.} \]

2nd \text{vexillator}

\[\text{In pe xde pagent goth Gabrye} \]
\[\text{And doth salute oure lady fire} \]
\[\text{Thau grett with chylde as I 3ow tell} \]
\[\text{pat blyssyd mayde for sothe is she} \]
\[\text{Fo.} \text{3v} \]
\[\text{po iiij maydenys pat with here dwelle} \]
\[\text{here gret spech but noon pei se} \]
\[\text{than they suppose pat sum Angel} \]
\[\text{goddis masangere pat it xulpe} \]
\[\text{And thus} \]
\[\text{pe holy gost in here is lyth} \]

1 \text{This is corrected from an original ix.} 
2 \text{First written hadde and corrected.} 
3 \text{This is corrected from an original xde; the writing becomes slightly smaller and there is a faint difference in the colour of the ink with this stanza.}
and goddys sone in here is pygth
pe Angelf doth telle what he xal hyght
And namyth pe chylde Jhesus.

In pe xij pagent as I sow telle
Joseph comyth hom fro fer countre
Oure ladyes wombe with chylde doth swelle
and þan joseph ful hevy is he
He doth forsake here with hert ful felle
out of countre he gynmyth to fle
he neyvr more thenkyth with here to dwelle
and than our lady ryth sore wepyth she
An Angel seyd hym ryf
god is with pi wyff sertayn
perfore Joseph turne hom a-gayn
þan is Joseph in herte ful fayn
And goth a-geyn onto his wyff.

The xiijte pagent I sey sow be-dene
xal be of joseph and mylde mary
how they were sclawndryd with trey and tene
and to here purgacion þei must hem hy.

In þe xv pagent shewe we xal
how joseph went with-oute varyauns
for mydwyuys to helpe oure lady at all
of childe that she had deleyuerauys.

In þe xvij pagent Cryst xal be born
of þat joy Angelys xal synge
and telle þe shepherdys in þat morn
the blysseful byrth of þat kyng

1 Here the original word helenthe has been crossed out in red ink, and xii written in fresher black ink above.
2 Sertayn and a-gayn appear to have been first written and corrected by scribe.
3 This is corrected from an original xiij.
4 A space is left at the bottom of Fo. 3, beneath this speech, and at the top and in the middle of Fo. 4 above and beneath the next speech, as if to be filled in later.
5 This is corrected from an original xiii.
6 This is corrected from an original xiv.
The shepherdys xal comicym be-sfior
with reuerens and with worcheypung
fior he xal sauyn pat was for-lorn
and graunt us lyf evyr more lestyn
ing
pis gle in gryth
is mater of myrth
now crystys byrth
Bryng1 us to his blys.

The xv\textsuperscript{te} pagant come kyngys iii

with gold myrre and frankynsens
kyng herowdys styward hem doth se
And bryngyth all to his presens
The kyngys of Coleyn with hert ful fire
tolde kyng herownde here dylygens
that pei south in pat countre
A kyng of kyngys ffrom fere thens
A sterre led hem pe way
The Chylde is young and lyth in starr
he xal be kyng of kyngys all
before hym we thynk on kne to faft
And worhep hym pis day.

In pe xvi pagant as wroth as wynde
is kyng herownde pe soth to say
And cruel knytys and vu-kende
to sle male chyl德ryn he sendyth pat day
But cryst jhesu pei may not fflynde
Ffor joseph hath led pat childe away
Vnto Egyphyt as we haue mende
As Angle to joseph dyd byd byd and say

po chyl德ryn pat syt in here moderys lap
to sowkyn ful swetly here moderys pap
pe knytys do sle hem euyn at A swap
pis is a newly syth.

1 Some word beginning with s (or f) and ending with l is crossed out before Bryng.
In \textit{pe} xvi pagent \textit{pe} knyghtys be-dene
Shut brynge dede childeryn be-for \textit{pe} kyng
when kyng herownde \textit{pat} syth hath sene
ful glad he is of here kyllyng
Than kyng herownde with-owtyn wene
is sett to mete at his lykyng
in his most pride xal come gret tene
As \textit{3e} xal se at oure pleyng

Fo. 5
his sorwe xal a-wake
when he is sett at hese most pryde
Sodeyn deth xal thrylle his syde
\textit{and} kylle his knyttys \textit{pat} with hym byde
\textit{pe} devyl \textit{per} soulys xal take.

In \textit{pe} xviii pagent we must purpose
to shewe whan cryst was xij 3er of Age
how in \textit{pe} temple he dede appose
\textit{and} answerd doctoris ryth wyse \textit{and} sage
The blyssyd babe with-owte glose
ouer cam olde clerkys \textit{with} suych langage
\textit{pat} \textit{pe}i meveylyd - \textit{3e} xal suppose
how \textit{pat} he cam to suche knowlage
\textit{and} in pis whyle
three days he was oute
fro his modyr with-out doute
wepyng she sowth hym rownde aboute
jheruselom many a myle.

In \textit{pe} xix pagent xal seynt jho\textit{w}
baptyse cryst as 1 3ow say
in \textit{pe} watyr of flom jordi\textit{n}
\textit{with} which devys as we best may
The holy gost xal ouyr hym on
\textit{pe} fladerys voys xal be herd \textit{pat} day
out of hevyyn \textit{pat} blisful troi\textit{n}
\textit{pe} fadyr xal be herd \textit{pis} is no nay
\textit{and} forth \textit{with} pley\textit{n}
\textit{pe} holy gost xal be his gyde
in to desert \textit{per-in} to A-byde
The Proclamation

XIII days A term ful wyde
and XIII nyghtys toaste sateyn.¹

In pe XXII pagent all pe develys of helo
ye haunge great doute pe trewth to telle
Of cryst jhesu whath he xulde be
They Sende Sathan pat Flynde so Felle
Cryst for to tempte in fele degré
We xal 30 w shewe if 3e wyl dwelle
How cryst was temptyd in synnys thre
Of pe devyl sathan
And how cryst Answeryd on to Alle
and made pe fende awey to falle
As we best may pis shewe we xalle
Thorwe grace of god and man

The XXII pagent of a woman xal be
pe which was take in Adultrye
The pharysewys falsed per 3e xal se
Cryst to convycte how they were slye
they consevyd pis sotylte
yf cryst pis woman dede dampne trewly
A-geyn his prechyng than dede he
Which was of pete and of mercy
And yf he dede here save
pan were he A-zens moyses lawe
bat byddyth with stonys she xulde be shawe
pus they thowth vnvyr per Awe
Cryst jhesu for to haue.

The grettest meracle pat evyr jhesus
In erthe wroth be-forn his passyow
In xxii pagent we purpose vs
to shewe in dede pe declaracion
pat pagent xal be of lazarus
In whos place and habytacion
Cryst was logyd pe gospel seyth thys

¹ An original e in the first syllable appears to have been corrected by the scribe to an a.
and ofte tyme toke per consolacion but 3yt

Lazarus As I saw say was iiij days ded and beryed in clay from deth to lyve pe iiijth day Cryst reysed hym from pat pyt.

In pe xxijth pagent palme sunday in pley we purpose flor to shewe how chylderyn of Ebrew with flowrys ful gay pe wey pat cryst went pei gun to strewe

In pe xxijth pagent as pat we may cryst and his apostelys alle on rewe the mawnde of god per xal they play and sone declare it with wordys fluewe And than Judas pat fals traytour flor xxxth platys of werdly tresour xal be-trayoure savyouur to pe jewys certan.

flor grevous peyn pis is no les in pe xxvth pagent cryst xal pray to pe fadyr of hevyn pat peyn for to ses his shamful deth to pat Away Judas pat traytour be-for gret pres xal kys his mouth and hym be-tray Afi his dyscyples than do dyscres and forsake cryst pe soth to say flor doute pei do hem hede hese dyscyplys aifi every-choi do renne awey and leve hym aloni they lete hym stondyn amoung his fion And ronne Away flor drede.

Than in pe xxvth pagent to Cayphas cryst xal be brouth

1 The o is blotted and may have been corrected from another letter.
2 The e is blotted and not clearly decipherable.
The Proclamation

po jewys ful redy per xul be bent
Cryst to Acuse with worde and thouth
Seynt petyr doth folwe with good intent
to se with cryst what xulde be wrouthe
Ffor crystys dyscyple whan he is hent
thyes he doth swere he knew hym nowth
A kok xal crowe and crye
Than doth petyr gret sorwe make
Ffor he his lord jus dede for-sake
But god to grace hym sone doth take
When he doth aske mercye.

In pe xxvij pagent sere Pylat
Is sett in sete as hy justyce
Whan he is set in his astat
thre thevys be bront of synful gyse
And cryst pat louyrd nevyr stryff nor bat
but trewth and goodnesse on every wyse
as for a thef with ryth gret hat
is brouth to stondyn at pat same syse
And pan as I sow say
b coveryd with clothis al of pe best
a the Wyff of Pylat goth to rest
Than for to slepe she is ful prest
Afi pis we thenke to play.

in pe xxvijti pagent xal judas
pat was to cryst a fflals traytour
with wepyng sore eyr crye Alas
pat eyr he solde oure savyour

He xal be sory for his trespas
And brynge a-zen aft his tresour
aff xxx pens to sere Cayphas
he xal them brynge with gret dolowre
Ffor pe which cryst was bowth
Ffor gret whanhope as ge xal se
he hangyth hym self vpon a tre
Ffor he noth frostyth in godys pete
to helle his sowle is brouth.

1 So, in wrong order with indication of the mistake, in MS.
In the xxix pagent to Pylatus Wyff
in slepe aperyth pe devyl of helle
flor to savyn crystys lyff
The devyl here tempythy as I sow telle
Sche sendyth to pylat a-non ful ryff
And prayth pat cryst he xuld not qwelle
pan pylat is besy and ryth blyff
cryst for to savyn he 3evyth councele
flor he dede neuyr trespas
The jewys do crye fast flor to kylle
the rythful man pei aske to spyle
A thef pei saue with herty wyle
pat Callyd is barrabas.

In the xxxi pagent pei bete out crystys blood
And nayle hym al nakyd upon a rode tre
betwen ij thevys i-wys they were to wood
they hyng cryst jhesu gret shame it is to se
vii wurdyes cryst spekyth hangyng upon pe rode
pe weche je xal here al po pat wyl per be
pan doth he dye flor oure allether good
his modyr doth se pat syth gret mornyng makyth she
Ffor sorwe she gynneth to swowne
Seynt johan Evyn per as I sow plyth
doth chereoure lady with al his myth
And to pe temple anon forth ryth
he ledyth here in pat stownde.

we purpose to shewe in oure pleyn place
in the xxxjti pagent porwe godys myth
how to crystys herte a sperre gan pace
and rent oure lordys bryst in ruly plyth
Ffor longeus pat olde knyth blynd as he was
A ryth sharpe sperre to crystys herte xal pyth

1 The writing becomes slightly less regular with this line to the bottom of the folio.
2 ryff written before the next word and crossed through by scribe.
3 was first written and corrected by scribe to is.
4 The writing in this speech is slightly more sprawled than heretofore.
The Proclamation

be blod of his wounde to his eyn xal tras

and porwe gret meracle per hath he syth

Than in pat morn
crystys soleu goth doun to helle

and per ovyr comyth pe fende so selle

comfortyth pe soulys pat per in dwelle

and savyth pat was florloru.

Joseph and nycodemus to cryst trew servaunt

in pe xxxij page pe body pei Aske to haue

Pylat ful redyl pe body doth hem grauau

pan pei with reverens do put it in grave

pe jewys more wyckyd pan ony geauat

Ffor crystys ded body kepers do pei craue

pylat sendyth iiij knyths pat be ryth hardaunt
to kepe pe blody body in his dede concluau

Fo. 8

And zit be his owyn myth

The body pat was hevy as led

be pe jewys neyvr so qwed

A-ryseth from grave pat per lay ded

And sfrayth than every knyth.

in pe xxxij pagent pe soule of cryst jhesu

xal brynge all his firendys ffrom helle to paradyse

pe soule goth pan to pe graue and be ryth gret vertu

pat body pat longe ded hath loyn to lyf azen doth ryse

Than doth cryst jhesu on to his modyr sew

and comfortyth all here care in temple per she lyse

with suche cher and comforth his modyr he doth indeu

pat joy it is to here per spech for to devye

and thanu

oure lady of hefne so cler

In herte sche hath ryth glad chere

when here sone pus doth apere

here care awey is tan.

in pe xxxiiii pagent xal maryes thre

1 The writing for the first five lines of this speech is smaller.
2 So in MS. for pagent.
3 So in MS. for xxxiiii.
4 This word omitted and written over the line by the scribe.
The Proclamation

seke cryst jhesu in his grave so coolde
An Aungel hem tellyth pat aresyn is he
440
and whan pat pis tale to them is tolde
To crystys dyscyplis with wurdys ful fre
they telle these tydyngys with brest ful bolde
than petyr and johan as 3e xal se
down renny in hast ouer lond and wolde
445
The trewth of pis to haue
whan pei per comyn as I sowy say
he is gon from vndyr clay
pan pai wytnesse a-noon pat day
he lyth not in his grave.

450

On to Mary Mawdelyn as we haue bent
Cryst jhesu xal than Aper.

In pe xxxvii pagent
and she wenyth he be A gardenerere
Mary be name verament

455
Whan cryst here callith with spech ful clere
She fiallyth to ground with good entent
to kys his fete with gladsonore chere
but cryst byddyth here do way
he byddyth his feet pat sche not kys
tyl he haue styed to hefne blys
to crystys dyscyplys mary i-wys
than goth : pe treth to say.

460

In pe xxxviii pagent xal cleophas
And sent luke  to a castel1 go

465
Of crystys deth as pei forth pas
they make gret mornyng and be ful wo
Than cryst pem ovyrtok as his wyl was
and walkyd in selachep forth with hem too
to them he doth expowne bothe more and las
aft pat prophetys spak ad2 of liym self Also
that nyth in fay
whan pei be set : with-in pe castel1

470

1 The initial is corrected from some other letter.
2 So in MS.
In brekyng of bred pei know cryst wett
Than sodeynly as I gow leff
Cryste is gon his way.

In þe xxxvijth pagent þan purpos we
to Thomas of ynde cryst xal apere
And thomas euyn þer as þe xal se
xal put his hand in his woundys dere.

Fo. 9 In þe xxxvijth pagent up styte xal he
in to hefne þat is so clere
All hese Apostele þer xul be
And woundere sore and haue gret dwere
Of þat fierly syth
þer xal come Aungel þeweþ
and conforte hem þis is certeyn
and tellyn þat he xal comyn ageyn
Evyn by his owyn myth.

Than ffolwyth next sekyrly
of Wyttssunday þat sollemnne ffest
whych pagent xal be ix and thretty
to þe apostelys to apere be crystys hest
In hierusalem were gaderyd xij opynly
to þe Cenacle comyng from west and Est
þe holy gost apperyd fiul veruently
with brennyng fiere thyrlyng here brest
procedyng from hevyn trone
Aþ maner langage hem spak with tung
latyn grek and Ebrew among
And After þei departyd and taryed not long
here deth þo take ful sone.

The xlth pagent xal be þe last
and domysday þat pagent xal hyth
who se þat pagent may be agast
to greuyn þis lord god eyther day or nyth
The erth xal qwake bothe breke and brast

1 Or knew; the letter is partially blotted.
2 This speech forms one stanza with the last speech, but it is marked as a separate stanza in the MS.
beryleys and grays xul ope ful tyth
ded men xul rysyn and pat per in hast
And fast to here anseere pei xul hem dyth

Before godys fface
but prente wyl pis in youre mende
Who so to god hath be vnkende
Frencehep per xal he non sfynde
ne per get he no grace.

Now haue we told sow all be-dene
the hool mater pat we thynke to play
whan pat 3e come per xal 3e sene
this game wel pleyd in good a-ray
Of holy wrytte pis game xal bene
and of no fablys be no way
now god pem save from trey and tene
for ns pat prayth upon pat day
And qwyte them wel per mede
A sunday next yf pat we may
At vj of pe belle we gynne our play
In N. town wherfore we pray
That god now be youre Spede.

Remainder of Fo. 9—3½ inches—left blank.

remainder of Fo. 9

Ego sum alpha et oo · principium et finis.

My name is knowyn god and kynge
My wek for to make · now wyl I wende
in my self resty thyth my reynenge
it hath no gynnynge ne non ende
And all pat evyr xal haue beynge
it is closyd in my mende
whan it is made at my lykynge
I may it saue I may it sheunde

1 Corrected to 10 and then crossed through.
2 At the top of this page in the MS., the bottom part of the letters of the name of the owner Hegge can be seen. The remains of the letters of the Christian name are indistinguishable, but Hegge Danelmensis can still be deciphered.
3 This line is written in larger form and underlined in red.
After my plesawns
So gret of myth is my pouste
All thyng xal be wroth be me
I am oo god - in personys thre
knyt in oo substawnys.

I am þe trewe trenyte
here walkyng in þis wone
thre personys myself I se
lokyn in me god Alone
I am þe fadyr of powste
my sone with me gymnyst goð
my gost is grace in mageste
weldyth welthe up in hevyn tron
O god thre · I calle
I am fadyr of myth
my sone kepyth ryth
my gost hath lyth
and grace with-alle.

My-self begynnynge nevyr dyd take
And endeles I am thorw myn owyn myth
now wole I be-gynne my werke to make
Ffyrst I make hevyn with sterrys of lyth
In myrth and joy enermore to wake
In hevyn I bylde Angeli sful bryth
my servaunteys to be and for my sake
with merth and melody worchepe my myth
I belde them in my blysse
Aungett in hevyn evyr more xal be
In lyth ful cler bryth as ble
With myrth and song to worship me
Of joye þei may not mys.

Tibi omnes angeli tibi celi et vniuerse
potestates · Tibi cherubyn et seraphyn incessabili voce proclamant ·
Sanctus · Sanctus · Sanctus · Dominus deus sabaoth.

To whos wurchipe synge 3e þis songe
to wurchip god or reverens me
but 3e me wurchipe 3e do me wronge
þfor I am þe wurthyest þat evyr may be.
We wurchipe God of myth most stronge
whiche hath fformyd bothe vs and the\(^1\)
we may nevyr wurcyp hym to longe
Ffor he is most worthy of mageste
On knes to god we fälle
oure lorde god wurcyp we
And in no wyse honowre we\(^2\) the
A gretter lord may nevyr non he
than he pat made us alle.

\(\frac{\text{Angeli boni}}{\text{Lucifer}}\)

\(\frac{\text{A wurthyer lord forsothe am I}}{\text{In evydens pat I am more wurthy}}\)
and worthy than he - Euyr wyl I be
\(\frac{\text{I wyl go syttyn in goddys se}}{\text{I am now set as 3e may se}}\)
Above suyne and mone and sterrys on sky
\(\frac{\text{now wurcyp me ffor most mythy}\(^3\)}{\text{and for your lord honowre now me}}\)
Syttyng in my sete.
\(\frac{\text{Goddys myth we forsake}}{\text{and for more wurthy we pe take}}\)
\(\frac{\text{pe to wurcgeh honowre we make}}{\text{and fälle dowd at pi sfete.}}\)

\(\frac{\text{angeli mali}}{\text{Deus}}\)

\(\frac{\text{Thu lucifere ffor pi mckyl pryde}}{\text{I bydde pe fälle from hefne to helle}}\)
And all pe pat holdyn on pi syde
in my blysse nevyr more to dwelle
At my comawndement anoon down pou slyde
with merth and joye nevyr more to melle
In myschyf and manas evyr xalt pou abyde
in byttyr breynyng and lyer so felle
in peyn evyr to be pyht\(^4\).

\(^{1}\) The e here is thickly written as if a correction, and a faint second e is written above.
\(^{2}\) This word omitted and written over the line by the scribe.
\(^{3}\) wurthy first written and crossed through.
\(^{4}\) pyth first written and crossed through.
At thy byddying pi wyl I werke
and pas fro joy to peyne smerte
now I am a devyl ful derke
pat was An Aungefl bryht.

Now to helle pe wey I take
in endeles peyn per to be pyht
Ffor fere of fyre a fart I crake
In helle donjoom - myn dene is dyth.

Now hevyn is made fior Aungeff sake
pe fyrst day and pe fyrst nyth
The secunde day watyr I make
The walkyn also ful fayr and b[?]yth
The iijde day - I parte watyr from erthe
tre and every growyng thyng
both erbe and floure of Suete smellyng
the iijde day is made be my werkyng
now make I pe day pat xal be pe fierthe.

Sunne and mone and sterrys Also
pe forthe day I make in same
pe vte day - wern and fysch pat swymme and go
byrdys and bestys - bothe wylde and tame
the sexte day my werk I do
And make pe man Adam be name
In erthelech paradys with-owtyn wo
I graunt pe bydyng lasse pou do blame.

Fflesch of pi flesch - And bon of pi bon
Adam here is pi wyf and make
both fysche and foulys pat swymyn and gon
to everych of hem a name pou take
Bothe tre and frute and bestys echon
red and qwyte bothe blew and Blake
pou 5eve hem name be pi self aloi
Erbys and gresse both bestys and brake
pi wyff pou 5eve naine Also

1 This word has been altered by erasure to lyth.
loke *pat* ye not ses
sowre frute to encres
*pat* per may be pres
me worchipe for to do.

No. 12 Now come Fforth Adam to paradys
ther xalt *pou* haue all maner thynge
bothe flech and fyshc and frute of prys
all xal be buxum at pi byddying
Here is pepyr pyan and swete lycorys
take hem all at pi lykyng
both appare and pere and gentyl rys
but towche nowth pis tre *pat* is of Cunynyng
All thynge saff pis flor pe is wrought
here is all pinge *pat* pe xulde plese
All redy made on to *pin* ese
Ete not pis frute ne me dysplese
flor *pan* *pou* deyst *pou* skapyst nowth.

Now haue I made all thynge of nowth
hevyn *and* Erth - fouh *and* best
to all thynge *pat* myn hand hath wrowth
I graunt myn blyssyng *pat* evyr xal lest
My wey to hefne is redy sowth
of werkyng I wole pe2 vijte day rest
And all my creatury *pat* be a-bowth
my blyssyng ye haue both Est *and* west
of werkyng *pe* vijte day ye sees
*and* all *po* *pat* sees of laboryng here
*pe* vijte day with-outyn dwere
*and* wurchyp me in good manere
*pei* xal in hefne haue endles pes.

Adam go forth *and* be pryunce in place
flor to hefne I sped my way
*pi* wyttys wel loke *pou* chase
*And* gostly gourne *pe* as I say.

Holy fladyr blyssyd *pou* be

1 _last_ first written, corrected to _lest_.
2 A word, possibly _selfe_, written before _vijte_ and crossed through.
Creation of the World and Man

Ffor I may walke in welthe anew
I fynde datys grete plente
and many fiele frutys ful every bow
All pis wele is geyyn to me
and to my wyf pat on me lown
I haue no nede to towche 3on tre
Azens my lordys wyl to werke now
I am a good gardener
Evry frute of rythe name
I may gaderyn with gle and game
to breke pat bond I were to blame
pat my lord bad me kepyn here.

We may both be blyth and glad
oure lordys commaundement to fulfyll
with fiele frutys be we ffayr ffad
woneffr dowcet and nevyr on iff
Evry tre with frute is sprad
of them to take as plesyth us tyff
oure witte were rakyl and ovyr don bad
to forfete Agyens oure lordys wyff
in ony wyse
in pis gardeyn I wyl go se
all pe flourys of fayr bewte
and tastyn pe frutys of grete plente
pat be in paradysye.

Heyl Ffayr Wyff and comely dame
pis frute to Ete I pe cownselle
take pis Appyl and Ete pis ssame
pis frute is best as I pe telle.

That appyl to Ete I were to blame
from joye oure lorde wold us expelle
we xuld dye and be put out with schame
in joyes of paradysye nevyr more to duelle

1 The final e of welthe and the a (?) of anew are obscured by a large blot in the MS, which may also hide some letter or mark above be in the first line of the stanza.
God hym self þus sayde
what day of þat frute we Ete
with þese wur dys god dyd us threte
þat we xuld dye our lyff to lete
perfore I am affrayde.

Of þis Appyl yf 3e wyl byte
Evyn as god is so xal 3e be
wys of Connyng as I 3ow plyte
lyke on to god in al degre
Suone and mone and sterrys bryth
flysch and foule bope sond and se
at 3our byddying bothe day and nyth
ali thynge xal be in 3owre powste
3e xal be goddys pere
Take þis appyl in þin bond 2
and to byte þer of pou fiund
take a nother to þin husbond
þer of haue pou no dwere.

So wys as god is in his gret mayn
and fielaw in kunyng fiyn wold I be.

Ete þis Appyl and in certeyn
þat I am trewe sone xalt pou se.

To myn husbond with herte ðuí fayn
þis appyl I bere as pou byddyst me
þis frute to Ete I xal asayn
so wys as god is yf we may be
And goddys pere of myth
To myn husbond I walke my way
and of þis appyl I xal a-say
to make hym to Ete yf þat I may
and of þis fierewte to byth.

hic eua reuencet ade viro suo et dicet ei.
My semely spowse and good husbond

1 The a in sayde has been corrected from an e by the scribe.
2 Corrected by the scribe from hand, the a marked with deleting dot beneath and o written above the line.
Fall of Man

lysteneth to me sere I 3ow pray
take pis ffayr appyl all in 3our hond
per of a mursel byte and a-say
To Ete pis appyl loke pat 3e fonde
Goddys ffelaw to be al-way
All his wysdam to vndyrstonde
and goddys pere to be 3or Ay
all thyng for to make
both fiysch and foule se and sond
byrd and best watyr and lond
pis appyl pou take out of myn hond
a bete perof pou take.

I dare not touch pin hand 3or dred
of oure lord god omnypotent
if I xuld werke after pi reed
of god oure makere I xuld be shent.

If pat we do pis synful dede
we xal be ded by goddys jugement
out of pin hand with hasty spede
cast out pat appyl a-non present
3or fer of goddys threte.

Of pis appyl yf pou wylt byte
goddys pere pou xalt be pyht
So wys of kunnyng I pe plyht
pis frute yf pou wylt Ete 2.

If we it Ete oure self we kylle.
as god us told we xuld be ded
to ete pat frute and my lyf to spylle
I dar not do aftar pi reed.

A ffayr Aungell pus setyd me tylle
to Ete pat appyl take neyvr no dred
so kunnyng as god in hevyn hille
pou xalt some be with-inne a sted
perfore pis frute pou Ete.

1 The second f is doubtful here. It seems to have been faintly inserted.
2 Final e blotted.
Off goddys wysdam for to lere
and in kuanyng to be his pere
of thyn hand I take it here
and xal sone tast pis mete.

Alas Alas ffor pis fals dede
my flesly frend - my fo I fynde
Shameful synne doth us vn-hede 1
I se vs nakyd be-fore and be-hynde
oure lordys wurd wold we not drede
perfore we be now caytyvys vn-kynde
oure pore preuytes ffor to hede
Summe fflyge levys fayn wolde I fynde
Ffor to hyde ourse schame
Womman ley pis leff on pi pryvyte
And with pis leff I xal hyde me
Gret schame it is vs nakyd to se
Oure lord god pns to grame.

Alas pat evyr pat speche was spokyn
pat pe fas Aungel seyd on to me
Alas oure makers byddyng is brokyn
Ffor I haue towchyd his owyn dere tre
oure flesely eyyn 2 byn al vnlokyn
nakyd for synne oure sylf we se
pat sory Appyl pat we han sokyn
to deth hath broth my spouse and me
Ryth grevous is oure synne
of mekyl shame now do we knowe
Alas pat evyr pis Appyl was growe
to dredful deth now be we throwe
in peyne vs evyr to pynne.

Adam pat with myn handys I made
where art pou now - what hast pou wrought.

A lord for synne oure flourys do ffade
I here pi voys - but I se pe nought.

1 vn corrected by scribe from vn.
2 An h crossed out between eyn and byn.
Fall of Man

Adam why hast *pou* synnyd so soon
pus hastily to breke my bone

And I made *pe* mayster vndyr mone
Trewly of Euery tre
O tre I kept for my owe
Lyff *and* deth *per-in* I knowe
*pi* synne fro lyf now *pe* hath throwe
Ffrom deth *pou* mayst not flie.

Lord I haue wrought azens *pi* wyff
I sparyd nat my sylf to spylle
*pe* woman *pat* *pou* toke me tylle
*sche* broughth me *per* to
It was here counsell *and* here reed
*sche* bad me do *pe* same deed
I walke as wern *with-outyn* wade
A-wey is schrowde *and* sho.

Woman *pat* arte *pis* manys wyffe
why hast *pou* steryd *your* bothers stryffe
now *pe* be 1 from *your* ffayr lyffe
*and* are demyd for to deye

Vnwys woman sey me why
*pat* *pou* hast don *pis* fowle foly
*and* I made *pe* a gret lady
in paradys for to pleye.

Lord whan *pou* wentyst from *pis* place
A wern *with* An Angelys face
he hyth vs to be ful of grace
*pe* frute yf *pat* we Ete
I dyd his bydding Alas Alas
now we be bowndyn in dethis las
I suppose it was sathanas
to paye he gan vs pete.

Thou werm *with* *pi* wylys wyk
*pi* fals fabilis *pei* be ful thyk

Deus

Adam

Eua

Deus

1 be omitted and written above the line.
why hast þou put dethis pryk
in Adam and his wyff
thow þei bothyn my byddyng haue brokyn
out of whoo yet art not wrokyng
in helle logge þou, xalt be loky
And nevyr mo lacche lyff.

I xal þe sey where flore and why
I dede hem aſt þis velony
þor I am ful of gret envy
Of wret h and wyckyd hate
That man xulde leve above þe sky
where as sum tyme dwellyd I
and now I am cast to helle sty
streyte out at hevyn gate.

Adam þor þou þat appyl boot
A-þens my byddyng weff I woot
Go teyl þi mete with swynk and swoot
in to þi lyvys ende
Goo nakyd vngry and bare floit
Ete both erbys gres and root
thy bale hath non other boot
as wrecch in werlde þou wende.

worman þou sowtyst þis synnyng
And bad hym breke myn byddyng
þe flore þou xalt ben vndyrlyng
to mannys byddyng bend
what he byddyth þe · do þou þat thynge
and bere þi chyldere · with gret gronyng
In daungere and in deth dredynge
in to þi lyvys ende.

Thou wyckyd worm þull of pryde
þowl e envye syt be þi syde
Vpon þi gutt þou xalt glyde
As werm wyckyd in kende
tyl a mayden in medyl-erth be born
þou ffende I warn þe be-forn

¹ So in MS. for lokyn. ² Ad first written and crossed through.
Fall of Man

thorwe here þe hed xal be to-torn
On wombe a-vey þou wende.

Diabolus

At þi byddynge fowle I falle
I krepe hom to my styknyng stalle
helle pyt and hevyn halle
xal do þi byddynge bone
I falle downe here a fowle freke
for pis falle I gynne to qweke
with a start my brech I breke
my sorwe comyth ful sone.

Deus

Ffor þour synne þat þe haue do
out of þis blysse sone xal þe go
in erthly labour to levyn in wo-
and sorwe þe xal a-tast
Ffor þour synne and mys-doyng
An Angeff with a swerd brennyng
out of þis joye he xal þow dynge
þour welth awey is past

Hic recedit deus et angelus seraphicus cum gladio flammea verberat
adam et Euan extra paradisum.

Seraphim

Fo. 16v. Þe wrecches vnkend and ryht vnwyse
out of þis joye hyþ þow in hast
with flammyng swerd ffrom paradysye
to peyn I bete þow of care to tast
þour myrth is turnd to carfult syse
þour welth with synne a-vey is wast
for þour ffalse dede of synful gyse
þis blysse I spene ffrom þow ryth fast
here-in come þe no more
Tyl a chylde of a mayd be bore þow
and vpon þe rode rent and torn
to saue all þat þe haue forlorn
þour welth for to restore.

Eva

Alas alas and wele away
þat evyr towchyd I þe tre
I wende as wrecch in welsom way

1 So in MS. ye for þe.
in blake bussys my boure xal be.
In paradys is plente of pleye
Ffayr fratys ryth gret plente
þe ȝatys be schet with godys keye
my husband is lost be-cause of me
leve spowse now þou fonde
Now stamble we on stalk and ston
my wyt a-vey is fro me gon
wrythe on to my necke bon
with hardnesse of þin honde.

Wyff þi wytt is not wurth a rosch
leve woman turne þi thought
Fo. 17
I wyl not sle filescly of my flesch
Ffor of my flesch · þi flesch was wrought
Oure hap was hard · oure wytt was nesci
to paradys when we were brought
my wepyng xal be longe ffrescþ
schort lykyng xal be longe bought
no more telle þou þat tale
Ffor yf I xulde sle my wyff
I sclow my self with-owtyn knyff
in helle logge¹ to lede my lyff
with woo in wepyng dale.

But lete vs walke forth in to þe londe
with ryth gret labour oure fode to fynde
with delvyng and dyggyng with myn hond
oure blyse to bale and care to-pynde.
And wyff to spynne now must þou fonde
oure nakyd bodyes in cloth to wynde
tyff sum comfort of godys sonde
with grace releve oure careful mynde
Now come go we hens wyff.

Alas þat ever we wrought þis synne
oure bodely sustenauns for to wynne

¹ Or longge. There is a stroke over the ȝ, but it seems to be in a different
ink, higher and not quite like the ordinary mark of the contracted n. The
words in helle logge occur on Fo. 15v.
Fall of Man

3e must delve and I xal spynne
in care to ledyn oure lyff.

I wolde ffayn knowe - how I xuld do
to serue my lord god to his plesyng
per fore Caym brother lete us now go
vn-to oure ffadyr with-owte lettyng*

Suenge hym in vertu and in norture
to com to þe hyȝe joy celestyafl
remembryng to be clene and pure
for in mys-rewle we myth lythly faft
A-ȝens hevyn kynge
lete us now don oure dyligens
to come to oure faderys presens
Good brother passe we hens
to knowe ffor oure leyynge.

As to my fadyr lete us now tee
to knowe what xal be his talkyng
and pat I holde it but vanyte
to go to hym ffor Any spekyng
to lere of his lawe
Ffor if I haue good a-now plente
I kan be mery so moty the
thow my fadyr I neyvr se
I ȝyf not þer of An haue.

Ryth sovereyn fadyr semely sad and sure
euer we thank gow in hert body and thowth

* Ff. 16–17 at the foot of both pages crosswise in large liturgical script with
rubrication:

Adam. genuit { Caym, Abel }
{ Caym, genuit, Enoch, genuit, Iradh, genuit, Maynael.

genuit Matusaahel, genuit lamech, þat slaw Caym. þis lamech had 2 wyffys.
Ada and Sella. Of Ada com Jabel. fadere of tentys and of herdmen. [The
rest of this note on Lamech's offspring is illegible, the letters having been cut
away with the margin. It is in the handwriting of the scribe of the MS.]

1 MS. yf for yet?
2 The d is written over some other letter.
3 Some miswritten letters (1 Se) crossed out after and.
And alwey shal whyff oure lyf may endure
as inwardly in hert it kan be sought
bothe my brother and I
Ffadyr I siale on-to your knye
to knowe how we xnl rewlyd be
for godys pat fallyth bothe hym and me
I wolde ffayn were trewly.

Adam

Sonys 3e arn to spekyn naturaly
The ffyrstfrute of kendely engendrure
Be-florn whom saff your modyr and I
were nevyr non of manynys nature
And 3it were we al of a nother portature
As 3e haue me oftyn herd seyd sothly
Wherefore sonys yf 3e wyl lyff sad and sure
Ffyrst I 3ow counselyff most syngulerly
God ffor to loue and drede
And suche good as god hath 3ow sent
the ffyrst frute offyr to hym in sacryfice brent
hym evyr be-sechynng with meke entent
In all 3our werkys to save and spede.

Abeff

Gramercy ffadyr ffor your good doctrine
Ffor as 3e vs techyn so xal we do
And as ffor me porwe goddys grace dyvyne
I wyl fforth with applye me perto.

Cayme

And 3ow me be loth I wyl now also
On to your counselyff ffadyr me inclyne
and 3itt I say now to 3ow both too
I had levyr gon hom wett ffor to dyne.

Adam

Now god graunt good sacryfice to 3ow both too
he vowche-saff to acceptyn 3ow and all myne

1 The writing becomes noticeably smaller from this line to the bottom of the folio.
2 As 3e have me oftyn seyd sothly, with have written above the line, is written as the next line and crossed through.
3 MS. þö.
4 A letter y or þ obliterated after grace.
Cain and Abel

and 3eve 3ow now grace to plesyn hym soo
pat ze may come to pat blysse pat hym self is inne
With gostly grace
pat ali 3our here leyving
may be to his plesyng
and at 3our hens partyng
to come to good place.*

Fo.18v Al-myhtty god and god ful of myth
be whom ali ping is made of nowth
to pe myny hert is redy dyht
for upon pe is ali my thought
O souereyn lord regnyng in eternyte
with ali pe mekenesse pat I kan or may
This lombe xal I offre it up to the
accept it blyssyd lord I pe pray
my 3yft is but symyly pis is no nay
but my wyl is good and evyr xal be
pe to servyn and worcepyn both nyht and day
and pe to pi grace graunt pou me
throw pi grete mercy
which in a lomlys lyknes
pou xalt for mannys wyckydnnes
Onys ben offeryd in peynfulnes
and deyn ful dolfolly.

Ffor trewly lord pou art most worthy
pe best to have in eche degré
both beste and werst ful certeynly
ali is had purowe grace of pe
The best schep fuli hertyly
amonges my flok pat I kan se
I tythe it to god of grete mercy
And bettyr wold if bettyr myht be
Evyn here is myn offryng
I tythe to pe with ryht good wylle

* Lines 58–61 are written in two lines divided by two black strokes.
* Ff. 17v–18. At the foot of the pages as before: Seth genuit Enos, genuit Caynan, genuit Malachel, genuit Jared genuit Enok genuit Matassalem, genuit Lamech genuit Noe.
of pe best pou sentyst me tyle
now gracyous god on hevyn hille
Accept now my tythyng.

Fo. 19 ¶ Amonges all folys pat gon on ground
I holde pat pou be on of pe most
to tythe pe best pat is not sownd
and kepe pe werst pat is nere lost
But I more wysly xal werke pis stownde
to tythe pe werst and make no best
Off all my cornys pat may be fownde
In all my feldys both croft and cost
I xal lokyn on every syde
here I tythe pis vnthende sheff
lete god take it or ellys lef
pou it be to me gret repreff
I seve no fflors pis tyde.

¶ Now Caym brother pou dost ful ill
Ffor god pe sent both best and werst.
perfore pou shewe to hym good wytt
and tythe to god evyr of pe best.

In feyth pou shewyst now a sebyll skylf
it wolde me hyndyr and do me greff
what were god pe bettyr pou sey me tytt
to sevyn hym awey my best sheff
and kepe my self pe wers
he wyff neyther ete nor drynke
Ffor he doth neyther sweete nor swynke
pou shewyst a sebyll reson me thynke.
what pou fonnyst as a best I gesse.

 hit me thynkyth my wyt is good
to god euerye sum loone to shewe
Off whom we haue oure dayly food
and ellys we had but lytyl drewe.

3itt me thynkehte pi wytt is wood

1 The writing in this and the following three lines at the top of the next folio is smaller.
Cain and Abel

Ffor of þi lore I ðynde but ðwewe
I wyþt neuer þe more chawnge my mood
Ffor no wordys þat þou dost shewe
I seþ I wyþt tythe þe werst.

Now god þat syt in heyne abone
On whom is sett all myn hool lone
þis wyckyd wyþt from þe he shewe
As it plesyth hym best.

* Ille ardent decimum Abel. et Caym quo facto dicit * Canyon

þerke abel brother what a-ray is þis
þy tythyng brennyth as ðyre ðiul bryght
it is to me gret wonðyr i-wys
I trow þis is now a straunge syght.

Goddys wyþt ðorsotehe it is
þat my tythyng with ðyre is lyth
Ffor of þe best were my tythis
and of þe werst þou dedyst hym dyght
bad thyng þou hym bede
of þe best was my tythyng
and of þe werst was þin ofþrynþg
þeþor god almyghty heþyn kyng
Alowyht ryht nowþ þi dede.

* What þou stynkyng losel and is it so*
doð god þe love and hatyht me
þou xalt be ded I xal þe slo
þi lord þi god þou xalt neyvyr se

Tythyng more xalt þou neyvyr do
With þis chavyl ben I xal sic þe
þi deth is dyht þi days be go
out of myn handys xalt þou not fe
With þis strok I þe kylle

Now þis boy is slayn and dede
Of hym I xal neyvyr more han drede
He xal here after neyvyr ete brede
With þis gresse I xal hym hylle.

1 So in MS. for shone.
Cain and Abel

Caym come forth and answer me
to the soyle my question anon rightly
thy brother Abel wher is now he
has done and answer me as rightly.

My brothers kept me made me
Syn when was I his keeping knight
I can not tell wher they be
to keep him was I never rightly.
I know not wher he is.

A cursed Caym thou art untruly
and for thudding thou shalt sorely
thou brothers blood thou slayest
Askyth vengeauns of thy mys.

Thou shalt be cursed on this ground
Unprophitable where so thou wendest
both veun and nowthly and no strangely sounde
with what ping thou medest thou shalt it shendest.

Alas in whom now am I wounded
a-cursed of god as man vn-kende
of any man if I be found
He xal me slo I haue no shirend
Alas and wele Away.

Of what man put thou be slayth
he xal haue vij foldere more pain
 hym were bettyr to be sayth
on lyve be nyht me day.

Alas alas whedyr may I go
I dare never se man in his visage
I am wounded as a wrecch in wo
And cursed of god for my shal часть

Deus

Caym

Caym

Deus

Deus

Caym

Caym

1 The word neyfr is written above the line after bettyr in blacker ink and a different hand. The original construction may be compared with the following on Fo. 22: I pray to god... that he me kepe in such a plegt... I to assendyn hym day nor nyght.

2 So in MS. for믜salage.
Cain and Abel

Vu-profytabyl and vayn also
In feldes and townes in strete and stage
I may nevyr make merthis mo
I wot nevyr whedyr to take passage
I dare not here abyde
Now wyl I go wende my way
With sore syeng and wel away
Introitus Noe
to loke where pat I best may
From mannys ssyht me hyde.

Remainder of Fo. 20°—4 inches—left blank.

G Od of his goodnesse and of grace grounde
By whoys glourious power all thyng is wrought
in whom all vertu plenteviously is sfounde
with-owtyn whos wyl may be ryth nought
Thy seruantys saue lord fro synful sownde
In wyl in werk in dede and in thouht
oure welthis woo lete nevyr be fownde
Vs help lord from synne pat we be in brought
Lord god fiful of myght
Noe serys my name is knowe
my wyff and my chyldere here on rowe
to god we pray with hert ful lowe
to plese hym in his syght.

In me Noe pe secunde age
in dede be-gynnyth as I 3ow say
afftyr Adam with-owtyn langage
pe secunde fadyr am I in fay
But men of levyng be so owt-rage
bothe be nyght and eke be day
pat lesse pe synne pe soner swage
god wyl be vengyd on vs sum way
In dede
Ther may no man go per owte
but synne regnyth in every rowte
In every place rownde a-bowte
Cursydnes doth, sprynge and sprede.
All myghty god of his gret grace
enspyre men with hertely wyff
for to sese of here trespace
Ffor synfull levyng oure sowle xal spyff

Synne offenyth god in his face
and a-grevyth oure lorde sylf ylle
It causyth to man ryght gret manace
and scrapyth hym out of lyvys blyle
pat blyssyd book
What man in synne doth aff wey sleppe
He xal gon to helde ful deppe
than xal he nevir after creppe
out of pat brennyng brook.

I am 3our wyff 3our childeryn pese be
On to us tweyn it doth lange
hem to teche in aff degre
Synne to for-sakyn and werkys wronge
Therefore fere for loue of me
Enforme hem wele evyr amponge
Synne to for-sake and vanye
and vertu to folwe pat pei fionge
oure lord god to plese.

I warne 3ow childeryn on and aaff
Drede oure lord god in hevy haft
and in no forfeete pat we ne fali
oure lord for to dysplese.

A dere fladyr god for-bede
pat we xulde do in ony wyse
Ony werke of synful dede
oure lord god pat xulde a-gryse

* In the bottom margin of Fo. 21 as before.—Noe gennit

1 pese ch written after wyff and crossed through.
2 pese here appears to be the correction of another word.
3 So in MS. for seere. 4 So in MS. for hevyt. 5 So in MS. for 3e.
Noah

my name is Shem, your son of prise
I xlal werke aftere your rede
and also wyff pe weyff a-wyse
Wykkyd werkys pat pow non brede
never in no degre.

For-sothe sere be goddys grace *
I xlal me kepe from all trespac
pat xulde offende goddys face
be help of pe trynyte.

I am cham your secunde soi
and purpose me be goddys myght
nevyr suche a dede for to don
pat xuld a-greve god in syght.

I pray to god me grawnt pis boîe
that he me kepe in such A plyght
mornyng hevenyng myddyng and none
I to affendyn hym day nor nyght
lord god I pe pray
Bothe wakyng and eke in slepe
gracyous god pow me keppe
pat I nevyr in daunger crepe
On drefull domys day.

Japhet

Japhet pi.iiijd sone is my name
I pray to god wher so we be
pat he vs borwe fro synfui shame
and in vertuous leyngy evyr more kepe me.

I am your wyff and pray pe same
pat god vs saue on sonde and se

* At the foot of Fl. 21'-2: Sem genuit Arfaxat. genuit Sale. genuit Heber.
genit Phaleg. genuit Ren. genuit Sarug. genuit Nachor. genuit Thare.
Abraham

Nacor

Aran

1 Manly gives Chem, but the S is clear in the MS. Some miswritten letter between Shem and your has been crossed out by the scribe.
With no grevauns pat we hym grâme
he grawnt vs grace synne to fle
lord god now here ours bone.

Gracyous god pat best may
with herty wyl to the we pray
pat save us sekyr bothe nyght and day
Synne pat we noon done.

Ow what menyht this mys-levyng man
whiche myn hand made and byldyd in blysse
Synne so sore grevyht me 3a in certayn
I wol be vengyd of pis grett mysse
Myn aungel dere pou xalt gan
to noe pat my servaunt is
A shypp to make on bond to tar
pou byd hym swyth ffor hym and his
Ffrom drynchyng hem to save
Ffor as I am god of myght
I xal dystroye pis werd dowryght
Here synne so sore grevyht me in syght
pei xal no mercy haue.

Effecisse hominem nunc penitet me
pat I made man sore doth me rewe
myn handwerk to sle sore grevyth me
but pat here synne here deth doth brewe
Go sey to noe as I bydde pe
hym self his wyf his chylderyn trewe
tho viij sowlys in shypp to be
thei xul not drede pe flodys flowe
pe filod xal harme them nowht
of all flowlys and bestys thei take a peyre
In shypp to saue both fioule and flayer
Ffrom all dowtys and gret dyspeyre
This vengeauns or it be wrought.

1 First written teyn and corrected to teyn or vice versa.
2 He written after this word and crossed through.
3 gou first written and corrected by scribe to gan.
4 In this line and the remaining six to the bottom of the folio the writing is thicker and slightly more cramped.
Noah

Noe · Noe · A shypp loke you make.¹

and many a chaumbyr you xalt have perinne
Of every kyndys best a cowpyl you take:
with-in the shypp bord · here lyvys to wynne.*

Ffor god is sore grevyd with man for his synne
pat all pis wyde werd xal be dreynt with flood
saff you and pis wyff xal be kept from pis gynne
and also pis chyldeyn with here vertuys good.

How xuld I haue wytt a shypp for to make
I am of ryght grett Age V. C. ³ere olde
it is not for me pis werk to vndyr-take
Ffor feynnesse² of Age my leggys gyn ffolde.

This dede ffor to do be bothe the bylythe and bolde
God xal enforce þe and rewle þe ful ryght
of byrd and of beste take as I þe tolde
A peyr in to þe shypp and god xal þe qwyght.

I am ful redy as god doth me bydde
A shypp for to make myght of his grace
Alas þat ffor synne it xal be so be-tydde
þat vengeauns of flood xal werke þis manase
god is sore grevyd with cure grett tresspas
þat with wyld watyr þe werd xal be dreynt
A shypppe for to make now lete us hens pas
þat god a-sens us of synne haue no compleynt

Hic transit noe cum familia sua pro nauí quo exeunte locum inter-
ludij sub intret statim lameth conductus ab adolescente et di[cit]

Gret mornyng I make and gret cause I haue
Alas now I se not · for age I am blynde
blyndenes doth make me of wytt for to rave
Whantyng of eye syght · in peyn doth me bynde
why! I had syht þer myhte nevyr man fynde
my pere of Archerye · in all þis werd A-boute

* At the foot of Fo. 22². Aran. genit. loth.
¹ The stops at make, take, and wynne are in fresher coloured ink.
² MS. feynnesse with a dot under the second y. The letters for þ and for y in this MS. are indistinguishable; Halliwell reads feynnesse.
Adolescens

For sitt schet I neyr at hert Are... nere hynde but ye pat he deyd - of pis no man haue doute.

For pe best Archere my name dede ever sprede
Record of my boy here wyntnes pis he xal
What merk pat were set me - to deth it xuld blede.

It is trewe mayster - pat 3e seyn in dede
For pat tyme 3e had soure bowe bent in honde
If pat soure pryce had be half a myle in brede 1
3e wolde pe pryk han hitte if 3e ny had stonde.

I xuld nevr errayl - what marke pat ever were sett
whyl pat I myght loke - and had my clere syght
and 3it as me thyntkyht no man xuld shete bett
Than I xuld do now - if myn hand were sett a-ryght
A-spye sou marke boye - my bow xal I bende wyght
and sett myn hand euyn to shete at sou best
and I dar ley a wagour his deth for to dyght
pe marke xal I hitt - my lyf do I best.

Vndyr jon grett busche mayster - A best do I se
take me pin hand swyth and holde it ful stille
now is pin hand evyn as euyn it may be
Drawe up pin takyll 3on best for to kyll.

My bowe xal I drawe ryght with herty wylle
this brod arwe I shete pat best for to sayff
now hane at pat busch - 3on best for to spylle
A sharppe schote I shote per of I xal not sayff.

Out out and alas - myn hert is on sondyr
With a brod arwe I am ded and sleyyn
I dye here on grounde - myn hert is all to tundyr
With pis brod arwe it is cloyyn on twayn,

Herke boy cum telle me pe trcwh in certeyn
what man is he pat - pis cry doth pus make.

Caym pou hast kyllyd I telle pe ful pleyn

1 dede first written and crossed through.
Noah

with pi sharp shetyng: his deth hath he take.

Hic lameth cum areu suo verberat Adolescentem ad mortem, dicente Adolescente

Out out I deye here: my deth is now sought pis theffe with his bowe hath broke my brayyd per may non helpe be: my dethe is me brought Ded here I synke dowyd: as man pat is selayn.

Hic recedat lameth et statim intrat noe cum nau! cantantes.*

With doolful hert syenge sad and sore Grett mornyng I make for this dredful flood of man and of best is dreynye many a shore Afi pis werd to spyfl þese flodys be ful wood and all is for synne of manmys wylde mood þat god hath ordeyned pis dredful vengeance In pis flood spylt is many a manmys blood Ffor synfuli leyynge of man we haue gret grevauns.

"All pi hundredy þere ryght here haue I wrought this schypp for to make as god dede byd me

1 So in MS.

* Note at bottom of Fo. 24 in what might be the less careful writing of the scribe of the MS. but might also be a different hand:

Noe Schyp was in lenth CCC. Cubytes. 1 be flod 15 Above In brede flyfity. And þe heythi. thretty. 1 hyest montayn.
of all manner bestys a copyt is in brought
With-in my Shypp borde on lyve for to be
Ryght longe god hath 1 sferyd amending to se
Afi pis hundyrd xere god hath shewyd grace
Alas fro gret syn man wyl not fle
God doth pis vengeauns for oure gret trespase.

Alas for gret ruthe of pis gret vengeaunc
gret doyl it is to se · pis watyr so wyde
but hit thankyd be god of pis ordenaunce
pat we be now savyd on lyve to abyde.
Ffor grett synne of lechory all pis doth betyde
Alas pat eyvr such synne xulde be wrought
pis flood is so gret on every asyde
pat all pis wyde werd to care is now brought.

Because of chylderyn of God · pat weryn good 2
dede forfete ryght sore · what tyme pat pei were
synfully compellyd to caymys blood
Thus-fere be we now cast in ryght grett care.
Ffor synful levynge pis werde doth for-fare
So grevous vengeaus myght neyvr man se
ouyr all pis werd wyde peir is no plot bare
with watyr and with flood god vengyd wyfi be.

Rustynes of Synne is caurse of pese wawys
Alas in pis flood pis werd xal be lorn
fior offens to god . brekyng his lawys
On Rokkys ryght sharp is many a man torn.
So grevous flodys were neyvr yett be-for:>d
Alas pat lechory pis vengeauns doth gynne
it were well bettyr euer to be vnborn than fior to forfetyn evyr more in pat synne.

Oure lord god I thanke of his gret grace
pat he doth us saue from pis dredful payn

1 An f between hath and sferyd obliterated.
2 gode first written and crossed out.
Noah

hym for to wurcheipe in evry stede and place
we beth gretly bownde with myght and with mayn.

xl\textsuperscript{ii} days and nyghtys hath lasted pis rayn
And xl\textsuperscript{ii} days pis grett flood be-gynnith to slake
this Crowe xal I sende out to seke sum playn
Good tydyngys to brynge pis massage I make

hic emittat coruum et parum expectans iterum dicat

\textit{This crowe on sum careyn is fait for to ete}
per fore a Newe masangere I wyll forth now sende
\textit{fly forth pou fayr dove ovyr pese waterys wete}
and asyf affter sum drye lond oure mornynge to A-mend
\textit{hic euolet columba qua redeinte\textsuperscript{1} cum ramo virid\textsuperscript{1} olive.}

\textit{Joye now may we make of myrth pat pat were frende}
A grett olyve bush pis dowre doth us brynge
Ffor joye of pis token ryght hertyly we tende
oure lord god to worchep a songe lete vs syne
\textit{Hic decantent hos versus.}
\textit{\textsuperscript{1}Mare vidit et fugit \textsuperscript{1} jordanis comversus est retrorsum.}
\textit{Non nobis domiue non nobis sed nomini tuo da gloriam.}
\textit{Et sic recedant cum nau.}

\textit{Introitus abrahe \&c.}

\textbf{M}

\textit{Ost myghty makere of Sunne and of mone}
\textit{Kynge of kyngys and lord ouer all}
\textit{Af myghty god in hevyn trone}
I pe honowre and evyr more xal
My lord my god to pe I kafi
\textit{with herty wyll lord I pe pray}
In synfull lyff lete me nevyr faii
but lete me leve evyr to pi pay.

\textit{Abraham my name is kydde}
\textit{and patryarke of Age ful olde}
\textit{And zit be pe grace of god is bredde}
In myn olde age a chylde fulle bolde
Ysaac lo here his name is tolde
My swete sone pat stondyth me by

\textsuperscript{1} So in MS.
Abraham and Isaac

Amonges all chylderyn pat walkyn on wolde
A louelyer chylde is non trewly.

I thanke god · with hert weff mylde
of his gret mercy and of his hey grace
and pryncepay for my suete chylde
pat xal to me do gret solace

Now suete sone fayre fare þi fface
Fful hertlyly do I love the
Ffor trewe herty love now in this place
my swete chylde com kysse now me.

At þoure bydyng þour mouthe I kys
with lowly hert I þow pray
þoure fadyrly love lete me neyvr mysse
but blyssye me þour chylde both nyght and day.

Al-myghty god þat best may
his dere blyssyng he graunt þe
And my blyssyng þou haue all way
in what place þat evyr þou be.

Now Isaac my sone so suete
Al-myghty god loke þou honoure
wich þat made both drye and wethe
Shynyng sunne and scharpe schoure
thus art my suete chylde and paramoure
Fful wele in herte do I þe lone
loke þat þyn herte in hevyn toure
be sett to serve oure lord god a-howe.

In þi þonge lerne god to plese
and god xal quyte þe weyl þi medic
now suete sone of wordys these
with all þyn hert þou take good hede
Now fare weyl sone god be þyn spede
Evyn here at hom þou me a-bide
I must go walkyn þor I haue neede
I come a-þen with-inne a tyde.

1 The initial s (ʃ) is thickened and may be intended to be double (ʃʃ).
2 So for þonge (?).
Abraham and Isaac

I pray to God fiadryr of myght
pat he 3ow spede in aft your waye
From shame and shenshipp daye and nyght
God mote 3ow kepe in your jornay.

Now fare weylt sone I pe pray
Evyr in pin hert loke god pou wynde
hym to serue bothe nyght and day
I pray to god send pe good mynde.

Ther may no man love bettyr his childe
pan Isaac is lovyd of me
Almyghty god mercyful and mylde
Ffor my swete sone I wurchyp pe
I thank pe lord with hert ful fre
Ffor pis fayr frute pou hast me sent
now gracyous god wher so he be
to saue my sone evyr more be bent.

Dere lord I pray to pe Also
me to saue for pi seruaunte
and sende me grace neyvr for to do
thyng pat xulde be to pi displesaunte
Bothe ffor me and for myn infaunte
I pray pe lord god vs to help
thy gracyous goodnes pou us grawnt
and saue pi serwaunt from helle qwelp.

Abraham how abraham
lyst and herke weylt on to me.

Al redy sere here I am
tell me your wyll what pat it be.

Thy wellbelouyd childe pou must now kylle
to god pou oflyr hym as I say
Ahraham and Isaac

Evyn vpon son heye hylle
pat I pe shewe here in pe way
Tarye not be nyght nor day
but smertly bi gate pou goo
Vpon son hille pou knele and pray
to god and kyle pe childe per and scloo.

Now goddys commaundement must nedys be done
Alfi his wyl is wourthy to be wrought
but sitt pe fadyr to scle pe sone
grett care it causyth in my thought
In byttyr bale now am I brought
my swete childe with knyf to kylle
but sitt my sorwe avaylith ryght nowth
for nedys I must werke goddys wylle.

With evy hert I walke and wende
my childys deth now for to be
now must pe fadyr his suete son schende
Alas for ruthe it is pete
my swete sone come hedyr to me
how Isaac my sone dere
com to bi fadyr my childe so fer
for we must wende to-gedyr in fere.

All redy fadyr Evyn at your wyll
and at your byddying I am sow by
With sow to walk ovr dale and hill
At your callyng I am redy
To pe fadyr evyr most comly
It ovyth pe childe evyr buxom to be
I wyl obey ful hertyly
to all thyng pat ye bydde me.

Now son in bi necke pis fagot pou take
and pis fyre here in pinne honde
Ffor we must now sacrefyse go make
evyn as tyr pe wyll of goddys sonde

1 The h is partly effaced through stain on MS.
2 This line is preceded by part of the last line—Andat your byddying I am—written again by mistake and crossed out.
Abraham and Isaac

Take pis brenyng bronde
my swete childe and lete us go
ther may no man pat levyth in londe
haue more sorwe than I haue wo.

Ffayre fadyr 3e go ryght stytle
I pray 3ow fadyr speke on to me.

Mi gode childe what is pi wylle
telle me thyn hert I pray to the.

Ffadyr fyre and wood here is plente
but I kan se no sacrifisce
what 3e xulde offre fayn wold I se
\pat it were don \at \pe best anyse.

God xal pat ordeyn pat sytt in hevymne
my swete sone fi\or pis of\ir\g
A derere \sacryfice may no man nempne
\pan pis xal be my dere derlyng.

Lat be good fadyr your sad wepynge
you\r he\v\y cher ag\rev\yth me sore
tell me fadyr you\r grett mornynge
and I xal seke sum help per\fo\re.

Alas dere sone for nedys must me
Evyn here \pe kylle as god hath sent
thyn owyn fadyr pi deth must be
Alas pat evyr pi bowe was bent
With pis fyre bryght pou must be bren\t
An Aungelle seyd to me ryght so
Alas my chylde pou x\alt be shent
\pi careful fadyr must be pi \f\o.

Al-mghty god of his grett mercye
Ffull hertyly I thanke \pe sertayne
At goddys byddynge here for to dye
I obeye me here for to be selayne

1 Double r corrected in the middle of this word.
2 a apparently first written and altered to a.
I pray to God be glad and gaye
trewly to work God's will
take good comfort to you again
and have no doubt your child to kill.

For God's dying for so the is
hat I of your death should take
And his dying ye will for sake
now we our damnable will ye bake
if ye me keep from this reed
with your sword my death ye make
and work every more be will of God.

The will of God must be done
so he was not may but it
be glad to see me at your will
and turn from me your face a way
my heart doth cluge and cleue as clay.

Alas dere child I may not chese
I must be your sweet son kill
my dear derlyng now must me lose
my own sweet blood now we I spill
this this deed or I fully lie
my sweet son this mouth I kiss.

Al ready glad even at your will
I do your dying as reason is.

Alas dere son here is no grace
but nedis dead now must you be

1 It omitted and written above the line in slightly darker ink.
2 Ayeng first written and crossed through.
3 An e stands above the it of it.
4 The letters sch between to and sle are crossed through.
Abraham and Isaac

with pis kercere I kure pi face
In pe tyme pat I sle the
Thy lovely vesage wold I not se
not for al pis werdlys good
with pis swerd pat sore grevyht me
my childe I sle and spylle his blood.

Abraham Abraham pou fadyr fre.

I am here redy what is your wylle.

Extende pin hand in no dege
I bydde pou hym not kylle
here do I se by ryght good skylle
Al myghty god pat pou dost drede
For pou sparyst nat pi sone to spylle
God wyll aqwhyte pe well pi mede.

I thank my god in hevyn a-bove
and hym honowre for pis grett grace
and pat my lord me pus doth prove
I wyll hym wurchepe in every place
my childys lyff is my solace
I thank myn god eyr for his lyff
In sacrifice here or I hens pace
I sle pis shepe with pis same knyff.

Now pis shepe is deed and slayn
with pis fyre it xal be brent
Of Isaac my sone I am ful fayn
pat my swete childe xal not be shent
This place I name with good entent
pe hiff of godys vesytacion
Ffor hedyr god hath to us sent
his conforte aftyr grett trybulacion.

Herke Abraham and take good heyd
by hym self god hath pus sword

1 Some miswritten word (?) me after god crossed through.
2 of omitted and written above the line.
Ffor pat pou woldyst a done pis dede
he wyff pe blysse bothe evyn and moro
Ffor pi dere childe pou woldyst haue lorn
at goddys byddying as I the telle
god hath sent pe word be-forn
pi seed xal multylyye wher so pou ducle.

¶ As sterrys in hevyn byn many and fele
so xal pi seed encrose and growe
pou xalt ovr-come in welth and wele
all pi fomen reknyd be rowe
As sond in pe se doth ebbe and flowe
Hath cheselys many vnnumerabyl
so xal pi sede pou mayst me trowe
encres and be evyr prophytablyf.

¶ Ffor to my spech pou dedyst obeye
thyn enmyes portys pu shalt possede
and all men on erthe as I pe seye
thei xal be blyssed in pi sede
Al-myghty god pus pe wyff mede
Ffor pat good wyff pat pou ast done
perfore thank god in word and dede
Both pou pi self and ysaac pi sone.

¶ A my lord god to wurchep on kne now I fall
I thank pe lord of pi mercy
now my swete childe to god pou kaff
and thank we pat lord now hertyly.

with lowly hert to god I crye
I am his seruuant both day and nyght
I thank pe lord in hevyn so hyge
with hert with thought with mayn with myght.

¶ Gramercy lord and kyng of grace
gramercy lord ouer lordys all
now my joye returnyth his trace
I thank pe lorde in hevyn pis halle.
Abraham and Isaac

Ovyr all kyngys crownyd kyng I pe kalle
at pi byddynge to dye with knyff
I was full buxvm evyn as pi thralle
lord now I thank the pou grauntyst me lyff.

Isaac

Abraham

Fo. 30 Now we haue wurchepyd our e blyssyd lorde
on grounde knelyng upon oure kne
now lete us tweyn some ben of on A-corde
and goo walke hom in to oure countre.

Isaac

Abraham

Ysaac

Abraham

Fo. 31

HE pat made all thynges of nought
Hevyn and erth both sunne and mone
Saue all pat his hand hath wrought
All myghty god in hevyn trone
I am Moyses pat make pis bone
I pray pe lord god with all my mende
to us incline pi mercy sone
pi gracious lordchep lete us fynde.

Abraham

The to plesyn in all degre
Gracyous god and lord ovr all

Remainder of Fo. 30—3½ inches—and Fo. 30° left blank.
Moses

...pou graunte us grace wher so we be
and saue us sownd fro synful falt
thy wytt to werke to us pi thrafft
enforme and teche us alt pi plesans
in purenesse put us pat nevyr not falt
and gronde us in grace ffrom alt grevauns.

Hic moyses videns rubrum ardentem admirande dicit

A mercy god what menyth 3on syte
A grene busch as fyre doth flame
and kepyth his colowre fayr and bryghte
Ffresch and grene with-owtyn blame
It fyguryth sum thyng of ryghit gret fame
I kan not seyn what it may be
I wytt go nere in godlyss name
and wysely loke pis busch to se.

Moyses how Moyses
herke to me a-non pis stownde.

I am here lorde with-owtyn les
3owre gracuous wytt to do I am bounde.

Thu take pi schon anon ful rownde
of pi fete in hast lete se
fful holy is pat place and grownde
per pou dost stonde I sey to the.

Barfoot now I do me make
and puff of my schon fro my fete
now haue I my schon of take
what is 30ur wytt lord · fayn wold I wete.

Com nere moyses with me to mete
these tabeit-is I take pe in pin honde
with my fflynger in hem is wrete
alt my lawys pou vndyrstonde.

Looke pat pou preche all abowte
hoo so wytt haue frenshipp of me

1 This is written in larger form than other stage directions.
2 The colour of the ink changes slightly with this line.
to my lawys loke pei lowte
pat pei be kept in all degræ
Go forth and preche a-non let se
loke poun not ses nyght nor day.

3our byddyng lord all wrought xal be
3our wyff to werk I walk my way.

Custodi precepta domini dei tui - deutronomini - 45

The comauadement of þe lord god man loke þou kepe
where þat þou walk - wake or slepe
Every man take good hede
and to my techynge take good intent
for god hath sent me now in dede
3ow for to enforme his comauadment
3ow to teche god hath me sent

his lawys of lyff þat aru ful wyse
them to lerne be dyligent
3our soulys may þei saue at þe last Asyse.

The preceptys þat taught xal be
be wretyn in þese tablys tweyn
In þe fyrist ben wretyn thre
that towch to god þis is serteyn
In þe secund tabyl be wretyn ful pleynd
þe tother vij þat towch mankende
herk now weff man what I xal seyn
and prent þise lawys weff in þi mende.

Primum mandatum non habeabis deos alienos.

The fyirst comauadement of god as I 3ow say
of þe fyirst tabyl for sothe is this
þou xalt hane neythyr nyght nore day
noon other god but þe kyng of blysse
Vndyrstonde wele what menyth this
Every man in hys degræ
And sett neyyr 3our hert a-mys
Upon þis werdlys vanyte.
Moses

¶ For if you set your love so sore
Upon riches and worldly good

\[\text{¶ w}^\text{r}^\text{d} \text{r}^\text{i}^\text{c} \text{h}^\text{e} \text{e} \text{pou} \text{\text{t}k}^\text{yst} \text{e}^\text{v}^\text{e}r \text{m}^\text{o}^\text{r}^\text{e} \text{y} \text{f}^\text{o} \text{r} \text{\text{t}g}^\text{o} \text{d} \cdot \text{as} \text{man} \text{ovyr} \text{wood}
\]

Amend ye man and change ye mood
Leze not ye sole for worldly wealth

Only hym lone · which bodily flood
doeth seve aff day and gostly helth.

Fo. 32v 2. Secundum mandatum · non assumens nomen dei tui in vanum.

¶ The secund precept of ye fyrrst tabyff
Ye name of god take neyvr in vayne

Swere none othis be noon fals fabyff
Ye name of god pou neyvr dysteyn

Be whare of othis for dowte of peyn
Amonges fialacheppe whan pou dost sytt

A lytyl othe pis is serteyn
May damyne thy sowle to helle pyt.

¶ Man whan pou art sett at pe nale
And hast pi langage as plesyth pe

Loke pin othis be non or smale
And sett alwey loke trewe thei be

But swere not oftyn by rede of me
Flor yf pou vse oftyn tyme to swere

It may gendyr custom in the
By-ware of custom flor he wyl dere.

3. Tercium mandatum · memento vt sabbatum sanctificet.

¶ The iijde comaundment of god as I rede

Doth bydde the · halwe weff pin haly day
Kepe pe weft firo synfult dede

And care not gretily flor rych a-ray
A ryght pore man pis is non nay

Of symyyl astat in clothis rent
May-be bettyr than rych with garments gay

Oftyn tyme doth kepe pis comaundment.

¶ Ffor rych men do showe oftyn tyme Pompe and pride

On halydays as oftyn is sene
Moses

When pore men passe and go be-syde
At wurthy festys riche men wol bene

Thyn halyday pou kepyst not clene
In gloteny to lede pi lyff
In goddys hous 3e xulde be-dene
honoure your god · both mayden and wyff.

4. Quartum mandatum honora patrem tuum et matrem tuam.

Off pe secunde tabyll pe fyrst comauendement
And in pe ordyr pe iiiijt I sey in fay
he byddyth pe euer more with hert bent
both ffadyr and modyr to wurcep Alway
Thow pat pi fadyr be pore · of array
and pou neuer so rych of golde and good
3itt loke pou wurcep hym nyght and day
Of whom pou hast both flesch and blood:

In pis comauendmente includyd is
thi bodyli fadyr and modyr also
Includyd also I fynde in pis
thi gostly fadyr and modyr per to
To pi gostly fadyr evyr reuerns do
pi gostly modyr is holy cherch
these tweyn saue pi sowe fro woo
euer them to wurcep loke pat pou werch.

5. Quintum mandatum non occides.

The sffytt comauendement byddyth all us
Scle no man · no whight pat pou kyft
Vndyr stonde pis precept pus
Scle no wyght with wurd nor wyff
Wykkyd worde werkyht oftyn tyme grett ift
be war per fore of wykkyd langage
wyckyd spech many on doth spyft
therfore of spech beth not owt-rage.

6. Sextum mandatum non makaberis.

The sexte comauendment byddith every man
pat no wyght lede no lecherous lay

1 As final e has perhaps been erased here.
florset neuer be no woman
lesse þan þe lawe a-lowe þi play
Trespas nevr with wyff ne may
with wedow nor with non othyr wyght
kepe þe clene as I þe say
to whom þou hast þi trowth plyght.

7. Septimum mandatum non furtum facies.

Do no thefte no thynge þou stele
þe vijte precept byddyth þe ful sore
whyff þou arte in welth and wele
cuyff gett good loke þou restore
Off handys and dede be trewe euyr more
fior yf þin handys lyymyd be
þou art but shent þi name is lorc
in fielde and toward and in all countrre.

8. Octauum mandatum non loqueris contra proximum tuum falsum testimonium.

The vijte precept þus doth þe bydde
Ffals wyttnes loke non þou bere
þe trowth nevr more loke þat þou hyde
with fials wyttnes no man þou dere
Nowther ffor love ne dred ne fere
Sey non other than trowth is
Ffals wyttnes yf þat þou rere
Azens god þou dost grettly amys.


The ixte precept of lawe of lyff
evyn þus doth bydde every man
desyre not þi neyborys wyff
þow she be fayr and whyte as swain
And þi wyff brown jitt natt for thain
þi neyborys wyff þou nevr rejoyse
kepe þe clene as euyr þou cañ
to þin owyn wyff and þin owyn choyse.
10. Decimum mandatum non concupisces domum proximi tuī non serum non ancillām non bos non asinum nec omnia que illius sunt et cetera.

The x̂º comandement of god and last is pis thi neyborys hous desyre pou nowth Maydon nor servaunt nor nowth of his desyre hem nevyr in wyff nor thowth Oxe nere Asse pat he hath bought nere no thynge pat longyht hym to Godys lawe must nedys be wrought desyre no thynge pin neybore firo.

The vi̇º comandement of lechory doth exclude pe synfuith dede but theys tweyn last most stretyly both dede and thought pei do for-bede In wyff nere thought no lechory pou lede pi thought and wyff pou must refreyn Aft pi desyre as I pe rede in clennes of lyff pi self restreyn.

Ffrendys þese be þe lawys þat þe must kepe thersore every man sett welth in mende Wethyr þat pou do wake or slepe these lawys to lerne þou herke ful hynde And godys grace xal be þi ffirende he socowre and same þow in welth fro woo Fare welth gode ffriendys for hens wyff I wende my tale I haue taught þow my wey now I goo. Explicit moyses.

Remainder of Fo. 34v—6½ inches left blank (except for a scribbled wethyr þat þou do. in another hand).

Fo. 35 I Am þe prophete callyd Isaye Replett with godys grett influens and sey pleynly be spyryte of prophecie þat a clene mayde thoughg meke obedyens Ysaias
The Prophets

Shaft bere a childe which xal do resystens  
Ageyn soule Zabulon pe devyl of helle  
mannys soule ageyn hym to defens  
Opyn in pe felde pe fend he xal felle.

|| Where fore I seye || quod virgo concipiet  
et pariet filium || nomen emmanuel  
Oure lyf for to saue he xal suffyr deth  
and bye us to his blysse · in hevyn for to dwel  
Of Sacerdotale lynage pe trewth I 3ow teft  
Fflesch and blood to take god wytt be born  
Joye to man in erth · and in hevyn Aungel  
At pe chyldys byrth · joye xal make pat morn.  
Radix Jesse

|| Egredietur virga de radice jesse  
Et flos de radice eius ascendet  
A blyssyd braunch xal sprynge of me  
That xal be swettere pan bawmys breth  
Out of pat braunch in nazareth  
A flowre xal blome of me jesse rote  
The which by grace xal dystroye deth  
and brynge mankende to blysse most sote.  
Dauid' Rex

|| I am david of jesse rote  
the fresch kyng by naturaff successyon  
and of my blood xal spreyne oure bote  
As god hym self hath mad pronyssyof  
Of Regaft lyff xal come suche foysof  
pat a clene mayde modyr xal be  
Ageyns pe devellys fals illusyof  
with regagl power to make man fre.  
Jeremias propheta

|| I am pe prophetes Jeremye  
And fullich a-corde in aff sentence  
with kyng danid and with ysaie  
Afermynge pleynly be-forn pis Audyens  
That god of his high benyvolens  
of prest and kyng wytt take lynage  
And bye us aff firom oure offens  
in hevyn to haue his herytage.

1 spry miswritten before sprynge and crossed through.
The Prophets

I am Salamon pe secunde kynge
And pat wurthy temple for sothe made I
which pat is fygure of pat mayde 3ynge
pat xal be modyr of grett messy.

A vysion of pis fiul veryly
I Ezechiel haue had also
Of a gate pat sperd was trewly
and no man but a prince myght per-in go.

The iiijde kynge of pe jentytt 2 jesse
my name is knowe kynge Roboas
ofoure kynrede jitt men xal se
A clene mayde trede down foule sathanas.

And I am a Prophete calde mycheas
I telle sow pleyuly pat pus it is
Evyn lyke as Eve modyr of wo was
So xal a maydyn be modyr of blyss.

I that am calde kynge Abias
conferme for trewe pat se han seyd
and sey also as in pis cas
pat all oure myrth comyth of a mayd.

I prophete Danyel am wett apayed
in fygure of pis I saw a tre
all pe fendys of heft xalben affrayd
whan maydenys frute per on pei se.

I kynge Asa be-leve all pis
pat god wyff of a maydyn be borid
And vs to bryngyn to endles blys
Ruly on rode be rent and toin.

I jonas sey pat on pe iiijde morid
firo deth he xal ryse pis is a trew talit

1 of omitted and written above the line in darker ink.
2 jryng first written and crossed through.
3 Or trog—the vowel is blotted.
4 There has been some subsequent attempt to correct talit and qwall to tale.
The Prophets

fyguryd in me þe which longe before
lay iij days beryed with in þe qualt.\(^1\)

\[\text{Josopliat rex}\]

| And I josopliat þe vijte kynge serteyn |
| of jesse rote in þe lenyalt successyon |
| All þat my progenitoris hath be-for me seyn |
| Ffeythfully be-leve with-owntyn all dubytacion. |

| Abdias propheta |
| I abdias prophete make þis protestacion |
| þat aften he is resyn to lyve ons a-zen |
| deth xal be drevyn to endles dampsacion |
| And lyff xal be grawntyd of paradys ful pleyn. |

| Joros Rex |
| And I Joras also in þe numbere of seyne |
| of jesse rote kynge · knowlych þat he |
| aften his resurreccion returne xal to hesne |
| both god and verrry man ther endles to be. |

| Abacuch propheta |
| I Abacuch prophete holde wele with the |
| whan he is resyn he xal up styde |
| in hevyn as juge sitt in his se |
| Vs for to deme whan we xal dye. |

\[\text{Fo. 36v} \]

| And I Ozias Kynge of hygh degræ |
| Spronge of jesse rote dar\(^2\) weft sey this |
| whan he is gon to his dyglynte |
| he xal send þe sprytt to his discyplis. |

| Ozias Rex |
| And I Joel knowe full trewe þat is |
| god bad me wryte in prophesye |
| he wolde sende down his sprytt i-wys |
| On zonge and olde ful sekrylye. |

| Joathas rex |
| My name is knowe kyng Joathan |
| the ixè kynge spronge of jesse |
| Of my kyngrede god\(^3\) wol be man |
| mankend to saue and þat joyth me. |

and quval. There are faint traces of an e in darker ink over the second l in each case.

\(^1\) See note 4 on p. 59.  \(^2\) Or dure.  \(^3\) gold first written.
If the genealogy be not to be trusted, the list of the genealogies of the Lineages, and of the genealogy of the house of David, and of the genealogy of the house of John. 

B. Mus. Cott. Vesp. D. VIII.

Folio 37a, printed pp. 61, 62, showing one of the marginal genealogies:

The Prophets

With sow I do holde pat am prophete Aggee
Com of pe same hygh and holy stok
god of oure kynrede in dede born wyl be
From pe wulf to saue al shepe of his flok.

Off jesse kyng Achas is my name
pat falsly wurcheppyd ydolatrye
ty1 Ysaie putt me in blame
And seyd a mayd xulde bere messye.

Off pat byrthe wyttnes bere I
A prophete Osyas men me calle
And aftyr pat tale of Isaye
pat mayd xal bere Emanuelle.

My name is knowyn kyng Ezechyas
pe xjte kyng of pis geneologye
And say for sothe as in pis cas
A mayde be mekenes xal brynge mercye.

I A prophete calyld Sophonye
of pis matyr do bere wyttnes
and for trowth to zertyfie
pat maydens byrth oure weltfi xal dresse.

Of pis nobyl and wurthy generacion
the xjte kyng am I manasses
wyttnessynge here be trew testyfication
pat maydenys childe xal be prince of pes.

And I baruk prophete conferme wurdys thes
lord and prince of pes pow pat chylde be
Al his fomen ageyn hym pat pres
Ryght a grym syre at domys day xal he be.

Amon kyngge flor pe last conclusyon
Al thyng be-forn seyd flor trowth do testyfie
Praynge pat lord of oure symne Remyssyon
At pat dreadful day he us graunt mercye
Thus we aff of his genealogye
Acordynge in on here in his place
Pray pat heys lorde whan pat we xal dye
Of his gret goodnesse to grawnt us his grace.

The remainder of Fo. 37 is filled with the following genealogical table and note written like those on Ff. 16, 17 and 21, 22:

- Barpanter
- Asamaria
- Ysakar
- Nasaphat
- Joachym
- Anna
- Cleophas et
- Anna
- Salome et
- Anna

Explicit Jesse.

Contemplacio

8

1 of oure first written after processe, and crossed through.
Prologue of Contemplacio

Profore of pes I 3ow pray aff pat ben here present and tak hed to our e talkyn · what we xal say I be-teche 3ow pat lorde pat is evyr omnypotent to governe 3ow in goodnes as he best may In hevyn we may hym se Now god pat is hevyn kyng sende us aff hese dere blyssynghe and to his towre he mot se vs brynge Amen for Charyte.

The bottom of Fo. 37 is filled with the following two genealogical notes:

\[\text{mater Samue} \]
\[\text{Vxor Rag}e\]
\[\text{Quinque sunt Anne} \]
\[\text{Vxor Tob} \]
\[\text{Mater beate Mar} \]
\[\text{Anna prophethiss} \]

Est Ysakar Anne pater: Melophat sic quoque mater vel Nasaphat

Fo. 38

This we clepe festum Encenniorum pe newe feste · of which ii j · in pe 3ere we exerçye now aff pe kynredys to jerusalem must cum In to pe temple of god · here to do sacrifye Tho pat be cursyd my dygnyte is to dysspyse and po pat be blyssyd here holy sacrefyse to take We be regal sacerdocium · it perteyneth vs to be wysse be fastynge · be prayng · be almes · and at du tyme to wake. Joachym

| 1 This name appears to have been added, though possibly by the MS. scribe. It is not in more ornate book-hand like the others. |
| 2 This note is in red ink and in large liturgical script. The bottom half of the letters of the words vel Nasaphat has been cut away with the margin. |
| 3 A small reference sign in ink of the same colour as the text stands to the right of this name. |
with pis cetye of Nazareth specyal
pis fiest to jerusalem must go we
to make sacrefyce to god eternal
My name is joachym a man in godys substancyalt
Joachym is to say he pat to god is redy
so haue I be and evyr more xal
Flor pe dredful domys of god sore dred I.

| I am clepyd Ryghtful why wolde ye se
| Ffor my godys in to thre partys I devyde
| On to pe temple · and to hem pat per servyng be
| A nodyr to pe pylgrimys and pore men · pe iijs 1 for hem with me abye

So xulde euery curat in pis werde wyde
3eve a part to his chauncel i-wys
A part to his parochonerys pat to povert slyde
the thryd part to kepe for hym and his.

But blyssyd wyff anne sore I drede
In pe temple pis tyme to make sacryfice
be-cawse pat no frute of vs doth procede
I fere me grettly pe prest wolde me dysspice
Than grett slawndyr in pe tribus of vs xulde aryse
but pis I Avow to god with alt pe mekenes I can
3yff of his mercy he wolde a childe us devyse
we xal offre it up in to pe temple to be goddys man.

Anna
your swemful wurdys make terys trekyl down be my face
i-wys swete husbond pe fawte is in me
my name is Anne pat is to sey grace
we wete not how graceyous god wyl to us be
A woman xulde bere cryst pes profeeyes haue we
if god send frute · and it be a mayd childe
with all reuerens I vow to his mageste
sche xal be here foot mayd to mynyster here most mylde.

Joachym

Now lete be it as god wole per is no more
tweyn turtelys flor my saeryfice with me I take

1 This de is written in red ink.
2 This is written in the margin, some miswritten letters standing at the beginning of the line.
The Conception of Mary

and I be-cyche wyff and evyr we mete more
pat these grette mercy vs mer yer mut make.

For dred and for swen of your wourdys I qwake
thryes I kysse 30w with syghys ful sad
and to be mercy of god mekely I 30w be-take
and po pat departe in sorwe god make per metyng glad.

Worshipful se re joachym be se re redy now
all your kyn rede is come 30w to exorte
pat pei may do sacrifice at pe temple with 30w
Fior 30w be of grette wurccep as men 30w report.

Senor synfull seke and sory god mote conforte
I wolde I were as men me name
Thedyr in goddys name now late us all resorte
A Anne Anne Anne god scheeld us fro shame.

Now am I left alone sore may I wepe
A husband a-geyn god wel mote 30w brynge
And fro shame and sorwe he mote 30w kepe
tyl I se 30w a-geyn I kan not sees of wepyng.
Prynce of our prestys if it be your plesynge
we be com mekely to make our sacrifice.

God do 30w mede bothe elde and 3ynge
than devowtly we wyl begunne servyse.

There they wal synghe pis sequens Benedicta sit beata trinitas
And in pat tyme Ysakar with his ministerys ensensyf be Autere
and han pei make her ofruryng and Isaker seyth

Comyth up serys and offeryth all now
se pat to do sacrifyce worthy are
A-byde a qwyle se re Whedyr wytte poou
poou and po Wyff an barany and bare
neyther of 30w ffruteful neyvr sett ware
Whow durste poou a-monge fruteful presume and Abuse

1 Some letter (? I) erased before mekely.
2 may omitted and written above the line.
3 So in MS.
It is a tokyn pou art cursyd pare
Wherefore with grett indynacion - pin offerying I refuse.

et refudit sacrificium Joachim.

Therefore comyth up and offerying here alle
pou joachym I charge pe - fast out pe temple pou go

than with goddys holy 1 wourde blysse 3ow I shalle

ministro 2 cantando

Adiutorium nostrum in nomine domini
Qui fecit celum et terram
Sit nomen domini benedictum
Ex hoc nunc et usque in seculum

Benedicat vos diuina 3 maiestas et vna deitas
Pater 4 et filius 4 et spiritus sanctus
chorus - Amen 90

Signando manu cum cruce solenniter 4 et recedant tribus extra

templum.

Now of god and man blyssyd be 3e alle
homward a-3en now returne 3e
And in pis temple A-byde we xalle
to servyn god in trinyte.

A mercyfful lord what is this lyff
What haue I do lorde to haue pis blame
Ffor hevyiies 8 I dare not go hom to my wyff
And amonge my neyborys - I dare not abyde ffor shame
A Anne - Anne - Anne - Al our joye is turynyd to grame
Ffrom your blyssef fielacheppe I am now exilyd

and 3e here onys of pis flowle fame
sorwe wyl sle 3ow - to se me thus revylyd.

but son 6 god soferyth thys - vs must sofron 7 nede
now wyl I go to my sherherdys 8 - and with hem abyde

1 holy omitted and written above the line.
2 This word is rubbed—the end letters barely visible.
3 Some word or words (? et vna) after diuina obliterated. 4 So in MS.
4 dare written before hevyiies and crossed through.
5 So in MS. for Sen?
6 The r in sofron seems to be the correction of some other letter.
7 So in MS.
The Conception of Mary

and per eyr more levyn in sorwe and in drede
shame makyth many man his hed for to hyde
ha how do 3e felas in 3ow is lytel pryde
how fare 3e and my bestys pis wete wolde I veryly.

Primus pastor (a)

A welcom hedry blyssyd mayster • we pasture hem ful wyde
they be lusty and fayr • and grettly multyply
how de 3e mayster 3e loke al hevyly
how doth ours dame at hom sytt she and sowyht.

Joachym (b)

to here pe speke of here it sleyth myn hert veryly
how I and se doth god hym self knowyht

The meke god lyftyth up pe proude over throwyht (b)
Go do what 3e lyst se your bestys not stray.

iii" pastor (a)

Aftere grett sorwe mayster • evyr gret grace growyht
Sympyl as we kan • we xal for 3ow pray.

ii"" pastor (d)

Fo. 40

3a to pray for careful • it is grett nede
we aff wul prey for 3ow knelende
god of his goodnes send 3ow good spede
and of your sorwe 3ow some amende.

Joachym

I am nott wurtby lord • to loke up to hefne
my synful steppys Anvemynyd pe grounde
I loth-foles pat levth • pou lord hyest in pi setys seine
What art pou lord • What am I wrecche • verse pan an hownde
pou hast sent me shame • which myn hert doth wounde
I thank pe more here fore • pan for aff my prosperite
pis is a tokyn pou lovyst me • now to the I am bounde
pou seyst pou art with hem • pat in tribulacion be.

Pastores is scribbled underneath the words for to hyde and a rough line extending into the margin is drawn under this line on the other side.

These letters seem to indicate some rearrangement, possibly to reduce the shepherds' parts to two.

io pastor first written and crossed through by the red loop of name of speaker; Joachym carelessly written, but probably by scribe of MS.

The y seems to be written over an h. 5 Or xo.

Some indistinct marginal sign opposite Joachym’s speech (? nota).

MS. fo lest; cf. hy’est in same line.
And ho so hauye pe he nedyth not care thanne my sorwe is seryng 1 I hauye do sum offens punchyth me lorde and spare my blyssyd wyff anne pat syttyth and sorwyth ful sore of myn Absens Ther is not may profyte but prayour to your presens

With prayorys prostrat by-fore pi person I wepe hauye mende on oure a-vow for your mech magnyficens and my lovyngest wyff Anne lord for pi mercy kepe.

Anna

A mercy lord mercy mercy mercy we are synfolest it shewyth pat 3e send us all pis sorwe Why do 3e thus to myn husband lord why why why for my barynes he may amend pis pi self and pou lyst to morwe And it plese so pi mercy pe my lord I take to borwe I xal kepe myn a-vow qwhyl I leve and leste I fere me I hauye offenydl pe myn hert is ful of sorwe

most mekely I pray pi pety pat pis bale pou wyl breste.

Joachym

here pe Aungel descendith be hefhe syngyng Exultet celum laudibus resultet terra gaudijs Archangelorum gloria sacra canunt solemnia.

Qwhat art pou in god dys name pat makyst me a-drad It is as lyth a-bowt me as al pe werd were fere.

Angelus

I am an Aungel of god com to make pe glad God is plysd with pin helmes and hath herd pi prayere

He seyth pi shame pi repreff and pi terys cler God is a vengere of synne and not nature doth lothe Whos wombe pat he sparyth and maketh barreyn her he doth to shewe his myth and his mercy bothe.

Thu seest pat Sara was nynty 3ere bareyn sheh hadde a son Ysaac to whom god zaff his blyssyng Rachel also had pe same peyn She had a son joseph pat of Egypt was kynge A strongere Jan sampson nevyr was he wrytyng nor an holyere pan samuel it is seyd thus

seth here moderys were bareyn bothe in pe gynnyng pe concepcion of all swych it is ful mervelyous.

1 The r seems to have been inserted — perhaps over another letter.
The Conception of Mary

And in pe lyke wyse: Anne þi blyssyd wyff
sche xal bere a childe: xal hygth mary
which xal be blyssyd: in here body: and hawe joys fyyff
and ful of pe holy goost: inspyred syngulyrly
Sche xal be ofiyrd in to pe temple: solemply
pat of here non evyl fframe: xuld spryng to thus
And as sche xal be bore: of a barrany body
So of here xal be bore: with-out nature Jhesus.

Pat xal be savijour

That xal be savijour: vnto al man-kende
In tokyyn whan þou come: to jherusalem to pe gyldyn gate
þou xalt mete anne þi wyff: hauæ þis in þi mende
I xal sey here þe same here sorwys to rebate.

Joachyn

Of þis incomparabyl comfort: I xal nevyr for-gete þe date
my so1we was nevyr so grett: but now my joy is more
I xal hom in hast be it nevyr so late
A Anne blyssyd be þat body: of þe xal be bore.

Now fare wel myn shepherdys: governe 3ow now wysly.

Haue 3e good tydyngys mayster: þan be we glad.
Prayse god for me: for I am not wourthy.
In feyth sere so we xal: with all oure sowlys sad.
I holde it helpful þat on of vs: with 3ow be had.

Nay abyde with þour bestys sone: in goddys blyssynge.
we xal make us so mery: now þis is be-stad
þat a myle on þour wey: 3e xal here us synge.

Alas ffor myn husband: me is ful wo
I xal go seke hym: what so evyr be falle

1 of here omitted and written above the line.
2 This is given as the catchword at the bottom of the folio. There is some trace of other rubbed words—which may, however, be scribblings.
3 is written before þis and crossed through.
4 A rough line is drawn from synge to the edge of the page—marks marking off the shepherds' part.
The Conception of Mary

I wote not in erth which wey is he go
fiadyr of hefne for mercy to your ffete I falle.

Anne þin husband ryght now I was withall
þe aungel of god þat bar hym good tydynge
and as I seyd to hym so to þe sey I xal
god hath herd þi preyour and þi wepynge

At þe goldyn gate þou xalte mete hym fyn mylde
and in grett gladnes returne to your hous
So be procès þou xalt conseythe and bere A childe
Which xal hyght mary and mary xal bere jhesus
Which xal be savyour of all þe werd and us
Aftere grett sorwe evyr grett gladnes is had
now myn inbassett I hawe seyd to yow thus
goð in oure lordys name and in god beth glad.

Anne

Now blyssyd be oure lorde and aft his werlys ay
Aþ heffne and erthe mut blysse yow for this
I am so joyful I not what I may say
þer can no toungge telle what joye in me is
I to bere a childe þat xal bere aft meynys blys
and hane myn hosbonde a-geyn þo myþ hane joyes more
no creature in erth is grauntyd more mercy i-wys
I xal hyse me to þe yate to be þer before.

here goð þe Aungel A-zen to hefne.

A blyssyd be our lorde þæs husband I se
I xalle on myn knes and to hym-ward crepe.

A gracyous wyff Anne now fruteful xal þe be
For joy of þis metynge in my sole I wepe
Hawe þis kusse of clenessse and with yow it kepe
in goddys name now go we wyff hom to our hous.

Anne

þer was nevyr joy sank in me so depe
now may we sey husband god is to us gracyous þer veryly.

1 wepy first written and crossed through.
2 nevyr omitted and written above the line in slightly darker ink, but probably by scribe of MS.
3 The paragraph mark before veryly has been made over some black sign.
The Conception of Mary

3a and if we haue levyd wel here be-fore
I pray be lord pin ore
so mote we levyn evyr more
And be pi grace more holyly.

Fo. 42 Now hom-Ward husband I rede we gon
Ryth hom al to our place
to thank god pat sytt in tron
pat pus hath sent us his grace.

Sovereynes 3e hau sen shewyd 3ow be-fore
Of Joachym anD Anne· here botherys holy metynge
How our lady was conseyvid· and how she was bore
We passe oyr pat· breffines of tyme consyderynge
And how our lady in here tendyr age and yung
In to pe temple was offryd and so forth proced
pis sentens sayd xal be hire be-gynnyng
now pe modyr of mercy· in pis be our sped.

And as a childe of iij zere age· here she xal appere
to alle pepyl pat ben here present
and of here grett grace now xal 3e here\(^1\)
how she levyd evyr to goddys entent
with grace
That holy materre we woole declare
tyl flortene zere· how sche dyd fare
Now of your speche I pray 3ow spare
all pat ben in pis place.

here joachym and Anne with our lady betwen hem beyng al in
whyte as a childe of iij zere age presente here in to be temple thus
seyng joachym *.

\(^1\) here she xal first written instead of now xal 3e here and crossed through.
* here jo kym and Anne with—scribbled underneath this.
Mary in the Temple

Joachim

B

Lyssyd be oure lord sflayr sflute haue we now
Anne wyff remembyr wole 3e
pat we made to god an holy a-vow
pat oure fy rst childe - pe servaunt of god xulde be
The Age of mary oure dowtere is 3eys thre
pe jonger she be drawyn pe bettyr semyth me
and for teryeng of our a-vow - of god we myth be shent.

Anne

it is as 3e sey - husband in de
dede
late us take mary our dowtere us be-twen
and to pe temple with here procede
Dowtere pe Aungel tolde us 3e xulde be a qwen
Wole 3e go se pat lord 3our husband xal ben
and lerne for to love hym - and lede with hym 3our lyff
telle 3our sfadyr and me her - 3our answere let sen
Wole 3e be pure maydyn - and also goddys wyff.

Maria

Ffadyr and modyr if it plesyng to 3ow be
3e han mad 3our a-vow - so sothly wole I
to be goddys chast servaunt - whil lyff is in me
but to be goddys wyff - I was neyvr wurthy
I am pe sympelest pat evyr was born of body
I haue herd 3ow seyd - God xulde haue a modyr swete
pat I may leve - to se hire - god graunt me for his 1 mercy
and Abyl me to ley my handys - vndyr hire sflayr fete.

Et genuflectet Ad deum.

Joachym

I-Wys dowtere - it is wel seyd
3e answere - and 3e were twenty 3ere olde.

Anne

whith 3our speche mary I am wel payd
can 3e gon a-lone - lett so beth bolde.

Maria

To go to goddys hous - wole 3e now be-holde
I am joyful thedyrward - as I may be.

1 3our first written, crossed out, and his written above the line in fainter ink and possibly by a later corrector. The crossing out by two crossed strokes is not the manner of the MS. scribe, and the s of his is slightly different.
Mary in the Temple

Wyff I ryght joyful oure dowtere to be-holde.

So am I wys husband · now in goddys name go we.

Sene prince of prestes and it plese 30w
we pat were barreyn · god hath sent a childe
to offre here to goddys service we mad oure avow
here is pe same mayde · mary most mylde.

Joachym I haue good mende · how I 30w revyled
I am ryght joyful pat god hath 30ve 30w pis grace
to be amonge fruteful · now be 3e reconsylid
Com swete mary com · 3e haue a graciously face.

Joachym flecento Ad deum sic dicens

Now Ffadyr and sone and holy gost
on god and personys thre
we offer to pe lorde of myghtys most
Oure dowtere pi servaunt · eyyr more to be.

Ther to most bounde eyyr more be we
Mary in pis holy place leve 30w we xall
In goddys name · now up go 3e
oure fadyr · oure prest · lo doth 30w cafft.

Modyr and it plese 30w · fyrst wole I take my leve
of my fadyr · and 30w my modyr i-wys
I haue a fadyr in hefne · pis I be-leve
now good fadyr · with pat fadyr 3e me blyss.

In nomine patris et filii et spiritus sancti.
Amen · Now 3e good modyr.

In nomine patris et filij et spiritus sancti || Maria · Amen.

Now oure lord thank 30w for this
here is my fadyr and my modyr bothe
most mekely I beseche I may 30w kys

1 The writing on this folio is rather careless.
Mary in the Temple

now for-3eve me yf evyr I made 3ow wrothe.

Et explexendo osculabit patrem et matrem.

Nay dowter 3e offendyd neyvr god nor man
lovyd be pat lord · 3ow so doth kepe.

Swete dowtyr thynk on 3our modyr An
3our swemynge smytyht to myn hert depe.

If fadyr and modyr I xal pray for 3ow and wepe
To god with al myn hert speclyaly
blysse me day and nyght evyr her 3e slepe
good fadyr and modyr · and beth mery.

A ho had evyr suche a chylde
neyvr creature 3it pat evyr was bore
Sehe is so gracous she is so mylde
so xulde childyr to fadyr and modyr evyr more.

Than xulde thei be blyssyd · and plese god sore
husbond and it plese 3ow not hens go we xal
tyl mary be in pe temple above thore
I wold not for al erthe se here fal.

Come gode mary · come babe I pe call
pi pas pratyly to pis plas pretende
pou xalt be pe dowteres · of god Eternaft

If pe fyftene grees · pou may Ascende
It is meracle if pou do · now god pe dyffende
Ffrom babylony to hevylyl jherusalem pis is pe way
Every man pat thynk his lyff to Amende
pe fiftene psalmys · in memorye of pis mayde say.

Maria · et sic deinceps usque ad fine · xxv\textsuperscript{im} psalmorum.
The fyrst degree costly applied

1 This name was omitted and is written in different ink and in another hand.
2 The th of beth has been crossed through in different ink and with perpendicular strokes, not in the manner of the scribe.
3 Or serce, there; the vowels are not clear.
4 The writing of the first three lines of this stanza (bottom of folio) is smaller.
5 Some other word has been altered to thynk.
6 So in MS.
Mary in the Temple

"It is holy desyre with god to be
In trobyl to god I haue cryed
And in sped · pat lord hath herde me.

Ad dominum cum tribularer clamavi · et exaudiuit me.

The second is stody · with meke inquysissyon veryly
How I xal haue knowyngge of godys wylle
To pe mownteynes of hefne I haue lyfte myn ey
From quens xal comyn helpe me tylle.

Leuaui oculos meos in montes · vnde ueniat auxilium mili.
The thrydde is gladnes in mende in hope to be
that we xal be sawyd all thus
I am glad of these tydyingys ben seyd to me
now xal we go · in to goddys hous.

Letatus sum in hijs que dicta sunt mihi: in domum
domini ibimus.
The forthe is meke obeydence as is dette
· to hym pat is a·bove pe planetys sefne
· to pe I haue myn eyn sette
· pat dwellys above pe skyes in hefne.

Ad te leuaui oculos meos · qui habitas in celis.
The flyfte is propyr confessyon
· pat we be nought with·owth god thus
· but god in vs hane habytacion
Per aventure oure enemies shulde swelle vs.

Nisi quia dominus erat in nobis dicat nunc israel · nisi
quia dominus erat in nobis.
The sexte is confidens in goddys strenght A-lon
· Fior of all grace from hym comyth pe stremon
· they pat trust in god as pe mownt syon
he xal not be steryd · endles pat dwellyth in jherusalem.

Qui confidunt in domino sicut mons Syon · non commoueb-
bitur in eternum qui habitat in hierusalem.
The septe is vndowteful hope of immortalyte
· In oure lorde is as gracly and mercy
· Whan oure lord connertyth oure captiuite
· Than Are we mad as joyful1 mery.

In conuertendo dominus captiuitatem syon · facti sumus
sicut consolati.

1 A letter has been erased between joyful and mery.
Mary in the Temple

The eyted is contempt of veynglory in vs
Ffor hym pur Al mankende hath multiplyed
But ye our lord make here oure hous
they An laboryd in veyn pur it han Edyfied.

Nisi dominus edificauerit domum: in uanum laborauerunt qui edificant eam.

The nynte is a childely fer in dede
/
With A longyng love in our lord pur ay is
blyssyd Arn Afl they pur god drede
Whiche pur gou in his holy weys.

Beati omnes qui timent dominum: qui ambulant in viae eius.

The tende is myghty soferauns of carnal temptacion
for pe fleschly syghtys ben fers and fel
ofte fough is fowth with with suech vexacion
pou' seyng god say so - clepyd israel.

Sepe expugnauerunt me a iuuentute mea: dicat nunc israel.

The Elefnte is accusatyff confessyon of iniquite
Of which ful noyous is pe noyis
Fro depnes lord I hane cryed to the
Lord here in sped my symypyl voys.

Fo. 45 De profundis clamaui ad te domine: domine exaudi nocem meam.

The twelfte is mekenes pur is sayre and softe
In mannys sowle with-inne and with-owte
Lord myn herte is not heyued on loftte
ynyn myn eyn be not lokynge a-bowte.

Domine non est exaltatum cor meum: neque elati sunt oculi mei.

The Threttene is fleyth per with
with holy dedys don expresse

1 Halliwell reads pan, but the MS. contraction pa is that always used for pan, the contraction for pan, when it occurs, being pa. The letter u(n) is ambiguous, and a difficulty on Fo. 97 would be lessened by expanding pa as pan.

2 The writing on this folio is noticeably small.
Mary in the Temple

have mende lorde of davyth
And of Aeff his sweettenes.

Memento domine david i et omnis mansuetudinis eius.
The fourtene is brotherlyl concorde i-wys
pat norcyth love of creaturys echon
Se how good and how glad it is
bretheryn flor to dwelle in on.

Ecce quan bonum et quan jocundum : habitate fratres
in vnum.
The flyftene is gracious • with on Acorde
which is syne of godly love semyth me
e se now blysse oure lord
Aeff pat oure lordys servauntys be.

Ecce nunc benedicite dominum • omnes serui dominj.

A gracious lord pis is A mervelyous thynge
pat we se here aeff in syght
A babe of thrre 3er age so synge
to come vp pese greeys • so vp-ryght
It is An hey meracle and by goddys myght
no dowth of she xal be gracious.

Holy fadyr I be-seche 3ow forth ryght
Sey how I xal be rewlyd • in goddys hous.

Episcopus

Dowtere god hath 3ovyn vs commaundementys ten
Which shortly to say be comprehendyd in tweyn
and po must be kept of aeff crystyn men
or ellys here jugement is perpetual peyn
3e muste love god severynly 2 • and your evyn crystyn pleyn
god fyrst flor his hy3 and soveryn dygnyte
he lovyd 3ow fyrst • love hym a-geyn
fior of love • to his owyn lyknes • he made the.

Love fadyr sone and holy gost
Love god pe fadyr • flor he gevyth myght
Love god pe sone • flor he gevyth wysdam pou wost
Love god pe holy gost flor he gevyth love and lyght

1 So in MS. Halliwell gives greeys. 2 So in MS.
Mary in the Temple

thre personys and on god • pus love of ryght
with all pin hert • with all pi sowle • with all pi mende
and with all pe strengthis in pe be-dyght
pan love pin evyn crystyn as pi self with-owtyn ende.

Thu xalt hate no thynge but pe devyl and synne
god byddyth the lovyn pi bodyly enmy
And as for your self here • pus xal ye be-gynne
ye must serve • and wurchep god here dayly
Ffor with pryer • with grace and mercy
Se the hane • A resonable tyme to fede
thanne to haue a labour bodyly
pat peryn in be gostly and bodely mede.

3our A-bydynges • xal be with 3our maydenys fflyve
Swyche tyme as ye wolde haue consolacion.

This lyff me lyketh as my lyve
of here namys I be-seche 3ow to haue informacion.

There is pe fyrst meditacion
Contrysyon • compassyon • And clennes
And pat holy mayde fruyssyon
With these blyssyd maydenes xal be 3our besynes.

Here is an holy fielachepe I fele
I am not wurthy Amonge hem to be
Swete synterys to 3ow Aft I knele
To receyve me I be-seche 3our charyte.

They xal dowtere • And on pe tothere syde se
ther ben sefne prestys in dede
to schryve • to tche • and to mynystren to the
to lerne pe god dys lawys • and scrypture to rede.

Ffadyr knew I here namys wele were I.

Episcopus

*first written and crossed through*; mende written above the line.

1 *myght* (in one word) in MS.

2 *sethe* (in one word) in MS.

3 *seeke* first written and crossed through in red ink; sethe then apparently written and corrected by erasure to seche. A red dot stands under the h.
they xal tende upon 30w besyly

With declaracion determynacion · dyvynacion

Now go 3e maydenys · to 3our occupacion

And loke 3e tende pis childe tendyrly

and 3e serys knelyth · and I xal gyve 30w goddys benyson

in nomine patris et filij et spiritus sancti.

Et recedent cum ministris suis omnes virgines dicens: Amen.

"To 30w ffadyr and modyr I me comende [Maria] blyssyd be þe tyme 3e me hedyr brought."

Dowtere þe ffadere of oure feyth þe mot defende as he of his myght made aff thynge of nowth.

Mary to þi sowle solas he sende

In whos wysdam aff þis werd was wrought.

go we now hens husbonde so bende for owth of care now are we brought. Hic joachim et anna recedent domen. Maria

Fo. 46v

Be þe holy gost at hom be þe brought

Syster ys 3e may go do what þe xalt Ad virgines
to serve god fyurst here is al my thought

Be-forn þis holy awtere on my knes I fall.

"Lord sefne petycions I be-seche 3ow of here

Fyurst þat I may kepe þi love and þi lawe

þe secunde to lovyn myn evyn crystyn as my self dere

þe thrydde from aff þat þow hatyst me to with-drawe The fourte Aft vertuys to þi plesauns knawe

þe fyfte to obey þe ordenaryes of þe temple echon

þe sexte and þat aff pepyl may serve þe with Awe

þat in þis holy temple fawte be non."

"The sefnte lord I haske with grett fiere

þat I may se onys in my lyve

þat lady þat xal goddys some bere

þat I may serve here with my wyttyys fyve

If it plese 3ow and ellys · it is not þer with to stryve

with prayers prostrat flor þese gracys I wepe

O my god · devocion depe in me dryve

1 The writing from this line to the bottom of the folio is smaller.

2 No name of speaker given in MS.
Mary in the Temple

pat myn hert may wake in þe thow my body slepe.

here þe Aungel bryngyth manna in A cowpe of gold lyke to con-
feccions þe hefæ synymynge þe Aungel sayth

¶ Merveyle not mekest maydon of my mynystracion
I am a good Aungel sent of god Aff myght
With Aungelys mete Ffor ȝour Sustentacion 230
3e to receyve it Ffor Natural myght
We Aungellys xul serve ȝow day and nyght
now fede ȝow þer-with in goddys name
we xal lerne ȝow þe lyberary ¹ of oure lordys lawe lyght
for my sawys in ȝow shewyth sygnes of shame.

Maria

¶ To thank oure soveryen lord not sufficyth my mende
I xal fede me of þis fode my lord hath me sent
Aff maner of savowrys in þis mete I þynde
I felt nevyr non so swete ner so redolent.

Eche day þer with ȝe xal be content
Aunge² alle howrys xal to ȝow apere.

Mercy my maker þow may þis be ment
I am þe sympelest creature þat is levynge here.

Angelus

Maria

¶ In ȝour name Maria ß flyve letterys we han
M. Mayde most mercyfult and mekest in mende 245
A. Auerte of þe Anguyssch þat Adam began
R. Regina of regyon Reyneng with-owtyn ende
I. Innocent be Influens of Jesses kende
A. Aduocat most Antentyk ȝour Antecer³ Anna
hefne and helle here kneys dowû bende
When þis holy name of ȝow is seyd Maria.

Maria

¶ I qwake grettly for dred to here þis comendacion
Good swete Aungel why wolde ȝe sey thus.

Ffor ȝe xal here aftere⁴ haue A salutacion
pat xal þis excede it is seyd Amonge vs

Angelit

¹ This word is underlined in pencil and a pencil cross has been made in the margin, probably by some modern reader.
² So in MS.; cf. Fo. 70⁴.
³ Halliwell reads antecer.
⁴ Some erasure after aftere.
Mary in the Temple

The deyte þat dede xal determyn and dyscus xal nevr lady be lefte here A-lone.

I Crye þe mercy lorde and þin erthe Cus recomendynge me to þat godlyd þat is tryne in tronc.

hic osculet terram · here xal comyn Allwey An Aungel with dyvers presentys goynge and comynge and in þe tyme þei xal synge in hefne þis hymne · Jhesu corona virginum · And After þer comyth A minister fro þe busschop with A present and seyth

Prynce of oure prestes Ysakare be name he hath sent 30w hym self his servyce in dede And þad 3e xulde fëde 3ow spare for no shame In þis tyme of mete · ne lenger 3e rede.

Recomende me to my fadyr sere · and god do hym mede These vesselys A-zen sone I xal hym sende I xal bere it my systerys I trowe þei hane more rede goddys foyson is evyr to his servauntys hendyr þan we wende.

Systerys oure holy ffadyr isakare Hath sent us hese servyce here ryght now Ffede 3ow þer of hertyly · I pray 3ow nat spare and if owght be leve · specyaly I pray 3ow That þe pore men þe relevys þer of hane now Ffayn and I myth I wolde do þe dedys of mercy Pore ffolk ffaryn god knowyth how On hem evyr I haue grett pety.

lo sofreynes here 3e haue seyn in þe temple of oure ladyes presentacz'on she was nevyr ocupyed in thungys veyn but Evyr besy in holy ocupacyor And we be-seche 3ow of 3oure pacyns þat we pace þese materys so lythly Away If þei xulde be do with good prevydens Eche on wolde suffyce ffor An hool day Now xal we proceede to here dissponsacion which After þis was xiiij 3ere tyme sufficyth not to make pawsacion

1 The usual red loop round the name of speaker has been omitted here.
hath paeyens with vs we be-sech 3ow her
And in short spas
The parlement of hefne sone xal 3e se
and how goddys sone com man xal he
And how pe salutation Aftere xal be
be goddys holy gras.

Remainder of Fo. 48—4½ inches—left blank. Fo. 48v has been used for speeches to be inserted between the speeches on Fo. 50 and Fo. 50v in the next play. Their place is made clear by red reference marks and also by rough capitals in black ink of a different shade from that of the MS.

Passage to be inserted between Fo. 50 and Fo. 50v.

This Answer grettly trobelyth me

to mak a vow to creaturys it is lefful
Vovete et reddite · in scripture haue we
and to observe oure lawe also it is nedful
In pis to dyscerne to me it is dredful
perfore to cowceth1 me in pis cas I calle
pe holde and pe wyse and swiche as ben speful
In pis sey 30ur a-wyse · I be-sech 3ow Alle.

To breke our lawe and custom · it wore hard in dede
And on pat other syde to do a-3cn² scripture
to 3eve sentens in pis degre · 3e must take goo³ hede
fior dowteles pis materie · is dyffuse and obscure
Mya avyse here in pis I 3ow ensure
pat we prey aft god to haue relacion
fior be prayour · grett knowlech men recure
and to pis I counsefl 3ow to 3eve assygnacion.

Trewly 30ur counsefl is ryght good and eylsum
And as 3e han syed so xal it be ·
I charge 3ow brethryn and systerys hedyr 3e com
and to-gedyr to god now pray we
That it may plese his fynyte 4 deyte
knowleche in pis to sendyn vs
Mekely eche man flalle down on kne
And we xal be-gyne · Veni creator Spiritus

and whan Veni creator is don pe buschop xal seynng

Now lord god of lordys whysest of alle et cetera.

1 So in MS.
2 The a omitted and written above the line.
3 So in MS.
4 So in MS.
The Betrothal of Mary

F. 49 Tunet Abysakar \( ^1 \) episcopus

L istenyth lordyngys bothe hye and lowe
And tendyrly takyth heyd on to my sawe
beth buxom and benyngne yowr bussopp to knowe
Ffor I am pat lord pat made pis lawe
With hertys so hende herkyn nowe
yowr damyselys to weddyng 3a loke pat 3e drawe
pat passyn xiiij zere for what pat 3e owe
pe lawe of god byddyth pis sawe
pat at xiiij zere of age
Enery damesel what so schel be
to pe Encresse of more plente
xulde be brought in good degre
On to here spowsage.

Herke now Anne my jentyl spowse
how pat pe buschop his lawe hath tolde
pat what man hath a dowtyr in his house
pat passyth xiiij zerys olde
He muste here brynge I herde hym Rowse
In to pe tempyl a spowse to wedde
wher for oure dowtyr ryth good and dowse
In to pe tempyl sche must be ledde
nd pat anoon ryght sone.

Sere I grawnt pat it be so
A-3en pe lawe may we not do
with here to-gedyr lete us now go
I hold it ryght weyl done.

Sere bussopp here aftyr pin owyn best
we haue here brought oure dowtyr dcre
mary my swete childe she is ful prest
of Age she is ful xiiij zere.

\(^1\) Halliwell reads ab Yaukar with the note 'Sic in MS pro Abysakar'; but the MS. has no capital Y and the initial A is of the form used indifferently for small or capital. The syllable ab is not joined to the y, but the v of the preceding venit is similarly detached.
Welcome Joachym on to myn A-reste
bothe anne þi wyff and mary clere
now mary chylde to þe lawe pou leste
and cheþe þe a spowse to be þi ffere
þat lawe pou must fful-ffylle.

A-zens þe lawe wyl I nevyr be
but mannys fielachep xal nevyr folwe me
I wyl levyn evyr in chastyte
be þe grace of goddys wylle.

A Ffayre mayde why seyst þou so
what menyth the for to levyn chast
why wylt þou not to weddyng go
þe caþse þou telle me and þat in hast.

My ffadyr and my modyr sertys also
Er I was born þe may me trast
thei were bothe bareyn here frute was do
they come to þe tempyl at þe last
to do here sacrificie
By-cause they hadde nothyr frute nere chylde
reprevyd þei wore of wykkyd and wylde
with grett shame þei were revylyd
Al men dede them dyspyce.

My Ffadyr and my modyr thei wepte fuþ sor
fful hevy here hertys wern of þis dede
with wepyng eyn þei preyd þerfore
þat god wolde socowre hem and sende hem scde
If god wold graunt hem a chylde be bore
They be-hest þe chylde here lyfþ xulde lede
In goddys temple to serve evyr-more
and wurchep god in loue and drede
Than god fuþ of grace

He herd here longe prayour
and þam sent hem both seed and flowre
whan I was born in here bowre
to þe temple offiryd I was.

1 The w has been adapted from some other letter.
The Betrothal of Mary

Whan pat I was to pe temple brought
and offerde up to god Above
ther hestyd I as myn hert thought
to serve my god with hertyly love
Clennesse and chastyte myn hert owth
Erthely creature nevyr may shoue
Such clene lyff xuld xe nouht
In no maen wyse reprove
to pis clennesse I me take
this is pe caurse as I sow tell
pat I with man wyll nevyr meff
in pe servyse of god wyll I evyr dwel
I wyl nevyr haue other make.

[D] A mercy god pese wordys wyse
of pis fayr mayde clene
thi trobyl myn hert in many wyse
her wytt is grett and pat is sene
In clennes to levyn in godys servise
no man here blame non here tene
And 3it in lawe · pus it lyce
pat such weddyd xulde bene
who xal expownd pis oute
pe lawe doth after lyff of clennes
pe lawe doth bydde such maydenes expres
pat to spowsyng they xulde hem dres
God help us in pis dowhte.

This Ansuere grettly trobelyth me · et cetera ut supra

Now lord god of lordys wysest of Alt

I pray pe lorde knelynge on kne
with carefull herte I crye and calle
pis dowtful dowtow enfemore pou me.

Thy prayour is herd to hy3 levyn halle

1 The writing indicates that the scribe went on from God help us in pis dowhte to Now lord god of lordys wysest of Alt and inserted the reference to the interpolated speeches later.

2 This paragraph sign should stand before the line Now lord god, &c.
The Betrothal of Mary

god hath me sent here down to the
tô telle þe what þat þou do xalle
and how þou xalt be rewlyd in iche degré
take tent and vndyrstond
This is goddys owyn byddyng
þat aff kyusmen of dauyd þe kynge
to þe temple xul brynge here du ofrýng
with whyte yárdys in þer honde.

loke wele what tyme þei offere there
aff here yárdys in þis hand þou take
take heed whose þerde doth blome and bere
and he xal be þe maydenys make.

I thank þe lord with mylde chere
thi wurde xal I werkyn with-owtyn wrake
I xal send for hem bothyn fer and nere
to werke þi wyll I vndyr-take
A-non it xal be do

herk masangere þou wend þi way
Dauyd - kyusmen as I þe say
byd hem come ofyr þis same day
and brynge white yárdys Also.¹

Oy - al maner men takyth to me tent.³
that be owght of kyurede to dauyd þe kynge
my lord þe busshop hath for þow sent
to þe temple þat þe come with þour ofrýng.⁴

In gret labore my lyff I lede
myn ocupasyoun⁵ lyth in many place
flor febylnesse of age my jorneþ I may not spede
I thank the gret god of thi grace.

¹Also written twice and the first crossed out.
²Some faint letter written (?) scribbled) above the us of Nuncius.
³These four lines are written smaller.
⁴This speech is continued on Ff. 53. Ff. 51 and 52 form a separate interpolated quire E. On Fo. 51 is written the dialogue between Joseph and the generaciones dauyd which follows, in a later cursive hand without rubrication. Ff. 51⁴ and 52 and 52⁵ are left blank. Roughly-made reference marks—as above—on Ff. 51 and 53 indicate the place of the interpolated dialogue.
⁵Or ocupasyoun.
The Betrothal of Mary

what chere Joseph what ys the case
That ye lye here on this ground

age and feynynesse doth me enbrace
That I may nother well goo ne stound.

We be commandyed be the beschoppys sond
That every man of Dauid Kynde
de the tempiff to ofyfry a wood
Therefor in this Jorney let vs proceed.

Me to travyfi yt is no nede
I prey you frendys go forth your wey.

ys com forth Joseph I you rede
and knowyth what the buschop woff sey.

Ther ys a mayd whos name is clepyd mary
Doughter to Joachym as it is told
here to mary thei woff asay
To som many dowty and bold.

He chargight pat ye hast 30w for he is redy bent
30w to receyve at your comyng
He byddyth 30w sfferthermore in handys pat ye bent
A fayre white seorde everych of 30w ye bryng
In hyght
Tary not I pray 30w
My lord as I say 30w
now to receyve 30w
is full redy dyght.

Benedicite I can not vndyr stande
What oure prince of prestys doth me
pat every man xuld come and brynge with hym a whande

1 Or groot; the stroke may be insignificant.
2 Or stound.
3 This may be a tailed d or d + ys.
4 iiius generacion first written and crossed through.
5 I have herd first written for it is told, and crossed through.
6 So in MS. for man.
7 Præimus generacionis first written and crossed through.
The Betrothal of Mary

Abyl to be maryed pat is not I so mote I thew
I haue be maydon evyr and evyr more wele beyn
I chaungyd not set of ait my long lyff
and now to, be maryed sum man wold beyn
it is a straunge thynge An old man to take a 3onge wyff.

but nevyr-pe-lesse no doubt of we must forth to towne
now neyborrys and kynnysmen lete us forth go
I xal take a wand in my hand and cast of my gowne
yf I falle - pan I xalle - gronyf for wo
Ho so take A-way - my staff I say - he were my fo
se be men - pat may wele beyn - go se be-fore
I am old - and also colde - walkeyng doth me wo
perfore now wole I - so my staff holde I - pis jurny to wore.

Episcopus

Seris 3e xal vndyr-stande 1
pat pis is pe cawse of our comynge
and why pat ech of 3ow brynygth a wande
for of god we haue knowyng
here is to be maryde a mayde 3ynge
all your roddys 3e xal brynyge vp to me
and on hese rodde pat pe holy gost is syttyng
he xal pe husbond of pis may be.

Joseph

Fo. 53v If It xal not be I ley a grote
I xal a-byde be-hynde preuyly
now wolde god I were at hom in my cote
I am aschamyd to be seyn veryly.

Primus generationis david 1

To 2 wurchepe my lord god hedyr am I come
here flor to offyr my dewe 3 offryng
A fayr white 3arde in hand haue I nome

* my lord sere busshop at 3our bydlynge.

Secundus generationis david

Off danythi this kynred seris am I com

1 From here to the bottom of the folio the writing is closer.
2 my first written between to and wurchepe and crossed through.
3 dw written before dewe and crossed through.
4 To my worsypp written (scribbled ?) here in different ink and different handwriting—not that of Po. 51.
The Betrothal of Mary

a ffayr white jarde in hand now I bryng
my lord be busshop after your owyn
dis jarde do I offre at your chargyng

Ryht here.

Tercius generacionis david

And I a jarde haue both fayr and whyght
here in myn hond it is reddy dyght
And here I offre it forth within syght

Ryght in good manere.

Quartus generacionis david

I am pe fourte of David is kynd
and with myn offrynge my god I honoure
dis fayr whyte jarde is offrynge myn
I tryst in god of sum socoure

Co[m] on Joseph with offrynge pin

and brynge up pin as we han ourse
pou taryst ryth longe be-hynde certeyn
why comyst not forth to goddys toure
Com on man for shame.

Co[m] 3a 3a - god help full fayn I wolde
but I am so Agyd and so olde
pat both myn leggys gyn to folde
I am ny Almost lame.

Episcopus

A mercy lord I kan no sygne a-spy
It is best we go a-geyn to prayr.

he brought not up his rodde yet trewly
to whom pe mayd howyth to be maryed her.

Whath joseph why stande 3e there by-hynde
I-wys sere 3e be to blame.

Sere I kan not my rodde flynde
to come per in trowth me thynkyht shame.

Episcopus Comyth thens

1 owyn first written and corrected.
2 The gh in this word may have been cancelled by the scribe. There appear
to be two strokes through them.
3 So written in the margin in MS.
Sere he may Euyl go 

in soti I com as fast as I may

offyr \(^1\) up 3our rodde sere in godlys name

why do 3e not as men 3ow pray.

Now in pe wurchep of god of hevyn
I offyr pis 3erde as lely whyte
prayng pat lord of gracyous stewynd
With hert with wytt with mayn with myght
And as he made pe sterryes 3ever
pis sympyl offrynge pat is so lyght
to his wurchep he weldygh evyn
'Efor to his wurchep pis 3erd is dyght

lord god I pe pray
to my herte pou take good hede
and no thynge to my synful dede
Aftyr my wyl pou qwyte my mede
As plesyth to pi pay.

I may not lyfte myn handys heye
Lo Lo Lo What se 3e now.

A mercy mercy mercy lord we crye
pe blyssyd of god we se Art thou.  

Fo. 54v 
A gracyous god in hevyn trone
ryht wundyrful pi werkys be
here may we se A merveyl one
A ded stok beryth flourysfire
Joseph in hert with-outyn mone
pou mayst be blyth with game and gle
A mayd to wedde pou must gone
be pis meracle I do wel se
Mary is here name.

What xuld I wedde god for-bede
I am an old man so god me spede

\(^1\) Helvetica first written and crossed through; offyr written over the line.
The Betrothal of Mary

and with a wyff now to levyn in drede
It wore neyther sport here nere game.

A-jens god joseph pou mayst not stryve
god wyl pat pou a wyff haue
pis fayr mayde xal be pi wyve
she is buxum and whyte as lane.

A shuld I haue here se lese my lyff
Alas dere god xulde I now rave
An old man may nevyr thrifyff
With a songe wyff so god me sene
may may sere lett bene
xulde I now in age begynne to dote
If I here chyde she wolde clowte my cote
blere myn cy and pyke out a mote
and pus oftyn tymes it is sene.

Joseph now as I pe saye
God hath assygnyd here to pe
pat god wol haue do sey pou not nay
oure lord god wyl pat it be so
A-jens my God not do I may
here wardeyn and kepere wyl I evyr be
But fayr maydon I pe pray
Kepe pe clene as I xal me
I am a man of age
therfore sere busshop I wyl pat se wete
pat in bedde we xul nevyr mete
Ffor i-wys mayden suete
An Old man may not rage.

This holyest virgyn xalt pou maryn now
your rodd floreschylth fayrest pat men may se
pe holy gost we se syttyht on a bow
now zeilde we aff preysyng to pe tynyte.

Joseph woole se haue pis maydon to your wyff
And here honour and kepe as se howe to do.

1 so apparently by mistake as it destroys the rhyme.
The Betrothal of Mary

Joseph

nay sere so mote I thryff
I hane ryght no nede ðer-to.

Joseph it is goddys wyl it xuld be so
sey aftyr me as it is skyl.

Sere and to performe his wyl I bow ðer-to
Ffor aif thyng eowght to ben at his wyl.

Episcopus et idem joseph

† Sey þan after me: here I take þe Mary to wyff
to haun to holdyn: as god his wyll with us wyll make1
and as longe as be-thwen us: lestyght ourle lyff
to loue 30w as my self: my trewth I 30w take.
nunc ad mariam sic dicens: Episcopus

Fo. 55v † Mary wole 3e hane þis man
And hym to kepyn as 30ur lyff.

In þe tenderest wyse fadyr as I kan
and with all my wyttys ffyff.

† Joseph with þis ryng now wedde þi wyff
and be here hand now þou here take.

Sere with þis Rynge I wedde here Ryff
and take here now here flor my make.

Mary mayd with-ouȝyn more stryff
On to þi spowse þou hast hym take.

In chastyte to ledyn my lyff
I xal hym neyvr for-sake
but evyr with hym a-byde
And jentyff spowse as 3e An seyd
lete me levyn as a clene mayd
I xal be trewe be not dysmayd
both terme tyme and tyde.

† Here is þe holyest matremony þat evyr was in þis werd
þe hyȝ names of oure lord we wole now syng hy

1 wylmake (one word) in MS.
The Betrothal of Mary

we aft weole pis solempn dede record
devotly • Alma chorus domini • nunc paungat nomina summi.

Now goth hom aft in godys name
Where as your wonyng was be-fore
Maydenys to lete here go alone it wore shame
It wold hevy your hertys sore
3e xal blyses pe tyme pat sche was bowe
now loke 3e at hom here brynge.

To hau 3our blyssyng ffadyr I falle 3ow be-fore.
he blyssse 3ow pat hath non hendyng
In nomine patris et filij et spiritus sancti.

Fo. 56 θ Joseph pi selph art old of Age
And pi wyff of Age is yunge
and as we redyn in old sage
many man is selepyr of tonge
per fore Euyl langage for to swage
pat 3our good fame may leste longe
iij damysellys xul dwelle with 3ow in stage
With pi wyff to be evyr more a-monge
I xal these iiij here take
Susanne pe fyrst xal be
Rebecca pe secunde xal go with the
Sephor pe thrydde • loke pat 3e thre
pis maydon nevyr 3e for-sake.

Sere I am redy Att 3our wyff
with pis maydon for to wende.
3our byddyng sere xal fful-ffyl
and ffolwe pis maydon ffayr and hende.

To ffolwe hyre it is good skyl
And to 3our byddyngg weole I bende.

Now sere buschop hens go I wyl
for now comyth on to my mende
A materes pat nedful is.
Fare wel Joseph and Mary cler
I pray God kepe 30w ali in fere
and sende 30w grace in good manere
to serve pe kynge of blysse.

Maria
Efadyr and modyr ye knowe pis cas
how pat it now doth stonde with me
with myn spowse I must forth passe
and wott nevyr when I xal 30w se

Therfore I pray 30w here in pis plas
of your blyssynge for charyte
and I xal sped pe betyr and haue more gras
In what place pat evyr I be
On knes to 30w I falle
I pray 30w fadyr and modyr dere
to blysse your owyn dere dowtere
and pray for me in all manere
and I fior 30w ali.

Joachym
Almyghty god he mote pe blysse
and my blyssynge you haue Also
In all godnesse god pe wysse
on londe or on watyr wher evyr you go.

Anna
Now god pe kepe from every mysse
and saue pe sownd in welth from wo
I pray pe dowtyr you onys me kys
or pat pi modyr parte pe fro
I pray to god pe saue
I pray pe mary my swete chylde
be lowe and luxhum meke and mylde
Sad and sobyr and no thyng wylde
and goddys blyssyng you haue.

Joachyn
Ffor wel Joseph and god 30w sped
wher so ye be in halle or boure.

Joseph
Almyghty god your weys lede
and saue 30w sownd from all doloure.

1 Where first written, the W crossed through. 2 So in MS.
The Betrothal of Mary

Goddys grace on 3ow sprede

Ffare wel mary my swete flowre
Fare weyl joseph and god 3ow rede
Ffare weyl my chylde and my tresowre
Ffare wel my dowtere syng.

Ffare wel fadyr and modyr dere
at 3ow I take my leve ryght here
god pat sytt in hevyn so clere
haue 3ow in his kepyng.

Wyff it is ful necessary pis 3e knowe
pat I And my kyn-rede go hom be-fore
for in soth we haue non hous of oure owe
per fore I xal gon ordeyn and thanne come 3ow fore
We Ar not rych of werdly thynge
and yet of oure sustenauns we xal not mys
therefore A-bydyth here stylene to 3our plesyng

to worcep 3our god is aft 3our blysse.

he pat is and evyr xal be
Of hefne and helle Rych e kyng
in erth hath chosyn poverite
and aft Ryches and welthis refusynge.

Goth husbond in oure lordys blyssynge
he mote 3ow spede in aft 3our nede
and I xal here a-bye 3our A-3en comynge
and on my sawtcre book I xal rede
Now blyssyd be oure lord for this
of hefne and erthc and aft pat beryth lyff
I am most bound to 3ow lord i-wys
for now I am bothe mayde and wyff.

Now lord god dyspose me to prayour
pat I may sey be holy psalmes of dauyth
wheche book is clepyd be sawtcre
pat I may preyse the my god per with

1 This and following three lines written smaller.
Of pe vertuys per of pis is pe pyght
It makyht sowles fayr pat doth it say
Angelys be steryd to help us per with
it lytenyth therkeness and puttyth develyys Away.

The Betrothal of Mary

Of pe song of psalmus is goddys dete
synne is put A-wey per by
It lerynthy A man vertuysful to be
It ferynthy mannys herte gostly
who pat it vseyth custommably
it claryfieth pe herte and charyte makyth cowthe
he may not faylen of goddys mercy
pat hath pe preyseynge of god evyr in his mowthe.

O holy psalmys - O holy book
Swetere to say than Any ony
pou lernyst hem love lord pat on pe look
and makyst hem desyre thyncys celestly
With these halwyd psalmys lord I pray the specyaly

* For all pe creatures qwyke and dede
pat pou wylt shewe to hem pi mercy
and to me specyaly pat do it rede.

I haue seyd sum of my sawtere and here I am
at pis holy psalme in dede
Benedixisti domine terram tuam
In this holy labore - lord me sped.

Mary wyff and mayd most gracious
displese 3ow not I pray 3ow so long I haue be
I haue hyryd for us a lytyl praty hous
and per-in ryght hesely levyn wole we
Come forth mary and folwe me
to Nazareth now wele we go

And all pe maydonys bothe fayr and fre
with my wyff comyth forth also
Now lystenyth well wyff what I tell pe
I must gon owth hens fer pe fro
I wyff go laboryn in fer countre

* Here some words are scribbled in faint ink in the margin: of pe Vyn. R. Wych.
with trewth to maynteyn oure housholde so
pis ix montlis pou seyst me nowth
Kepe pe clene my jentyl spowse
and ali pin maydenys in pin howse
pat evyl langage I here not rowse
Ffor hese love pat ali hath wrought.

I pray to god he spede youur way
and in sowle helth he mote 3ow kepe
and sende 3ow helth bothe nyth and day
he shylde and saue 3ow from al shenschepe
Now lord of grace to pe I pray
with morny mood on kne I krepe
me sane from synne from tene and tray
with hert I mourne with eye I wepe
lord god of pete
When I sytt in my conclane
aff myn hert on pe I haue
Gracyous god my mayden-hed saue
Euyr clene in chastyte.
The Parliament of Heaven

To staunche þi thryste lete þi syde blede
før erst wol not be mad redeempcion
Cum vesyte vs in þis tyyme of nede
of þi careful creaturye hane compassyon.

2 A woo to vs wrecchis of wrecchis be
før god hath haddyd sorrwe to sorwe
I prey þe lord þi sowlys comè se
How þe ly and sobbe ffor syknes and sorwe
With þi blyssyd blood from balys hem borwe
thy careful creaturye cryenge in captvyte
A tary not gracyous lord tyl it be to-morwe
The devyl hath dyseeyvd hem be hys iniquite.

A quod Jeremye · who xal gyff wellys to myn eynes
þat I may wepe bothe day and nyght
to se our bretheryn in so longe peynes
here mychevys Amende · may þi mech myght
As gret as þe se lord · was Adamys contrysyon ryght
Ffrom our heid is falle þe crowne
Man is comeryd in syrne · I crye to þi syght
Gracyous lord · Gracyous lord · Gracyous lord come downe.

Lord plesyth it þin hyʒ domynacion
On man þat pou made to have pyte
Patryarchys and prophetys han made supplycacion
oure offysye is to presente · here prayerys to the
Aungelys · Archaungelys we thre
þat ben in þe fyrst ierarchie
Ffor man to þin hy mageste
Mercy · mercy · mercy we crye.

1 This figure is in red.
2 The original word of has been crossed out and that written in a different hand above.
3 The initial h has been crossed through with a thick perpendicular stroke of different ink.
4 The original phrase ffor syknes and sorwe has been altered in this different ink and presumably the same hand that wrote that for of above, to bothe eve and morwe. [Not impossibly the hand of the scribe of Ff, 95, 96.]
5 Or kys.
6 Or mod.
7 Some word was written between here and prayerys and crossed through.
The Parliament of Heaven

The Aungel lord pou made so gloryous
whos synne\(^1\) hath mad hym a devyl in helle
he mevyd man to be so contraryous
man repentyd · and he in his obstynacey doth dwelle
Hese grete males good lord repelle
And take man on to pi grace
lete pi mercy make hym with Aungelys dwelle
of locysfere to restore pe place.

Pater

miseriam inopum
et gemitum panperum
nu ne exurgam

Ffor pe wretchynes of pe nedy
And pe porys lamentacion
now xal I ryse pat am Almyghty
tyme is come of reconsylacion
My prophetys with prayers haue made supplicacion
my contryte creaturys crye aft for conforte
Att myn Aungelys in heyne · with-owte cessacion
they crye pat grace to man myght exorte.

Veritas

Lord I am pi dowtere trewth
pou wylt se I be not lore
thyn vnkynde creaturys to saue were rewthe
the offens of man hath grevyd pe sore
Whan Adam had synnyd pou seydest pore
pat he xulde deye and go to helle.
And now to blysse hym to resstore
twey contraryes mow not to-gedyr dwelle.

Thy trewthe lord xal leste with-owtyn ende
I may in no wyse firo pe go
pat wretche pat was to pe so vnkende
he may not haue to meche wo
He dyspysyd pe and plesyd pi ffo
pou art his creatour · and he is pi creature
pou hast lovyd trewthe · it is seyd evyr mo
perfore in peynes · lete hym evyr more endure.

\(^1\) A blotted hath between synne and hath crossed through.
O Ffadyr of mercy - and god of conforte
pat counsell us in eche trybulacion
lete your dower mercy to yow resorte
And on man pat is myschevyd haue compassyon
hym grevyth fiul gretyly his transgressyon
Att hefne and erthe crye for mercy

Me seymyth per xuld be non excepcion
ther prayers ben offeryd so specyally.

Threwth Sseyth she hath evyr be than
I graunt it wel she hath be so
and pou seyst endlesly - pat mercy pou hast kept for man
than mercyabyl lorde kepe us bothe to
Thu seyst - Veritas mea et misericordia mea cum ipso
Suffyr not pi sowlys than in sorwe to slepe
pat heille hownde pat hatyth pe bydlyth hym ho
pi love man no lenger lete hym kepe.

Mercy me merveylyth what yow movyth
se know wel I am yow systere ryghtwysnes
God is ryghtful and ryghtfulnes lovyth
man offendyd hym pat is endles
Therfore his endles punchement may nevyr sees
Also he forsoke his maker pat made hym of clay
And pe devil to his mayster he ches
xulde he be savyd - nay nay nay.

As wyse as is god he wolde A be
this was pe Abhominabyl presumpciion
it is seyd se know wel pis of me
pat pe ryghtwysnes of god hath no diffyniccion
Therefore late pis beoure conclusyon
he pat sore synnyd ly stylle in1 sorwe
he may nevyr make A seyth be reson
whoop myght thanne thens hym borwe.

Systyr Ryghtwysnes se Are to vengeabyl
Endles synne god endles may restore

1 A thin stroke in darker ink above this n noted by Manly appears to be an accidental mark.
Above all these werkys god is mercyabyl
how he for-sook god be synne · be feyth he for-sook hym never
pe more
And how he presumeyd neyvr so sore
3e must consyder pe fvelues of mankinde
lernē' and 3e lyst pis is goddys lore
pe mercy of god is with-owtyyn ende.

To spare your speches systerys it syt
It is not onest in vertuys to ben dysconcion
the pes of god ovyr comyth all wytt
pow trewh close ryght sey grett reson
3ett mercy seyth best to my pleson
for yf mammys solwe xulde abyde in helle
be-twenn God and man evyr xulde be dyvysyon
And than myght not I pes dwelle.

Therefore me semyth best 3e thus Acorde
than hefne and erthē 3e xul qweme
putt bothe your sentens in oure lorde
And in his hyʒ wysdam lete hym deme
This is most syttynge me xulde seme
And lete se how we flowere may aff A-bysde
pat mammys solwe it xulde peryshe it were sweme
or pat ony of vs firo othere xulde dyvyde.

In trowthe here-to I consente
I wole prey oure lord it may so be.

I Ryghtwysnes am wele contente
Ffor in hym is very equyte.

And I mercy firo pis counsel wole not tyle
wysdam hath sayd I xal ses.

Here is god now · here is vnyte
hefne and erthē is plesyd with pes.

I thinke he thoughtys of pes · and nowth of wyckyndes
this I deme to ses your contraversy

' The original first word of this line—probably a miswritten lernē—has been obliterated.
If Adam had not dyed · peryschyd had ryghtwysnes
And Also trewhad be lost per-by
Terrewth 1 and ryght wolde chastysen siohty
3iff a-nother deth come not · mercy xulde perysch
pan pes were exyled flynyaly
So tweyn dethis must be 3ow fowre to cherysch.

But he pat xal deye 3e must knawe
pat in hym may ben non iniquyte
pat helle may holde hym be no lawe
But pat he may pas at hese lyberte
Qwere swyche on his prevyde and se
And hese deth · for mannys deth xal be redempcion
Aft heyne and erth seke now 3e
Plesyth it 3ow pis conclusyon.

I trowthe haue sowte pe erthe · with-owt and with-inne 2
and In sothe per kan non be fownde
pat is of 0 day byrth · with-owte synne
nor to pat deth wolde be bownde.

I mercy haue ronne · pe hevynly Regyon rownde
and per is non of pat charyte
pat sfor man wolde suffre A deddly wounde
I I 3 can nott wete how pis xal be.

Sure I can fynde non sufficyent
Ffor servauntys vn-profyttable we be ech on
He 5 love nedyth to be ful Ardent
that for man to helle wolde goh.

That god may do is non but on
per fore pis is Pesys 6 A-vyse

1 Or Trewhth; the stroke marking the contraction may be a flourish.
2 with inne and with owt first written. 3 So repeated in MS.
4 The writing becomes more spaced and remains so till Fo. 66. It is the hand of the same scribe.
5 The original he has been corrected by a different hand to hes with a very faint s.
6 The original Pesys has been corrected by a different hand to be hys. [Not the hand of the scribe of Ff. 95, 96.]
The Parliament of Heaven

he pat 3aff pis counselt · lete hym 3eve pe conforte A-lon
Ffor pe conclusyon · in hym · of att pese lyse.

Ffilius

† It peyneth me · pat man I mad
pat is to seyn peyne I must suffre fore
A counsel of pe trinite must be had
Whiche of vs xal man restore.

In 3our wysdam sou · man was mad thore
And in wysdam 1 was his temptacion
perfor some sapyens 3e must ordeyn here-fore
and se how of man may be salvacion.

Filius

† Ffadyr he pat xal do pis must be both god and man
 lete me se how I may were pat wede
And syth in my wysdam be-be-gan
I am redy to do pis dede.

Spiritus Sanctus

I the holy gost · of 3ow tweyn do procede
this charge I wolde take on me
I love to 3our lover xal 3ow lede 2
pis is pe Assent of oure vnyte.

Misericordia

Now is pe loveday mad of us fowre fynialy
now may we leve in pes · as we were wonte
Misericordia et veritas obvianerunt sibi
Justicia et pax · osculate sunt
et hie osculabunt pariter omnes.

Pater

† Ffrom vs god Anigel Gabryel pou xalt be sende
In to pe countrie of Galyle
the name of pe cyte Nazareth is kende
to A mayd · w[e]ddyd 3 to A man is she
Of whom pe name is joseph se
of pe hous of davyd bore
The name of pe mayd fire
Is Mary pat xal Al Restore.

Filius

1 A miswritten letter before was.
2 procede first written for 3ow lede.
3 The e has disappeared through a flaw in the MS.
Say that she is with-owte wo and ful of grace
And that I be son of pe godhed of here xal be bore
Hy3e pe pou were there A pace
ellys we xal be there the be-flore
I haue so grett hast to be man thore
In that mekest and purest virgyne
Sey here she xal restore
Of 3ow Angelllys pe grett Ruyne.

And if she Aske pe how it myth be
telle here I pe holy gost xal werke al this
Sche xal be savyd thorwe oure vnyte
In tokyn here bareyn cosyn Elyzabeth is
Qwyk with childer · in here grett Age i-wys
Sey here to vs is no thynge impossyble
Here body xal be so ful-fylt with blys
That she xal sone thinke · pis sownde credyble.

In thyn hey inbassett lord I xal go
It xal be do with a thought
be-holde now lord I go here to
I take my fflyth and byde nowth

Ave maria. gratia plena Dominus tecum.
Heyl fful of° grace god is with the
Amonge All women bllysyd art thu
here pis name Eva · is turnyed Aue
That is to say with-owte sorwe ar 3e now.

Thow sorwe in 3ow hath no place
3ett of joy lady 3e nede more

Therefore I Adde And sey Fful of grace
Ffor so Ful of grace was nevyr non bore
3ett who hath grace he nedyth kepyng sore
therfore I sey god is with the

1 The words no thynge impossyble are written in larger form and, to a less
degree, ll. 208–16.
2 Maria is crossed through in a different ink, possibly to make the line
correspond exactly with the translation in the line following.
3 The word of written twice, the second crossed through.
The Salutation and Conception

Whiche xal kepe 30w endlesly thore
So amonge All women blyssyd¹ are 3e.

¶ A mercy god pis is a mervelyous herynge²
In pe Aungelys wordys I am trobeiyd her
I thynk how may be pis gretynge
Aungelys dayly to me doth Aper
But not in pe lyknes of man pat is my fer³
And Also thus hyly to comendyd be
and am most vn-wurthy I can-not Answere
grett shammfastnes and grett dred is in me.⁴

Mary in pis take 3e no drede
Ffor At God - grace flownde haue 3e
3e xal conceyve in 3our wombe in dede
A childe pe sone of pe trynyte
His name of 30w - jhesu - clepyd xal be
He xal be grett - pe son of pe hyest - clepyd of kende
and of his fidayr davyd - pe lord xal 3eve hym pe se
Reynying in pe hous of jacob - of which regne xal be no ⁴ ende.

¶ Aungel I sey to 30w
In what manere of wyse xal pis be
Ffor knowyng of man I haue non now
I haue evyr more kept and xal my virginyte
I dowte not pe wordys 3e han seyd to me
But I Aske how it xal be do.

The holy gost xal come fro A-bove to the⁵
and pe vertu of hym hyest xal schadu pe so.

¶ Ther fore pat holy gost of pe xal be bore
he xal be clepyd pe son of god sage
And se Elyzabeth 3our cosyn thore

¹ The double s is a correction in different ink—blysted first written.
² thynge first written and corrected by scribe.
³ From But not in pe to is in me the writing is still larger.
⁴ MS. ².
⁵ This speech The holy gost . . . wyl sey s and especially the words impossible to goddys vsage are written in larger form.
She hath conseyvid A son in hyre Age
This is pe sexte monyth of here passage

Of here pat clepyd was bareyn
no thynge is imposyble to goddys vsage
they thynkyth longe to here what pe wyl seyn

here pe Aungel makyth a lytyl restynge and mary be-holdyth hym
and pe Aungel seyth

Mary come of and haste the
And take hede in thynt entent
Whow pe holy gost · blysyd he be
A-bydyth pin answere and pin assent
Thorwe wyse werke of dyvynyte

the secunde persone verament
is mad man by fraternyte
With-inne pe self in place present.

Fferther more take hede pis space
Whow all pe blysyd spyrytys of vertu
pat are in hefne by-flore goddys face
And all pe gode levers and trew
That Are here · in pis erthely place
thyn owyn kynrede · pe sothe ho knew
And pe chosyn sowlys · pis tyme of grace
pat Are in helle and byde rescun.1

As Adam · Abraham · and davyd in fere
And many other of good reputacion
pat pin Answere desyve to here
and pin Assent to pe incarnacion
In which pou standyst · As persevere2
of All man-kende savacion
Gyff me myn Answere · now lady dere
to All these creatyrys confortacion.

With All mekenes I clyne to pis A-corde
Bowynge down my face with All benyngnyte

1 rescun roughly scratched through in different ink and three dots above and three below in this ink; peer (f) rescun roughly written in yet another ink and not the scribe's hand—possibly that of writer of Ff. 95-6.

2 persevere first written, the e thickly written over the y.
The Salutation and Conception

Se here be hand-mayden of oure lorde
Aftere wi wordes be it don to me.

Gabryel

Gramercy my lady sire
Gramercy of your Answere on hyght
Gramercy of your grett hunnylyte
Gramercy ye lanterne off lyght.

here be holy gost descendit with iiij bemys to our lady the sone of
be godhed nest with iiij bemys to be holy gost the fadyr godly
with iiij bemys to be sone. And so entre All thre to here bosom and
Mary seyth

Maria

A now I fele in my body be
parfyte god and parfyte man
haryng Al schappe of chyldly carnalyte
Evyn Al at onys þus god be-gan.

If Nott takynge ffyrst o membyr and sythe A-nother
but parfyte childhod ye hauen A-non
of your hand-mayden now ye hauen mad your medyr
With-owte peyne in Fflesche and bon
Thus conceyved nevyr woman non
put evyr was beynge in pis lyff
O myn hyest ffladyr in your troth
It is worthy your sone now my son þe haue A prerogatyff.

If I can not telle what joy what blysse
now I fele in my body
Aungel Gabryel I thanke 3ow for thys
most mekely recomende me to my faderys mercy
To haue be þe modyr of god fiul lytyl wend I
Now myn cosyn Elyzabeth fflayn wold I se
how sche hath consewvid as ye deder specyfy
Now blyssyd be þe hyʒ trynyte.

Gabryel

FFare weyl turtyl goddys dowtere dere
FFare wel goddys modyr I þe honowre
FFare wel goddys suytry and his pleynge fere
FFare wel goddys chawmere and his bowre.

1 my omitted and written above the line.
The Salutation and Conception

Maria

FFare wel Gabryel specyalye
FFare wel godlys masangere expresse
I thank 3ow for 3our traveyl hye
Gramercy of 3our grett goodnes.

And namely of 3our comfortabyl massage
FFor 3vndyrstande by inspyracion.
pat 3e knowe by yngulere preyylage
most of my sonys incarnacion
I pray 3ow take it in to vsage
be A custom ocupacion
to vesyte me ofte be mene passage
3our presence is my confortacion.

Gabriel

At 3our wyl lady so xal it be
5e gentyllest of blood • and hyest of kynrede
pat reynyth in erth in ony degre
be pryncupal incheson of pe god-hede.

I comende me on to 3ow • 30w trone of pe trinyte\(^1\)
O mekest mayde now pe modyr of jhesu
qwen of hefne • lady of erth • and empres of helle be 3e
socour to A\(^2\) synful • pat wole to 3ow sew
Thour\(^2\) 3our body beryth pe babe • 3oure blysse xal renew
to 3ow modyr of mercy • most mekely I recomende
and as I began 1 ende • with An Ave new
Enjonyd hefne and erth • with pat I Ascende.

Ave maria gratia plena • Angeli cantando istam
Dominus tecum • urgo sesena\(^6\) • sequenciam\(^4\)

Remainder of Fo. 66—5\(\frac{1}{2}\) inches—and Fo. 66\(^r\) left blank.

\(^1\) The more cramped writing is resumed with this line.
\(^2\) MS. Th2.
\(^5\) sesena first written; trace of correction to serenii.
\(^4\) The words And \(\text{fan mary seyth}\) follow on as part of this direction, but have been crossed through in red ink.
Joseph's Return

H

Ow dame how vn-do 3oure dore vn-do
Are 3e at hom why speke 3e notht

Who is ther why cry 3e so
telle us 3our herand wyl 3e ought.

Vn-do 3our dore I sey 3ow to
Ffor to com in is all my thought.

it is my spowse pat spekyth us to
On-do pe dore his wyl were wrought.

wel-come hom myn husband dere
how haue 3e ferd in fer countre.

To gete our e levynge with-owtyn dwere
I haue sore laboryd ffor pe and me.

husband ryght graciously now come be 3e
it solacyth me sore sothly to se 3ow in syth.

Me merveylyth wyff surely 3our face I can not se
but as pe sonne with his bemys quan he is most bryth.

Husband it is as it plesyth oure lord pat grace of hym grew
Who pat evyr be-holdyth me veryly
they xal be grettly steryed to vertu
flor pis 3yfte and many moo good lord gramercy.

How hast 3ou ferde jentyl mayde
whyl I haue be out of londe.

Sekyr sere beth nowth dysmayde
Ryth aftyr pe wyl of goddys sonde.

That semyth evyl I am afrayd
pi wombe to hye doth stonde
I drede me sore I am be-trayd

1 The words how hast follow as the beginning of a third line, but have been crossed out.
2 3w written before 3ow and crossed through.
Sum other man pe had in honde
Hens sythe pat I went
Thy Wombe is gret it gynnyth to ryse
than hast pou be-gowmne a synfull gyse
telle me now in what wyse
thy self pou Ast pus schent.

Ow dame what pinge menyth this
with childe pou gynnyst ryth gret to go
Sey me mary pis childys fadyr ho is
I pray pe telle me and pat anon
The fadyr of hevyn and 3e it is
other-fadyr hath he non
I dede nevyr forfete with man i-wys
Wher-fore I pray 3ow amende 3our mon
this childe is goddys and 3our.

Goddys childe pou lyist in fay
God dede nevyr jape so with may
And I cam nevyr ther I dare wel say
jitt so nyh pi boure
But sit I sey mary whoos childe is this.

Goddys and 3oure I sey i-wys.

3a 3a alt Olde men to me take tent
and weddyth no wyff in no kynnys wyse
pat is a pounge wench be myn a-sent.
flor doute and drede and swych servyse
Alas Alas my name is shent
alt men may me now dyspyse
and seyn olde eokwold pi bow is bent
newly now after pe frenshe gyse
Alas and welaway

Alas dame why dedyst pou so
Fior pis synne pat pou hast do
I the for-sake and from pe go
Fior onys evyr and Ay.
Joseph's Return

Alas gode spowse why sey ye thus
Alas dere hosbund a-mende your mod
It is no man but swete jhesus
he wyll be clad in flesch and blood
and of your wyff be born.

For sothe pe Aungel pus seyd he
pat goddys sone in trynite
For mannys sake a man wolde be
to save pat is for-lorn.

An Aungel alias alas fy for schame
3e syn now in pat 3e to say
to puttyn an Aungel in so gret blame
Alas alas let be do way
It was sum boy be-gau pis game
pat clothyd was clene and gay
and 3e 3eve hym now an Aungel name
Alas alas and wel away
pat evyr this game be-tydde
A Dame what thought haddyst pou
Here may all men pis proverbe trow
pat many a man doth bete pe bow
Another man hath pe brydde.

A gracous god in hefne trone
comforte my spowse in pis hard cas
mercyful god A-mend his mone
as I dede nevyr so gret trespas.

Lo · Lo Serys · What told I sow
pat it was not for my prow
A wyff to take me to
An pat is wel sene now
Ffor mary I make god A-vow
is grett with childe lo
Alas why is it so
to pe busshop I wolde it telle

So first written instead of thus. 2 to miswritten before to and crossed through.
pat he pe law may here do
With stony s here to qwelle.

Nay may set god flor-bede
pat I xuld do pat vegeabyl\(^1\) dede
but if I wyst wel qwy
I knew never with here so god me spede
tokyn\(^2\) of thyng e word nor dede
pat towchyd velany
nevyr pe les what for thy
pow she be meke and mylde
With-owth mannys company
she myght not be with childe.

But I ensure myn was it nevyr
thow pat she hath not do\(\text{\x85}\) here devyr
rather than I xuld\(^3\) pleynyn opynly
Serteynly sitt had I leyyr
Ffor sake pe countre ffor evyr
and nevyr come in here company
Ffor and men knew pis velany
In reprefl\(\text{\x85}\) wolde me holde
and sitt many bettyr than I
3a • hath ben made cokolde

Fo. 69 * Now alas whedyr xal I gone
I wot nevyr whedyr nor to what place
ffor oftyn tyme sorwe consyth sone
and longe it is or it pace
no conforte may I hau ne here
1-wys wyff pou dedyst me wronge
Alas I taryed from pe to longe
Aft men hau pety on me\(^4\) amonge
Ffor to my sorwe is no chere.

God pat in my body Art sesyd
pou knowist myn husbond is dysplseyd
to se me \(\text{\x85}\) in pis plight

\(^1\) So in MS.
\(^2\) nevyr pe les first written as beginning of this line, and crossed through.
\(^3\) A contraction mark stands above this word by a scribal slip.
\(^4\) MS, anime corrected by dot under i.

Maria
Joseph’s Return

Ffor vnknowlæge he is desesyd

and perfore help pat he were esyd

pat he myght knowe pe ful perfyght

Ffor I haue leyyr abyde respyt
to kepe pi sone in priuite
grauntyd by pe holy spyrýt

pan pat it xuıde be opynd by me.

Descende I sey myn Aunģelle
on to joseph for to telle

such as my wyl is
byd hym with mary A-byde and dwelle
Ffor it is my sone ful snelle
pat she is with i-wys.

Almyghty god of blys
I am redy for to wende
wedyr as pi wyl is
to go · bothe fer and hynde

* Joseph Joseph þou wepyst shyrle
fro pi wyff why comyst þou owte.

Good seere lete me wepe my sylle
Go forthe pi wey and lett me nowght.

In pi wepyng þou dost ryght ylle
A-gens god þou hast mys-wrought
Go chere pi wyff with herty wylle
and chawnge pi chere Amende pi thought
Sehe is a ful clene may
I telle pe god wyl of here be born
And sehe clene mayd as she was be-forn
to saue mankynd pat is for-lorn
Go chere hyre perfore I say.

* A lord god benedicite
of pi gret conforte I thank the
pat þou sent me þis space
I myght wel A wyyst parde

* No paragraph sign in MS.
So good a creature as she
  wold neyvr A done trespace
For sche is ful of grace
I know wel I haue myswrought
I walk to my pore place
_and Aske _for-gynes _I _haue _mys-thought._

Now is pe tyme sen At eye
  pat pe childe is now to veryfye
    which xal saue mankeende
As it was spoke be prophesy
I thank pe god _pat _sytys _on _hye
    with hert wyl _and _mende
  _pat _evyr _pou _woldyst _me _bynde
to wedde _mary _to _my _wyff
  _pi _blysful _sone _so _ner _to _fynde
In his presens _to _lede _my _lyff.

Alas _for _joy _I _qwedyr _and _qwake
Alas what hap now was this
A mercy mercy my jentyl make
mercy I haue seyd al Amys
Aft _pat _I _haue _seyd _here _I _for-sake
  _3our _swete _fete _now _lete _me _kys.
Nay lett be my fete not _po _3e _take
my mowthe _3e _may _kys _i-wys
_and _welcom on to me._

Gramercy _myn _owyn _swete _wyff
gramercy _myn _hert _my _love _my _lyff:
xal I neyvr _more _make _suche _stryff
  _be-twyx _me _and _pe._

A _mary _mary _wel _pou _be
_and _blyssyd _be _pe _frewte _in _the
  _goddys _sone _of _myght
now _good _wyff _ful _of _pyte
as _be _not _euyl _payd _with _me
  _pou _pat _pou _haue _good _ryght
As _for _my _wroinge _in _syght
to wyte pe with ony synne
had pou not be A vertuous wythe
god wold not A be pe with-inne.

¶ I knowlage I haue don A-mys
I was never warthy i-wys
flor to be pin husbonde
I xal amende Aftere thys
ryght as pin owyn wyl is
to serve pe at foot and honde
and pi chylde bothe to vndyr-sonde
to wurcep hym with good Affeccion
and perfore telle me and nothynge whonde
the holy materre of your concepcion.

Maria

At 3owre owyn wyff as pe bydde me
ther cam An Aunge with Gabryeff
and gret me sfayr and seyd Aue
And ferther more to me gan teff
God xulde be borne of my bode
pe flendys pouste flor to sfelle
porwe pe holy gost as I wel se
pus god in me - wyl byde and dwelle.

Joseph

Now I thank god with spech and spelle
pat Euyr mary I was weddyd to the.

Mary

it was pe werk of god as I 3ow telle
now blyssyd be pat lord - so purveyd for me.

Remainder of Fo. 70°—4½ inches—left blank.

Maria

Vtt husband of ofo thyng I pray 3ow most mekely
I haue knowyng pat oure Cosyn Elizabeth with childe is
pat it plese 3ow to go to here hastily
If owught we myth conforte here it wore to me blys.

Joseph

A godys sake - is she with childe sche
than wole here husbond zakarye be mery

1 So in MS.; cf. Fo. 47.  2 xulde is written twice in the MS.
3 of omitted and written above the line.
4 The writing on Fl. 71, 71°, and 72 is slightly less cramped.
In Montana they dwelle fer hens so moty the
In pe cety of Juda I knowe it veryly
It is hens I trowe myles two and flyly
We are lyke to be wery or we come at pat same
I wole with a good wyl blyssyd wyff mary
now go we forthe than in goddys name.

Maria

Goth husbond pow it be to sow peyne
this jurny I pray sow • lete us go fast
•for I am schamfast of pe pepyl to be seyne
and namely of men per of I am A-gast
Pylgrymagys and helpyngys wolde be go in hast
pe more pe body is peynyd pe more is pe mede
Say ye your devotionys and I xal myn I cast (l)
now in pis jurny god mote us spede.

Joseph

Amen Amen and evyr more
lo wyff lo • how starkly I go beefore.

Comtemplacio

Sovereynes vnndyrstondyth pat kynge davyd here
Ordeyned foure and twenty prestys of grett devotion
In pe temple of god • Aftere here let.
pei weryd clepyd summi sacerdotes • sfor here mynistracion
And on was prync of prestys • havyngue dominacyon
A-monge whiche was An old prest clepyd zakarye
and he had An old woman to his wyff of holy conversacion
whiche hyth Elizabeth pat neyvr had childe verylye.

In hese mynistracion the howre of incense
the Aungel Gabryel • Apperyd hym to
pat hese wyff xulde consevye he 3aff hym intelligence
hese juge • hese vnwurthynes and Age not be-levyd so
The plage of dompnesse • hise lippis lappyd lo

---

1 A miswritten letter after Juda crossed through.
2 wyl first written and crossed through.
3 Halliwell reads rest (?). There is a small stroke between the j and cast
4 if the scribe had begun to write jn. Cf. l. 148.
5 So in MS.
6 wyff first written and crossed through.
7 lippis omitted and written above the line.
8 to first written for lo and crossed through.
The Visit to Elizabeth

thei wenten hom and his wyff was consevynge this conception gabryel 1 tolde oure lady to
and in soth sone Aftere · pat sage sche was sekynge
And of here tweyners metyng
here gynnyth pe proces
now god be oure be-gynnyng
and of my tonge I wole ses.

Joseph

A · A · Wyff Infeyth I am wery
therefore I wole sytt downe and rest me ryght here
lo Wyff · here is pe hous of zakary
Wole 3e I clepe Elyzabeth to 3ow to A-pere.

Maria

Nay husband And it plese 3ow I xal go ner
now pe blyssyd trynite · be in pis hous
A cosyn Elizabeth · swete modyr what cher
3e grow grett · A my god how 3e be gracyous.

Elizabeth

A-non as I herd of 3ow pis holy gretynge
mekest mayden and pe modyr of god Mary
be 3our breth pe holy gost vs was inspyrynge
pat pe childe in my body enjoyd gretly
And turnyd down on his knes · to oure god reverently
whom 3e here in 3our body pis veryly I ken
fulfyllyd with pe holy gost pus lowde I cry
blyssyd be pou A-monge Aff women.

And blyssyd be pe frute of pi wombe also
pou wurthiest virgynge and wyff pat evyr was wrought
how is it pat pe modyr of god me xulde come to
pat wrecche of aff wrecchis · A whyght wors pat nought
And pou art blyssyd pat be-levyd veryly in pi thought
pat pe wurde of god xulde profyte in the
but how pis blyssyndes A-bought was brought
I can not thynk nyn say how it myght be.

Maria

To pe prysynge of god cosyn this seyd mut be
when I sat in my lytyl hous · on to god praynge
Gabryel come and seyde to me Ave

1 The first syllable of Gabryel repeated before tolde and crossed through.
ther I conceyvyd god · At my consentyngue
Parfyte god · and parfyte man · At onys beynge
than pe Aungel syd on to me
pat it was sex monethys syn 3our conseyyngue
Pis cawsyth my comyngge cosyn1 3ow to comorte and se.

Elizabeth

Blyssyd be 3e cosyn · ffor 3our hedyr comyngge
How I conseyyvd I xal to 3ow say
pe Aungel Apperyd · pe howre of2 incensyngue
Seynge I xulde conseyyve · and hym thought nay
Sethe ffor his mystrost · he hath be down Al-way
and pus of my concepecon I haue tolde 3ow sum.

Maria

ffor pis holy psalme I be-gynne here pis day.

M
Agnificat, anima mea dominum
Et exultauit spiritus meus · in deo salutari meo.

Elizabeth

Be pe holy gost with joye godrys son is in pe em
pat pe spyryte so injoyid pe helth of pe god so.

Maria

Quia respexit humilitatem ancille sue
ecce enim ex hoc beatam me dicent omnes generationes.

Elizabeth

ffor he be-held pe lownes of hese hand-mayde3
so fforthe ffor pat · All generationys blysse 3ow in pes.

Maria

Quia fecit mihi magna qui potens est
et sanctum nomen eius.

Elizabeth

ffor grett thyngys he made and also myghtyest
And ryght holy is pe name of hym in vs.*

Maria

Fo. 73
Et misericordia eius a progenie in progenies
timentibus eum.

Elizabeth

3a pe mercy of hym · fro pat kynde in to pe kynde of pes
ffor all pat hym drede · now is he emm.

1 Some miswritten letter obliterated before cosyn.
2 of omitted and written above the line.
3 The de is in darker ink. It looks as if may 3e was originally written.
4 Et written at the bottom of the folio.
The Visit to Elizabeth

Maria

Fecit potentiam in brachio suo?
disspersit superbos mente cordis sui.

Elizabeth

The pore in his ryght Arme - he hath mad so
pe prowde to dyspeyre - And pe thought of here hertys only.

Maria

Deposuit potentes de sede
et exaltuit humiles.

Elizabeth

The prowde men - fro hey setys put he
And pe lowly vpon heyth - in pe sete of pes.

Maria

Esurientes impleuit bonis ?
et diuites dimisit inanes.

Elizabeth

Alle pe pore and pe nedy - he fulfyllyth with his goodys
And pe Ryche - he fellyth to voydnes.

95

Maria

Suscepit israel puerum suum ?
recordatus est misericordie sue.

Elizabeth

Israel ffor his childe - vp-toke he to cum
On his mercy to thynk - ffor hese pat be.

Mari

90

Elizabeth

As he spak here to oure forfaderys in clos
Abraham and to Aff hese seD of hym in pis werd sa.

Maria

Gloria patri et filio ?
et spiritui sancto.

Elizabeth

Preysyng be to pe fadyr in hevyn lo
pe same to pe son - here be so
pe holy gost Also to ken?

100

Maria

Sicut erat in principio et nunc et semper ?
et in secula seculorum amen.
The Visit to Elizabeth

As it was in pe begynnynge • and now is • and xal be forevyr and in this werd • in all good werkys to abydyn then.

Maria

\[This psalme of prophesy seyd be-twen vs twuyen\]

\[In hefne it is wretyn with Aungellys hond evyr to be songe • and Also to be seyn\]

\[Every day Amonge us at youre eve song.\]

Elizabeth

\[but cosyn Elyzabeth I xal 3ow here kepe and pis thre monethis Abyde here now tyl 3e han childe to wasche skore and swepe and in all pat I may to conforte 3ow.\]

Maria

A 3e mödyr of god • 3e shewe us here how we xulde be meke pat wrecchis here be\n
\[Aft hefne and herthe wurchefpe 5ow mow pat are trone and tabernakyl of pe hy3 trinite.\]

Joseph

\[A how do 3e • how do 3e • ffadyr zacharye we ffalle ffast in Age with-owte oth why shake 3e so 5owr hed • haue 3e pe palsye Why\]

Elizabeth

\[spake 3e not sere I trowe 3e are not wroth.\]

\[Nay wys ffadyr joseph • per to he were ful loth it is pe vesytacion of god • he may not speke veryly lete us thank god • perffor both he xal remedy it • whan it plesyth his mercy.\]

Joseph

\[Of 5owr dissesse thynks no greff\]

Elizabeth

\[thank god of al aduersyte Ffor he wyl chastyste and repreff \]

\[Some miswritten letter at the beginning of the line obliterated.\]

\[The asterisk here indicates the following alternative continuation with Contemplacio as name of next speaker written in the bottom margin :\]

\[* his mercy \]

Contemplacio

\[come I pray 3ow specialy Si placet. \]

\[ffor pis comfortabelest comynge good god gramercy.\]

Contemplacio

\[From here to the end of the play, with the exception of the first eight lines of Contemplacio's speech, two lines are written as one divided by two parallel black strokes or the stop : and a red stroke.\]
The Visit to Elizabeth

The writing becomes more cramped and the text extends into the right-hand margin on this folio.

1 sylde first written.
who seyth our ladyes sawtene dayly: for A yer pus
he hath pardon: ten thousand And eyte hundryd yer.

\[\text{Than farther to our mater for to proceed}
\begin{align*}
\text{Mary with elizabeth abod per stytle} & \text{10} \\
\text{iiij monthys fully as we rede} & \\
\text{thankynge god with hertly wylle} & \\
\end{align*}
\[\text{A lord god what hous was pis on}
\begin{align*}
\text{pat pese childeryn and here moderys to} & \text{15} \\
\text{as mary and elizabeth jhesus and john} & \\
\text{and joseph and zakarye Also.} & \\
\end{align*}
\[\text{And evyr our lady a-bod stytle pus}
\begin{align*}
\text{tyl johan was of his modyr born} & \text{20} \\
\text{and pan zakarye spak i-wus} & \\
\text{pat had be down and his spech lorn} & \\
\text{he and Elizabeth prophesied as pus} & \\
\text{they mad Benedictus · them be-forn} & \\
\text{and so Magnificat · And · Benedictus} & \\
\text{ffyrst in pat place per made worn.} & \\
\end{align*}
\[\text{Whan all was don our lady fre}
\begin{align*}
\text{toke here leve than aftere this} & \text{25} \\
\text{At Elizabeth and at zakarie} & \\
\text{And kyssyd johan and gan hym blys} & \\
\text{Now most mekely we thank 3ou of 3our payens} & \\
\text{and beske 3ou of 3our good supportacion} & \text{30} \\
\text{If here hath be seyd ore don Any incomuenyens} & \\
\text{we Asygne it to 3our good deliberacion} & \\
\text{be-sekyyte to crystys precious passyon} & \\
\text{conserve and rewarde 3our hedyr comyngye} & \\
\text{with Aue we be-gynne · and Aue is our concluyson} & \\
\text{Ave regina celorum · to our lady we synge.} & \text{35} \\
\end{align*}
\]

1 This red ink sign is otherwise only found in this MS. (in larger form) in the second Passion Play and in the Assumption Play, where it is used to mark couplet rhymes. In black it is used in both Passion Plays and occasionally elsewhere to mark stage directions.
A-voyd Serys. And let me thy lorde pe buschop come
And syt in pe courte · pe lawes for to doo
And I xal gon in pis place · them for to somowde
tho pat ben in my book · pe court 3e must com too
l Warne 3ow here all abowte
pat I somown 3ow aft pe rowte
loke 3e layl for no dowte
at pe court to pere
both Johan Jurdofi and Geoffrey Gyle
Malkyn mylkedoke and fayr mabyle
Stevyn sturdy and Jak at pe style
and sawdyr sadelere.

Thom tynkere and betrys belle
peyrs pottere and whatt at pe welle
Symme Smalfeyth and kate kelle
and bertylnew pe bochere
kytt cakelere and colett crane
gylle fetyse and fayr june
powle pewterere and pernel prane
and phelypp pe good flechere.

Cok crane and davy drydust
Luce lyere and letyce lytyl trust
Miles pe myllere and colle Crake crust
bothe bette pe bakere and Robyn rede
And loke 3e rynge wele in your purs
Ffor ellys your caurse may spede pe wurs
pow pat 3e slynge goddys curs
Evyn at myn hede Ffast com A-way
Bothe bontyng pe browstere and sybyly slynge
Megge mery wedyr and sabyn sprynge
Tyffany Twynkelere fayle ffor no thynge
The courte xal be pis day.

1 The words 'and Robyn rede' are enclosed in a red loop as if the name of
a speaker.
2 The words Ffast com A-way are similarly enclosed in a red loop.
3 spy miswritten before spynge and crossed through.
4 The following note is written at the foot of the page in ink of the same
The Trial of Joseph and Mary

A serys god saue 30w aft
here is a fayr peypyl in good fley
Good serys telle me what men me calle
I trowe 3e kan not be pis day
3itt I walke wyde and many way
but I et per I come I do no good
to reyse slawdyr is al my lay
bakbytere is my brother of blood.

Dede he ought come hedyr in al pis day
now wolde god pat he wore here
and he my trewh I dare wel say
pat Yf we tweyn to-gedyr a-pere
More slawndyr we to xal a-rere
with-in an howre thorwe-outh this town
than evyr per was pis thowsand 3ere
and ellys I1 shrew 3ow bothe yp and dowd.

Now be my trewh I haue a syght
Evyn of my brother lo where he is
Welcom dere brother my trewh I plyght
3owre jentyl mowth let me now kys.
Gramercy brother so haue I blys
I am ful glad we met pis day.
Ryght so am I brother i-wys
meth gladdere than I kan say.

but zitt good brother I 3ow pray
telle all þese peypyl what is 3our name.
Ffor yf þei Knew it my lyf I lay
they wole 3ow wurchep and spoke gret fame.

colour and by the same or a contemporary hand, in the same script as the note
on the five Annes, Po. 37°, but neater and not rubricated:
sponsi dei genitrices Marie.
c. x. kal. aprilis Adam creatus est.
1 s converted to I.
I am backytere pat spyllyth all game
bothe kyd and knowyn in many a place.

be my trowth I sayd pe same
and yet sum sayden pou xulde haue evyl grace.

Herk reyse sclaundyr canst pou owth telle
of Any newe thyng pe pat wrought was late.

With-in a short whyle a thyng be-felle
I trowe pou wylt lawh3 ryght wel per Ate
Ffor be trowth ryght mekyl hate
If it be wyst per of wyl growe.

If I may reyse per with debate
I xal not spare pe sayd to sowe.

Syr in pe tempyl a mayd per was
calde mayd mary pe\(^1\) trowth to telle
Sche semyd so holy withinne pat plas
men sayd sche was sêdde with holy Amegif
Sche made A vow with man nevyr to melle
but to leve chast and clene virgine
How evyr it be - here wonbe doth swelle
and is as grete as pinne or myne.

\(^{3a}\) pat old shrewe joseph my trowth I plyght
was so Anameryd upon pat mayd
pat of hyre bewte whan he had syght
He sesyd nat tyff had here a-sayd.

A nay nay wel wers she hath hym payd
Sum fresch 5onge galaunt she loveth wel more
pat his leggys to here hath leyd
and pat doth greve pe old man sore.

be my trowth al may wel be
fior fresch and fayr she is to syght

\(^1\) Some miumwritten letter before pe crossed through.
And such a mursel as semyth me
Wolde cause A zonge man to haue deleyght.
Such a zonge damesel of bewte bryght
And of schap so comely Also
Of hire tayle ofte tyme be lyght
and rygh 1 tekyl vndyr pe too.

| that olde cokolde was euyl be-gylyd
| to pat fresche wench whan he was wedde
| now muste he faderyn A-nothyr manynys chylde
| and with his swyne be xal be fedde.

* A zonge man may do more chere in bedde
to A zonge wench pan may An olde
pat is pe cawse such lawe is ledde
pat many a man is a kokewolde.

hic sedet episcopus Abijachar inter duos legis doctores et audientes
hanc de-fumocionem vocat ad se detractores dicens

Episcopus

Herke se felawys why speke se such schame
of pat good virgyn flayr mayd mary
se be a-cursyd so hire for to defame
She pat is of lyff so good and holy
Of hire to speke suche velany
se make mya hert ful hevy of mood?

I charge 3ow sese of 3oure fals cry
Ffor sche is sybbe of mya owyn blood.

Syb of pi kyn pow pat she be
all gret with chylde hire wombe doth swelle
Do calle here hedyr pi-self xal se
pat it is trewthe pat I pe telle.

Sere flor 3our sake I xal kepe cowncelle
3ow for to greve I am ryght loth
But lest syrys lyt what seyth pe belle
Ours fayr mayd now gret with chylde goth.

1 So in MS.  * A paragraph mark has been erased here.
The Trial of Joseph and Mary

Take good heed serys what se doth say
A-vyse 30w wele what se present
3yf pis be fownd fals a-nothyr day
Ful sore se xal 3our tale repent.

Sere pe mayd for sothe is good and gent
bothe comely and gay and a fayr wench
And feety with help sche can consent
to set A cokewolde on pe hye benche.

3e be to besy of 3our langage
I hope to god 3ow fals to preve
It were gret rewthe she xulde so outrage
or with such syrne to myscheve.

This evy talys my hert doth greve
of hire to here such fowle dalyawnce
If she be fowndyn in suche repreve
she xal sore rew here governawns.

Synd somnore in hast wend 30w 3i way
byd Joseph and his wyff be name

At pe coorte to Appere 3is day
here hem to pourge of here defame
Sey pat I here of hem grett schame
and pat doth me gret hevynes
if pei be clene with-owtyn blame
byd hem come hedyr and shew wyttnes.

Af redy sered I xal hem calle
here at 3our courte for to appere
And yf I may hem mete with af
I hope ryght sone pei xal ben here
A-vey serys lete me com nere
A man of wurchepe here comyth to place
of courtesey me semyth se be to lere
Do of 3our bodys with an evyl grace.

Do me sum wurchepe be-for my face
or be my trowth I xal 3ow make
If pat I rolle 3ow up in my race
Ffor sered I xal do 3our ars qwake
The Trial of Joseph and Mary

But 3t sum mede and 3e me take
I wyl with-drawe my gret rough toth
gold or sylvyr I wol not for-sake
but evyn as all somnorys cloth.

¶ A Joseph good day with pi ffayr spowse
my lorde pe buschop hath for 3ow sent
it is hym tolde pat in piu house
A cuekolde is bowe is eeh nyght bent
he pat shett pe bolt · is lyke to be schent
Ffayre maybe pat tale 3e kan best telle
now be 3oure trowth telle your entent
dede not pe Archere plese 3ow ryght well.

Po. 77v ¶ Of god in heyn I take wyttynes
pat synful werk was neyvr my thought
I am a mayd 3it of pure clennes
lyke as I was in to pis werd brought.

Othyr wyttynes xal non be songht
pow art with childe eche man may se
I charge 3ow bothe 3e tary nought
but to pe buschop com forth with me.

¶ To pe buschop with 3ow we wende
of our purgacion hawe we no dowth.

Almyghty god xal be ourf fremde
Whan pe trewthe is tryed owth.

3a on pis wyse excusyth here every scowte
Whan here owyn synne hem doth defame
but lowly pei gyn to lowth
Whan pei be gylyt and fowndyn in blame.

¶ Ther-forc com forth cokewolde be name
pe husschop xal your lyff appose
Com forth Also 3e goodly dame
A clene huswiyf as I suppose
I xal 3ow tellyn with-owtyn glose.

1 werk first written and crossd through.
2 t written over some other letter.
The Trial of Joseph and Mary

and 2e were myn with owyn lak
I wolde ech day be-schrewe your nose
and 2e dede brynge me such a pak.

My lord pe buschop here haue I brought
pis goodly copyl at your bydlyng
and as me semyth as be here fraught
Ffar chylde lullay sone must she syng.

To here a credyl and 2e wolde brynge
3e myght saue mony in here purse
be-cawse she is your cosyn synge
I pray 3ow sere lete here nevyr fare pe wers.

Alas mary what hast pou wrought
I am a schamyd evyn for pi sake
how hast pou chaungyd pin holy thought
dude old joseph with strengh pe take
Or hast pou chosyn a-nother make
by whom pou art pus brought in schame
telle me who hath wrought pis wrake
how hast pou lost pin holy name.

My name I hope is saff and sownde
god to wyttnes I am a mayd
of fileschly lust and gostly wownde
In dede - nere thought - I nevyr a-sayd.

how xulde pi wombe pus be arayd
So grettly swollyn as pat it is
but if sum man pe had ovyr-layd
pi wombe xulde never be so gret i-wys.

Herke pou joseph I am afrayd
pat pou hast wrought pis opyn synne
pis woman pou hast pus be-trayd
with gret flaterynge or sum fals gynne.

Now be myn trouth 2e hytte pe pynne
with pat purpose in feyth I holde
telle now how 'pou' pus hire dudyst wynne
Ore knowlych 'pi' self for a cockewold:

Sche is for me a trewe clene mayde
And I for hire am clene Also
of fleschly synne I neyvr a-sayde
Sythyn 'pi' sch was weddyd me to.

Thu xalt not schape from vs 'jit' so
Ffyrst 'pou' xalte tellyn us a-nother lay
Streyt to 'pou' Awter 'pou' xalt go
pe drynge of vengeawns 'per' to a-say.

here is pe botel of goddys vengeauns
this drynk xal be now 'pi' purgacion
pis [hath] '2' suche vertu by goddys ordenauns
pat what man drynk of pis potacion
And goth '3' serteyn in processyon
here in pis place pis Awter abowth
If he be gylty sum maculacion
Pleyn in his face xal shewe it owth.

If 'pou' be gylty telle us lete se
Ouer godys myght be not to bolde
If 'pou' presume '4' and gylty be
god 'pou' dost greve many afolde.

I am not gylty as I fyrst tolde
Alf myghty god I take wytnes.

than pis drynk in hast 'pou' holde
and on processyon anon pe dresse.

hic joseph bibit et sepcies circumuit altare dicens

This drynk I take with meke entent
as I am gyltles to god I pray

Lord as 'pou' art omnypotente
on me 'pou' shewe pe trowth pis day.
About pis Awter 'pou' take pe way

1 The writing on this page is freer and less neat.
2 The word 'hath' is written above the line in another ink—but probably by the scribe.
3 MS. Angoth with 'd' written above the line.
4 presume first written and crossed through.
The Trial of Joseph and Mary

O gracious god help my servant
As I am guilty A-zen 3on may
my hand of mercy his tyme me graunt.

This olde shrewe may not wele gon
longe he taryeth to go A-bowth
lyfte up his feet sett forth his tode
or be my trewth you getyst a clowte.

now sere evyl Thedom com to his snowte
What heyledght his leggys now to be lame
you dedyst hem put ryght freschly owte
When you dedyst pley with 3on 3onge dame.

I pray to god gyf hym myschawns
hese leggys here do folde for Age
but with his damysel when he dede dawnes
be olde charle had ryght gret corage.

The shrewe was pan sett in a dotage
and had good lust pat tyme to pleyn
3aff sche not 3ow cawdel to potage
whan 3e had don to comforte your brayn.

A gracous god help me his tyde
ageyn his pepyl pat me doth fame
as I nevyr more dede toch here syde
his day help me fro werdly schame
A-bowte his awtere to kepe my fame
vij tymes I haue gon rownd abowte
If I be wurthy to suffyr blame
O ryghtful god my synne shewe owughte.

Joseph with hert thank god pi lorde
Whos hey3 mercy doth the excuse
For pi purgacion we xal recorde
With hyre of synne you dedyst never muse
But Mary pi-self mayst not refuse
Aft grett with chylde we se pe stonde

1 The y is written over an original e (in the same ink).
2 see miswritten before shewe.
The Trial of Joseph and Mary

What mystyr man dede pe mys-vse
Why hast pou synned Ageyn pin husbonde.

Maria

I trespacyd nevyr with ethely wyght
Per of I hope purowe god dys sonde
Here to be purgyd be-fore your syght
Ffrom aff synne clene lyke as myn husbonde
Take me pe botel out of your honde
Here xal I drynke be-form your face
A-bowth pis Awer te than xal I fonde
Vij tymes to go by godys grace.

1"s doctor legis

Se pis bolde bys mare wolde presume
Ageyn god to preve his myght
pow god dys vengeauns hyre xuld consume
Schewyl not telle hyre fals delyght
pow art with chylde se in syght
to us pi wombe pe doth accuse
per was nevyr woman sitt in such plyght
pat ffrom mankynde hyre kowde excuse.

1"s detractor

in Ffeyth I suppose pat pis woman slepte
With-owtyn aff covert whyf pat it dede snowe
And a flake per of in to hyre mowthe crepte
and per of pe chylde in hyre wombe doth growe.

ij"s detractor

Than be-ware dame for this is wel i-knowe
whan it is born yf pat pe sunne shyne
it wyl turne to watyr ageyn as I trowe
for snow on to watyr doth evyr more reclyne.

ij"s doctor legis

with god dys hyz myght loke pou not jape
of pi purgacion wel pe Avyse
yf pou be gylyt pou mayst not schape
be-ware evyr of god pat ryghtful justyce
if god with vengeauns set on pe his syse
not only pou but aff pi kyn is schamyd
bettyr it is to telle pe trewth devyse

1 Some word—possibly presume—first written and crossed through.
2 ren first written and crossed through.
The Trial of Joseph and Mary

than god for to greve and of hym be gramyd.

Maria

I trostyn in his grace I xal hym nevyr greve
his servaunt I am in worde dede and thought
A mayd vndefyled I hope he xal me preve
I pray 3ow lett me nought.

Episcopus

Now be pat good lord pat all pis wurd hath wrought
If god on pe shewe ony manyr tokyn
purgacion I trowe was nevyr so dere bowth
If T may on the in Any wyse be wrokyn.

Maria

holde here pe botel and take a large draught
and abowth the Awtere go pi processyon.

to god in pis case my caue I haue be-taught
lorde thorwe pin helpe I dryuke of pis potacyon.

Episcopus

God as I nevyr knew of manyns maculacion
but evyr haue lyned in trewe virginite
send me pis day pin holy consolacion
pat all pis fayr peple my clene may se.

Maria

O gracious god as pou hast chose me
for to be pi modyr of me to be born
sane pi tabernacle pat clene is kepte for pe
which now am put at repref and skorn
Gabryel me tolde with wordys he be-forw
pat se of your goodnes wold be-come my chylde
help now of your hy3ness my wurchep be not lor
A dere sone I pray 3ow help your modyr mylde.

Episcopus

Almyghty god what may pis mene
Ffor all pe drynke of goddys potacyon
pis woman with chylde is fayr and clene
with-owtwyn foulwe spotte or maculacion
I can nat be non ymagynacion
Preve hyre gyly and synful of lyff
it shewit openly by here purgacion
Sche is clene mayde bothe modyr and wyff.
The Trial of Joseph and Mary

11st detractor

Be my fadyr sowle here is gret gyle
be-cawse sche is syb of your kynreede
pe drynk is chaungyd by sum fals wyle
pat sche no shame xuld haue pis steed.

Be-cawse you demyst pat we do falshede
and for you dedyst hem fyrst defame
you xalt ryght here magre pin heed
beforn aff pis pepyl drynk of pe same.

Fo. 81

Syr in good ffeyth oo draught I pulle
If these to drynkerys haue not Aff spent.

hic bibit et scenioiens dolorem in capite cadiit et dicit
Out out Alas what heylieth my sculle
A myn heed with flyre me thynkyht is brent
Mercy good mary I do me repent
of my cursyd and fials langage 1.

Now god lord in hevyn omnypotent
of his gret mercy you seknes aswage.

I We aff on knees falt here on grownd
you goddys hande-mayd prayng for grace
aff cursyd langage and schame on sound 2
good mary flor-zeve us here in pis place.

Now god for-zeve 3ow aff 3owre trespace
and also for-zeve 3ow aff defamacion
pat 3e haue sayd both more and lesse
to myn hynderawnce and maculacion.

I Now blyssyd virgyne we thank 3ow affe
of youre good hert and gret pacyens
we wyl go with 3ow hom to youre batte
to do 3ow servys with hy3 reverens
I thank 3ow hertyly of youre benevolens
On to youro owyn hous I pray 3ow 3e goo

1 A thick line has been drawn over the original line dividing this speech and
the next.
2 The w has been written by the scribe over another letter—possibly a n.
The Trial of Joseph and Mary

and take pis pepyl hom with 3ow hens
I am not dysposyd to passy whole frío.

* Than flare wel mayden and pure virgyne
  fare wel trewe hand-mayd of god in blys
we aft to 3ow lowly inclyne
and take our leve of 3ow as wurthy is.

Maria

Fo. 81v
Alf myghty god your weys wys se
Ffor pat hy3 lord is most of myght
he mote 3ow spede pat se not mys
In hevyn of hym to hau A syght.

Joseph

Honouryd in hevyn be pat hy3 lord
whos endles grace is so habundaunt
pat he doth shewe pe trewe recorde
of iche wyhte pat is his trewe servaunt
That lord to wurchep with hert plesaunt
we bothe be bownd ryght on pis place
which oure purgacyon us dyde graunt
and prevyd us? pure by hie3 grace.

Maria

Ffor sothe good spowse I thank hym hyzly
Of his good grace for oure purgacion
oure clennesse is knowyn ful opynly
be vertu of his grett consolacion

Remainder of Fo. 81v—4½ inches—left blank.

exxplicit cum gaudio amen.3

Joseph

Ord What travayl to man is Wrought
Rest in pis werd be-hovyth hym now
Octauyan oure Emperour sadly hath be-sought
Oure trybute hym to bere · ffolk must forth ichon
It is cryed in every bourgh and cety be name

* No paragraph sign here in MS.
1 This se stands after wys (apparently in the same ink and the same hand)
as a separate word.
2 Some miswritten word or a second pure between us and pure crossed
through.
3 Scribbled in a later hand enclosed in rudely scribbled flourishes.
I þat am a pore tymbre wryth · born of þe blood of dauyd þe Emperorys comawndement I must holde with And ellys I were to blame.

| Now my wyff mary · what sey þe to this For sekyr nedys I must fforth wende On to þe cyte of bedleem ffor hens i-wys þus to labore I must my body bende. |
|-----------------------------------------------|-------------|
| Myn husband and my spowse with ȝow wyl I wende A syght of þat cyte flayn wolde I se If I myght of myn Alye ony þer ȝlynde It wolde be grett joye on to me. |
| My Spowse þe be with childe. I fere ȝow to kary Ffor me semyth it were werkys wylde but ȝow to plese ryght flayn wold I ȝitt women ben ethe to greve · whan þei be with childe now latt us Fforth wende as flast as we may and al-myghty god spede us in oure jurnay. |
| A my swete husband · wolde þe telle to me What tre is ȝowd standynge vpon ȝon hylle. Ffor sothe mary it is clepyd A chery tre In tyme of þere · þe myght fiede ȝow þeron ȝowr Ffylle. |
| Turne A-geyn husband and beholde ȝon tre how þat it blomyght now so swetly. Fo. 82v Cum on Mary þat we worn At ȝon Cyte or ellys we may be blamyd I telle ȝow lythly. |
| Now my spowse I pray ȝow to be-hold How þe cheryes growyn vpon ȝon tre Ffor to haue þer-of ryght flayn I wold and it plesyd ȝow to labore so mech for me. |
| ȝowr desyre to fiulfylle I xal Assay sekyrly Ow · to plucke ȝow of these cheries · it is a werk wylde Ffor þe tre is so hyȝ · it wol not be lyghtly þerfore lete hym pluk ȝow cheryes · be-gatt ȝow with childe. |
The Birth of Christ

Maria

Now good lord I pray pe · graunt me pis boun
to haue of pese cheries and it be 3our wylle
now I thank it god · pis tre bowyth to me downd
I may now gaderyn A-nowe · and etyn my stille.

Joseph

Ow · I know weyl I haue offendyd my god in trinyte
Spekyng to my spowse these vnkynde wurdys
Ffor now I beleve wel it may non other be
but pat my spowse beryght pe kyngys son of blys
He help us now at oure nede
of pe kynrede of jesse · worthely were 3e bore
Kyngys and patryarkys 3ow be-flore
all pese wurthy · of 3our kynred · wore
as clerkys in story rede.

Maria

Now gramercy husbond for 3our report
in oure weys wysely late us forth wende
pe fadyr all myghty he be oure comfort
pe holy gost gloryous · he be oure frende.

Joseph

Heyl wurcetheful sere and good day
A ceteceyn of pis cyte · 3e seme to be
of herborwe flor spowse and me I 3ow pray
Ffor trewly pis woman is fful were
And fayn At reste sere wold she be
We wolde ffulffylle pe byddynge of oure emperour
Ffor to pay trybute As ryght is oure
and to kepe oure self from dolowre
We are come to pis cyte.

Ciues

Sere ostage in pis town know I non
pin Wyff and 3ou in for to slepe
this cete · is be-sett · with pepyl every won
And 3ett pei ly with-owte fful every strete.

With-inne no waft man comyst 3ou nowth
Be 3ou onys with-inne pe cyte gate
on-ethys in pe strete A place may be sowth
per on to rest with-owte debate.
The Birth of Christ

Nay sere debate · pat wyl I nowth
aff such thyngys passyn my powere
but zitt my care and aff my thought
is for Mary my derlynge dere.

A Swete Wyff · what xal we do
wher xal we logge pis nyght
on to þe ffladyr of heffne pray we so
vs to kepe ffrom every wykkyd whyt.

Good man O word I wyl þe sey
If þou wylt do by þe counsel of me
3ondyr is An hous of haras þat stant be þe wey
Amonge þe bestys herboryd may þe be.

Now þe fadyr of hefne he mut 30w zelde
His sone in my wombe forsothe he-is
He kepe þe and þi good be frynth and fielde
go we hens husband for now tyme it is.

* But herk now good husbond a new relacyoñ ¹
which in my self I know ryght weft
Cryst in me hath take in-carnacion
Sone wele be borne þe trowth I fele.

In pis pore logge my chawmere I take
here for to A-bye þe blyssyd byrth
of hym þat all þis werd dude make
be-twyn min þydys I fele he styrth.

god be þin help spowse it swymyth me sore
þus febyly loggyd and in so pore degre
goddys sone amonge bestys to be bore
his woundyr werkys ðulfylyd must be.

In An hous þat is desolat with-owty Any waft
Flyer nor wood non here is.

Joseph myn husbond a-bydyn here I xal
flor here wyl be born þe Kyngys sone of blys.

* No paragraph sign in the MS. here.

¹ rel first written (for rel) and crossed through.
Joseph II now jentyl wyff be of good myrth and if ye wyll owght haue telle me what ye thynk I xal not spare for schep nor derti now telle me yowr lust of mete and drynk.

Maria Ffor mete and drynk lust I ryght nowth aft-myghty god my fode xal be now pat I am in chawmere brought I hope ryght wel my chylde to se

Fe. 84 Therfore husband of yowr honeste A-voyd sow hens out of pis place And I a-lone with humylite here xal abyde goddys hy3 grace.

Joseph All redy wyff sow for to plese I wyll go hens out of yowr way and seke sum mydwuys sow for to ese Whan pat ye traueyle of childe pis day Ffare wel trewe wyff and also clene may God be yowr conforte in trinyte.

to god in hevyn for sow I pray He sow preserve wher so ye be.

hic dum joseph est Absens parit Maria filium unigenitum.

Joseph Now god of whom comyth aft releffe And as aft grace in he is grownde So saue my wyff from hurt and greffe tyl I sum mydwuys for here haue fowndwe Traveylinge women in care be bownde with grete throwys whan pei do grone god helpe my wyff pat sche not sowondwe I am ful sory sche is a-lone.

Joseph It is not conuenyent a man to be per women gon in traveylinge wher fores sum mydwysse faun wold I se my wyff to helpe pat is so zenge.
The Birth of Christ

Why makyst þou man suche mornyng
tell me sum dele of þour gret mone.

My wyf is now in gret longyng
truelyng of chylde and is a-lone
For godys lone þat sytt in trone
as þe myd-wyuys þat kan þour good
help my þonge spowse in hast a-none
I drede me sore of þat fayr food.

be of good chere and of glad mood
we ij mydwynys with þe wyf go
þer was neyvr woman in such plyght stood
but we were redy here help to do.

My name is Salomee alt men me knowe
Ffor a mydwyff of wurthy fame
When women travayl grace doth growe
þer as I come I had neyvr shame.

And I am zelomye men knowe my name
We tweyn with the wyl go togedyr
and help þi wyff fro hurt and grame
Come forth joseph go we streyth thedyr.

I thank þow danys · þe conforte my lyff
streyte to my spowse walke we þe way
In þis pore logge lyght mary my wyff
hyre for to conforte gode frenlys a-say.

We dare not entre þis logge in fay
þer is þer-in so gret bryghtnes
mone be nyght nor sumne be day
Shone neyvr so clere in þer lyghtnesse.

In to þis hous dare I not gon
þe woundyrful lyght doth me affray.

than wyl my-self gon in Alou
and chere my wyff if þat I may
The Birth of Christ

The for to helpe pat art in harde bonde zelomye. And salomee be con with me Ffor dowte of drede with-owte pei do stond and dare not come in for lyght pat they se.

hic maria subridendo dicat. Maria.

The myght of pe godhede in his mageste Wyl not be hyd now at pis whyle the chylde pat is born wyl preve his modyr fir A very clene mayde and perfore I smyle.

Why do ye lawghe wyff ye be to blame I pray 30w spowse do no more so In happ pe mydwyuys wyl take it to grame and at 30ur nede helpe wele non do* Iff ye haue nede of mydwyuys lo per auenture thei wyl gon hens perfor be sad and ye may so And wynnyth aff pe mydwyuys good diligens.

husbond I pray 30w dysplese 30w nowth pow pat I lawghe and gret joye haue here is pe chylde pis werd hath wrought born now of me pat aff thynges xal saue.

I Aske 30w grace for I dyde rane O gracyous childe I aske mercy As pou art lord and I but knaue Ffor-3ene me now my gret foly.

Alas mydwyuys what hane I seyd I pray 30w com to us more nere Ffor here I fynde my wyff a mayd and in here Arme a chyld hath here

1 A miswritten final letter (t e or e) deleted and e written above.
* jellohy roughly scribbled here in faint ink.
bothe mayd and modyr sch is in ffere
pat god wole haue · may neyvr more fayle
modyr on erth was neyvr non clere
With-owth sche had in byrth travayle.

In byrth travayle muste sche nedys haue
or ellys no chylde of here is born.

I pray 3ow dame and 3e vowch-saue
com se pe chylde my wyff be-forn.

Grete god be in pis place
Swete systyr how fare 3e.

I pray pe fadyr of his hy3 grace
his owyn son and my chylde here 3e may se.

All heyl mary and ryght good morw
Who was mydwyle of pis fiyar chyld.

he pat no thynge wyl haue for-lorn
Sent me pis habe and I mayd mylde.

Fo. 86 With honde lete me now toouch and fele
yf 3e haue nedeg of medycyn
I xal 3ow conforte and helpe ryght wele
As other wemen yf 3e haue pyyn.

Of pis fiyar byrth pat here is myn
Peyne nere grevyngge fele I ryght noyn
I am elene mayde and pure virgyne
Tast with your hand your-self a-lon

O myghtful god haue mercy on me
A merveyle pat neyvr was herd be-forn
Here opynly I fele and se
A fiy river chylde of a maydon is born
And nedlyth no waschengnge as other doyn
Fful elene and pure for soth is he
with-ontyn spot or oun polueyn
his modyr nott hurte of vyrghynite.
The Birth of Christ

Coom nere gode systyr Salome
be-holde pe brestys of pis elene mayd
Fful of fayr mylke how pat pei be
And hyre chylde elene as I fyurst sayd
As other ben · nowth fowle arayd
but elene and pure bothe modyr and chylde
Of pis matyr I am dysmayd

to se them both thus vndefyled.

It is not trewe it may never be
pat bothe be clene I can not be-leave
a mayde mylke haue · never man dyde se
ne woman bere chylde with-owte grett greve.

Salome

With hand towchynge but I Assay
in my conscience it may never clene
pat sebe hath chylde and is a may.

Maria

 dowth
towch with your hand and wele a-say
Wysely ransake and trye pe trewthe owth
Whethyr I be fowlyd or a clene may.3

Salomee

Alas Alas and Wele a-Waye
Ffor my grett dowth and fals beleve
myne hand is ded and drye as claye
my fals vntrost hath wrought myscheve.

Alas pe tyme pat I was born
thus to offende A-gens god dys myght
myn handys power is now aff lorn

1 *dyf first written for dys and crossed through.
2 The word *hauue *is crossed through in darker ink and the contraction for ys has been added, also in darker ink and another hand, to mayd.
3 *ransak roughly scribbled in the margin here.
4 There is an erasure in this word; the second I is adapted from some other letter.
† This paragraph sign again seems inserted by mistake.

Fo. 86v *I xal never trowe it but I it preve
245
With hand towchynge but I Assay
in my conscience it may never clene
pat sebe hath chylde and is a may.

Maria

 dowth
towch with your hand and wele a-say
Wysely ransake and trye pe trewthe owth
Whethyr I be fowlyd or a clene may.3

Salomee

Alas Alas and Wele a-Waye
Ffor my grett dowth and fals beleve
myne hand is ded and drye as claye
my fals vntrost hath wrought myscheve.

Alas pe tyme pat I was born
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3 *ransak roughly scribbled in the margin here.
4 There is an erasure in this word; the second I is adapted from some other letter.
† This paragraph sign again seems inserted by mistake.
Styff as a stykke and may nowth plyght
Ffor I dede tempte pis mayde so bryght
And helde A-3ens here pure clennes
In grett myscsfeff now am I pyght
Alas alas ffor my lewndes.

O lord of myght you knowyst pe trowth
pat I haue evyr had dred of pe
on every power whyght evyr I haue rowthe
and 3ove hem almes for loue of pe
Bothe wyff and wedowe pat Askyght for the
And frendles chylderyn pat haddyn grett nepe
I dude them cure and all for the
and toke no rewarde of them nor mede.

Now as a wrecch for fals be-leve
pat I shewyd in tempynge pis mayde
my hand is ded and doth me greve
Alas pat evyr I here assayde.

Woman pi sorwe to haue de-layde
wurcshp pat childe pat per is born
towch pe clothis per he is layde
ffor he xal saue all pat is lorw.

O gloryous chylde and kynge of blysse
I aske 3ow mercy for my trespace
I knowlege my synne - I demyd a-mys
O blyssyed babe grawnt me sum grace
Of 3ow mayde Also here in pis place
I aske mercy knelynge on kne
moste holy mayde grawnt me solace
Sum wurde of conforte sey now to me.

As godlys Aungel to 3ow dede telle
my chyld is medycyn ffor every sor
towch his clothis be my cowncelle
3owre hand ful some he wyl restor.

1 From here to the end of this play the initial of the name of speaker is
marked with a red stroke.
2 leyde originally written, the e altered in slightly darker ink to a.
The Birth of Christ

hic salomee tangit simbriam Christi dicens

A now blyssyd be pis chylde ener more
be sone of god for sothe he is
Hath helyd myn hand pat was for-lorn
thorwe ffals be-leve and demynege a-mys.

Salomee

fo. 87v

In every place I xal telle pis
Of a clene mayd pat god is born
And in oure lyknes god now clad is
Mankend to saue pat was for-lorn
His modyr a mayde as sche was be-forn
natt fowle polutyd as other women be
but fayr and fresech as rose on thor\nLely wyte clene with pure virginyte.

fo. 88

Of pis blyssyd babe my leve now do I take
and also of 3ow hyʒ modyr of blysse
Of pis grett meracle more knowlage to make
I xal go telle it in iche place i-wys.

Maria

Ffare wel good dame and god ʒoʊr wey wyse
In ali ʒoʊr jurnay god be ʒoʊr spede
and of his hyʒ mercy pat lord so ʒoʊr blysse
pat ʒe nevyr offende more in word thought nore dede.

zelomy

And I Also do take my leve here
Of ali pis blyssyd good company.
praynge ʒoʊr grace bothe fere and nere
On us to spede ʒoʊr endles mercy.

Joseph

The blyssyng of pat lord pat is most myghty
mote sprede on ʒoʊr in every place
of ali ʒoʊr enmyes to haue pe victory
God pat best may grawnt ʒoʊr his grace.

Amen.

fo. 88 left blank.
The Adoration of the Shepherds

Angelus ad pastores dicit [Gloria in excelsis deo.]

Oye to god pat sytt in hevyne
And pes to man on erthe grawnde
A chylde is born be-nethe pe levyn
thurwe hym many folke xul be vu-bownde
Sacramentys pe xul be vij
Wonnyn purowe 2 pat childys wounde
Therfore I syng A joyful stevene
pe flowre of frenche now is founde
God pat wonygth on hy3
he is gloryed mannys gost to wynne
he hath sent salue to mannys symne
Pes is comyn to mannys kynne
thorwe goddys slytys sly3.

Maunfras maunfras felawe myne
I saw a grett lyght with shene 5 shyne
sit saw I nevyr so selkowth 6 syne
Shapyn vpon pe skyes
It is bryghtere jan pe summe bem
It comyth ryght ouer al piis rem
Eynyn above bedleem
I saw it brenne thryes.

Thu art my brother boosras
I haue beholdyn pe same pas
I trowe it is 7 tokenyng of gras

1 The words Gloria in excelsis deo have been crossed through in a different ink.
2 This word has been crossed out in darker ink, and thorough (?) or thorough (?)—there has been some double correction—written above in another hand.
3 An e has been added to hy3 in different ink.
4 slytys is partly erased, and over sly3 is written hye, and the words wyndwyn I sayfre are added in the writing of the scribe of the interpolated Fl. 95, 96, and 112.
5 shene crossed out and bryght written above in the hand of the same later scribe.
6 marelus a written by the same hand over selkowth, which is barely decipherable.
7 Some miswritten letter after is crossed through by scribe.
The Adoration of the Shepherds

pat shynyngge shewyght be-forw
Balaam spak in prophesye
A lyght xuld shyne vpon pe skye
Whan A sone of a mayd merye
In bedleem were i-born.

thow I make lyty l noyse
I am an herde man hattyht moyse
I herde carpyng of a croyse
of Moyses in his lawe
Of a mayd a barne born
On a tre he xulde be torw
Delyver folkes pat arn forlorn
The chylde xulde be slawe.

Balaam spak in prophecie
out of jacob xuld shyne a skye
many folke he xulde bye
with his bryght blood
Be pat bryght blod pat he xulde blede
he xal us brynge fro pe develyss drede
as a duke most dowty in dede
thorwe his deth on rode.

Amos spak with mylde meth
A frute sweettere than bawmys breth
His deth - xulde slen oure sowlys deth
And drowe us all from helle
Ther fore such lyght goth be-forw
In tokyn pat pe chylde is born
Whiche xal saue pat is for-lorn
As prophetyss gonne spelle.

1 * These lines have been altered by the second hand thus:

1 sone crossed out and chylde written above in the later hand.
The Adoration of the Shepherds

Danyel þe prophete þus gan speke
wyse god from woo us wrec
þ þe bryght hevyn þou to-breke
and medele þe with a mayde
This prophecye is now spad
Cryst in oure kend is clad
þerfore manken may be glad
As prophete be-forn han seyd.
Gloria in excelsis deo cantent.

The prophecye of boosdras is spedly sped
now leyke we hens as þat lyght us lede
myght we se onys þat bryght on bed
oure bale it wolde vnbynde
We xulde shydr 5 for no shoure
buske 4 we us hens to bedleem born
to se þat fayr fresch flowre
the mayde mylde in mynde.

Lete us folowe with aff oure myght
With songe and myrth we xul us dyght
and wurche with joye þat wurthy wyght
þat lord is of mankyne
Lete us go fiorthe 5 fast on hye

And honowre þat babe wurthylye
with merthe songe and melodye
haue do þis songe be-gynne.

Ey · Ey · þis was a wondyr note

1 The marginal letters B, A, C indicate the order of the passages. They are slightly rubricated. It will be noted that a third shepherd's speech is missing here. The disturbance of the text is connected with the cancelling of the angels' song at the beginning of the play. It is not irrelevant that the humorous passage marked A closely resembles a passage in the Chester Shepherds' play. It would appear to be a borrowed interpolation replacing a speech from the third shepherd.

2 hâle crossed out and sorow written above by the later hand.
3 shydr crossed out and not let written above by the later hand.
4 buske crossed out and go written against it in the margin by the later hand.
5 This ß is miswritten with three strokes.
The Adoration of the Shepherds

The adoration of the Shepherds

pat was now songyn above pe sky
I haue pat voys ful wele I wote
pei songe gle glo glory.

|| Nay so moty the so was it nowth
I haue pat songe ful wele i-nvm)
In my wytt weyl it is wrought
It was gle glo glas glum.

The songe me thought it was glory
and aftyr-warde he seyd us to
per is a chylde born xal2 be a prync myghty
Ffor to seke pat chylde I rede we go.

Heyle floure of flourys fayrest i-fownde
Heyle perle peerles prime rose of prise
heyl blome on bedde we xul be vn-bownde
with pi blody woundys and werkys full wyse
heyl god grettest I grete pe on grownde
pe gredy devyl xal grone grysly as a gryse
whan pou wynnyst pis worlde with pi wyde wounde
and puttyst man to paradys with plenty of prys
to loute pe is my delyte

Heyl floure sayr and fre
Lyght from pe trynyte
Heyl blyssyd moten pou be
heyl mayden fayrest in syght.

Heyl floure ovyr flouwrys fowndyn in fyght3
Heyl Cryst kynde inoure kyth
Heyl werker of wele to wonyn us wyth
Heyl wynnere i-wys
Heyl fiormere and firende
Heyl fiellere of pe fende
Heyl clad in oure kende

heyl prince of paradys.

1 The v has been written by the scribe (?) over some other letter—?o or a half-formed u.
2 xal written twice in MS. crossed through in different ink.
3 So in MS. for fryth.
The Adoration of the Shepherds

ij"" pastor

Heyl lord ouer lordys pat lyggyst ful lowe
Heyl kynge ovyr kyangys pi kynrede to knowe
Heyl comely knyth pe deuyl to ouer throwe
Heyl flowre of alle
Heyl werkere to wynne
bodyes bowndyn in synne
Heyl in a bestys bynne
Be-stad 1 in a stalle.

115

joseph

Herdys on hylle 2
bet not stylle
but seyth your wylle
to many A man
How god is born
pis mery morn
pat is for-lorn
fyndyn he can.

120

1"" pastor

We xuff telle
be dale and hylle
How harwere of helle
was born pis nyght
myrthis to melle
and fendys to quelle
pat were so felle
Azens his ryght.

125

ij"" pastor

Ffare wel babe and barne of blys
Ffare wel lord pat lovely is
pe to wurchepe pi feet I kys
on knes to pe I falle
The to wurchepe I falle on knes
aff pis wred may joye of pe
now fare wel lorde of grett pouste
3a fare wel kynge of alle.

1 This d is adapted from some miswritten letter.
2 From line 119 to line 134 two lines are written as one divided by two black strokes and one red.
The Adoration of the Shepherds

"Thow I be þe last þat take my leve
3it fayre mullynge take it nat at no greve
now fayre babe wele mut þou cheve
Fiayr chylde now haue good day
Ffare weyl myn owyn dere derlyng
I-wys þou art a ryght fayr thyng
Ffare wel my lorde and my swetyng
Ffare wel born in pore Aray."

"Now þe herd-men wel mote þe be
Ffor ȝoure omage and ȝour syngynge
my sone xal a-qwyte ȝow in hefne se
and þeue ȝow all ryght good hendynge."  

Remainder of Fo. 91—3½ inches—left blank.

A s a lord in ryalte in non Regyow 2 so ryché
And rulere of all remys I ryde in ryal a-ray
Ther is no lord of loud in lordchep to me lyche
non lofftlyere 3 non lofsummere evyr lastyng is my lay.

"Of bewte and of boldnes  I bere ever-more þe belle
Of mayn and of myght I master every mon
I dyngge with my dowtyne þe devyl down to helle.
Ffor bothe of hevyn and of herth I am kyng sertayñ."

* Or þánd.
1 Fo. 92 and 93 are narrower than the rest, more margin having been cut away. Half the number 18 has been thus clipped.
2 Regyow omitted and written above the line.
3 The ff is written over some other letter.
*1 No paragraph sign in MS. here.
The Adoration of the Magi

I am pe comelyeste kynge clad in gleterynge golde
3a and pe semelyeste syre pat may be-stryde a stede
I welde att my wyly af wyghtys upon molde.

* 3a and wurthely I am wrappyd in a wurthy wede
3e knyghtys so comely bothe the curteys and kene
to my paleys wyl I passe • full prest I saw plyth
3e dukys so dowty sfolwe me be-dene
On to my ryal paleys pe wey lyth ful ryght.

Wyghtly fro my stede I skyppe down in hast
to myne hevys hallys I haste me in my way
3e mynstrelt of myrth blowe up a good blast
Whyll I go to chawmere and chaunge myn array.

Heyl be 3e kygys twyne
Ffere rydyng out of your regne
me thynkyth be your presentys seyne
3e sekyn ourre sauyour
Ffro Saba haue I folwyd fierre
the glemynge of 3on gay sterre
a chyldys blood xal bye vs dere
pat her is born in bestys bour.

My name is kynge Baltazare
Of prophetyss speche I am ware
Therfore a ferre wey I fare
A maydenys childe to seche
Ffor he made man of pe moolde
and is kynge of hevyn holde
I wyly hym offere pe rede golde
as resoun wyl me tech.

Melchizar pat my name is kydde
in hote loue myn heret is hydde
to pe blosme upon his bedde
born by bestys byynne
in tarys I am kyngle with crowne
by bankys and brymmys browne
I hane traunylid by many a towne
my lordys love to wynne.

* Paragraph sign inserted a line too high.
The Adoration of the Magi

153

I seke hym with ensens sote
of all prestys he xal be rote
his bryght blood xal beoure bote
to brynge vs out of bende
The childe xal be chosyn a preste
in all vertuys flowndyn meste
be-forn his fadergy s fayr breste
Ensens he xal up sende.

In ypotan And Archage
I am kynge knowyn in kage
to seke a childe of Semlant sage
I haue faryn ryght fferre
Jasper is my name knowyn
in many countres put are myn owyn
thorwe byttyr blastys put gyn blowyn
I styke atere pe sterre.

I seke hym with ensens sote
of all prestys he xal be rote
his bryght blood xal beoure bote
to brynge vs out of bende
The childe xal be chosyn a preste
in all vertuys flowndyn meste
be-forn his fadergy s fayr breste
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Jasper is my name knowyn
in many countres put are myn owyn
thorwe byttyr blastys put gyn blowyn
I styke atere pe sterre.
The Adoration of the Magi

The words cannot be deciphered with certainty as the adaptation is confused.

1 An I has been inserted in this word.

2 lyche has been altered to lyke i-wysse.

3 This word, altered by the reviser to heretykkys, may be le[ve]rys or le[ve]rys.

4 sa has been altered to here, and the v of vndyr to a.

5 The later writer has sette, the tl being written over an erasure.

6 This word is uncertain; the reviser has altered it to bedlem.

7 prune altered to prycke, and paphawk to paddoke.

8 Two or three words of some thirteen letters indecipherable in this line.

The reviser alters shaftys to speryrs and continues: schaff I ther (sovere).

9 xaln (or xula) altered to xalle, and an a inserted between ou and rowe.

10 A k between knave and chylderyn crossed through by original scribe.

11 thrutt altered to thrytys and throw to overthowe.

12 Styward crossed through. Only the last letters or of the substituted word remain, the rest having been cut away with the margin.

* From line 95 to line 150 two short lines are printed in one, divided as before.

13 ever nowlde substituted by second hand for on wolde.
The Adoration of the Magi

and wisely beholde
Ahh Aboute
If The Any thynge
shuld greve pe kynges
brynge me tydynge
if per be ony dowte.

Senescallus

["""]Lord kyng in crowne
I go fro towne
by bankys browne
I wytt a-bye
And with erys lyste
est and west
iff any geste
on grownde gynnyth glyde.

[Tunc ibit senescallus et obuiabit tribus regibus et dicit eis]

["""]Kyngys iij
vndyr pis tre
In pis countre
why wytt 3e abyde
Herowde is kynges
of pis wonyng
On to his dwellynge
now xul 3e glyde.

[Rex]

["""]Now lede us alle
to pe kyngys halle
how it befalle
we pray to the
wyttys to wete
he may us pete
In fleshe be glete
godys frute fre.

1 These paragraph marks have been cut away with the margin.
2 This, which appears to be a stage direction, is faintly written in the later hand in the margin, and has been partly cut away. The second word (or words) is not certainly decipherable— ? nuper. . . .
The Adoration of the Magi

[1] Ffolwith in stownde
  vpon þis grownde
  to þe castel rownde
  I xal 3ow teêh
  Where 2 kynge gyulty 3 wyde
  vp in þis tyde
  in pompe and pryde
  his myght gyntyth reche.

[1] Sere kynge in trone
  herc comyth a-none
Fo. 94  by strete and stone
  kynys thre
  They herc present
  what thei haue ment
  ne whedyr thay arn bent
  I can not se.

† I xal hem craue
  what they haue
  Iff they raue
  or waxyn wood
  I xal hem reve
  here wyttys deve
  here hedys cleve
  And schedyn here blood.

†† Heyl be þou kynge in kage ful hye
  Heyl we nyghe þin halle ryght nye
  Knowyst þou ought þat chylde slye
  He is born here a-bowth
  He is born of a mayd 3ynge
  he xal be kynge ouer every kynge
  We go to seke þat lonely thynge
to hym selyn wolde I lowth.

1 Paragraph marks cut away with the margin.
2 The k omitted and written small above the line by the scribe.
3 gynty altered by reviser to wonyt.
The Adoration of the Magi

Balaam spak-in prophecy
A sterre xulde ful louelye
lyhtyn vpon mayd marye
comyn of jacobys kynne
pe childe is born and lyth here by
Blomyd in a madenys body
A sterre hath strekyn upon pe sky
and ledde us fayr be fenne.

The sterre hath ledde us out of pe est
to seke a baron born best
he xal be kynge of myghtys mest
as prophecy gynneth spelle
we be kyngys in wey wery
Syr kynges for pi curtesy
telle us to pat childe so lonely
in what towyn gynnyth he dwelle.

Fo. 94v
3e thre kyngys rekenyd be Rowe
ley now downe 3our wur dys lowe
Such a carpynge is yunknowe
on-rekenyd in my regne
I am a kyng of hyȝ degre
per xal non ben above me
I haue florens and frythhis fre
parkys and powndys pleyne.

But goth to fynde pat 3e sech
and yf 3e knowe such a lech
and 3e hym fynde I 3ow be-sech
comyth a-zen be me
And I xal be both blyth and bowne
pat all worchep to hym be done
with reuerens I xal seke hym son
and honour hym on kne.

and perfore kyngys I 3ow pray
whan 3e haue don 3our jouney

1 do first written for bo and crossed through.
come a\textindent{en p\textindent{is same way
be t\textindent{rewth to me to telle
come \textit{and telle me as 3e spede
\textit{and I xal q\textindent{yte ryght wel 3our mede
with gold \textit{and tresour \textit{and ry\textindent{ch w\textindent{ede
.\textinit{with furr\textindent{ys ry\textindent{ch \textit{and wurth pelle.
\textinit{1}\textit{ns Rex

\textit{Ki\textindent{nge ha\textindent{ue good day
I go my way
to seche
lord of myght
he xal be ryght
oure leche.
\textinit{ij}\textit{ns Rex

\textit{Ki\textindent{nge ff\textindent{ul sterne
be felde \textit{and fer\textindent{e
I goo
to sekyn a kynge
he takyth wony\textindent{ge
in woo.
\textinit{iiij}\textit{ns Rex

\textit{If we hym fynde
oure kynge ful kynde
be a may
From kynge \textit{and q\textindent{wen
we comyn a\textindent{en
\textit{pis day.
\textit{transient.} \textit{2} Herodes Rex

\textit{A Fy Fy on talys \textit{bat I ha\textindent{ue ben tolde
here be\textindent{form my cru\textinden{e kne
how xulde a bari\textindent{ wax so bolde
be bestys yf he born be
\textit{he is yong \textit{and I am old
An hardy kyng of h\textindent{e degre\textindent{e

1 From line 199 to line 216 three lines are written in one, divided as before.
2 This word is in a later hand, but not apparently that of the Ff. 95–6 scribe.
3 Ff. 95 and 96 are interpolated and the writing is different, being the same
as that of Fo. 112 and as that in which alterations are made in several plays,
notably in the Shepherds and Magi plays and the Resurrection play. Ff. 95,
96, and 112 are not rubricated.
The Adoration of the Magi

This daye the kynggys xal be\(^1\) kold
If pey cum ageyne be me
My goddys I xalt vp-reyse
A derke devyi with falsnese I saye
Shall cast a myst in pe kynggys eye
Be bankys and be\(^2\) dalys drey
pat be derk pei xalt cum this weyys.

Go we to sek owr lord\(\text{'}\) and our lech
yon stere will us tech pe weyis full sone
To saue vs from myschyff god I here be-sech
on to his joyis pat we may rech
I pray hem of this bone.

\(\times\) Tune ibunt reges cum numeribus ad ihesum et primus rex dicit

Heyle be pou kync Cold\(\text{'}\) clade
heyli with maydynys mylk fade
heyli I cum to pe with gold\(\text{'}\) glade
As wese wrytyng bere it record\(\text{'}\)
gold is pe\(^3\) rycheste metaft
And to weryng most ryalf
gold I gyff pe in this hath
And know pe for my lorde.

Lorde I knele vpon my kne\(4\)
Sote encence I offere to the
Thow xalte be pe fyrst of hy\(3\) degre\(5\)
on so mekeff of myght
In goddys howse as men xalt se
Thow xalt honour pe trynite
ij\(6\) personys in oon gode free
And all oo lord\(\text{'}\) of myght.

Iij\(\text{'}\) rex

Lord\(\text{'}\) I knele downe be thy bede
In maydyns fleshe pou arte hede
Thy name xal be\(6\) wyde rede
And kyng ouer all kynggys

1. *xalbe* (one word) in M.S.
2. Omitted and written above the line.
3. A miswritten letter before *be* crossed through.
4. *Knele* first written and crossed through.
5. *dr* first written and crossed through.
6. *xalbe* as above in M.S.
The Adoration of the Magi

Byttyr myre to pe I brynge
for byttre dentys on pe pei xafl dyng
and byttyr deth xafl be by endyng
And perfor I make mornyng 1.

Kynggys kynde
ffrome pe fende
god yow defende
homwarde 3e wende
and to your placys 3e lende
pat 3e xulde tende.

Now haue we pe place fownde
To Herode go we this stownde
with owr wordys we were bownde
That we xulde cum a-gyne
go we a pace and sey owr spech
for we haue fownde our lord and lech
Aff pe truth we wyff hem tech
how pe kyng is borne of a quene.

Myn hede is 2 hevy as lympe of leede
But yf I slepe I am a-drede
My witt xall fare pe worse
I wax hevy in lyme and flamke 3
Downe I ley me vpoiz this banke
Vnder this bryght sterre i-wys.

Broper I must lye pe bye
I wilt go neuer oner pis styce
Tyft I haue a sleepe
The yong kyng and his moþer mary
Saue vs aþ 4 frome euery velany
Now Cryst vs save and kepe.

Fo. 96
Such hevynese haue vs cawght 5
I must drynk with yow a drawght

1 First written mornyngys as the rhyme demands. The ys contraction has, however, been erased.
2 is omitted and written above the line.
3 So in MS.
4 aþ omitted and written above the line.
5 This line, written too far to the left, is crossed out and rewritten.
The Adoration of the Magi

To slepe a lyttyll whyle
I am hevy hece and footte
I xulde stumbyst at resch and root
And I xulde goo a myle.

290

2 Hic dormiunt reges et venit Angelus et dicit cis

Ange[lus]

3e kynggys on this hill
Werk 3e not aften herodys wyll
for 3yf 3e do he wyll yow kyll
bis day or nyght
My lorde yow sent this tydying
to 4 Rest yow kynggys in rych clothynge
And when 3e rysyn and goo to your dwellyng
Tak home pe wey full ryght
whether pat 3e be 5 wakyll or slepe
My lorde god laxe yow keppe
In goode tyme 3e dede down drepe
To take yowr rest
herode to pe devyll he tryst.

loke ferper

Fo. 96*f—left blank.

herowdys to pe devyll he tryste
to marre 3ow in a myrke 5 myste
my lord god is ful of lyste
to glathe 3ow for his geste.

305

And perfore kyngys whan 3e ryse
Wendyth ferth be weys wyse
per 3our haff be 9 set in syse
in dyverse londe

1 wyll first written and crossed through.
2 This and the similar sign on Fo. 95 are very roughly made.
3 for omitted and written in the margin against yf.
4 to omitted and written in the margin against Rest.
5 be omitted and written above the line.
6 sleppyne first written and crossed through.
7 With Fo. 97 the original hand is resumed.
8 myrke altered by reviser to thyrke.
9 Some erasure between haff and be.
ffadyr of god in all thynge
hath 30w grawntyd his swete blyssynge
he xal 30w same from all shendynge
with his ryght honde.

Tunc surgant reges et dicat

Primus Rex

\textit{A bryght sterre ledde us in to bedleem}
\textit{A bryghtere thynge I saw in drem}
bryghtere than \textit{he sunne been}d
\textit{An Aungel I saw ryght here}
\textit{he fayre flowre pat here gan falle}
\textit{from herowdys kynge he gan vs kalle}
\textit{he taught vs hom tyft our e halle}
\textit{A wey by a- nother mere.}

Primus Rex

I saughe a syght myn hert is lyght
to wendyn home
god fful of myght
hath us dyght
ffro develys dome.

Primus Rex

Oure god I blysse
be sent us i-wys
his Aungel bryght
now we wake
\textit{he wey to} take
home full ryght.

Oure Rex

\textit{I Haue be prest in jherusalem here}
And tawth god dys have many A zere
desyrynge in all my mende
\textit{pat pe tyme we} neyhand here
In which god dys son xul Apre

Symeon Justus

\textit{I Haue be prest in jherusalem here}
And tawth god dys have many A zere
desyrynge in all my mende
\textit{pat pe tyme we} neyhand here
In which god dys son xul Apre

1 be has been added before \textit{ffadyr} by the reviser.
2 From line 323 to line 334 three lines are written in one, divided as before.
3 be inserted before \textit{make} by the Ft. 95-6 hand.
4 to crossed out and \textit{ake} written above the line by the Ft. 95-6 hand.
5 So in MS. for \textit{were}.
in erthe to take mankende
Or I deyd pat I myght fynde
my savyour with myn ey to se
but pat it is so longe be-hynde
it is grett dyscomforte · on to me.

Ffor I wax old and wante my myght
and be-gynne to fayle my syght
be more I sorwe pis tyde
save only as I telle now ryght
god of his grace · hath me lyght
pat blysful byrth to byde
Wherfore now here be-syde
to sancta sanctorum · wyl I go
to pray god to be my gyde
to comfort me aftyr my wo
here Symeon knelyth and seyth

A gode god · in trinite
Whow longe xal I abyde the
tyl pat pou pi son pou 1 doth sende
pat I in erth myght hym se
good lord consydyr to me
I drawe fast to An ende
pat or my strethys fro me wende
gode lorde send dow 2 pi son
pat I with my ful mende ·
myght wurchepe hym if I coû 3.

Bothe with my fete · and hondys to
to go to hym and handele also
my eyn to se hym in certayn
my tonge for to speke hym to
and all my lemys to werke and do
In his servyse to be bayn.
Send forth pi son · my lord sovereyn
hastely A-non with-owte teryenge.
Ffor fro pis world · I wolde be fflayn
It is contrary to my leyynge.

1 So in MS. Should one p8 (p9) be expanded to p7an 4
2 So in MS. 3 Angelus scribbled here in the margin.
The Purification

Symeon leff ði careful stevene
For ði prayer is herd in hevene
to jherusalem fiast now wynne
And ðer xalt se ful evene
he ðat is goddys son fior to nemene
in ðe templ per ðou dwellyst inne
The dyrknes of orygynal symne
he xal make lyght and clarefye
and now ðe dede xal be-gynne
whiche hath be spokyn be propheeye.

A. I thanke ðe lord of grace
ðat hath granntyd me tyme and space
to lyve and byde thys
and I wyl walk now to ðe place
Where I may se ði sonys face
which is my joye and blys
I was nevyr lyghtere i-wys
to walke · nevyr here be-forn
Ffor a mery tyme now is
Whan god my lord is born.

Al heyl symeon what tydyngys with 3ow
Why make 3e al ðiis myrth now
telle me whedyr ðe fare.

Anne prophets · and 3e wyst whov
So xulde ðe · I make A-vow
and all maner men ðat Are
Ffor goddys son as I declare
Is born to bye mankende
Oure savyour is come to seesyn oure care
perfore haue I grett merth to wende.

And ðat is ðe cawse I hast me
On to ðe temple hym to se
and perfore lett me not good frende.

1 Some words in another ink are written against Angelus, and have been clipped with the margin: Cum do . . .
2 So in MS. 3 So in MS. 4 A miswritten and deleted.
Now blyssyd be god in trinity
syn pat tyme is come to be
    and with 30w wyl I wende
To se my savour ende
    and wurchepepe hym Also
with all my wyll and my ful mende
As I am bound now wyl I do.
Et tunc ibunt Ambo ad templum. et prophetissa.

In pe temple of god who vnlystod
pis day xal be offeryd with mylde mood
which pat is kynge of Alle.
    pat xal be skorgyd and shedde his blood
And Aftyr dyen on pe rood
With-owtyn caue to calle
Ffor whos passyon per xal be-fialle
Swych a sorwe bothe sharpe and smerte
    pat as a sword perce it xalle
sevene thorwe his moderys herte.

3a pat xal be as I wel fende
Ffor redempcion of Alle mankende
    pat blyssse ffor to restore
Whiche hath be lost fro oute of mende
    As be oure fadyr of oure owyn kende
Adam and Eva be-fiore.

Joseph my husband with-owtyn mys
3e wote pat fourty days nere is
Sythe my sons byrth fiul ryght
Wherfore we must to pe temple i-wys
    per fore to offre oure sone of blys
up to his fadyr in hyght
And I in goddys syght
puryfying ffor to be
in clene sowle with al my myght
in presence of pe trinity

1 fende has been altered to fynde by another hand.
2 Lines 103–6 are written in two long lines divided by black strokes without rubrication.
To be purefyed · haue 3e no nede
ne þi son · to be offeryd · so god me spede
· for fyrst þou art ful clene
Vndefowlyd in thought and dede
and a-nothyr þi son with-owtyn drede
· is god and man to mene
Wherefore it nedyd not to bene
but to kepe þe lawe · on moyses wyse
Whereffore we xal take us be-twene
Dowys and turtelys for sacrefyce.

All heyl my kyndely comfortour
All heyl mankyndys creatoure
All heyl þou god of myght
All heyl mankyndys savyou r
All heyl bothe kynge and emperour
All heyl As it is ryght
All heyl · Also mary bryght
All heyl · Salver of Seknes
All heyl lanterne of lyght
All heyl þou modyr of mekenes.

Symeon · I vndyrstand and se
· pat bothyn of my sonc and me
· þe hane knowynge clere
· and also in þour compane
· my sonc desvythyth for to be
· and þer-from haue hym here.

Et ibunt ad templum. 115

María
The Purification

Suseepinus deus misericordiam tuam.

Lord god in mageste
we haue receyvyd his day of pe
in mydlys of his temple here
thy grett mercy As we may se
therefore his name of grett degre
be wurchepyd in aii manere
Over all his werde bothe fer and here
3evyn on to pe vnterest ende
Fior now is man out of daungere
and rest and pes to All man-kende.

Nune dimittis seruum tuum domine; etcetera. The psalme songyn every vers and per qwy Sant Symeon pleyth with pe child and qwhan pe psalme is endyd · he seyth

Now let me dye lorde and hens pace
Ffor I his servaunt in his place
haue sen my savyour dere
Whiche pou hast ordeyned be-forn pe face
Of Al mankynde his tyme of grace
opyly to Appere
his lyth is shynand'clere
to All mankyndys savacion
mary take your childe now here
and kepe wel · his man is savacion.

Anna prophetissa

Ne I rowth nere to dye Also
Ffor more than fowre skore 3ere and to
his tyme hath bede to se
And sythe pat it is come per to
What goddys wyl is with me to do
ryght evyn so mot it be.

Joseph

Take here these candelys thre
Mary · Symeon · And Anne
And I xal take pe fowrte to me
to offre ource child up thanne.

1 The words to All mankyndys are written as beginning of the next line and crossed through.
2 First written 3evyn, the initial 3 being crossed through.
Purification

Hyest Ffadyr god of powere
your owyn dere son I offre 3ow here
as I to your lawe Am sword
Receyve bi childe in glad manere
Ffor he is pe fyrsst pis childe so dere
pat of his modyr is born
but pow I offre hym 3ow be-born
good lord 3it 3ys me hym A-3en
Ffor my conforte were fully lorn
If we xuld longe A-sondyr ben.

Sere prest of pe temple now
hauue he 1 syff pens vnto 3ow
oure childe A3en to take
It is pe lawe As 3e woot how.

Joseph 3c An do ryght A-now
As for your childys sake
But othere offerynge 3ett must 3e make
and perfere take your sone mary
In meche joye 3e may A-wake
Whylys he is in your company.

Ther to I am ful glad and fayn
Ffor to receyve my childe Agayn
ellys were I to blame.
And Aftere-warde fe lor to be bay3n
to offre to god in ful cartayn
As in my sonys name
With flowlys bothe wylyd and tame
Ffor in goddys servysc 2 I xal nevyr irke.

Lo mary  haue here tho same
to do pi dewtys of holy kyrke.

And pe mary offeryth flowlys on to pe Autere and seyth .

Aff-myghty-sful fadyr mercyful kyng
Recevvyth now pis lytyl offerynge

\[\text{1 So in MS. for here.}\]
\[\text{2 The word serryse omitted and written above the line.}\]
The Purification

For it is pe fyrst in degree
pat your lytyl childe so 3ynge
presentyth to-day be my shewyng
to your hy3 mageste
Of his sympil poverta
be his devotion and my good wylle
Vpon your Awtere receyve of me
your sonys ofrynge As it is skylle.

Remainder of 100⁷—2⁵ inches—left blank.

Tunc respiciens senescoallus vadyt ad herodem dicens

ord I haue walkyd be dale and hylle
And wayted as it is your wyft
The kyngys iii. stelyn awey fu11 stylt
thorwe bedleem londe
They wyl nevr so moty the
Comi in pe lond of Galyle
Ffor to se your say² cete
ne dedys of your honde.

I ryde on my rowel ryche in my regne
Rybbys fiul reed with rape xal I rende
popetys and paphawkys I xal puttyn in peye
with my spere prevyit pychyn and to pende
The gomys with gold crownys ne gete nevyr ageyi⁵
to seke po sottys sondys xal I sende
Do howlott howtyn hoberd and heyi⁸
Whan here barnys blede vndyr credyl bende
Sharply I xal hem shende
The knaue childeryu pat be
in aff israel counetre
thei xul haue blody ble
ffor on I calde vnkende.

It is tolde in grw
his name xuile be jhesu

¹ This date appears to be in the same hand as the text, and it is looped in red as are the names of the speakers.
² So in MS. for fayr.
³ Red name loop omitted.
⁴ A 1 has been erased here before the 2. Cf. Introduction, Numbering of Plays.
⁵ gomys has been altered to gowys (or gollys), ne has been crossed through, and bei inserted after gete in this line in darker ink in another hand.
The Massacre of the Innocents

i-fownde
to haue hym se gon
hewe pe flesch with pe bon
and gyf hym wownde*
Now kene knyghtys kythe 1 3oure craftys 2
and kyllyth knaue chyldefyn and castyth hem in clay
Shewyth on yovr shulderys scheldys and schaftys 3
Shapyht amonge schel chownys 3 ashyrlyng shray 4
doth rowncys 6 remynn with rakynge 6 raftys
tyl rybbys be to-rent with a reed ray
lete no barne 7 beleve on bete baftys
tyl a beggere blede be bestys baye

Mahound pat best may
I warne 5ow my knyghtys
A barn is born I plyghtys
Wolde clymbyn 8 kynge and knytyes 9
and lett my lordly lay.

knyghtys wyse
chosyn 10 ful chyse
A-ryse a-ryse
and take 3oure tolle
And every page
of ii. 3ere Age
or evyr 3e swage
sleyth ilke a fool 11.

On of hem alle
was born in stalle
fiolys hym calle

* From line 22 to line 27 three lines are written in one; from line 37 to line 72 two lines are written in one.
1 Altered by the later hand of ff. 95-6 to scharpe.
2 Altered by the later hand to knyghtys.
3 Altered by the later hand to schel chownys.
4 skar first written and crossed through by scribe.
5 Crossed out and your speris written above by the later hand.
6 Crossed out and longe (?) written above by the later hand.
7 Crossed out and chyldefyn written above by the later hand.
8 clyner . . . first written and crossed through in red ink.
9 ky before knytyes crossed through by scribe.
10 Some miswritten letters (cuf?) before chosyn crossed through in red ink.
11 Or foul.
The Massacre of the Innocents

kynge in crowne
With hyttyr galle
he xall down sall
my myght in hall
xal nevyr go downid.

I xall sle scharlys
And qwenys with therlys
here knaue gerlys
I xal steke
Fforth wyl I spede
to don hem blede
thow gerlys grede
we xul be wreke.

Ffor swerdys sharpe
as An harpe
quenys xul karpe
and of sorwe synge
barnys zonge
they xul be stange
thurwe levyr and lunge
we xal hem stynge.

A-wake joseph and take þi wyf
thy chylde also ryd be-lyff
for kynge herowde with sharpe knyff
his knyghtys be doth sende
The fadyr of hevyn hath to þe seyt
In to Egypte þat þou be bent
Ffor cruel knyghtys þi childe haue ment
with swerde to sle and shende.

Awake good wyf out of þour slepe
and of þour childe takyght good kepe
Whyl I þour clothys ley on hepe
and trus hem on þe asse
kynge herowde þe chylde wyl schoo
þefore to Egypte muste we goo

1 Angelus scribbled here in the margin in a later hand.
The Massacre of the Innocents

An Aungel of god seyd me soo

and per-fore lete us passe.

Fo. 102 Tunc ibunt milites ad pueros occidendos et dicat prima femina

ij a femina

§ Longe lullynge hane I lorn
Alas qwhy was my baron born
With swappynge swerde now is he shorn
pe heed ryght fro pe nekke
Shanke and shulderyn is al to torn
Sorwyn I se be-hyndyn and be-forn
both mydnyth mydday and at morn
of my lyff I ne recke.

ij a femina

§ Serteynly I sey pe same
gon is all my good game
my lytyll childe lyth all lame
pat lullyd on my pappys
my Ffouri tywelks gronyng
hath sent me seyne serwyng
mykyl is my mornyng
and ryght hard arne myn happys.

ius miles

§ Lorde in trone
makyght no mone
qwenys gyn grone
in werdl aboute
upon my spere
a gerle I bere
I dare weft swere
lett moderys howte.

ius miles

§ Lord we han spad
as 3e bad
barnis ben blad
and lyne in dych
Fflesch and veyn
han tholyd peyn

1 From line 105 to line 128 two lines are written in one.
2 The words yo hom wardys are written here in the margin in the later hand.
The Massacre of the Innocents

and 3e xul reyne
euer more rych.

5e xul haue stedys
to 3our medys
londys and ledys
firyth and fie
welle haue 3e wrought
my fie is sought
to deth is he brought
now come up to me.

In sete now am I sett as kyngge of myghtys most
Aft pis werd flor per loue to me xul pei lowt
both of hevyn and of erth and of helle 1 cost
Ffor dygne of my dygnyte pei hane of me dowt
per is no lord lyke on lyve to me wurth a toost
nother kyng nor kayser in aft pis worlde abought
If any brybour 2 do bragge or blowe a-3ens my bost
I xal rappe po rebawdys and rake pem on rought
With my bryght bronde
per xal be neythyn kayser nere knyge
But pat I xal hem down dynge
lesse pan he at my byddynge
be buxum to myn honde.

Now my jentyll and curteys knyghtys herke to me pis stownde
Good tyme sone me thynkygh at dyner pat we were
Smertyl perfore sett a tabyl a-non here fiul sownde
Coverid with a coryous cloth and with rych wurthy fare
Servyse for pe loveliest lorde pat levyngge is on grownde
Beste metys and wurthyst wynes loke pat 3e non spare
pow pat a lytyl pynt xulde coste a Mi pownde
brynge alwaye of pe beste for coste take 3e no care
Anon pat it be done.

My lorde pe tabyl is redy dyght.
here is watyr now wasch forthryght

1 heryn first written and crossed through.
2 or brygges first written after brybour and crossed through.
3 So in MS.
The Death of Herod

now blowe up mynstraft with all 3our myght pe servyse comyth in sone.

Now am I sett at mete
and wurthely servyd at my degré
Com forth knyghtys sytt down and ete
and be as mery as ye kan be.

Lord at 3owre byddynge we take 3oure sete
with herty wyl obey we the
per is no lorde of myght so grett
thorwe aff pis werde in no countrē

Fo. 103
In Wurchēpp to a-byde.

(O quire)
I was nevyr meryer here be-fōrd
Sythe pat I was fyrst born
than I am now ryght in pis morn
in joy I gynne to gyde.

Ow I herde a page make preysyng of pride
all prynces he passyth he wenyth of powste
he wenyth to be pe wurthyest of all pis werde wyde
kynge ovyrr Aff kyngyss pat page wenyth to be
He sent into bedlem to seke on every syde
Cryst for to qwelle ye pes myght hym se
but of his wykkyd wyl lurdeyn sitt he lyede
goddys sone doth lyve πer is no lorde but he
Ouer aff lordys he is kynge
I am deth goddys masangere
Aff myghty god hath sent me here
3on lordeyn to Sle with-owtyn dwere
for his wykkyd werkynge.

I am sent fro god deth is my name
Aff thynge pat is on grownd I welde at my wylle
both man and beste and byrdys wylde and tame
Whan pat I come them to - with deth I do them kylle
Erbe gres and tres stronge - take hem aff in same
3a pe grete myghty Okys - with my dent I spylle
what man pat I wrastele with he xal ryght sone haue schame
I 3eve hym such a tropett - he xal evyr more ly styyly
The Death of Herod

* Ffor deth kan no sporte
  wher I Smyte per is no grace
  Ffor aftere my strock man hath no space
  to make amendys ffor his trespaces
  but god hym graunt conforte

Ow se how prowdely 3on kaytyff sytt at mete
deth he be no dowte he wenyth to leve evyr-more
to hym wyl I go and seve hym such An hete
bat all pe lechis of pe londe his lyf xul nevyr restore
A-sens my dredful dentys it vaylyth nevyr to plete
or I hym part fro I xal hym make ful pore
All pe blood of his body I xal hym owt swete
Ffor now I go to sle hym with strokys sad and sore
Bothe hym and his knyghtys aft
I xal hem make to me but thrafft
with my spere sle hem I xalft.

and so cast down his pride

Now kende knyghtys be mery and glad
With all good diligens shewe now sum myrth
Ffor be gracigious mahound more myrth never I had
ne nevyr more joye was inne from tyme of my byrth
Ffor now my ffo is ded and prendyd as a padde
aboue me is no kynge - on grownd nere on gerth^2
merthis perfors make 3e and be ryght no thynge sadde
spare nother mete nor drynke and spare for no dyrthe
of wyne nor of brede
Ffor now am I a kynge alone
So wurthy as I - may per be none
    perfors knyghtys be mery echone
    ffor now my ffo is dede.

When pe boys sprawlyd at my sperys hende
by sathanasoure syre it was a goodly syght
A good game it was pat boy for to shende
    pat wolde abeneoure kynge and put 3ow from 3our ryght

Paragraph mark erased here.

Halliwell prints this line before the line Bothe hym etc. which is its right place in the stanza.

The e written by the scribe over some other letter r or ?y.
The Death of Herod

Now trewly my lorde pe kynge we had ben vn-hende
and nevyr non of us Able for to be a knyght
If pat Any of us to hem had ben a frende
and asavyd Any lyff a-zen pi mekyl myght
Ffrom deth hem to flytt.

Amonges all pat grett rowthte
he is ded I haue no dowte
perfore mestreiff rownd a-bowte
blowe up a mery fytt.

Hic dum buccinamnt mors interficiat herodem et duos milites subito
et diabolus recipiat eos.

Altered by the later hand to enkende.
Now is he as pore as I
wormys mete is his body
his sowle in helle ful peynfully
of develis is al to-tornū.

All men dwellyng upon þe grownde
Be-ware of me be myn counceł
Ffor feynt felacheþ in me is fownde
I kan no curtesy as I ȝow tel
Ffor be a man nevr so sownde
of helthi in herte nevr so wel
I come sodeynly with-in a stownde
me with-stande may no castel
my jurnay wyl I spede.
of my comyng no man is ware
Ffor when men make most merly fare
þan sodeynly I cast hem in care
and sle þem evyn in dede.

Thow I be nakyd and pore of array
and wurmys knawe me al a-bowte
3it loke ȝe drede me nyth and day
Ffor whan deth comyth ȝe stande in dowte
Evyn lyke to me as I ȝow say
shull all ȝe be here in þis rowte
Whan I ȝow chalange at my day
I xal ȝow make ryght lowe to lowth
and nakyd for to be
Amonges wurmys as I ȝow telle
Vndyr þe ȝerth þul ȝe dwelle
and thei xul Etyn both flesch and felle
As þei haue don me.

Remainder of Fo. 104v—2½ inches—and Ff. 105–105' left blank.
Modo de doctoribus disputantibus cum jhesu in templo.†

Scripture sacre esse dinoseimur doctos  
We to · bere þe belle of all manere clergyse.

Velud rosa omnium florum flos  
lyke on to us was nevyr clerke so wyse.

Loke what scyens þe kan devyse  
of redyng wrytyngge and trewe ortografye  
Amonges all clerkys we bere þe prysse  
of gramer cadens and of prosodye.

No clerke Abyl to bere owre book  
of versyfyeng nor of other scyens  
of Swete musyke who so wyli look  
seke no ferther but to owre presens  
Of dyaletyk we have þe hyȝ excellence  
of sophestrye · logyky and phylosophye  
Ageyn owre argemente is no recystence  
In metaphesyk ne astronomye.

Of calculacion and negremauneye  
Also of Augrym and of asmatryk  
O lynacion þat longyth to jematriye  
of dyetis and domys þat longyth to phesyk  
In all þis scyens is on us lyke  
In éaton gryscysme nor doctrynal  
and flor endytyngge with retoryke  
þe hyest degre is owre be call .

† This title is not written in larger form in the MS.
2 The þ is written over some other letter, and some letter (?i) is written small above the a.
3 argeru first written and crossed through.
4 An erasure in the word indicates some difficulty with 'trewe ortografye'.
5 So in MS. for Of.
6 retr first written; some letter written above between t and r and then the whole crossed through.
7 be call crossed out and over all written above by another hand, possibly the Ff. 95–6 scribe.
Christ and the Doctors

In грет canonκ and in Cevyle lawe
Also in scyens of polycye.

Is non to us wurthe An hawe
of all cunningye we bere þe maystyre
Therfore in þis temple we sytt on hye
and of most wurchepe kepe þe souereynyte
þer is on erthe no man so wurthye
þe hyȝ stat to holdyn as we tweyn be.

Omnis sciencia a domino deo est
Al wytt and wysdam of god it is lent
Of all þour lernynge with-inne þour brest
thank hyghly þat lord þat hath þow sent
þorwe bost and pryde þour soulys may be shent
Of wytt and wysdome þe haue not so mech
but god may make at hese entente
of all þour cunningye many man þow lech.

Goo hom lytyl babe and sytt on þi moderys lappe
and put a mokador a-forn þi brest
and pray þi modyr to fede þe with þe pappe
of þe for to lerne we desyre not to lest.

Go to þi dyner for þat be-hovyth the best
whan þou art a-threste þan take þe A sowke
Aftyr go to cradyl þer-in to take þi rest
Ffor þat canst þou do bettyr þan for to loke on book.

Stondyne þat þe be so wytty and wyse
Can þe owth tellyn how þis werde was wrought
how longe xal it laste can þe devyse
with all þe cunningye þat þe han sought.

Nay aþ erthy clerkys þat telle can nought
it passyth oure wytt þat for to contruye

1 sent first written and crossed through.
2 The o in ò is written over some other letter.
3 lyest first written and crossed through.
It is not posseyble A-bought to be brought pe worldys endyng no man kan dyscryve.

How it was wrought and how longe it xal endure pat I telle be good delyberacion not only fer-of but of every creature How it is wrought I knowe pe plasmacion.

Of pi wurdys I haue skorne and deryson how schulde a chylde pat nevyr lettyr dude lere Com to pe wytt of so hyʒ cognysion Of po grete wurkys pat so wundyrfuł were.

Afi thynge is brought to informacion be thre personys oo god in trynite and on of po thre hath take in-carnacion bothe flesch and blood of a mayd fire And be pat myght of po personys thre hevyn and erth and afi thynge is wrought and as it plesyth pat hyʒ mageste afi thynge xal leste and lenger nowght.

I grawnt weyl afi thynge pat god dyde make and with-owtyn hym no thynge may be But o thynge pou seydyst and pat I for-sake pat oo god alone was personys thre Ryght on-possyble pat is to me that on is thre I kan not thynke If pou canst preve it a-non lett se Ffor in oure hertys it may nevyr synke.

In pe sunne - consydyr pe thynge the The splendure pe hete and pe lyght as po thre partyes but oo sunne be Ryght so thre personys be oo god of myght.
In very sith pis reson is ryght
but sitt fayr babe oo thynge we pray sow
what do all pe thre personys hyght
Vs to enfyme s sey to me now.

The fyrst is calde pe fadyr of myght
pe secunde pe some of wysdam and wytt
pe holy gost pe iiijde. of grace he is hyght
and in oo substantus all these iiij. be knyt.

Another questyon I Aske sow sitt
seyd on of pe iij. toke flesch and blood
and sche a clene mayde I kan not be-leue it
clene mayde and modyr nevyr sitt in oo persone stood.

Like as pe same doth perysch pe glas
pe glas not hurte of his nature
ryght so pe godhed entryd has
pe virgynes wombe and sche mayd pure
That maydonys childe xal do grett cure
convicte pe devyl in pe opyn felde
and with his bolde berst secch hom his creature
mankende to saue his brest xal be pe shelde.

This childys doctryne doth passe owe wytt
Sum Awangel of hevyn I trowe pat he be
But blyssyd babe of oo dowte sitt
We pray sow enfyme us for charyte
Which toke flesch of pe personys thre
Ageyn pe fende to holde such batayle.

The secunde persone for sothe is he
xal fray pe fende with-owte fayle.

Why rather he than Any of pat other
The fyrst or pe thyrde why come they nowth.

* sitt first written after questyon and crossed through.
* perysch crossed through and pers written above in another hand not certainly identifiable with that of Ff. 95, 96.
* bolde similarly replaced by bluddy.
* other first written and corrected by scribe.
Christ and the Doctors

this is pe cawse why sertys and non other
Ageyn pe secunde pe trespas was wrought
Whan pe serpent adam to synne broawt
He tempydy hym nowght be pe faderys myght
Of pe gostys goodnes spak he ryght nowght
but in connynge he tempydy hym ryght.

Myght is pe faderys owyn propryte
to pe gost apperyd is goodnes
in none of these tweyn tempydy he
mankende to synne whan he dede dresse
To pe sone connynge doth longe expres
ther with pe serpent dyd Adam A-say
Ete of pis Appyl he seyd no lesse
and pon xalt haue connynge as god verray.

Jhesus

We be not worthy to kepe pis sete
Whyll pat oure mayster is in presens
pe maystry of us pis childe doth gete
We must hym wurcep by hy3 reverens
Come forth swete babe of grett excellens
pe whysest clerke pat evyr 3ett was born 1
to 3ow we 3eve pe hy3 resydens
Vs morz to teche as 3e haue done be-forn.

So zonge A chylde suche clergye to reche
awel so sadly to sey it we woundyr sore

---

1 bar miswritten before born and crossed through.
Christ and the Doctors

Who was 3owre mayster who dede 3ow teche
of what man had 3e pis wurthy lore.

My wytt and my lernynge is no 3onge store
or pis worde was wrought all pinge dede I knowe
Ffyrst or 3e wore borne 3erys many score
thorne be myght of my fadyr my wytt in me dede flowe.

Or pat we weryn born may pat may nat be
be 3ongest of us tweyn is iij. score 3ere of Age
and pi-selfe art but a chylde al men may wel se
late camst out of eradyl as it semyth be pi vesage.

I am of dobyl byrth and of dobyl lenage
Ffyrst be my fadyr I am with-out gymnynge
And lyke as he is hendeles in his hy3 stage
So xal I also neuyr mor haue endynge.

Ffor be my fadyr kyenge celestyaff
With-out begynnynge I am endles
but be my modyr pat is carnaff
I am but xij 3ere of age pat is expres
My body of 3ough3 doth shewe wyttnes
Which of my modyr here I dude take
but mya hy3 godhede pis is no lesse
all thynge in pis world for sothe dude I make.

Be your fadyr pat endles is
Who is your modyr telle us we pray.

Be my fadyr be hy3 kynge of blys
A modyrles chylde I am veray.

Who was your fadyr to us than say
be your modyr A woman pat was.

I am fadyrles as for pat may
of fleschy luste she dude nevyr trespass

1 The words deye flowe are written above the line by the scribe, some miswritten words (deye flowe?) being crossed through.
2 The h appears to have been written over some other letter.
Telle us I pray 3ow what is your name
what hyght 3oure modyr telle us Also.

Jhesu of Nazareth I am pe same
born of a clene mayd prophetys seyd so
Ysaye seyd pus · Ecce virgo
A mayd xal conceyve in clennes a chylde
3itt ageyn nature and alkende loo
from aft wem of synne pure and vndefylde.

Mary pe chylde of Joachym And anne
ys pat clene mayd and here childe am I
pe frute of here wombe xal saue every manne
Ffrom pe grett dowte of pe ffyndys tormentry.

No jentyl jhesu we 3ow pray
Whyl pat we stodye a whyle to dwelle
In cas mo dowtys pat we fynde may
pe trewh of hem 3e may us telle.

Goo take your stodye and avyse 3ow weff
And aft your leysere I xal a-byde
If Any dowtys to me 3e meff
pe trewh þerof I xaff vn-hyde.

Alas Alas myz hert is wo
My blyssyd babe a-wey is went
I wott nevr whedyr þat he is go
Alas for sorwe myz hert is rent
Jentyl husband hauue² hym sent
Out on herrande to Any place

¹ MS. mane (with circumflex and dot over a). The a and the u are run together and the e appears an after thought.
² you is written above the line after hauue, probably by the later hand of ff. 95, 96.
but ys bent 
myn hert for woo A-sondyr wyl race.

On my massage I hym not sent 
forsothe good wyff in no degree 
how longe is it pat he hens went 
What tyme dude 3e your childe last se.

Trewly gode spowse not these days thre 
perfore myn herte is cast in care 
hym for to seke wher so he be 
in hast good husbonde let e us forth fare.

Than to hjerusalem lete us streyte wende 
Ffor kynred gladly to-gedyr wole goð 
I hope he per with sum good firende 
per he hath cosynys ryght many on.

I am aferde pat he hath forð 
Ffor his grett wyttys and werkys good 
lyke hym of wytt for-soth is noð 
Enery childe with hym is wroth and wood.

Also my babe my blys my blood 
Whedyr art pou pus gon fro me 
my sowle my swetyng my frute myn flood 
Send me ssuum wurd where pat pou be 
Telle me good serys for charyte 
Jhesu my childe pat babe of blyssse 
Amonge pis companye dude 3e hym se 
Ffor godys hyȝ5 lone telle where he is.

Of oo qwestyon I am be-thought 
All of your modyr pat blyssyd may 
In what governauns is she brought 
How is sche rewlyd be nyght and day.

1 So in MS. for he. 2 god first written and crossed through.
3 The j written over an e.
4 is is written above the line before per in another ink.
5 This word is crossed out in different ink.
An old man Joseph as I say
here weddyd be meracle on to his Wyff
Here for to fede and kepe Alway
and bothyn in clennesse be maydonys Olyff.

What nede was it here to be wedde
On to A man of so grett Age
lesse pan pei myght bothe ago to bedde
and kept pe lawe of maryage.

To blynde pe devyl of his knowlache
and my byrth from hym to hyde
pat holy wedlok was grett stopage
pe devyl in dowte to do A-bye.

Also whan sche xulde to egypte gou
and fle from herowde for dowte of me
be-cawse she xulde nat go Alon
Joseph was ordeyned here make to be
my ffadyr of his hy3 magesh
here for to comforte in pe way
these be pe cawsys as 3e may se
why joseph weddyd pat holy may.

A dere childe dere chylde why hast pou pus done
Ffor pe we haue had grett sorwe and care
thy ffadyr and I thre days haue gone
Wyde pe to seke of blysse 2 ful bare.

Why haue 3e sought me with evy 3 fare
Wete 3e not wele I muste been 4

1 The words Jhesu adhue first written in the margin against this line with red loop as the name of speaker, and the line separating one speech from another drawn above this stanza; words and line cancelled in red ink.
2 Crossed out and comfort roughly written above by a (? that of Ff. 95, 96) later hand.
3 Altered to kery by the later hand of Ff. 95, 96.
4 Or ben. Two es seem to be run together. A final e is marked with a dot for deletion.
A-monge hem pat is my faderys ware
his gostly catel for to ovyrsen.

*3our faderys wyl must nedys be wronght
It is most wurthy pat it so be
3itt on 3our modyr haue 3e sum thought
And be nevyr more so longe fro me*

Fo. 111
As to my thynkynge these days thre
pat 3e Absente haue ben A-way
he more lengere in per degree
pan Aff pe space of xij 3ere day.

*Now ffor to plese my modyr mylde
I xal 3ow folwe with obedience
I am 3our sone and subjecte childe
and Owe to do 3ow hy3 reverence
home with 3ow I wyl go hens
Of 3ow clerkys my leve I take
Every childe xulde with good dyligens
his modyr to plese his owyn wyl forsake 1.*

*O blyssyd jhesu with 3ow we wende
of 3ow to have more informacion
Fful blyssyd is 3our modyr hende
of whom 3e toke 3our incarnacion
we pray 3ow jhesu of consolation
Atoure most nede of 3ow to haue
all pat hath herd pis consummacion
of pis pagent 3our grace pem saue.*

Maria
265
270
275
285

Amen.

[Remaider of Fo. 111—2½ inches—and Fo. 111r—except for title of next play added by reviser and a scribbled name, He. Kinge the yownger,—left blank.]

1 to added above the line between wyl and forsake in darker ink.
The Baptism

Hic Incipyt Johannes Baptysta.

Johannes

Ecce vox clamantes in deserto
I am þe voys of wyldirnese
þat her spekyth and prechych yow to
loke 3e for­sake all wrecchidnesse
forsake all synne þat werkyth woþ
And þurne to vertu and holynese
Beth clene of levyng in your sowle also
That xall 3e be savyd from peynfulnesse
Of fyere brynynge in hell
If þat 3e for­sak synne
hevyð blysse xall 3e wyne
Drede 3e not þe devyllys gynne
with Angellys xall yow dwell.

Penitenciam nunc agite
Appropinquabit regnum celorum
for your trespas penaunce do 3e
and 3e xall wyn hevyð dei deorum
In hevynd blysse ye xall wyn to be
Among þe blyssyd company omnium supernorum
per as is all merth joye and glee
Inter agmina angelorum
In blysse to a­byde
Baptyme I councele þow 4 for to take
And do penaunce for your synnys sake
and for your offens amendys 3e make
your synnys for to hyde.

I gyff baptym in water puere
þat is callyd flomjordoon
My baptym is but sygnyfurz

\(^1\) This folio is an interpolated leaf of different paper, the wire lines of which corre­spond with those of Ff. 95 and 96. The handwriting is that found on Ff. 95 and 96. There is no rubrication.

\(^2\) This name stands at the top of the page.

\(^3\) to omitted and written over the line.

\(^4\) take first written before for and crossed through.
Of his baptym pat his lyke hath non
He is a lord of gret valour
I am not worthy to one-bokyl his schoyn
for he xaff baptize as seyth scryptour
pat comyth of hem all enery-chone
In pe holy goost
he may dampne and he may save
all goodnese of hem we haue
per may no man his werkys deprave
for he is lord of myghtys most.

hie accedit Ihesus ad Johannem quem intuens Johannes dicat

digito demonstrans Ihesum

Ecce Agnus dei qui tollit peccata mundi
Be-holde pe lombe of god is this
pat comyth now here be-forne
pe wich xaff wasch pe worldys mys
and saue all pat that was for-lorne
This same lombe for soth it is
pat of a mayd full clene was borne
Shamfull dethi pis lambe i-wys
xaff suffer for us and be all to-torne
And rent on w a roode
he xaff suffer for manys sake
lythi rest and moch gret sorow and wrake
hys bake xaff be bowndyn to a stake
And betyn owt all his bloode.

The Baptism

Of his baptym pat his lyke hath non
He is a lord of gret valour
I am not worthy to one-bokyf his schoyn
for he xaff baptize as seyth scryptour
pat comyth of hem all enery-chone
In pe holy goost
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And rent on w a roode
he xaff suffer for manys sake
lythi rest and moch gret sorow and wrake
hys bake xaff be bowndyn to a stake
And betyn owt all his bloode.

1 v first written before on and crossed through.
2 scryptoure first written before seyth and crossed through.
3 no omitted and written above the line.
4 The b is written over some other letter.
5 The words from and to and are written over an erasure.
6 The original hand of the MS. begins again here.
7 MS. synfullyf.
pe lawe of god pou dost full-fylle

Baptyne to take I come to the
and conferme pat sacrement pat newe xal be
In flomjordon pou baptyze me
In water pat is wyde.

My lorde god pis be-hovyth me nought
with myn hondys to baptyze the.
I xulde rather of the haue sought
holy baptym pan pou of me.

Suffyr now Johan my wyl were wrought
alr ryght-fullines1 pou fullfulf we
me to baptyze take pou no dowth
pe vertu of mekenes here tawth xal be
Every man to lere
And take ensawmple here by me
How mekely pat I come to pe
Baptym confermyd now xal be
me to baptyze take pou no dwere 2.

Afl men may take exampl3 lo
of lowly mekenes evyn ryght here
beoure lorde god pat comyth me to
hese pore servaunt and his su .tere 4
Every man5 lere to worke ryght so
Bothe Kynge and Caysere and gret Empere 6
be meke and lowe pe pore man to
And put out pryde in all manere
God doth here pe same
To pi byddynge my lord so dere
I me obey with gladsum chere
And baptyze the with watyr chere
Euer halwyd be pi name.

1 fl first written instead of ful and crossed through.
2 dwere crossed through and fere written after it by the later hand.
3 Some letter, possibly a w, has been erased between u and t.
4 man omitted and written above the line.
5 The contraction mark might be expanded Emperer—the same being used for (r) e and er—but the rhyme demands Empere.
The Baptism

Spiritus sanctus hic descendat super ipsum et deus ¶ pater celestis
dicit in celo.

¶ This is my welbelovyd chylde
Ouer whom my spryte doth ouer sprede
Clene and pure And vndeflyyd
of body of sowle fior thought for 1 dede
That he is buxhum meke and mylde
I am wel plesyd with-owtyn drede
Wysly to wysse 30w ffom weys wylde
to lysten his lore aff men I rede
And 3oure ėrys to herke
Take good hede what he doth preche
and fiolwyth pe lawys pat he doth teche
Ffor he xal be 30ur Alther-is leche
to saue 30w from deuelys derke.

Johannes bap[tista]

¶ Here I se with opyn syght
The sone of God pat 3ou erte 2
the hooly goost ouer the doth lyght
þi faderys voyys I here fiul smerte
The childe of god as I þe plyght
pat 3ou be whilys I am qwerte
I xal fyttynes to every whyght
and teche it trewly with aff myn hert
To sese it were grett synne
Ffor goddys sone I wurchypp the
Fffrom hevyn þin hyȝ mageste
thu comyst hedyr ffom dygnite
mannys sowle to wynne.

Jhesus

¶ Johan Baptyste þou be wyttynes
the trewth loke þat þou nat hyde
Ffor now I passe forth in to wyldernes
the holy gost xal be my gyde.

hic ihesus transit in desertum dicens et cetera.
In whylsum place of desertnes

1 of first written and crossed through; and for written above the line.
2 arte first written and corrected by scribe to erte.
xliv days a terme ful wyde
and fourty nyghtys both more and lesse
With-owtyn bodyly scode per to a-byde
For man pus do I swynke
In to deserte I passe my way
For manynys sake as I sowe say
xliv nyghtys and xliv day
I xal nowther ete nor drynke.

In place where I passe wyttmes I bere
the trewth xal I telle where-so-evr I go
pat cryst pe sone of god is be-come oure fere
clad in oure clothyng to sofer for us wo
I baptyzid with myn owyn handys cryst jhesu ryght here
and now he is to wyldynes penawns per to do
In-formyng so ait us pat lord pat hath no pere
to do for our trespace penawnce here also
Of penawnce do I preche
In wyttmes ryght be this
pat what man for his mys
doth penawns here i-wys
his sowle he doth wel leche.

All men on ground pat be sitt on lyne
For your grett offens loke 3e be repentaunt
Of ait your venym synne I rede pat 3e 3ow shryve
For god is ful redy mercy for to graunt
Be contryte for your trespas and penausns do be-lyve
Reconsyle your-self and be to god plesaunt
With contryscion schryfste and penausns pe devyl may 3e dryve
Ffor fro your Ffelachep he xal not be erraunt
3ow for to move
To penausns and synne forsake
Shryfste of nowth loke pat 3e make

1 The MS. has been rubbed here, and this word has been written in darker ink over the original word, which may, however, have been the same. The rubbing and subsequent touching up extends down seven lines, but in no other case is the original letter or word unclear.
2 Inked over by the later hand.
3 conty first written for contryte and crossed through.
4 per first written for pen['anns] and crossed through.
The Baptism

And pan pe fende¹ in helle so blake
he xal 3ow nevyr more greve.

A tre pat is bareyn and wyl bere no frute
pe owner wyl howe it down and cast it on pe fyre
Ryght so it be man pat folwyth pe fowle sute
of pe devyl of helle and werkyth his desyre
God wyl be vengyd on man pat is both dum and mute
pat wyl nevyr be shrevyn but evyr more doth delyre
Clothe the in clennes with vertu be indute
And god with his grace he wyl pe sone inspyre
to Amendyne of pi mys
Schryfte of mowthe may best pe saue
Penauns for synne what man wyl haue
whan pat his body is leyd in grave
His sowle xal² go to blys.

Corne pat is good man kepe it ful clene
Chaff pat is sympil is sett wul nere at nought
So good men of levenge to god chosyn bene
Whan synful men be lyke chaff and to helle xul be brought
Good penauns 3ow to preche ful hertly do I mene
Schryft and satysfaccion evyr more to haue in thought
What man in good penauns and schryfte of mowthe be sene
of god he is welbelovyd pat all pis worlde hath wrought
and all pinge of nowth dede make
Now hane I tawght 3ow good penauns
god graunt 3ow grace at his plesauns
to haue of synne delyverauns
Ffor now my leve I take.

Now belyard and belzabub 3e derwurthy devet of helle
And wysest of councecl amonges all pe rowte
herke now what I sey a tale I xall 3ow telle
pat trobelyth sore my stomak per of I haue grett dowte.

¹ jelle first written and corrected to fende.
² xal and go, and good in the line below, are obscured by a stain on the MS.
The Temptation

Syr sathanas oure souereyn syre with pe wol we dwelle
All redy at pi byddynge to pe do we lowte
If you haue Any nede of oure wyse counselle
telle us now pi qwestyon All out and oute
sey al pi dowte be-den[e.

Sathai[n

5a sere telle us pi dowte by and by
and we xul telle pe so sekyrly
pat piowalt knowe verrly
What pi dowte doth mene.
Therfore serys sum what pat 3e shewe
In pis grett dowth what is best to do
If he be goddys sone he wyl brede a shrewe
and werke us mech wrake both wreach and woo
Sorwe and care he wyl sone strewe

II

Therefore serys sum what pat 3e shewe
In pis grett dowth what is best to do
If he be goddys sone he wyl brede a shrewe
and werke us mech wrake both wreach and woo
Sorwe and care he wyl sone strewe

1 So in MS.
2 Some word before oure crossed through.
The Temptation

The best wytt pat I kan say
hym to tempte forsooth it is
with sotyl whyls if pat jou may
A-say to make hym to do A-mys
If pat he synne pis is no nay
he may nat be kynge of blys
hym to tempte go walke pi way
Ffor best counsell I trowe be this
Go forth now and assay.

The best wytt I hold it be
hym to tempte in synnys thre
the whiche mankende is frelte
doth slalle sonest Alway.

So Afftyr jou wytt now wytt I werke
I wytt no lengere here a-byde
be he nevyr so wyse a clerke
I xal apposyn hym with-inne A tyde.

now lonely lucyfer in helle so derke
Kyngg and lorde of synne and pryde
with sum myst his wyttys to merke
He send pe grace to be pi gyde
and evyr more be pi spede.

All pe deoulys pat ben in helle
shul pray to Mahound as I pe telle
pat jou mayst spede pis jurney welt
and conforte the in pis dede.

xlvi days and xlvi nyght
now hau I fastyd for mannys sake
A more grett hungyr had nevyr no wyght
than I myself be-gynne to take
Ffor hungyr in peyn stronge am I pyght
and bred hau I non myn hungyr for to slake
A lytel of a loof relese myn hungyr myght
but mursele hau I non my conforte for to make

1 caus first written and crossed through.
The Temptation

This suffyr I man for the
Ffor pi glotenye and metys wrong
I suffyr for pe pis hungyr stronge
I am afferde it wyl be longe
Or pou do pus for me.

\[75\]

Sathan

The sone of god if pat pou be
be pe grett myght of pi godhede
turne these flyntyse Anon lett se
ffrom Arde stonyes to tendyr brede
more bettyr it is as I telle the
wysely to werke after my reed
and shewe pi myght of grett majeste
than thorwe grett hungyr fior to be dede
these stonyes now bred pou make
goddys sone if pat pou be
make these stonyes bred lett se
pan mayste pou ete ryght good pleute
thy hungyr for to slake.

\[80\]

Jesus

\[85\]

\[90\]

\[95\]

\[100\]

\[105\]

Sathan

Foor 117v \[9\]
Nott only be bred mannys lyff zitt stood
but in pe wurde of god as I pe say
to mannys sowle is neuyr mete so good
As is pe wurd of god pat prechid is Alway
bred materyal doth norch blood
but to mannys sowle pis is no nay
nevyr more may be a betyr food
pan pe wurd of god pat leysth ay
* to here goddys wurde perfore man lone
Thi body doth lone materal brede
With-oute pe wurde of god pi sonle is but dede
to lone prechyng perfore I rede
If pou wylt duellyn in blysse a-bove.

Ffor no grett hungyr pat I kan se
In glotony pou wylt not symne
now to pe temple com forth with me
and per xal I shewe pe a praty gynne
Vp to pis pyranacle now go we

* Paragraph mark erased here.
The Temptation

I xal þe sett on þe hyȝest pynne
er ther 1 præue what þat þou be
Or þat we twëyn part a-twëynne
I xal knowे what myght þou hane.

hic ascendit deus pinnaculam templi dum diabolus dicit quod sequitur.

When þou art sett upon þe pynaclle
þou xalt þer pleyyn a qweynst steracle
Or ellys shewe a grete meracle
thy-sself¹ from hurte þou saue.

hic satanas ponit ihesum super pinnaculam dicens

|| Now If þou be goddys sson of myght

Fo. 118
Ryght down to þe erth anon þou sälle
And saue þi-sylf in every plyght
Ffrom harm and hurte and Scappys alle
Ffor it is wretyn ² with angylys bryght
þat ben in hevyn þi faderys halle
the to kepe both day and nyght
xul be ful redy as þi thralle³
hurt þat þou non hane
þat þou stomele not a-geyn þe ston
and hurt þi fote as þou dost gon
Aungeit be redy all everychon
in weys þe to saue.

Jhesus

|| It is wretyn in holy book
þi lorde god þou xalt not tempte
all thynge must obeye to goddys look
out of his myght is⁴ non exempt
Out of þi cursydnes and cruell crook
by godys grace man xal be redempt
whan þou to helle þi brennynge brook
to endles payne xal evyr be dempt

¹ A dot by the side of the first s may be intended to indicate deletion, but cf. sson e beneath.
² The final a is in darker ink and may have been added later, but there is the usual space between it and the next word.
³ MS. tharalle, with deleting dot beneath first a.
⁴ Some word (?) in) first written.
ther in Alwey to a-byde
Thi lorde god þou tempt no more
It is nott syttenge to þi lore
I bydde þe sese a-non þefore
And tempte god in no tyde.

Sathanô

140

Ow in gloteny nor in veynglory it doþ ryght nott a-vayl
Cryst for to tempt it profytest me ryght nought

In covetysye to tempt hym it comyth now in my thought

Ffor If I went þus A-way and shrynkyd as a snayle
lorn were þe labore all þat I haue wrought
þefore in covetysye oure syre I xal a-saye
And assay into þat synne yf he may be brought
anon forth ryght
Syr þitt ouys I pray to the
to þis hyȝ hyl com forth with me
I xal þe shewe many a cete
And many a wurthy syght.

Tune ihesus transit cum diabolus super montem et diabolus dicit

In to þe northe loke fiorth evyn pleyð
the towre of babolony þer mayst þou se
the cete of Jerusalem stondyth þer ageyn
and evyn fiast þer by stondyth Galyle

Nazareth naverne and þe kynghdom of Spayð
zabulon and neptalym þat is a rych contrey
bothe zebee and salmana þou mayst se serteyn
Itayl and Archage þat wurthy remys be
bothe jannense and jurye
Rome doth stonde be-fore þe ryght
the temple of Salamon as sylver bryght
And here mayst þou se opynly with syght
both Ffrance and normandye.

Tune þe now on þis syde and se here lumbardye
of spycery þer growyth many An C. balys
Archas and Aragon and grett Almonye

1 trar first written for trar[ayl] and crossed through.
The Temptation

Parys and portyngale and ye towñ of Galys
Pownteys and poperynge and also pyncardye
Erloande scottlonde and pe londe of walys*

Grete pylis and castellys pou mayst se with eye
31 and alle ñe wyd were with-oute mo talys
Alf pis lonyghe to me
If pou wylt knele downe to pe grownde
and wurchipp me now in ñis stownde 1
al ñis world 2 ñat is so rowud
I xal it gyve to the.

Go Abak þou fowle sathanas
in holy scrypture wretyn it is
thi lorde god to wurchipp in every plas
As for his thratt and þou servaunt his.

Out out harrow Alas Alas
I woundyr sore what is he this
I can not brynge hym to no3 trespas
nere be no synne to don a-mys
he byddyth me gon a-bakke
What þat he is I kan not se
Whethyr god or man what þat he be
I kan not telle in no degre
Ffor sorwe I lete a crakke.

hie venient Angeli cantantes et ministrantes ei • Gloria tibi domine •
dicens 4

Now Aft mankenende exaunple 5 take
by these grete werkyß þat þou dost se
how þat ñe devyll of helle so blake
in synne was besy to tempte me
Ffor aß hise maystryes þat he dyd make

* Cf. similar lists in the Castle of Perseverance and in the Croxton Play of the Sacrament.
1 The final e is blotted, possibly meant to be obliterated.
2 The t is corrected from another letter; possibly the scribe first intended word.
3 Some word written before no and crossed through.
4 dicens is enclosed in a red loop.
5 Possibly exampl corrected to exampl.
he is overcome and now doth file
all pis I suffer for manys sake
to teche pe how pou xalt rewle the
When pe devyle dothe the Assayle
loke pou concentrate neyvr to synne
For no slytys ne for no gynne
and pan pe victory xalt pou wynue
pe devyl xal lesyn all his travayl.

To Suffer temptation it is grett peyn
If pou with-stonde it pou wynnyst grett mede
Of god pe more grace pou hast serteyn
If pou with-sett pe devyl in his dede
thow pat pe fende tempt pe Ageyn
of his power take pou no drede
For god hath the jovyn both myght and mayn
him for to with-sytt evyr at nede
pou hast more myght than he
Whan pe devyl doth tempte the , thoo
Shewe pi myght azens pi ffoo
whan pi sowle partyth the froo
In blysse pan xal it be.

[Remainder of Fo. 119v—3 1/2 inches—and Ff. 120, 120r blank (except for scribblings).]

Hic de muliere in adulterio deprehensa. ¶ Nolo mortem peccatoris 1.

M An for pi synne take repentance
If pou amende pat is amys
Than hevyn xal be piin herystaunce
Thow pou haue don Azens god grevauns
sett mercy to haske loke pou be bolde
his mercy doth passe in trewe balauns
All cruel jugement be many folde.

1 This is written in larger but not liturgical script.
A note written very small in the hand of the scribe stands above it:
gyn at nolo morte[en].
The Woman taken in Adultery

thow pat ʒour synnys be nevr so gret
For hem be sad and ask mercy
some of my ʃadyr grace ʒe may gett
with þe leste teer wepyng we owte of ʒour ey
My ʃadyr me sent the man to bye
All þi Raunsom my-sylfe must pay
For loue of þe my-sylfe wyl dye
Iff þou ask mercy I sey nevr nay.

In to þe erth from hevyn A-bowe
þi sorwe to sese and joye to restore
man I cam down aft ʃor þi loue
Loue me ageyn I aske no more
þow þou mys-happe and synne ful sore
þit turne ñæen and mercy crane
it is þi favte and þou be lore
haske þou mercy and þou xalt haue.

Vppon þi neybore be not vengabyl
Ageyn þe lawe if he offende
lyke as he is þou art vustabyl
thyw owyn frelte eyvr þou attende
Euer more þi neybore helpe to Amende
evyn as þou woldyst he xulde þe
Ageyn hym wrath if þou accende
the same in happ wyff falle on the.

Eche man to othyr be mercyable
And mercy he xal haue at nede
What man of mercy is not tretable
Whan he Askyth mercy he xal not spede
Mercy to graunt I com in dede
Who so Aske mercy he xal haue grace
Lett no man dowte for his mysdede
But evyr Aske mercy whyl he hath space.

Alas Alas ours Lawe is lorn
A fals Ypocryte jhesu be name
pat of a sheppherdis dowtyr was born
Wyl breke ours lawe and make it lame
he wyl us werke ryght mekyl shame
The Woman taken in Adultery

his fals purpos if he up-holde
all oure lawys he doth defame
& pat Stynkyngge beggere is woundyr bolde.

Phariseus

Scriba

On hym be-leve many A score
In his prechynge he is so gay
Ech man hym folywygh ever more and more
Azens pat he seyth no man seyth nay.

Phariseus

A Fals qwarel if we cowde feyne
pat ypocritye to puttyn in blame
All his prechynge xulde sone disteyne
and than his wurchepp xuld turne to shame
with sum falshede to spyllyn his name
lett vs assay his lore to spylle
pe pepyl with hym yff we cowde grame
than xulde we sone hane al oure wyff.

Accusator

Herke sere pharyseg and sere scrybe
A ryght good sporte I kan sow telle
I vndyr-take pat ryght a good brybe
We all xul haue to kepe conceif
A fayre yonge qwene here-by doth dwelle
both fylesch and gay upon to loke
And a tall man with here doth melle
the wey in to hyre elawmene ryght evyn he toke.

Phariseus

Scriba

Art þou sekyr þat we xal spede
Shaft we hym fynde whan we cum there.

Accusator

be my trouth I haue no drede
þe hare fro þe forme we xal a-rere.
The Woman taken in Adultery

Phariseus

We xal haue game and pis be trewe
le te us thre werke by on Assent
We wyl here brynge evyn be-forn jhesu
and of here lyff pe truth present

How in advowtrye hyre lyff is lent
Than hym be-forn whan she is browth
We xul hym Aske pe trew jugement
What lawfull deth to here is wroth.

Of grace and mercy hevyr he doth preche
And pat no man xulde be vengeable
Ageyn pe woman if he sey wrech
Than of his prechynge he is vnstable
And if we fynde hym varyable
of his prechynge pat he hath tawth
than haue we cause bothe juste and Able
Ffor a fals man pat he be cauth.

Now be grete god 3e sey ffual welf
If we hym fyndyn in varyaunce
We haue good reson as 3e do tell
Hym for to brynge to foule myschauns
If he holde stylle his dalyauns
and preche of mercy hire for to saue
than haue we mater of gret substauns
hym for to kylle and putt in graue.

Grett reson why I xal 3ow telle
Ffor moyses doth bydde in our e lawe
that Every Advowterere we xuld qwelle
and sitt with stony s thei xulde be slawe
Ageyn moyses if pat he drawe
pat Synful woman with grace to helpe
he xal nevyr skape out of oure Awe
but he xal dye lyke a dogge whelpe.

1 unstablyl first written and corrected to unstable.
2 The words Now be and we in the line below are obscured by a blot.
3 The words Ageyn moyses are written in a slightly larger form.
The Woman taken in Adultery

Accusator

204

Foil. 123 ¶ 3e tary oyr longe serys I sey 3ow
they wyld sone parte as pat I gesse
perfore if 3e wyld haue 3our pray now
lese us go themake theis in here whantownnesse.

Phariseus

Goo þou be-sour þe wey to dresse
We xal þe sfolwe with-in short whyle
If þat we may þat queene dystresse
I hope we xal jhesa be-gyle.

Scriba

¶ Breke up þe dore and go we inne
Sett to þe shuldryr with aþ þi myght
We xal hem take evyn in here synne
here owyn trespas shal þem indite.

hie juuenis quidam extra currit indeploydo calligis non ligatis et
braccas in manu tenens et dicit accusator

Accusator

Stow þat harlot sum erthely wyght
that in advowtrye here is flownde.

Juuenis

ziff Any man stow me þis nyth
I xal hym 3eve a dedly wownde.

¶ I1 Any man my wey doth stoppe
or we departe ded xal I be
I xal þis daggare putt in his croppe
I xal hym kylle or he xal me.

Phariseus

Grett goddys curse mut go with the
With suche a shrewwe wyll I not melle:

Juuenes2

That same blyssyuge I zyll 3ow thre
And qwheth 3ow alle to þe devyl of helle.

* In feyth I was so sore affrayd

Fo. 123r Of 3one thre shrewys þe rothe to say
my breche be nott 3ett wef up-teyd
I had such hast to renne A-way

1 So in MS. for If. 2 So in MS.
* No paragraph sign here in MS.
The Woman taken in Adultery

Thei xal neyr cachich me in such affray
I am fulif glad pat I am gon
Adevwe Adevwe a xxti devyl way
and goddys curse haue 3e every-chon.

Come forth pou stotte com forth pou scowte
com forth pou bysmare and brothel bolde
com forth pou hore and stynkynge bych clowte
how longe hast pou such harlotry holde.

Com forth pou quene com forth pou scolde
com forth pou sloweyn com forth pou slutte
we xal the tecche with carys colde
A lytyl bettyr to kepe pî kutte.

A mercy mercy serys I 3ow pray
Fîor goddys loue haue mercy on me
of my mys-levynge me not be-wray
haue mercy on me for charyte.

Aske us no mercy it xal not be
We xul so ordeyn fîor pî lott
pat pou xalt dye for pîn Advowtrye
Perîore com forth pou stynkynge stott.

Serys my wurcheppe if 3e wyl saue
And helpe I haue non opyn shame
bothe gold and sylvyr 3e xul haue
So pat in clennes 3e kepe my name.

Mede fîor to take we were to blame
to save suche stottys it xal not be
We xal brynge the to suche a game
pat all advowtererys xul fîrn be the.

Stondynge 3e wyl not graunt me grace
but for my synne pat I xal dye
I pray 3ow kylle me here in pis place
and lete not be pepyl up-on me crye
If I be slaundryd opynly

1 MS. scowtte, with deleting dot beneath the first t.
The Woman taken in Adultery

to all my frendys it xul be shame
I pray yow kyly me prevly
lete not be pepyl know my defame.

Phariseus

FFy on pe scowte pe devyl pe qwelle
Ageyn pe lawe xul we pe kyyl
FFyrst xal hange pe · pe devyl of helle
or we soh eas folyes xulde stulsey
thow it lyke pe nevyr so iif
be-flora pe prophete pou xalt haue lawe
lyke as moyse doth charge ut 1 tyll
With grett stonys pou xalt be slawe.

Accusator

Com forth a-pase pou stynkynge scowte
be-fone pe prophete pou were pis day
or I xal 3eue pe such a clowte
pat pou xalt fall down evyn in pe,way.

Scriba

now be grett god and I pe pay
Such a buffet I xal pe take
pat all pe teth 2 I dare wel say
with-inne pin heed flor who xul shake.

Phariseus

Fo. 124v || Herke sere prophete we all yow pray
to gyff trewe doin and just sentence
Vpon pis woman which pis same day
In synful adwovtery hath don offense.

hic ihesus dum isti accusant mulierem continue debet digitu suo
scrivere in terra.

Accusator

Se we haue brought here to yow presins
be-cauys 3e ben a wyse prophete
pat 3e xal telle be consyens
What deth to hyre 3e thinke most mete.

Scriba

In moyses lawe ryght pus we fynde
pat such fals louers xul be shayn
streyte to a stake we xul hem bynde
and with grett stonys brest out pe brayn

1 So in MS. for us.
2 This word first miswritten in some way and crossed through.
The Woman taken in Adultery

Of your concyens telle us pe playd
with pis woman what xal be wrought
Shal we lete here go quyte agayn
or to hire deth xal she be brought.

Jhesus nichil respondit sed semper scrybyt in terra.

If Now holy prophete be mercyable
vpon me wrecch take no vengeaunce
Ffor my synnys Abhomynable
In hert I haue grett repentance
I am wel wurthy to haue myschaunce
Both bodyly deth and worldly shame
but gracious prophete of socurrance
pis tyme pray 3ow for goddys name.

Mulier

Phariseus

Accusator

Scriba

Jhesus

hie ihesus iterum se inclinans scribet in terra et omnes accusatores quasi confusi separation in tribus locis se disiungevit,

1 This word is written in the left-hand margin in another hand, the name of the speaker having being omitted.

2 spe first written, ke inserted by the scribe over the line.

3 Or scho—the letter is blotted.
The Woman taken in Adultery

Phariseus

Alas Alas I am ashamyd
I am a-fferde \(^1\) \(pat\) I xal deye
aff myn synnys evyn properly namyd
3on prophyte dede wryte be-for myn eye
If \(pat\) my felawys \(pat\) dude Aspye
they wytt telle it bothe fier and wyde
my synfulli levynge if pei out crye
I wot neyvr wher myn heed to hyde.

Accusator

Alas for sorwe myn herte doth blede
Aff my synnes 3on man dude wryte
If \(pat\) my felawys to them toke hede
I kan not me from deth Acquyte
I wolde I were hyd sum-where out of syght
\(pat\) men xuld me no-where se ne knowe
If I be take I am afflyght
In mekyl shame I xal be throwe.

Scriba

Alas pe tyme \(pat\) pis be-tyd
Ryght byttyr care doth me enbrace \(^2\)
Aff my synnes be now vnhyd
3on man be-for me hem aff doth trace
If I were onys out of pis place
to suffyr deth gret \(and\) vengeauns Able \(^3\)
I wyl neyvr come be-for his face
pow I xuld dye in a stable.

Mulier

Thow I be wurthy ffor my trespas
to suffyr deth ab-homynable
3itt holy prophete of your hy3 grace
In your jugement be mercyable
I wyl neyvr more be so vnstable
O holy prophete granunt me mercy
of myn synnys vnresonable
With aff myn hert I am sory.

Jhesus

Where be pi fomen \(pat\) dude pe Accuse
Why hauue pei left us to Alone,

\(^1\) *fed* first written for *fferde* and crossed through.
\(^2\) So in MS.
\(^3\) Line thus divided at *gret* in MS.
The Woman taken in Adultery

Ff. 126

By-cau'se they cowde nat hemself excuse
With shame they fled hem Eue'ry-chone
But grac'ous prophete lyst to my mone
of my sorwe take compassyond
now all myz enmyes hens be gone
Sey me sum wurde of consolacion.

"Ff for po synnys pat pou hast wrought
hath Any man condempnyd the.
Nay for-soth pat hath per nought
but in your grace I putt me.
Ff or me pou xalt nat condempnyd be
go hom A-goyn and walk at large
loke pat pou leve in honeste
and wyl no more to synne I pe charge.

"I thanke 3ow hy'ly holy prophete
Of pis grett grace ye haue me graunt
all my lewde lyf I xal doun lete
and fonde to be goddys trewe servaunt.
What man of synne be repentaunt
of god if he wyl mercy craue
God of mercy is so habundawnt
pat what man haske it he xal it haue.

"Whan man is contrite and hath wonne grace
God wele not kepe olde wretch in mynde
but bettyr lone to hem he has
Very contryte whan he them fynde
Now god pat dyed flor all mankende
sae all pese pepyl both nyght and day
and of oure synnys he us vnbynde
hyme lorde of hevyn pat best may.

Amen.

[Fl. 126r and 127 left blank.]

1 The word Jhesus has been crossed out and the word Doctor written below in the same hand as the word Mulier earlier in the play.
The Baisling, of Lazarus

God that all thyngs deede make of nowth
And puttyst eche creature to his seneaunce
Sane thyn handwerke pat pou hast wrought
As pou art lord of hyȝ substauns
O gracious god att pi plesauns
of my dysese now conforte me
Which patrowe syknes hath such penawne
On-ethys flor heed Ache may I now se.

Systyr Martha and Mawdelyn eke
With hast helpe me in bedde to dresse
Ffor trewly I am so woundyrly seke
I may nevyr schape1 pis grett seknes
My deth is com now I gesse
help in to chawmere pat I be led
my grett desesse I hope xal lesse
If I were leyd upon a bed.

Lazarus brother be of good cher
I hope your syknes ryght wel xal slake
Upon pis bed rest rygh her
And a good slepe assay to take.

Now jentyl brothyr flor goddys sake
lyfte up sowre hert and be not feynt
An hevy housholde with vs se make
If dedly syknes hame sowre Ateynt.

Ffor sothe dere systeryn I may not slepe
my seknes so sowr doth evyr encresse
of me I pray sow take ryght good kepe
tyll pat my peyne be-gynne relese.

God graunt grace pat it may sese
of syknes god make sownde

1 The k is corrected from some other letter. 2 So in MS. 3 The red loops of the names of the speakers are omitted on Fo. 128.
or ellys oure joy wyff some dyscres
In so grett peynes if 3e ly bownde.

| A brothir brothir lyfte up 3oure herte
| 30ur hevy cher doth us grevaunce
| If deth from us 30w xulde de-parde
| than were we brought in comberaunce
| 3e be oure brothyr syb of Alyaunce
| If 3e wore deed þan had we none
| 3e do us brynge in distemperaunce
| Whan 3e us telle 3e xal hens gone. |

| Dame martha and magdalyne |
| how faryth 30ur brothire lete us hym se. |
| he is ryght seke and hath grett pyne |
| I am aferde deede he xal be. |
| A man may haue ryght grett pete |
| the fervent hete of hym to fele. |
| Take 3e no thought in no degre |
| I hope þat he xal ðare ðiful wele. |

| he may nat leve his colourd doth chaunge |
| coð to his bed 3e xal hym se. |
| Iff he longe leve it wyl be straunge |
| but as god wolde so mut it be |
| Chere hym gode frendys þor charyte |
| Comforte of hym we kan non gete |
| Alas Alas what eyght me |
| myne herte for wo is wundyr grete. |

| Al heyl syr lazarus how do 3e fare |
| how do 3e ðele 30w in 30ur herte. |
| I am with syknes all woundyn in care |
| And loke whan deth me xulde departe. |
| 3e xal haue hele and lene in quart |
| If 3e wol take to 30w good chere. |

The Raising of Lazarus
Thaw deth 1 on me hath shet his dart
I xal haue hele and ly on bere.

\[\text{Lazarus} \quad 1^{\text{st}} \text{consolator} \]

Be of good conforte and thynke not so
put out of herte pat idyl thought
3oure owyn mys-demynge may werke 3ow wo
and cause 3ow sonere to deth be brought.

\[\text{Lazarus} \quad 1^{\text{st}} \text{consolator} \]

With gret syknes pow 3e be sought
Upon 3oure-sylf haue no mystruste
If pat 3e hane I wundyr ryght nought
Pow 3e be deed and cast in duste.

\[\text{Lazarus} \quad 2^{\text{nd}} \text{consolator} \]

Many on hath had ryght grett syknesse
And after hath had his hele agayn 2
and many a man pis is no lesse
With his wantruste hym-sylf hath slayn 3
3e be a man of ryght sad brayn
Pow pat 3our syknes greve 3ow ryght ilt
Pluk up 3our herte with myght and mayn
and chere 3our-sylf with all 3our wyth.

\[\text{Lazarus} \quad 3^{\text{rd}} \text{consolator} \]

Atgeyn my syknes per is non ese
but jhesu cryst my maystyr dere
If pat he wyst of my dyssesse
Ryght sone I trust he wolde ben here.

\[\text{Lazarus} \quad 4^{\text{th}} \text{consolator} \]

I xal go to hym with-outuyn dwere
And of 3our syknes telle hym serteyn
loke pat 3e be of ryght good cheure
Whyll pat I go and com ageyn.

\[\text{Martha} \quad \text{Lazarus} \]

Now jentyl frefrend telle hym ryght thus
he pat he lovyth hath grett syknes
kedyr to come and conforte vs
Say pat we prayd hym of his goodnes.

1 Some correction has been made by the scribe in this word.
2 Ageyn first written and corrected to agayn.
3 The a here seems also to be written over another letter.
The Raising of Lazarus

Recomende us on to his hy5nes
And telle hym all oure hertys wo
but he conforte oure hevynes
oure werdlyjoy aweya wyglygo.

The treuth ffor soth al every dele
as ye haue told so xal I say
go to your brothyr and cheryse hym were
Ffor I walke forth streyte in my way. here goth he his way2

What chere good brothyr telle me I pray
What wele ye ete what wele ye drynk
loke what is plesyng to your pay
ye xal haue what ye Wolfe thynke.

My wynde is stoppyd gon is my breth
And deth is come to make myn ende
to god in hevyn my sowle I qweth
Ffarweff systeryn fior hens I wende.
hic lazarus moritur et cetera.

Fo. 129v

Alas ffor wo myn here I rende
Myn owyn dere brothyr lyth here now ded
now haue we lost a trusty firende
be sybbest blood of oure kynreed.

Alas alas and wele way
now be we tweyn bothe brotherles
Ffor who my hert is colde as clay
A hoo xal conforte oure carefulnes
Ther had nevyr woman more doolfulnes
A systyr Magdalyn what is your reed
What whith may helpe oure hevynes
now hat oure brother is gon and deed.

Alas dere systyr I cannot telle
be best conforte pat I can say

1 Some letter, possibly s, is erased at the end of this word.
2 Written roughly in the hand of the scribe of Ff. 95, 96.
3 Mad (?) first written for Mag[dalyn] and crossed through.
4 say first written and corrected to say.
but sum man do us sle and qwelle
let us ly down by hym and dey
Alas why went he alone away
If we had deyd with hym Also
then had oure care afl turnyd to pley
ther now afl joye is turnyd to woo.

| Be of good comforte and thank god of al
For deth is dew to every man
What tyme pat deth on us xal sflal
non erthely wyght pe oure telle can.

We afl xul dye pat is sertain
but fit pe blood of kynde nature
Whan deth pe brothyr Awey hath tan
must nedys murne pat seulpture.

| Fo. 130 | Good friendys I pray sow holde your pes
Afl your wepynge may not amende itt
of your sorwyng pe fore now ses
And helpe he were baryed in a cley pitt.

Alas pat wurde myn heite doth slytt
pat he must now in cley be graue
I wolde sum man my throte wulde kytt
pat I with hym myght lyne in caue.

| Bothe heed and floc now he is wounde
in a chete bothe shayr and clene
let us bere hym streyte to pat grounde
Where pat se thynke his graue xal benc.

| We be sullf lothe pat pytt to sen
but stondynge it may no bettyr be
The coors take up sow thre between
with carefyll heite sow sholwe xal we.

hic portuitt corpus al sepellendum.

1 The scribe began to write e after the t (? for screyyn).
2 An initial s has been added to this word in a different ink—apparently by a later corrector.
The Raising of Lazarus

Alas comforte I se non othyr
but all of sorwe and care and wooh
We dulcuff women must bury oure brothir
Alas pat deth me wyl not slo
If I to pitt with hym myght go
per-in evyr more with hym to Abyde
than were my care all went me fro
per now grett sorwe doth wounde me wyde.

This coors we bury here in pis pytte
all myghty god pe sowle mut haue
and with pis ston pis graue we shytte
firo ravenous bestys pe body to saue.

He is now brought in to his cave
myr hert flor wo pis syght doth kylle
Lete us sytt down here by pe grave
or we go hens wepe all oure fylle.

Vs for to wepe no man may lett
be-forn oure face to se pis syght
Alas qwy doth deth us not fett
Vs for to brynge to pis same plyght.

Arys for shame 3e do not ryght
streyth from pis grave 3e xul go hens
bus for to grugge ageyns godys myght
A3ens hy3 god 3e do offens.

Syth I must nedys with 3ow hens goin
my brotherys graue lete me fyrst kys
Alas no whith may helpe my mon
Fiare wel my brothyr fare wel my blys.

hom to your place we xal 3ow wysse
Ffor godys loue be of good chere
In dede 3e do ryght sore amys
so sore to wepe as 3e do here.

1 ravenous first written, the u corrected to v by scribe.
2 This v also appears to have been touched up, but there is no trace of an original u.
Lete us go hom than to oure place
we pray 3ow all with us to Abyde
Vs to comforte with sum solace
tyl pat oure sorwe doth shake and sclyde.
3ow for to comforte at every tyde.
We xal dwellhe here bothe nyght and day
and god pat made pis werd so wyde
be 3owre comforte pat best may.

hic iii" consolator et nuncius loquitur jhesu dicens

Fo. 131
Heyl holy prophete jhesu be name
Martha and Mawdelyn po systeryn too
Recomende hem to 3our hy3 fame
And bad me sey to 3ow 3us loo
How pat Lazare qwhich pat 3e loydyd so
with grett syknes is sore dyssesyd
to hym they prayd 3ow pat 3e wolde goo
If pat 3our hy3nes perwith were plesyd.

Dedly syknes lazare hath non
but for to shewe goddys grete glorye
Ffor pat syknes is ordeynyd a-lon
pe sone of god to gloryfe.

They be in dowte pat he xal deye
grett syknes hym sore doth holde
Ffor veruent hete his blood doth dreye
his colore chaungyth as they me tolde.

Goo hom ageyn And telle hem thus
I xal come to hem whan pat I may.

At 3our comamundement O prophete jhesus
I xal hem telle as 3e do say.

Come forth bretheryn walke we oure way
In to jurye go we A-non
I cam not there ful many a day
perfore thedlyr now wyl I gon.
The raising of Lazarus

The jewys ageyn the wre grym and grylle
When ou were there they wolde pe aslayn
With stony they sowte pe flor to kyll
And wylt ou now go thedyr ageyn.

xij owrys pe day hath in certeyn
In them to walke both clere and bryght
he xal not stomble ageyn hyll nor pleyn
pat goth pe wey whyl it is day lyght.

but if men walke whan it is nyght
Sone they offende in pat dyrknes
be-cawse they may haue no cler syght
they hurte there fete ofte in suche myrkenes
but as ffor this jitt neyvr-pe-lesse
the cawse perfere I thedyr wyl wende
is ffor to reysse ffrom bedde expresse
lazare pat slepyth · oure Althere firende.

Of his syknes he xal be save
If pat he slepe good sygne it is.
lazare is deed and leyd in grave
Of his sleppyge ze deme amys
I was not there ze know weyl this
to strengthe 3oure feyth I am ful glad
perfore I telle 3ow pe trewthe i-wys
oure firende is deed and vndyr erth clad.

Than goo we all ryght evyn streyth thedyr
there asoure firende lazare is deed
and lete us deye with hym to-gedyr
per as he lyth in pe same stede.

The ffor to deye haue ou no drede
the wey streyth thedyr in hast we take

1. The colour of the ink becomes darker with this line and the writing slightly more angular. This continues more or less to the bottom of Fo. 134.
2. The k is corrected from some other letter.
3. The e omitted and written above the line.
4. So in MS.
be þe grett myght of myn godhede
doute of his slepe he xal awake.

Nuncius

Ali heyl Martha and mawdelyn eke
to jhesu I have your massage seyd
I tolde hym how þat your brothyr was seke
and with grett peyn in his bed leyd
He bad þe xulde not be dysmayne
tel his syknes he xal Askape
he wyf byn here with-in a brayde
as he me tolde he comyth in raue.

Nuncius

That holy prophete doth come to late
oure brothyr is beryed iij days or this
A grett [stone] stoppyth þe pytlys gate
there asoure brothere beryde is.

Is lazare deed now god his sowle blys
5it loke þe take non hevynes
So longe to wepe þe don A-mys
It may not helpe your sorynes.

Nuncius

Oute of myn herte all care to lete
all sorwe and wo to caste Away
I xal go forth in þe strete
to mete with jhesu if þat I may.

Martha

God be your spede bothe evyr and Ay
Ffor with your sustyr we wyl abye
der to conforte we xal a-say
and all here care to caste a-syde.

ij"" consolator

Mary Mawdelyn be of good herte
And wel be-thynke 3ow in your mynde
Eche creature hens must depart
þer is no man but hens must wende.

3"" consolator

1 Saïd first written and corrected to seyd.
2 The w written over a d.
3 This word is written above the line in a different ink, possibly by the scribe of Fl. 95, 96.
The Raising of Lazarus

Deth to no wyht can be a frende
Al finge to erth he wyl down cast
When pat god wol al thyng hath ende
lengere than hym lyst no thyng may last.

If I thanke 30w frendys for 30ur good chere
myn hed doth ake as it xulde brest
I pray 30w therfore while 3e ben here
A lytil whyle pat I may rest.

pat lord pat made bothe est and west
graunt 30w good grace suche rest to take
pat on to hym xulde plese most best
As he pis worlde of nought dyd make.

A gracyous lord had 3e ben here
My brother lazare pis tyme had lyved
but iiiij days gon upon a here
We dede hym berye whan he was ded
3itt now I knowe with-owtyn drede
What thynghe of god pat pou do craue
pou xalt spede of pe hyʒ godhede
what so pou aske · pou xalt it haue.

Thy brothyr lazare Aʒen xal ryse
A levynghe man aʒen to be.

I woot wel pat at? pe grett last syse
he xal a ryse | and also we³.

Resurreccion pou mast me se
And hendeles lyff I am also
What man pat deyth and levyth in me
Ffrom deth to lyve he xal ageyn go.

Eche man in me pat feythful is
and ledyth his lyff afferre my lore
of hendeles lyff may he nevyr mys

¹ wyl first written and crossed through.
² There are traces of correction in this word—possibly leved first written.
³ These line divisions seem intended to mark the extra rhyme.
The Raising of Lazarus

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I hope in the " O cryst ful sore 1
"ou art pe sone of god in blys.

" Thy Ffadyr is god of lyff endeles
"i self is sone of lyff and gras
to sese these wordlys wrecchydnes
Ffrom hefne to erth "ou toke pe pas.

Of hevynly myght ryght grett solas
to all pis world me 2 xul sone se
go calle "i systyr in to pis plas
byd mary mawdelyn come hedyr to me.

" At "i byddying I xal here calle
In hast we were here 3ow be-forn.

Alas my mowth is bytter as galle
grett sorwyn my herte on tweyn hath scorid
Now "at my brothyr from syth is lorn
"er may no myrth my care releve
Alas "e tyme "at I was borid
"e swerde of sorwe myn hert doth cleve.

"\textsuperscript{1st} consolator

Ffor his dere lone "at all hath wrought
Ses sum tyme of your wepynge
\textbf{and} put all thynge out of thought
in-to pis care "at 3ow doth brynge.

5e do your-self ryght grett hyndrynge
\textbf{and} short your le yff or 5e be ware
Ffor goddys lone ses of your sorwynge
\textbf{and} with good wysdam refreyn your care.

\textsuperscript{2nd} consolator

" Martha

\textsuperscript{1} The reason for the dividing strokes in this line is not apparent.
\textsuperscript{2} So in MS. for \textit{men}. 
The Raising of Lazarus

he sent me hedyr 3ow for to calle come forth in hast as I 3ow pray.

Ha · where hath he ben many a longe day Alas why cam he no sonere hedyr In hast I solwe 3ow anon þe way me thynkyth longe or I come thedyr.

Herke gode fírendys I 3ow pray Aftyr þis woman in hast we wende I am a-serde ryght in good fay here-self for sorwe þat she wyl shende.

Here broðyr so sore is in hire mende She may not ete drýnke nor slepe streyte to his græne she goth on ende As a mad woman þer for to wepe.

A Sowereyn lord and mayster dere had 3e with us ben in presens Than had my broðer on lyue ben here nat ded but qwyk þat now is hens Ageyn deth is no resystens Alas myn hert is woundyrly wo Whan þat I thynke of his Absens þat 3e your-self in herte lovyd so.

whan we haue mynde of his sore deth he was to us so gentyl and good þat mend of hym oure hertys sleth þe losse of hym doth marre oure mood.

Be bettyr neybor nevyr man stood to euery man he was ryght hende Vs he dede refresch with drynk and floyd now he is gon | gon is oure frende.

3owre grett wepyng doth me constreyne Ffor my good firend to wepe also

1 This initial g has been corrected from an original j by the scribe.
2 3 first written for ii and crossed through.
3 Some letter (?w) before to crossed through.
I can not me for wo restreyne
but I must wepe lyke as ye do.

he s junction se lacrimari.

Be-holde pis prophete how he doth wepe lo
he louyd lazare ryght woundyryly sere
he wolde not ellys for hym pis wepe so
but if pat his loue on hym were þe more.

\* A straw for þi tale what nedyth hym to wepe
A man born blynde dede he nat þeue syght
myght he nat thanne his frende on lyve kepe
be the vertyu of þat same hyþ myght.

Where is he put telle me anon ryght
brynge me þe weye streythe to his grave.

lord at þour wylle we xal brynge þow tyght
evyn to þat place þer he doth lyne in caue.

Whan þat we had þe massangere sent
Or he had fullych half a myle goð
deyd my brother and up we hym bente
here in pis graue we beryed hym anonþ.

þe myght of þe godhede xal glathe þow every-choð
suche syght xal þe se hens or þe wende
Sett to þour handys take of þe stow
A syght lete me haue of lazare my þreunde.

he stynkygh ryght fowle lange tyme or this
iiij days gon for sothe he was dede
letke hym ly styllle ryght evyn as he is
þe stynke of his careyn myght hurtþ as I drede.

As I haue þe tolde syght of þe god-heede
thy-self xulyst haue þeythful if þou be

\* dede has been altered to dyde in different ink and by a later hand, the y being written over the e.
\* deyd has been altered to dyyd in a different ink and (probably) by a later hand—the y written over the e.
\* glathe has been altered to gladd in a different ink, the dd written over the e.
\* hurst first written and crossed through.
The Raising of Lazarus

take of pe ston do Aftyr my rede
pe glorye of pe godhede a-non ze xal se.

"' consolator

I sourn beydnyge xal be don a[non] 1 ful swyte
Sett to sourn handys and helpe ecouh
I pray sown serys help me to lyfte
I may not reyse it my-self 2 a-lon.

2" consolator

In feyth it is An hevy ston
Ryth sad of weyth and hevyof peys.
Thow it were twyes so evy 3 as on 4
Vudyr vs foure we xal it reyse.

3" consolator

Nuncius

Now is pe ston take sifrom pe caue
here may men se A rewly syght
of pis ded body pat lyth here grane 5
Wrappyd in a petefful plyght.

Hesus elevatus ad celum oculis dicit

I thanke pe fadyr of pin hy3 myght 6
pat pou hast herd my prayour pis day
I know ful wel bothe day and nyght
Euer pou dost graunt pat I do say.

4" consolator

But for pis pepyl pat stondyth about
And be-leue not pe power of pe and me
them for to bruyne clene out of dowt
this day oure myght thei 7 al xul se.

bic Hesus clamat voce magna dicens

Lazare Lazare my frende so fre
Ffrom pat depe pitt come out a-noi

1 MS. a 2 with non written in the left-hand margin.
2 seff' first written, imperfectly corrected to self.
3 An initial k has been added in different ink by a later corrector.
4 Some letter has been corrected to o in this word and to make it clear an o
   is written above.
5 The word in has been written above the line before grane by the later
   hand.
6 This line as far as fadyr written and crossed through in red ink to make
   room for the stage direction, then written again beneath.
7 thei has been altered to they in a different ink by the later corrector.
be pe grett myght of pe hyȝ mageste
A-lyve pou xalt on erth ageyn goū.

lazarus

[Fo. 135v] Goo forthe bretheryn and lazare pe vnbyde
And aft his bondys losyth hem asundry
Late hym walke hom with sow in pe wey
Ageyn godys myght pis meracle is no wundayr.

Petrus

[Fo. 136v] At youre byddynghe his bondys we vnbynde
all thynge muste lowte your mageste
be pis grett meracle opynly we fynde
Very god and man in trewh pat 3e be.

Johannes

[Fo. 136v] pat pou art very god every man may se
be this meracle so grett and so meruyff
all thynge vnbyr hevyn must nedys obey pe
whan ȝens pe pouw deth be · he may not preuyff.

Omnes consolationes

[Fo. 136v] We Aft with o voys ffor god do pe knowe
and for oure sauyour we do pe reverens
Aft oure hool lone now in pe doth growe
O sovereyn lord of most excellens
helpe vs of your grace whan pat we go hens
Ffor aȝens deth us helpyht not to stryve
but aȝen youre myght is no resistens
oure deth 3e may A-slake and kepe vs stylye on lyve.

Jhesus

[Fo. 136v] Now I haue shewyd in opyn syght
of my godhed pe gret glorye

Jhesus

1 MS. sepulcr.
2 bretheryn first written and crossed through.
3 The word vnto has been written above the line by the later hand between lowte and your.
4 ust written before vs and crossed through.
The Raising of Lazarus

ward my passyon I wyl me dyght
the tyne is nere þat I must deye
Ffor aþi mankynde his sowle to bye
A crowne of thorn xal perchyn myn brayn and on þe mont of caluare
Vpon a cros I xal be slayn.

The Passion Play. I

1 I am þour lord Lucifer þat out of helle cam
Prince of þis werd · and gret duke of helle
Wherefore my name is clepyd sere satan
Whech Apery among þow · A matere to spelle.

2 I am Norshere of synne · to þe confusyon of man
To bryng hym to my dongeone · þer in fyre to dwelle
Ho so evyr serve me so reward hym I kaþ þat he xal syny wellaway · ever in peynes þelle.

3 Lo þus bounteuous A lord þan · now am I
To reward so synners · as my kend is
Who so wole folwe my lore · and serve me dayly
Of sorwe and peyne A-now · he xal neyvr mys.

4 Ffor I began in hefne synne for to sowe *
Among aff þe Angellys · þat weryn þere so bryth
And þer fore was I cast out · in to helle ful lowe
Not withstanding I was þe fayrest and berere of lyth.

5 Yet I drowe in my tayle · of þo Angelys bryth
With me in to helle · takyth good hed what I say
I lefte but twyn A þens on · to Abyde þere in lyth
But þe iijde part come with me · þis may not be seyd nay.

1 The writing is less regular in this quire and the rubrication of the initial letters of the line more abundant and less careful. On Ff. 136 and 136⁺ the writing varies noticeably in size from line to line.
2 The paragraph marking of this Prologue is irregular, as is the scheme of linked quatrains.

* Wylliam Dere scribbled in the margin.
Takyth hed to your prince pain - my pepyl every-choi
and seyth what maystries in hefne. I gan per do play
To gete A thousand sowlys in an houre; me thynkyth it but skorn
Syth I wan Adam And Eve - on pe fyrst day.

But now mervelous mendsy renyn in myn rememberawns
Of on crystal where is clepyd Joseph - and maryes sone
Thryes I tempte hym be ryth sofyll e instawne
Aftyr he fast fourty days - ageyns sensual myth or reson
Ffor myn stonyes to a mad bred - but sone I had conclusyons
Pan upon a pymnacle but Angelys were to hym Assistents
His Answerys were mervelous - I knew not his intencyon
and at pe last to veyn glory - but nevyr I had myn intent.

And now hath he xij dysypulys - to his Attendans
To eche town and cety - he sendyth hem as bedellys
in dyverce place to make ffor hym purynauns
The pepyl of hese werkys ful grettly merveyllys
To pe crokyd blynd and dowly - his werkys provaylys
Lazare pat four days lay ded - his lyff recuryd
and where I purpose me to tempt - A-non he me Asaylys
Mawdeylon playne remyssyon - Also he hath ensuryd.

Goddys soi - he pretendyth - and to be born of A mayde
and seyth he xal dey - for mannys salvacion
Pan xal pe treyth be tryed - and no ffordere be delayd
Whan pe soule fro pe body - xal make separacion
And as for hem pat be vnder - my grett domynacion
He xal fayle of hese intent and purpose?
Also Be pis tyxt of holde - remembryd to myn intencyon
Quia in inferno nulla est redempció.

But whan pe tyme xal neyth of his persecucion
I xal Arere new Engynes - of malyous consyracy
Plente of reprevys - I xal provide - to his confusyon
Pan xal I false pe wordys - pat his pepyl doth testefy
His discipulis xal for-sake hym - and here mayster denye
In-novumberahyl xal his woundys be - of woful grevauns
A tretowre xal countryre - his deth - to fortyfye
Pe rebukys pat he gyf me - xal turre to his displesauns.

1 So (pvalys) in MS. 2 MS. pupose.
Prologue of Demon

Some of these dysceypulys xal be chef of pis Ordenawns
pat xal fortcfey pis termi pat in trost is treson
bus xal I venge be sotyle al my malycious grevauns
For no thynge may excede my prudens and dyscrecion.

Gyff me your love grawnt me myn Affezcicn
And I wyl vnclose treson of lovys Alyawns
And gyff your desyrys afferre your intencion
no poverte xal aproche 30w fro plenteuous Abundance.

By-holde pe dyveryte of my dysgysyd varyamaus.
Eche thync sett of dewe nateratt dysposycon
and eche parte Acordynge to his ressemblauns
Fro pe sool of pe floot, to pe hyest Asencion.

Off fryne cordewai, A goody peyre of long pekyd schon
hosyn enclosyd of pe most costyous cloth of Crenseyd
bus a bey to a jentylman to make comparycion
With two doseyyn poynlys of cheverelle pe Aglottys of syluer
feyn.

A shert of feyn holond but care not for pe payment
A stomachere of clere reynes pe best may be bowth
pow poverte be chef let pride per be present
And all po pat repres pride pou sette hem at nowth.

Cadace wolle or flokkys where it may be sowth
to stuffe with-al pi dobbelet, and make pe of proporcyon
two smale legges And a gret body pow it ryme nowth
set loke pat pou desyre to An pe newe faccion.

A gowne of thre jerdys loke pou make comparison
Vn-to all degrees dayly pat passe pin astat
A purse with-ontyn mony daggere for devoscyo
And mere repres is of synne loke pu make debat.

With syde lokkys I schrwe pin here to pi colere hangyng
down to herborwe qweke bestys pat tekele men onyth

1 The initial s is written over some other letter (? p).
2 The word cloth first written after holond but crossed through.
3 over pin eyyn and pin herys is written by the same hand above the line, as if for an alternate reading for I schrwe pin here.
Prologue of Demon

An hey smal bonet · for curyng of þe crowne
And all beggerys and pore pepyt · haue hem on 1 dyspyte
On to þe grete Othys · And lychere ysf þi delyte
To maynteyn þin astate lete brybory be present
And yf þe lawe repreve 2 þe · say þou wylt flyth
And gadere þe A felacheþ after þin entent.

Loke þou sett not be precept · nor be comawndement
Both sevyle and Canons 3 · sett þou at nowth
Lette no membre of god · but with othys be rent
Lo þus þis werd at þis tyme · to myn intent is broth
I Sathan with my felawus · þis werd hath Sowth
And now we han it · at houre plesawns
Ffor synne is not shamfast · but boldnes hath bowth
Pat xal cause hem in helle to han inerytawns.

A beggerys dowtere to make gret purvyans 4
To cownterfete a jentyl woman · dysgeysyd as she can
And yf mony lakke · þis is þe newe chervesanns
With here prevy plesawns to gett it of sum man
Here colere splayed · and furryd with Ermyn calabere or satañ
A seyn to selle lechory · to hem þat wyl bey
And þei þat wyl not by it, yet i-now xal þei haþ
And telle hem it is for love · she may it not deney.

I haue brothw þow newe namys, and wyl 3e se why
Ffor synne is so plesaunt, to ech Mannys intent
5e xal kalle pride · õonest · and materall kenþ lechory
And covetyse wysdam · there tresure is present.

Wreth manhod, and envye callyd chastement
Seyse nere sessyoñ · leto perjery be chef
Glotonye · rest · let Abstynawnce · beyn Absent
And he þat wole exorte þe to vertu · put hem to repreff.

To rehers al my servannts · my matere is to breff
But all þese xal enerlyth · þe dyvicioun eternal

1 Or en—the letter is blotted.
2 II written before repere and crossed through.
3 MS. Canoñ.
4 An A (mark of stage direction) crossed through in red ink in the left-hand margin here, and the beginning of the red underlining of stage directions beneath the first word of the line.
Prologue of Demon

Poq cryst by his sotylte · many materys meef
In evyr-lastynge peyne · with me dwellyn þei xal.

| Remembre oure seruantsys · whoys sowlys ben mortalì
Ffor I must remeys· for more materys to provyde
I am with 5ow at all tymes · whan 3e to counsel me calf
But · for · A short · tyme · myself I devoyde.

Johannes baptist[ta

I johan baptyst · to 5ow þus prophesy
Pat on xal come afyr me · and not tary longe
In many folde more · strenere þan I
Of whose shon · I am not worthy to lose þe thonge
Where-fore I counsel þe 5e reforme all wronge
in your conceys of þe mortaliti dedys · seyvn
And for to do penawus · loke þat 5e thonge
Ffor now xal come þe kyngdham of heyvn.

þe weys of oure lord cast 5ow to Aray
And þer-in to walk loke 5e be Applyande
And make his pathys · as ryth as 5e may
Kepyng ryth forth · and be not declinande
Neyther to fele · on ryth · nor on lefte hande
But in þe myddys · purpyse 5ow · to holde
For þat in all wyse is most plesande
As 5e xal here · whan I have tolde.

Of þis wey for to make · moralysacyon
Be þe ryth syde 5e xal yndyrstonde mercy
And on þe lefte syde · lykkenyd dysperacion
And þe patthe be-twyn bothyn · þat may not wry
Schal be hope and drede · to walke in perfectly
Declynynig not to fele · for no maner nede
grete cawsys I xal shove 5ow why
þat 5e xal sowe þe patthe of hope and drede.

1 syde first written and crossed through.
2 Two lines following this are crossed through: Be þe ryth syde lykkenyd dysperacion and þe patthe betwyyn bothyn.
3 Or see—tho vowel is not clear.
On the mercy of god, to meche ye xal not holde
as in pis wyse • be-hold • what I mene
Ffor to do synne • be þou no more holde
In tröst þat god wole • mercyful bene
And yf be sensualyte • as it is ofte sene
Sunnyst dedly • þou xalt not þefore dyspeyre
but þefore do penawns and confessc þe clene
And of hevyn • þou mayst tröst to ben eyre.

De pathe þat lyth • to þis blyssyd • enherytawns
Is hope and drede • copleyd be conjuncyon
Be-twyx þese tweynd • may be no dysseuerawns
Ffor hope with-outyn drede • is manor of presumpcìon
And drede • with-owtyn hope • is manor of dysperacion
So these tweyn must be knyt be on Acorde
How ye xal aray þe wey • I haue made declararacion ²
Also þe ryth patthis • Ainters þe comyn of oure lord!

Here ye xal annas shewyn hym-self in his stage be-seyn after a busshop of þe hoold lawe in a skarlet gowne • and ouer þat a blew tabbard furryd with whyte and a nytere on his hid after þe hoold lawe • ij doctorys stondying by hym in furryd hodys and on be-forn hem with his staff of A-stat and eche of hem on here hedys a furryd cappe with a gret knop in þe crowne and on stondying be-forn as a sarazynd þe with xal be his masangere • Annas þus seyng

As a prelat am I properyd, to provyde pes
And of jewys • jewge • þe lawe to fortefy
I Annas be my powere • xal comawnde dowtele
þe lawys of moyse • no man xal denye
Hoo exceede my comawndement • Anou ye certeyn
Yf Any eretyk here reyn • to me ye cotele
For in me lyth þe powere • aff trewthis to trye
And pryncypaly oure lawys • þo must I susteyn.

Jef I may aspe • þe contrary þo wheyle xal þe reyn

¹ Or held. ² So in MS. ³ contrary apparently first written, corrected to contrary, and again, imperfectly but possibly by the scribe, to contrary.
But a non to me be browth • and stonde present
Before here jewge • wch xal not feynd
But aftere here trespace • to gef hem jugement
Now serys for A proce • heryth myn intent
There is on jhesus of nazareth • fat our lawys doth exceed
Yf he procede • thus • we xal us aft repent
For our lawys • he dysstroyt • dayly with his dede.

Fo. 139v
There fore be your counsele we must take this
What is be to provyde or do in pis case
For yf we let hym pus go • and ferdere prosee
Ageyn sesare and our lawe we do trespace.
Sere pis is myn Avyse • pat 3e xal do
Send to cayphas for counsele knowe his intent
For yf jhesu proce • and pus forth go
Oure lawys xal be dysstroyd thes se we present.
Sere remembre be giet charge • pat on 3ow is leyd
Be lawe to ke • which may not flayle
Yf any defawth prevyd of 3ow be seyd
Be jewys with trewth • wyl 3ow a-sayl
Tak hed whath counsayl • may best provayl
After rewyn and leyon • I rede • pat 3e sende
They arn temporal jewgys • pat knowyth be parayl
With 3oure cosyn cayphas • pis materes to Amende.
Now surely pis counsele • revyfe myn herte
3oure counsele is best as I can se
Arfexe in hast loke pat pou styrie
And pray cayphas my cosyn come speke with me.
To rewyn and leon þu go Also
And pray hem þei speke with me in hast

1 So in MS. for best.
2 Annas written in a different hand, possibly that of Ff. 95, 96.
3 So in MS. for procele.
4 annas written as before.
5 So in MS. for kepe.
6 The first three letters in this word have been written over others.
7 So (provayl) in MS.
8 With this word the ink becomes darker and the writing is perhaps slightly more angular from here to the bottom of Fo. 141v, where the darker ink ceases.
For a principal matter, pat haue to do
Wich must be knowe or his day be past.

40

Arfexe

Po. 140 here goth pe masangere forth and in pe mene tyme cayphas shewyth him self in his safflad. Arayd lych to Annas savyng his tabbard xal be red furrey with white ij doctorys with hym arayd with pellys after pe old gyse and furrey cappys on here hedys. Cayphas fas seyng.

Cayphas

As A primat most preudent. I present here sensyble
buschopys of pe lawe with al pe cyrumstawns
I Cayphas am jewge • with powerys possyble
To distroye all erroris • pat in oure lawys make varyawns
All thynys I connve be reson and temperawnee
And all materis possyble • to me ben palpable
Of pe lawe of moyses I haue A chef governawns
To seuere ryth and wrong in me is termynable.

45

but per is on Cryst pat oure lawys is varyable
he perverte pe pepyl with his prechyngh ilt
We must seke A mene • on to hym reprevable
for yf he procede oure lawys he wyl spyft.

50

We must take good counceel in his case
Of pe wysest of pe lawe 2 pat kan pe trewthe telle
of pe jewgys of pharasy • and of my cosyn Annas
for yf he procede be prossesse • oure lawys he wyl felle.

55

Myn lord plesyt 30w to pardon me for to say
pe blame in 30w • is as we fynde 4
to lete cryst conuenue pus day be day
With his fals wicchraft pe pepyl to blynde

primus doctor

1 denere first written and crossed through.
2 It written before lawe and crossed through.
3 Cayfas written as Annas above in the Po. 95, &c., hand.
4 have how first written and crossed through.
The Council of the Jews

He werkyth fals meraelis Ageyns ¹ aft kende
And makyth oure pepyl to leve hem in
It is your part to take hym and do hym bynde
And gyf hym jugement for his gret syn.

For-sothe sere of trewth this is pe case
On to our lawe 3e don oppressyon
Pat 3e let cryst from you pace
and wyl not don on hym correxion
Let Annas knowe your intencion
With prestys and jewgys of pe lawe
And do cryst florsake his fals oppynyon
Or in to A preson let hem be thrawe.

Wel serys 3e sal se with-inne short whyle
I sal correcte hym - for his trespas
He sal no fenger oure pepyl be-gyle
Out of myn dawngere he sal not pas.
here comyth pe masangere to cayphas and in pe mene tyme revfyn
and lyon schewyn hemin pe place in rayt abardys furryd and rayhodys
a-bouth here neckys furryd - pe masangere seyn-

Myn reverent sourecyn - and it do zw plese
Sere annas my lord hath to you sent
He prayt you pat 3e sal not see
Tyl pat 3e ben with hym present.

Sere telle myn cosyn I sal not sayl
it was my purpuse hym for to se
For serteyn materys pat wyl ³ provayle
Pow he had notwth a sent to me.

I recomende me to your hey degré
on more massagys I must wende.
Ffare wel sere and wel 3e be
gret wel my cosyn and my firede ⁵

¹ aft kende first written before Ageyns and crossed through.
² Cayphas written as Annas above in the Fo. 95, &c., hand.
³ The l seems to have been omitted and inserted later.
⁴ So in MS.
⁵ So in MS. for firede.
The Council of the Jews

here be masager metyth with be jewgys sayng

Masager

Heyl jewgys of jewry · of reson most prudent of my massage to you · I make relacion
my lord sere Annas hath for you sent
to se his presens with-owth delacion.

Rewfyn

Sere we Are redy At his comawndement
To se sere Annas in his place
it was oure purpose and oure intent
to A be with hym with-inne short space.

leyoii

We are ful glad his presence to se
sere telle hym · we xal come in hast
no declaracion per-in xal be
but to his presens hye us fast.

masager

I xal telle my lord seris as ye say
ye wyl ful-fylle al his plesawns.

Rewfyn

Sere telle hym · we xal make no delay
but come in hast · at his instawns.

Here be masangere comyth to Annas bus sayng

masangere

My lord and it plese you to haue intellygens
Sere Cayphas comyth to you in hast
Rewfyn and you · wyl se your presens
And se 3ow here or pis day be past.

Annas

Sere I kan be thank of pi dyligecus ·
Now ageyn my cosyne I wolde walk
Serys solwyth me on to his presens
Flor of these materys we must talk.

Cayphas

Here Annas goth down to mete with cayphas and in he me ne tyme

Annas

Bus sayng

Cayphas

Now on to annas let us wende
ech of vs to knowe otherys intent
Many materys I haue in mende
Pe wich to hym I xal present.
The Council of the Jews

Sere of all other thyng remembre pis case
Loke pat ihesus be put to schame.

When we come present befor annas
Whe xal rehers all his gret blame.

\[ \text{here be buschopys with here clerkys and be Pharaseus mett and} \]
\[ \text{be myd place and per xal be a lytul oratory with stolys and cusshonye} \]
\[ \text{cleny be-seyn? lych as it were a counsel hous} \]
\[ \text{Annas} \]

Wel come ser Cayphas \[ \text{and 3e jewgys} \]
now xal 3e knowe all myn entent
A wondyr case serys \[ \text{here is be-falle} \]
On wich we must \[ \text{gyf jewgement} \]
Lyst pat we aftyre \[ \text{pe case repent} \]
Of on cryst pat goddys sone \[ \text{som doth hym calle} \]
He shewyth meraclys \[ \text{and sythe present} \]
pat he is prynce of pryncys alle.

The pepyl so fast to hym doth falle
Be prevy menys as we a-spye
3yf he procede \[ \text{son sen 3e xalle} \]
pat oure lawys he wyl dystrye.

It is oure part \[ \text{bus} \]
What is your cowncell in pis cas.

Be reson \[ \text{be trewth here may we try} \]
I cannot dem hym with-outh trespace
Be-cause he seyth in every A place
pat he kyng of jewys in every degree
perfore he is fals knowe wel pe case
Sesar is kyng \[ \text{and non but he} \]

He is An eretyk \[ \text{and a tretour bolde} \]
To sesare \[ \text{and to oure lawe setayn} \]

1 So in MS. for at.
2 A mark over be, as for ben, is probably accidental.
3 The g omitted and written over the line.
4 alle first written after jewgement and crossed through.
5 pat oure lawys scribbled beneath in a slightly later hand (?).
6 bus perhaps corrected to pis. The MS. is rubbed.
7 The t in this word is blotted and may have been corrected in some way.
Bothe in word and in werke and 3e be-holde
He is worthy to dcy with mekyl peyn.

To fortefy pe lawe and trewh to say
Jhesus ful nere oure lawys hath shent
before he is worthy for to day.

Ser{s} 3e pat ben rewelys of pe lawe
On jhesu 3e must gyf jugement
Let hym fyrst ben hangyn and drawe
and panne his body in fyre be brent.

Now xal 3e here pe intent of me
Take jhesu pat werke us alt gret schame
Put hym to deth · let hym not fle
For pan pe comownys{1} pei wyl 5ow blame.

He werke with weche·crafte · in eche place
And drawyth pe pepyl to hese intent
Be where 3e jewgys let hym not passe
pan be my trewthe{3} 3e xal repent{4}.

Ser{s} takyth hede on to pis case
and in your jewgement be not slawe
per was nevyr man dyd so gret trespass
As jhesu hath don Ageyn oure lawe.

Now bretheryn pan wyl 3e here myn intent
These ix days let us A-byde
We may not gyf so hasty jugement
but eche man inquere on his syde
Send spyces A-bouth pe countr wyde
to se and recorde and testymonye
And pan hese werkys he xal not hyde
nor haue no power hem to denye.

This counccell A-cordyth to my reson.

---

1 Cowm first written.  
2 Some miswritten letter—If—after weche.  
3 Or trouthe—letter blotted.  
4 repenpt first written.
And we All to be same.

va-xy here Enteryth be Apostyl petyr and johan be evangelyst with hym.

petyr seynge

O ye pepyl · dyspeyryng be glad
A grete cause 3e haue · and 3e kan se
be lord of all ping · of nowth mad
is comyng your comfort to be
Afi your langorys · salvyn xal he

petyr seynge

-ca
t your helthe is more pan kan wete.1

[Fo. 143]

|| Frendys be-holde be tyme of mercy
The whiche is come now with-owt dowth
manyis sowle in blys now xal edyfy
and be prynce of be werd is cast owth.

"Go to 3on castel pat standyth 3ow Ageyn
sum of myn dyscyplis · go forth 3e to
bere xul 3e styndyn bestys tweyn
An Asse tyed and here folc Also
Vn-loste pat Asse · and brynge it to me pleyn
If any mas3 Ask why pat 3e do so
Sey pat I haue nede to pis best certeyn
and he xal not lett 3ow · 3our weys for to go
pat best brynge 3e to me.

holi prophete we gon oure way.
we wyl not 3oure wourd de-lay
Also sone as pat we may

We xal it brynge to the.

here bei ffeecthe be Asse with be folc and be burgeys seyth

Burgensis

1 This passage is cancelled in the MS. by a red stroke through the stage direction, black strokes through the speech, and a red bracket and the word vacat, as above, in black.

2 This folio is interpolated. It is of different paper and the writing (though this is the same as that of the body of the MS.) and rubrication have not the features that distinguish the rest of quire N.

3 So in MS.

4 ff crossed through after pis.
but only for poor men to relieve
this Assa¹ is ordain'd as I now say.

Good serve take this At no greffe²
Our master us sent bedyr his day
he hath great need with-owt repress
perfore not lett us I pe pray
pis best for to lede.

Fo. 143v
Sethyn pat it is so 'pat he hath 3ow sent
werkyth his wyll and his intent
take pe beste as 3e be bent
and eyr wel mote 3e spede.

This best is brought ryght now here lo
holy prophete At pin owyn wylle
And with pis cloth Anon Also
pis bestys bak we xal some hylle.

Now mayst you ryde whedyr you wylt go
Thyn holy purpos to fulfylle
thy best full reedy is dyth pe to
bothe meke and tame pe best is stylle
And we be redy Also
If it be plesyng to pi sseyght
The to helpe A-non forth ryght
Vpon pis best pat you were dyght
pi journey for to do.

here cryst rydlyth out of pe place And he wyl · and Petryr and
Johan Abydyn stylle · And at pe last whan hei have dow per
prechyng hei mete with jhesu, ²³

O 3e pepyl dyspeyroyn²³ · be glad
A grett cawse 3e haue and 3e kan se
pe lord pat all thyng · of nought mad
is comynge 3our comforte to be
All 3our langoris · salvyn xal he

¹ assa first written.
² Thus this best to take first written as the following line and crossed through.
³ The last y in this word is altered from an e.
The Entry into Jerusalem

Your helthe is more than ye kan wete. He xal cawse pe blynde. Pat pei xal se pe def to here. Pe dome for to speke.

"Pei pat be crokyd. He xal cause hem to goo. In pe wey pat johan baptyst of prophecyed. Sweche A leche kam 30w nevyr non too. Wher-fure what he comawndyth loke 3e Applyed. Pat som of 30w be blynd. It may not be denyd. For hym pat is 3our makere with 3our gostly cy 3e xal not knowe of his comaunderment in 3ow gret neeglygens is Aspyed. Where-fure def fro gostly heryng clepe 30w I howe.

And some of 30w may not go. 3e be so crokyd. For of good werkyng in 30w is lytyl habundawns. Tweyn fete heuery man xuld haue and it were lokyd. Wyche xuld bere pe body gostly most of substawns. Flyrst is to love god Above aff other plesawns pe secunde is to love pi neybore as pis owyn persone and yf pese tweyn be kepe in perseverawns. Into pe celestyal habytacion 3e Arn babyl to gone.

Many of 30w be dome why for 3e wole not redresse. Be Mowthe 3our dedys mortal but per-in don perdure. Of pe wych but 3e haue contrycyow and 30w confesse 3e may not in-heryte hevyn pis I 30w ensure. And of Al pese maladys 3e may haue gostly cure. For pe hevynly leche is comyng 30w for to vicyte. And as for payment he wole shewe 30w no redzure. Ffor with pe love of 30wre hertys he wole be Aqwhyte. Johannes apostolus

Apostolus Johannes

On to my brotherys for-seyd rehersafl pat 3e xuld 3eve pe more veray confyndens

1 The less regular writing and less discriminating rubrication of the N quire resumed.
2 It has been written over an erasure in darker ink.
3 Dey first written instead of be and crossed through and be written above the line.
4 The id seems to have been added as a correction.
5 The contraction mark is a rough blotted stroke.
The Entry into Jerusalem

I come with hym as testemonyaff
Ffor to conferme and fortefe ye his sentens
pis lord xal come with-out resytemens
On to pe Cety-ward he is now comyng
Where-fere dresse 30w with aft dew dylygens
To honowre hym as your makere and kyng.

And to fulfylle pe prophetys prophese
Vp-on An Asse he wole hedyr ryde
Shewynge 30w exawmple of humlyyte
Devoodyng pe Abhomynable synne of pryde
Whech hath ny conqweryd all pe werd wyde
Grettest cause of All your trybulacyon
Vse it ho so wole · for it is pe best gyde
pat 3e may haue to pe place of dampnacyon.

Now brothyr in god syth we have intellygens
pat oure lord is ny come to pis cete
To Attend up-on his precyous presens
it syyttyth to us · as semyth me
Wherfore to mete whit hym now go we
I wold fore no thyng we where2 to late
to pe cete-ward fast drawyth he
me semyth he is ny at pe gate3

α here spekyth pe iij ceteseeyaynys · pe fyrst bus seyng 4
1st ciues de jherusalem

Neyborys gret joye in oure herte we may make
pat pis hefly kyng · wole vyceyte pis cyte.

Yf our eery kyng · sweech a jorne xuld take
to don hym honour and worchepe · besy xuld we be.

Meche more þan to pe hevynly kyng · bownd Are we
Ffor to do þat xuld be to his persone reverence.

1 The second l is written over some blotted letter (? c).
2 The h in this word is written over an c.
3 The g has been altered from some other letter.
4 A note in a later hand stands in the left-hand margin at the bottom of this folio: here entrith þe fyrst prophete.
5 Two numbers, 16 and 40, are here crossed out in paler ink.
The Entry into Jerusalem

late vs pan welcome hym with flowrys and brawnychis of pe tre
Ffor he wole take pat to plesawns · because of redolens. 285
a here be iiiij ceteseynys makyn hem redy for to mete with oure lord
goyng barfot and barelegged and in here skyrtyes sawynge bei xal
have here goynys cast A-bowth them and quan bei seen oure lorde bei
xal sprede per clothis be-forn hyme and he xal lyth and go per upone
and bei xal falle downe up-on per kneus alle atonyys bei fyrst bus seynge
i"" ciues

\[\text{\$ Now blyssyd he be pat in oure lordys name}
\text{to us in Any wyse wole resorte}
\text{And we be-leve · verlyly · pat pou dost pe same}
\text{For be pe mercy xal spyring manyns conforte.}
\]

a here cryst pasynt forth · per metyth with hym a serteyn of
chyllderyn with flowrys and cast be-forn hym and They synggyn
Gloria laus and be-forn on seyt[...]
Thow sone of davyd pou be oure supporte
At oure last day when we xal dye
Where-fore we Alle Atonys to pe exorte
Cryeng mercy mercy mercy.\footnote{1}

\text{Fo. 145v} \[\text{Ffriendys be-holde pe tyme of mercy}
\text{pe wich is come now · with-owtyne dowth}
\text{Mannyys sowle in blysse now xal edyfy}
\text{And pe prynce of pe werd · is cast owth}
\text{As I haue prechyd in placys A-bowth}
\text{And shewyd experyence · to man and wyf}
\text{In to pis werd goddyys sone hath sowth}
\text{Ffor very loue · man to revyfe.}
\]

\text{The trewthe of trewthis xal now be tryede}
\text{and A perfyth of corde be-twyx god and man}
\text{Wich trewth xal neyvr be dyvide}
\text{Confusyon on to pe fynd sathann.}\footnote{305
i"" pauper homo

\text{pou sone of davyd on vs haue mercye}
\text{As we must stedfast be-levyn in pe}
\]

\footnote{1 A similar note in the same later hand stands at the bottom of Fo. 145 with a reference mark to the close of this speech: here entreth pe parte of pe i"" de prophete.}

\footnote{2 The name of the speaker stands as usual at the bottom of the last page, but in this case is written again at the top of Fo. 145*.}
The Entry into Jerusalem

The goodnesse lord let us be nye
Whence lyth blynd here and may not se.

† Lord let us pi mercy to us be sewre
and restore to us oure bodyly synth
We know thou may us well receure
With pe lest poynt of pi gret myth.

‡ 3owre be-leve hath mad sou for to se
And delyveryd sou fro All mortal peyn
blyssyd be All po pat be-leve on me
And se me not with here bodyly eyn.

α here Cryst blyssyth here eyn and pei may se pe fryst seyn

Fo. 146

* Gromercy lord of pi gret grace
I pat was blynd now may se.

Jhesu

Here I for-sake al my trespass
And stedfastly wyll be-leven on pe.

α here cryst procedyth on fote with his discipulis After hym cryst
wepyng up-on pe cyte sayng bus †

Jhesu

0 Jerusalem woful is pe ordenawnce
Of pe day of pi gret perseucyon
pou xal be dysstroy with woful grevans
and pi ryalte bryth to trew confusyon
3e pat in pe cete han habytacyon
pei xal course pe tyme pat pei were born
So gret advercyte and trybulacion
Xal falle on hem both evyn and morwyn.

† pei pat han most chylderyn sonest xal wayle
and seyn Alas what may pis meen
Both mete and drynk sodeynly xal sayle
Pe vengeance of god per xal be seen

* No paragraph sign here in MS.
1 Somewhat larger capital than usual.
† A large sign in darker coloured ink stands in the left-hand margin against this stage direction and the first lines of the next speech.
2 So in MS.
The Last Supper

\[ \text{pe tyme} \text{ is} \text{ comyng} \cdot \text{ hes} \text{ woo} \text{ xal} \text{ ben} \]
\[ \text{pe day} \text{ of} \text{ trobyl} \text{ and} \text{ gret} \text{ grevauns} \]
\[ \text{Bothe templys} \text{ and} \text{ towrys} \text{ they} \text{ xal} \text{ down} \text{ cleen} \]
\[ \text{O cete} \text{ fiul} \text{ wofil} \cdot \text{ is pin} \text{ Ordenawns.} \]

\[ \text{Lord where wolte} \text{ pou} \text{ kepe} \text{ pi} \text{ maunde} \]
\[ \text{I pray} \text{ pe} \text{ now} \text{ lete} \text{ us} \text{ haue} \text{ knowyng} \]
\[ \text{pat we may} \text{ make} \text{ redy} \text{ for} \text{ pe} \]
\[ \text{pe to serve} \text{ with-owte} \cdot \text{ latyng.} \]

\[ \text{To provyde} \text{ lord} \cdot \text{ for} \text{ pi} \text{ comyng} \]
\[ \text{With} \text{ all} \text{ pe} \text{ obedyens} \cdot \text{ we kan A-tende} \]
\[ \text{And make} \text{ redy} \text{ for} \text{ pe} \text{ in} \text{ Al thyng} \]
\[ \text{In to} \text{ what place} \text{ pou} \text{ wytl}^1 \text{ us} \text{ send.} \]

\[ \text{Serys} \text{ goth} \text{ to} \text{ syon and} \text{ 3e} \text{ xal} \text{ mete} \]
\[ \text{A pore man in} \text{ sympyl} \text{ A-ray} \]
\[ \text{Beryng} \text{ watyr} \text{ in} \text{ pe} \text{ strete} \]
\[ \text{Telle hym} \text{ I} \text{ xal} \text{ come} \text{ pat} \text{ way} \]
\[ \text{On-to} \text{ hym} \text{ mekely} \cdot \text{ loke} \text{ pat} \text{ 3e} \text{ say} \]
\[ \text{pat} \text{ hese} \text{ house} \text{ I} \text{ wele} \text{ come} \text{ tylle} \]
\[ \text{he wele not} \text{ onys} \text{ to} \text{ 3ow} \text{ sey} \text{ nay} \]
\[ \text{But} \text{ sofre} \text{ to} \text{ haue} \text{ al} \text{ your} \text{ wylle.} \]

\[ \text{At} \text{ pi} \text{ wytl} \text{ lord} \text{ it} \text{ xal} \text{ be} \text{ don} \]
\[ \text{To seke} \text{ pat} \text{ place} \text{ we} \text{ xal} \text{ us} \text{ hye.} \]

\[ \text{In All} \text{ pe} \text{ hast} \cdot \text{ pat} \text{ we may} \text{ go} \]
\[ \text{pin} \text{ comawdement}^2 \text{ nevyr} \text{ to} \text{ denye.} \]

\[ \text{here} \text{ petyr} \text{ and} \text{ johviu} \text{ gon} \text{ forth} \text{ metyng} \text{ with} \text{ symon} \text{ leprows} \text{ beryng} \]
\[ \text{A kan} \text{ with} \text{ watyr} \text{ petyr} \text{ bus} \text{ seyng} \]

\[ \text{Good} \text{ man} \text{ pe} \text{ prophete} \cdot \text{ oure} \text{ lord} \text{ jhesus} \]
\[ \text{Dis nyth} \text{ wyl} \cdot \text{ rest} \text{ wyth-in} \text{ pin} \text{ halle} \]
\[ \text{On} \text{ massage} \text{ to} \text{ pe} \text{ he} \text{ hath} \text{ sent} \text{ vs} \]
\[ \text{pat} \text{ fior} \text{ his} \text{ soper} \text{ ordeyn} \text{ pou} \text{ xalle}^3. \]

\[ ^1 \text{So apparently in MS. for} \text{ wytl}—\text{Halliwell reads} \text{ wyth}; \text{ wytl} \text{ is} \text{ possible}; \text{ the} \]
\[ \text{letters are not clear.} \]
\[ ^2 \text{So in MS.} \]
\[ ^3 \text{The} \epsilon \text{ is written over another letter (?)}. \]
The Last Supper

Johannes

3a for hym and his dyscipulys Alle
Ordeyn þu for his maunde
A paschaff lomb what so be-falle
Ffor he wyl kepe his pasch with the.

Symon

Fo. 147 " What wyl my lord · vesyte my plase
Blyssyd be þe tyme of his comyng
I xal ordeyn with-inne short space
Ffor my good lordys wel comyng
Serys walkyth in at þe begynnyng
And se what vetaylys · pat I xal take
I am so glad of þis tydyng
I wot neyvr what joye pat I may make.

α here þe dyscipulys gon in with Symone to se þe ordenawns and cryst comyng thelyr-ward þus seyng

Jhesus

¶ þis path is Calsydon1 · be goostly ordenawns
Wych xal comyng us wher we xal be
I knowe ful redy is þe purvyauence
Of my frendys þat loyn me
Contewnyng2 in pees · now procede we
For manmys love þis wey I take
With gostly ey I veryly se
þat man flor man · an hende must make.

α here þe dyscipulys come A-geyn to cryst petyr þus seyng

Petrus

¶ All redy lord is oure ordenawns
As I hope to 3ow plesyng xal be
Seymone hath don at youre instawns
He is ful glad youre presens to se.

Johannes

¶ All thyng we haue lord at oure plesyng
þat longyth to youre mawnde with ful glad chere
Whan he herd telle of your comyng
Gret joye in hym þan dyd Appere.

Fo. 147v here comyth symon out of his hous to welcome cryst.

1 So in MS. Halliwell prints ca] Sydon. 2 So in MS.
The Last Supper

Gracious lord, welcome, both god and man. We come to serve you, as I can.

There joye of All joyes is to be sewre. Symon I knowe that blysse of your heart is not recure. Pise reward I xal pe grawn present.

Here Crist entereth into his hous with his disciplis and eche paschal lamb and in his meene tyme be counsel houes beforne-seyd xal sodeynly enclose schewing be buschopys prestys and jewyys sittynge in hir Astat lyche as it were A convocacyone. Annas seyng bus.

Be-hold, it is nowth al pat we do. In alle houre materys we prophete nowth. Wole ye se wech peusawns of pepyl drawyth hym to Ffor pe mervaylys pat he hath wrowth.

Some othyr sotylte must be sowth. Ffor in no wyse we may not bus hym leve. Than to A schrewde conclusyon, we xal be browth. Ffor pe romaynes pan wyl us myscheve.

And take ourse Astat an l put us to repreve and convey att pe pepyl at here owyn request and bus att pe pepyl in hym xal be-leve. Perfore I pray 3ow cosyn, say what is pat best.

Attendne now serys to pat I xal seye on-to us att it is most expedyent pat o man ffor pe pepyl xuld deye. Pan att pe pepyl xuld perysch and be shent.

Perfore late us werk wysely pat we us not repent. We must nedys put on hym som fals dede. I sey for me I had levyr he were brent. Pan he xuld us alle bus ouyr-lede.

1 Larger capital than usual. 2 Or Wele. 3 wrowth first written.
The Conspiracy of the Jews

per FORE every man on his party help at pis nede and crowntyrfe all pe sotyltes pat ze kan now late se ho kan zeve best rede to ordeyn sum dysstruccion for pis man.

Gamalyel

Late us no lenger make delacion but do jhesu be takyn in hondys fast And all here ffolwerys to here confusyon And in-to a preson do hem be cast Ley on hem yron pat wol last Ffor he hath wrouth a-zens pe ryth And sythyn Aftyr we xal in hast Jewge hym to deth with gret dyspyth.

Rewfy\\n
Ffor he hath trespacyd A-zens oure lawe me semyth pis were best jewgement With wyld hors lete hym be drawe And afthy in fyre he xal be brent.

leyon\\n
Serys o thyng my self herd hym sey pat he was kyng of jewys Alle pat is a-now to do hym dey Ffor treson to sezar we must it calle.

Fo. 148v|| He seyd Also to personys pat I know pat he xuld and myth sertyn pe gret tempyl myghtly ovyr-throw and pe thrydde day reysynt Ageyn.

Rewfy\\n
Seche materys pe pepyl doth consevye ¹ To zeve credens to his werkys Alle In hefne he seyth xal be his reyn Bothe god and man he doth hym calle.

Rewfy\\n
And Aft pis day we xuld contryeve What shameful deth jhesu xuld haue We may not do hym to meche mysccheve pe worchep of oure lawe to save.

leyon

Vp on A jebet lete hym hongyn be pis jugement me semyth it is reson

¹ So in MS, for some word (? constreyyn) to rhyme with reyn.
The Conspiracy of the Jews

pat ahi pe coentre may hym se
and be ware be his gret treson.

pet o thyng serys 3e must A-spye
And make A ryth sotyl ordenawns
Be what menys 3e may come hym bye
For he hath many folwerys at his instawns.

Serys per of we must have avysement
and ben Acordyd or pan we go
How we xal han hym at ourte entent
Som wey we xal fynd pero.1

As a cursyd creature closyd aff in care
and as a wyckyd wrecche aff wrappyd in wo
Of blysse was nevyr no berde so bare
as I my-sylf pat her now go
Alas Alas I xal for fare
flor fo grete synnys pat I haue do
lesse than my lord god sum-del spare
and his grett mercy receyve me to
Mary madvelyn is my name

Now wyl I go to cryst jhesu
flor he is lord of aff vertu
and for sum grace I thynke to sew
flor of my-self I haue grett shame.

A mercy lord and salve my synne
Maydenys florour pou wasch me fre
per was nevyr woman of manmys kynne
so ful of synne in no couitre
I haue be fowlyd be fryth and fienne

1 At the bottom of the folio below this line stands the stage direction: α.
here judas caryoth comyth in-to be place, followed by the word Jhesus as name of the next speaker. These are crossed through in black and red ink. Beneath stand three alternative catchwords: now counwer fuidel; in the same ink as the text (cf. Fo. 152) crossed through in red; myn herti is ryth, in fainter ink (cf. Fo. 150) crossed through in black; and as a cursyd (cf. Fo. 149), in the same ink as Mawdelyn, written as name of speaker under the cancelled Jhesus.

2 Quire O is of different paper from quire N and the following quires P, Q, R; and the writing and rubrication have not the characteristic features found in quire N and quires P, Q, R.
and sowght synne in many A cete
but pou me borwe lord I xal brenne
with blake fiendys Ay bowne to be
where fore kyngge of grace
With pis oynement pat is so sote
lete me A-noynte 1 pis holy fote
and for my balys pus wyn sum bote
and mercy lord fior my trespace.

Jhesus

Woman fior pi wepynge wylle
Sum socowre god xal pe sende
pe to saue I haue grett skylle
fior sorweeful hert may synne Amende
Afi pi prayour I 2 xal fulfylle
to pi good hert I wul attende
and saue pe fro pi synne so hylle 3
and fro vij develys I xal 4 pe fiende
fiendys fletli your weye
Wyckyd spyritys I soww conjowre
Ffletli out of hire bodly bowre
In my grace she 5 xal eyr fllowre
tyl deth doth here to deye.

Maria Magdalene

Fo. 149v

I thanke pe lorde of pis grett grace
Now pese vij fletliys be fro me fllyt
I xal nevr yrflsrt nor do trespace
in wurd nor dene ne wyl nor wytt 6
Now I am brought from pe fletliys brace
In pi grett mercy closyd and shytt
I xal nevyr returne to synful trace
pat xulde me dampsne to helle pytt
I wurche the on knes hare
blyssyd be pe tyme pat I hedyr sowth

1 noyy first written and crossed through.
2 A miswritten letter crossed through before I.
3 henle first written and crossed through.
4 This x is written over another letter.
5 An x crossed through before she.
6 Spaces are left in the MS. between lines 504 and 505 and between 508 and 509, also between lines 516 and 517 and between 518 and 519, as if the structure of these stanzas was not understood. The tail-vestiges are not written to the right on fo. 149v, and the last quatrain, li. 522-5, is more roughly written than the rest.
And pis oynamet pat I heycr broucht
Ffor now myz hert is clensyd from thought
pat Ffyrst was combryd with care.

\[ \text{Judas} \]

Lord me thynkyth pou dost ryght ylle
To lete pis oynamet so spylle
To selle it | yt were more skylle
and bye mete to poer men
The box was worth of good mone
iii C. pens fayr and fyr
pis myght a bowht mete plente

to Ffede onre power ken.

\[ \text{Jhesus} \]
Pore men xul abyde
A-geyn pe woman pou spekyst wronge
And I passe forth in A tyde
Off mercy is here mornynge songe.

here crystr restyth and ekyth A lytyl and seyth syttyng to his disciplis
and mary maudelyn

\[ \text{Fo. 150} \]

Myn herte is ryght sory And no wondyr is
Too ? deth I xal go and nevyr dyd trespas
But zitt most grevyth \(^2\) myz hert evyr of this
On of my bretheryn xal werke \(\text{pis manas}\)
On of 3ow here syttyng my treson xal tras
On of 3ow is besy my deth here to dyth
and zitt was I nevyr in no synful \(^4\) plas
Where-fore my deth xuld so shamfully be pyght.

\[ \text{Petrus} \]

My dere lord I pray the pe trwth for to telle
Whiche of vs ys he pat treson xal do
Whatt traytoure is he pat his lord pat wold selle
expresse his name lord pat xal werke \(\text{pis woo}\).

\[ \text{Johannes} \]
If pat per be on pat wolde selle so
Good mayster telle us now opanyly his name

\(^1\) The words gothk here outh follow, but have been crossed out in black and red ink.
\(^2\) Thoo first written and the \(\text{k}\) marked with deleting dot.
\(^3\) The \(\text{g}\) has been written over some correction.
\(^4\) Some miswritten letters (? syr) crossed out before synful.
What traytour is hym pat · from pe pat wolde go
And with avalreson fullfylle his grett shame.

It is right dreadfull such tresson to thynke.

It is not I lord for dowte I hame drede
jis synne to fullfyll cam nevyr in my mende
If pat I solde pe · thy blood for to blede
In dyeing pat tresson my sowle xulde I shende.

Fo. 150v

Alas my dere lord what man is so wood
Ffor gold or for sylvyr hym-self so to spyle
he pat pe doth selle for gold or for other good
with his grett Covetyse hym-self he doth kylle.

What man so evyr he be of so wyckyd wylle
dere lord among vs · tell vs vs his name all owt
He pat to hym tendyth · pis dede to fullfylle
Ffor his grett tresson his sowle stondyth in dowe.

Golde sylver and tresoour sone doth passe away
but with-owtyn ende evyr doth laste pi grace
A lorde who is that · wyff chaffare pe for monay
Ffor he pat sellyth his lord to grett is pe trespace.

That traytour pat doth pis orryble manace
bothe body and sowle I holde he be lorn
Dampuyd to helle pytt ser from pi face
Amonge All flowle fyndys to be rent and torn.

To bad A marchawnt pat traytour he is
and flor pat monye 1 he may mornyng make
Alas what cawsyth hym to selle pe kyng of blys
Ffor his fals wynnyng pe devyl hym xal take.

Ffor his avalreson pe tendys so blake
xal here his sowle depe downd into helle pytt

1 may first written before monye and crossed through.
resste xal he non haue · but evyr-more wake
brennyng in hoot fyre in presen evyr shytt.

Thadeus

I woundyr ryght sore who pat he xulde be
Amonges vs all bretheryn pat xulde do pis synne
Alas he is lorn per may no grace be
In depe helle donjeon his sowle he doth pyzne.

Jhesus

In my dysche he Etyht pis treson xal be-gynne
Wo xal be-tydyn hym for his werke of dred
he may be ryght sory swych ryches to wyyne
ad 1 whysshe hymself vn-born for pat synful ded.

Judas

The trewth wolde I knowe as leff as se
And perfore good sseve pe trewth pou me telle
whiche of vs Al here pat traytour may be
Am I pat person pat pe now xal selle.

Jhesus

So seyst pi-selff Take hed att pi spelle
pou Askyst me now here if pou xalt do pat treson
Remembyr pi-self A-vyse pe ryght wellé
pou art of grett Age and wotyst what is resoñ.

Judas

herejudas rysyth prevely and goth in be place and seyt now
counter[setyd.

[Remainder of Fo. 151—2½ inches—and Fo. 151' left blank.*]

Judas

Fo. 152 4

Now cowntyrfetyd I haue A prevy treson

My Maysterys power for to felle
I judas xal A-say be some a enchesoñ
On-to pe jewys hym for to selle
Som mony for hym zet wold I telle
Be prevy menys I xal a-say
Myn intent I xal fufylle
No lenger I wole make delay.

1 So in MS.
* [John Holand is scribbled on Fo. 151' (marked 150), and two and half a
third black tapering marks extend from near the top to near the bottom of
the page; cf. Fo. 164.]

2 In this quire the writing and rubrication have the characteristics found
in quire N.

3 A f (i) first written and crossed through after some.
Conspiracy of the Jews and Judas

"\textit{Pe princeys of prestys now be present}
Vn-to hem now my way I take
I wyl go tellyn hem myn entent
I trow ful mery 1 xal hem make
Mony I wyl non for-sake
\textit{And pei profyr to my plesyng}
For covetyse I wyl \textit{with} hem wake
\textit{and on-to} my maystyr I xal hem bryng.

"\textit{Heyl prynesse and prestys \textit{pat} ben present}
New tydyngys to 3ow I come to telle
3yf ze wole folwe myn intent
my mayster jhesu I wele 3ow selle
Hese intent \textit{and purpose} for to telle
For I wole no lenger folwyn his lawe
Late sen what mony \textit{pat} I xal telle
\textit{and} late jhesu my maystyr ben hangyn \textit{and} drawe.

\textbf{Gamalyes[1]}

"\textit{Now welcome judas oure owyn frende}
Take hym in serys be \textit{pe honde}
We xal \textit{pe} both geve \textit{and} lende
\textit{And} in every quarel by \textit{pe} stonde.

\textbf{Rewfyn}

\textbf{Fo. 152v} "\textit{Judas what xal we \textit{for} \textit{pi} mayster pay}\textbf{*}
\textit{\textit{Pi} sylver is redy and we A-corde}
\textit{Pe payment xal haue no delay}
But be leyde down here At a worde.

\textbf{Judas}

"\textit{Late \textit{pe} mony here down be layde}
And I xal telle 3ow as I kan
In old termys I haue herd seyde
\textit{pat} mony makyth schapman.

\textbf{Rewfynd}

"\textit{Here is thretty platys of sylver bryth}
Fast knyth withynte pis glove
\textit{And} we may haue \textit{pi} mayster \textit{pis} nyth
\textit{Pis xalt pou} haue \textit{and} all oure love.

\textbf{*} The name John Holland is scribbled again in the margin of this page and of Fo. 153*; on Fo. 155* Holland Har"y; and on Fo. 154* there are indecipherable scribblings in similar ink and hand.
Conspiracy of the Jews and Judas

3e Are resonable chapmen to bye and selle
bis bargany with 3ow now xal I make
Smyth up 3e xal haue al 3our wylle
For mony wyl I non for-sake.

Now pis bargany is mad ful and fast
Noyther part may it for-sake
But judas pou must telle us in hast
Be what menys we xal hym take.

3a per be many pat hym neyvr sowe
Weche we wyl sende to hym in fere
Per-for be A tokyn we must hym knowe
Pat must be prevy be-twyx us here.

3a be ware of pat for any thynge
For o dyscypil is lyche pi mayster in al parayl
And 3e go lyche in Aft clothyg
So myth we of oure purpose fayl.

As for pat serys haue 3e no dowth
I xal ordeyn so 3e xal not mysse
Whan pat 3e cvm hym Aft A-bowth
Take pe man pat I xal kysse.

I must go to my maystyr A-geyn
Dowth not serys pis matere is sure i-now.
Fare wel judas ourf frend serteyn
pi labour we xal ryth wel A-low.

Now wyl I sololy go seke my mayster Ageyn
and make good face as I nowth knew
I haue hym solde to wo and peyn
I trowe ful sore he xal it rew.

here judas goth in sotyly wher-as he cam fro.

Lo serys a part we haue of our entent
For to take jhesu now we must provyde

\[1\] The r seems to be written over some other letter (? u).
Conspiracy of the Jews and Judas

A sotyl meny to be present
\( \text{pat dare fyth and wele A-byde.} \)

\[\text{Gamalye[1]}\]

\( \text{Ordeyn eche man on his party} \)
Cressetys lanternys and torchys lyth\(^1\)
\( \text{And pis nyth to be per redy} \)
With exys gleyvis\(^2\) and swerdyis bryth.

\( \text{Cayphas} \)

\( \text{No lenger pan make we teryeng} \)
But eche man to his place hym dyth
\( \text{And ordeyn precuely for pis thynge} \)
pat it be don pis same nyth.

\( \text{Fo. 153v} \)

\( \text{Here The Bushopy's partyn in he pLace. And ech of hem takyn here} \)
leve be contenayns resortynge eche man to his place with here meny
\( \text{to make redy to take cryst and pan xal pe place per cryst is in xal} \)
sodeynly vn-close round Abowyn shewyn cryst syttynge at he table
\( \text{and his dyscypylis eche in ere degre cryst pus seyng} \)
Jhesu

\( \text{Brederyn pis lambe pat was set us before} \)
\( \text{pat we Alle haue etyn in pis nyth} \)
\( \text{it was comawndyd be my fadyr to moyses and Aaron} \)
\( \text{Whan pei weryn with pe chylnderyn of israel in egypth.} \)

\( \text{And as we with swete bredys haue it ete} \)
\( \text{And Also with pe byttyr sokelyng} \)
\( \text{And as we take pe hed with pe fete} \)
\( \text{So dede pei in all maner thyng.} \)

\( \text{And as we stodyn so dede pei stond} \)
\( \text{and here reynes pei gyrdyn veryly} \)
\( \text{With schon on here fete and stavys in here hond} \)
\( \text{And as we ete it so dede pei hastyly} \)
\( \text{pis fygure xal sesse A-nothyr xal folwe per-by} \)
\( \text{Weche xal be of my body pat am your hed} \)
\( \text{weche xal be shewyd to 30w be A mystery} \)
\( \text{Of my filesch and blood in forme of bred.} \)

\( \text{And with fervent desyre of hertys Afeccion} \)
\( \text{I have enterly desyryd to kepe my mawnde} \)

\(^1\) bryth first written.

\(^2\) The le is written over other letters.

\(^3\) The capital letters in this line are unusually tall, and the initial B of the following speech is elaborated.
A-mong 3ow er þan I suffre my passyow
For of pis no more to-gedyr suppe xal we
And as þe paschal Lomb etyn Hane we
In þe old lawe was vsyd for A sacryfye
So þe newe lomb þat xal be sacryd be me
Xal be vsyd for A sacryfye most of price.

α here xal jhesus take An oble in his hand lokyng upward in to hefur
to þe fadyr þus seynge

Where fore to þe fadyr of hefur þat art eternall
Thankyng and honor I ȝeld on to þe
To whom be þe godhec I am eqwalt
But be my manhod I am of lesse degre
Wherefore I as man · worchef þe deyte
Thankyng þe fadyr þat þou wylt shew þis mystery
And þus purwe þi myth fadyr and blyssyng of me
Of þis þat was bred is mad my body.

α here xal he spekyn ageyn to his dyscipulys þus seynge

brethren be þe [vertu] of þese wordys þat [re]hercyd be
þis þat shewyth as bred to þour Apparens
Is mad þe very flesche and blod of me
To þe weche þei þat wole be savyd must þeve credens.

And as in þe olde lawe it was comawndyd and precepte
To ete þis lomb to þe dystruccyow of pharao vn-kende
So to dystroy þour gostly enmye · þis xal be kepte
þor þour paschal lombe in-to þe werdys ende.

Ffor þis is þe very lombe with-owte spot of synne
Of weche Johan þe baptyst dede prophesy
Whan þis prophesyhe he dede be-gynne
Seyng · Ecce agnus dey.

And how þe xal ete þis lombe I xal þeve infornacion
In þe same forme as þe eld lawe doth specyfye

The capital letters in this top line are again unusually tall.
This line is omitted and written in the margin, where it is partly cut away,
and again in large form in red ink at the bottom of the page.
apparens first written and corrected to apperens.
Perhaps corrected from goostly.
As I shewe be gostly interpretacyow
Per-fore to pat I xal sey sour wyffys 1 loke 3e replye.

Po. 154v² With no byttyr bred pis bred ete xal 2 be
pat is to say with no byttyrnesse of hate and envye
But with pe suete bred of lone and charyte
Weche ffortefyet pe soule gretlye.

And it schuld ben etyn with pe byttyr sokelyng
pat is to mene 3yf A man 4 be of synful dyspocycion
Hath led his lyff here with mys-levyng
Perfore in his hert he xal haue byttyr contrycion.

Also pe hed with pe feet ete xal 3e
Be pe hed 3e xal vndyr-stand my godhed
And be pe feet 3e xal take myn humanyte
Pese tweyn 3e xal receyve to-gedyr in dede.

This immaculat lombe pat I xal sow 3e
Is not only pe godhed A-lone
But bothe god and man pus must 3e beleve
Pus pe hed with pe feet 3e xal receyve ech-on.

Of pis lombe vn-ete · yf owth be levyth i-wys
Yt xuld be cast in pe clere fyre and brent
Weche is to mene yf pou vndyrstande nowth al pis
Put pi feyth in god and pan pou xalt not be shent.

The gyrdyl pat was comawndyd here reynes to sprede
Xal be pe gyrdyl of clennes and chastyte
pat is to sayn to be contynten in word thought and dede
and all leccherous levyng · Cast sow for to fle.

And pe schon pat xal be your feet vp-on
Is not ellys but exawypyl of vertuis levyng
Of your form faderys you be-forow
With pese schon my steppys 3e xal be sewyng.

1 The wys of this word blotted—3e first written after it.
2 On Ff. 154v and 155 each paragraph begins with a larger and more definitely
rubricated capital than has been usual hitherto in the MS. and these larger
capitals continue more or less for some pages. They appear spasmodically in quires
N and P.
3 3e first written after xal.
4 Some word before man crossed through.
The Last Supper

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And pe staf þat in þour Handys þe xal holde
Is not ellys · but þe examplys to other men teche
Hold fast þoure staues in þoure handys and þeth holde
To every creature myn preceptys for to preeche.

Also þe must ete þis paschal lombe hastily
Of weche sentens þis is þe very entent
At every oure and tyme þe xal be redy
Ffor to fulfyllie my cownawndement.

Ffor þow þe leve þis day · þe are not sure
Whedyr þe xal leve to-norwe or nowth
þe-for hastily every oure do þoure besy cure
To kepe my preceptys and þan þar þe xal not dowth.

Now haue I lernyd þow how þe xal ete
þour paschal lombe þat is my precyous body
Now I wyl fede þow alþ with Awynellys mete
Wherfore to receyve it · come fiorth soryallty.

Lord þor to receyve þis gostly sustenawns
In dewe forme it excedyth myn intellygens
Ffor no man of hym-self may have substauws
To receyve it with to meche reverens.

Ffor with more delicyous mete lord þou may us not fede
þan with þin owyn precyous body
Wherfore what I haue trespacyd in word thought or dede
With byttyn contrycion · lord I haske þe mercy.

whan oure lord þyvyth his body to his dyscypulus he xal sey to eche
de hem · except to judas ·

This is my body Flesch and blode
Dat for þe xal dey up-on þe rode.

And whan judas comyth last oure lord xal sey to hym
Judas art þou Avysyd what þou xalt take.

Lord þi body I wyl not for-sake.

And sythyn oure lord xal sey on-to judas

1 sey miswritten before this word.
The Last Supper

Myn body to pe I wole not denye
Sythyn pou wylt presume per-upon
YT xal be pi dampaneyon verylye
I geve pe warnyng now be-forn.

And after pat Judas hath reseyvyd he xal syt por he was cryst seyng

On of sow hath be-trayd me
Pat at my borde with me hath ete
Pettyr it hadde hym for to A be
Bothe vn-born and vn-begete.

Than eche dyseppyyl xal loke on other and petyr xal sey

Lord it is not I.

And so alle xal seyn tyl hei comyn at
judas weche xal sey

Judas seyst pat word
Me pou ast solde pat was pi firend
Pat pou hast be-gonne brenge to An ende.

Judas xal gon A-geyn to pe jewys. And ys men wolne xal mete
with hym and sey his speck folwynge | or levynt whether bei wyll pe
devyl bus seyny

Than he wolde best to me pe evyr was bore
Pou xalt be crownyd in helle peyn
and per-of pou xalt be sekyr for evyr-more.

Thow hast solde pi maystyr andctyn hym also
I wolde pou kowdyst bryngyn hym to helle every del
But yt I sere he xuld do pev sum sorwe and wo
Pat all helle xal crye out on me pat sel.

Spped up pi materie pat pou hast be-gonne
Xal to helle for pe to mak redy
Anon pou xalt come wher pou xalt wonne
In fyre and styynk pou xalt sytt me by.
The Last Supper

Now pe sone of god claryfyed is
and god in hym is claryfyed also
I am sory pat judas hath lost his blysse
Weche xal turne hym to sorwe and wo.

But now in pe memory of my passyon
To ben partabyl with me in my reyn above
3e xal drynk myn blood with gret devocon
Weche xal be xad ffor mannys love.

Takyth pese chalys of pe newe testament
And kepyth pis evyr in your mende
As oftyn as 3e do pis with trewe intent
It xal defende 3ow fro pe flende.

Than xal pe dyscipyls com and take pe blod. Jhesu seyng
Pis is my blood pat for mannys synne
Outh of myn herte it xal remne.

And pe dyscipyls xul sett hem Azen per bei wore. and jhesus xal seyn

Takyth hed now bretheryn what I haue do
With my flesch and blood I haue 3ow fed
Ffor mannys love I may do no mo
Pan for love of man to be ded.

Werfore petyr and 3e every-choyn
3yf 3e love me fede my schep
pat for sawth of techyng pei go not wrong
But evyr to hem takyth good kep.

3evyth hem my body as I haue to 3ow
Qweche xal be sacryd be my worde
And evyr I xal pus A-hyde with 3ow
In-to pe ende of pe werde.

Ho so etyth my body and drynkyth my blood
Hol god and man he xal me take
It xal hym defende from pe deuyl wood
and at his deth I xal hym nowth for-sake.

and ho so not ete my body nor drynde my blood
Lyf in hym is nevyr A dele

The Last Supper 259

Jhesu

800
805
810
815
820
825
830
Kepe wel pis in mende for your good
and every man save hym-self wele.

α here Jhesu takyth a basyn with watyr and towaly gyrt abowtyn
hym and fallyth befor thyn petyr on his o kne.

Fo. 157

¶ Jhesus

A-nother exawmpyl I xal 30w showe
How 3e xal leve in charyte
Syt here down at wordys fewe
and qvat I do 3e sofre me.

here he takyth be basyn and be towaly and doth as be roberych seyth
beforn.

¶ Lord what wylt pou with me do
pis servyce of pe I wyl for-sake
To wassche my feet pou xal not so
I am not worthy it of pe to take.

¶ Petyr and pou for-sake my seruyce all
pe weche to 3ow pat I xal do
No part with me haue pou xal
And nevyr com my blysse on-to.

pat part lord we wyl not for-go
We xal A-bey his comawndement
Wasche hed and hond we pray pe so
We wyl don After pin entent.

α here jhesus wasshyth his dyscipulys feet by and by and whypyth hem
And kyssyth hem mekely and syntly settyth hym down þus seyng

ffrendys pis wasshyng xal now prevayll
3oure lord and mayster 3e do me calle
And so I am with-owtyn sayl
3et I haue wasschyd 3ow Alle

Fo. 157v

A memory of pis haue 3e xall
Pat eche of 3ow xal do to othyr
With vmbyl hert submyt egal
As eche of 3ow were otherys brother.

1 The name of the next speaker (possibly Petrus) has been erased at the
bottom of Fo. 156 and Jhesus thus written at the top of the page.
2 so written before wordys and crossed through. 3 MS. seruyce (?) seruyces.
The Last Supper

If no thyng serys so wele plesyth me
Nor no lyf pat man may lede
As pei pat levyn in charyte
In eflne I xal reward here mede
Be day is come I must procede
Ffor to fullycle pe prophecy
Bis nyth for me 3e xal han drede
Whan novmbyr of pepyl xal on me cry.

Ffor pe prophetys spoke of me
And seydyn of deth pat I xuld take
Fro which deth I wole not fle
But for manynys synne A-mendys make.

This nyth fro 3ow be led I xal
and 3e for fer fro me xal fle
Not onys dur speke whan I 3ow calf
And some of 3ow for-sake me.

Ffor 3ow xal I dey and ryse ageyn
Vn pe thrydde day 3e xal me se
Be-forn 3ow all walkynge playn
In pe lond of Galyle.

Lord I wyl pe nevyr for-sake
Nor for no perellys fro pe fle
I wyl rather my deth take
Pan onys lord for-sake pe.

Petyr yn ferthere pan pu doyst knowe
As for pat promese loke pou not make
For or pe cok hath twyes crowe
Thryes pou xal me for-sake.

But all my frendys pat Arn me dere
Late us go pe tyme drawyth ny
We may no lengere A-bydyn here
Ffor I must walke to betany.

1 Halliwell reads pu, the forms of yn and pu being indistinguishable in this MS.
2 The o is written over another letter.
The Last Supper

The time is come the day draweth nere
On to my death I must in haste
Now Peter make haste to felawys here
My flesh for here is qwakyng fast.

Here Jesus goth to betany ward and his discipulus folwyn with sad contenawn jhesus seyn.

Now my dere frendys and bretheryn echo
Remembr ye wordys pat I xal sey
The time is come pat I must gon
For to fulfylle ye prophesey.
Pat is sayd of me pat I xal dey
The fendys power fro sow to flam
Weche deth I wol not deney
Mannys sowle my spovse for to redem.

Here, oyle of mercy is grawntyd playn
Be pis jorne pat I xal take
Be my fadyr I am sent sertayn
Be-twyx god and man An ende to make.

Falle 158
Man for my brother may I not for-sake
Nor shewe hym vn-kendenesse be no wey
In peynys for hym my body schal schake
And for love of man man xal dey.

Here jhesus and his discipulus go toward be mount of olivet and when he comyth a lytyl fer be-syde in a place lych to A park he byddyt his discipulus A-byde hym fer and seyth to petyr or he goth.

Petrus with pi felawys here xalt ou A-byde
And weche tyll I come A-geyn.
I must make my prayer here ou be-syde
My flesh qwakyth sore for here and peyn.

Lord pi request doth me constreyn
In pis place I xal Abyde stylle
Not remove tyll pat ou comyst Ageyn
In confermyng lord of pi wylle.

Here jhesus goth to olivet and settyth hym down one his knees and prayth to his fadyr pius seyn.

1 The q is roughly written, as if over some other letter.
2 The v is written over an original n.
O ffadyr fadyr for my sake
Jhesu pis gret passyond pou take fro me
Wech arn ordeyned pat I xal take
3yf mannys sowle sawyd may be
And 3yf it be-hove fadyr for me
To save mannys sowle pat xuld spylle
I am redy in eche degre
pe vyl of pe for to fulfylle.

**α** here jhesus goth to his discipulis and fyndyth hem slepyng jhesus
bus seyng to petyr

Fo. 159 **α** Petyr petyr pou slepyst fast
925 A-wake pi felawys and sclepe no more
Of my deth 3e Are not Agast
3e take your rest and I peyn sore.

**α** here cryst goth Ageyn pe second tyme to olyvet and seyth knelyng

**α** Ffadyr in hevyn I be-seche pe
Remewe my 1 peynes be pi gret grace
and lete me fro pis deth fle
As I dede nevyr no trespace
The Watyr and blood owth of my face
Dystyllyth for peynes pat I xal take
My flesche qwakyth in ferful case
As pow pe joyntys A-sondre xuld schake.

**α** here jhesus goth A-zen to his discipulis and fyndyth hem Asclepe
Jhesus bus seyng latyng hem lyne

**α** Ffadyr pe thrydde tyme I come A-geyn
Ffulleche myn erdon for to spede
Delyuere me fadyr fro pis peyn
Weche is reducyd with ful gret dred
940 On to pi sone fadyr take hede
Pou wotyst I dede nevyr dede but good
It is not for me pis peyn I lede
But for man I swete bothe watyr and blode.

**α** here An Aungel descendyth to jhesus and bryngyth to hym A chalys
with An host per in.

1 pi first written before my.
The Betrayal

Angelus

159v ¶ Heyl bothe god *and* man in dede
The fadayr hath sent pe pis present
He bad pat *pou* xuldyst not drede
But fulfylle his intent
As pe parlement of hefne hath ment
Pat mannyys sole xal now redemyd be
Ffrom hefne to herd lord *pou* wore sent
Pat dede Appendixth on-to pe.

¶ Pis chalys ys *pi* blood pis bred is *pi* body
For mannyys synne evyr offeryd xal be
To pe fadayr of hefne pat is al-mythty
*Pi* dyscipulis *and* all presthhood xal offere fore the.

*here* pe Angel Ascendyth A-zen sodeynly.

¶ Fadayr *pi* wyl fulsyllyd xal be
It is nowthi to say A-zens pe case
I xal fulfylle *pe* prophesye
*and* sofre deth for mannyys trespace.

*here* goth cryst A-geyn to *his* dyscipulis and fyndyth hem selepyng stylle.

¶ A-wake petyr *pi* rest is ful long
of selep *pu* wylt make no delay
Judas is redy *with* pepyl strong
*and* doth his part me to be-tray
Ryse up serys I *pou* pray
On-close *your* eyne for my sake
We xal walke in to *pe* way
*and* sen hem com pat xul me take.

160 ¶ Petyr whan *pou* seyst I Am for-sake
Amonge myn frendys *and* stond Alone
All pe cher *pat* *pou* kannst make
Geve to *pi* bretheryn every-chone.

*here* jhesus with *his* dyscipulis goth in-to *pe* place and *per* xal come
in A x persons wely he-seen in white Arneys and breganderys and
some dysgysed in olyr garmentys with swerdys glevys and other
The Betrayal

straunge wepone as cressettys with feyr and lanternys and torchis lyth and judson formest of Al conveyng hem to jhesu be contenaws

Jhesus bus sayng

| Serys in your way se haue grete hast
| To seke hym pat wyl not fle
| Of 3ow I am ryth nowth A-gast
| Telle me serys whom seke se.

| Whom we seke here I telle pe now
| A tretour is worthy to suffer deth
| We knowe he is here A-mong 3ow
| His name is jhesus of nazareth

| Serys I am here pat wyl not fle
| Do to me all pat 3e kan
| For sothe I telle 3ow I am he
| Jhesus of nazareth pat same man.

| A-ryse serys whom seke se fast haue se goi
| Is howth your comyng hedyr for me
| I stond be-forn 3ow here echoi
| Pat 3e may me bothe knowe and se.

Fo. 160v

| Jhesus of Nazareth we seke
| And we myth hym here A-spye.
| I told 3ow now with wordlys meke
| Be-forn 3ou Aft pat it was I.

| Welcome jhesu my mayster dere
| I haue pe sowth in many A place
| I am ful glad I fynd pe here
| For I wsty neyvr wher pat sow wace.

| here judas kyssyth jhesus and A-noon Alle pe jewys come A-bowth hym
| and ley handys on hym and pullyn hym as pei were wode and
| makyn on hym A gret epy Al At-onyms and Aftyr his Petyr seyth

1 MS. wepon, not the usual w (wpe).
2 What written at the beginning of the line before Serys and crossed through.
3 A more elaborate papital than usual, and we first written after seke.
4 h omitted and written above the line—cf. werfore, Ff. 156v and 160v.
"The Betrayal" by Petrus

Petrus

I drawe my sword now pis sel
Xal I smyte mayster fayn wolde I wete.

And forth-with he smytlyth of Malcheus here and he cryeth help myn here myn here and cryst blyssyth it and tys hol.

Jhesus

Put pi sword in pe shede fayr and wel
Ffor he pat smyth with sword - with sword xal be smete.

A judas pis treson cowntyrfetyd hast pou
And pat pou xalt ful sore repent
Pou haddyst be bettyr A ben vn-born now
Pi body and sowle pou hast shent.

Gamalyel

Lo jhesus pou mayst not pe cace refuse
Bothe treson and eresye in pe is fownde
Stody now fast on pin excuse
Whyls pat pou gost in cordys bownde
Pou kallyst pe kynge of pis werd rownde
Now lete me se pi gret powere
And saue pi-self here hool and sownde
And brynge pe out of pis dawngere.

Fo. 161

Bryng forth pis tretoure spare hym nowth
On-too Cayphas pi jewge we xal pe ledde
In many A place we haue pe sowth
And to pi werkys take good hede.

Rufyne

Come on jhesus and folwe me
I am ful glad pat I pe haue
Pou xalt ben hangyn up-on A tre
A² melyon of gold xal pe not save.

leyoû

Lete me leyn hand on hym in heye
On to his deth I xal hym bryng
Shewe forth pi wyche-crafe and nygramansye
What helpyth pe now Al pi fals werkynge.

1 Petyr put pi s written as the beginning of the next line and crossed through.
2 m written at the beginning of the line before A and crossed through.
The Betrayal

"Frendys take hede 3e don vn-ryth
So vn-kendely with cordys to bynd me here
And þus to falle on me be nyth
As thow I were A thevys ferre
Many tymé be-forn 30w I dede A-pere
With-inne þe temple sen me 3e have
þe lawys of god to teche and here
To hem pat wele here sowlys sawe 2.

Why dede 3e not me dysprave
And herd me preche bothe lowd and lowe
But now as woodmen 3e gyne to rave
And do thyng þat 3e not whyt knowe a.

Serys I charge 30w not o word more þis nyth
But on-to Cayphas in hast loke 3e hym lede
Have hym forth With 4 gret dyspyte
And to his wordys take 3e non hede.

here þe jewys lede cryst outh of þe place with gret cry and noyse
some drawyn gris crystal forwund and some bakwarde and so ledynge forth
with here wepons 3-aftes and lytys breynynge and in þe mene tymæ
mærge magdalæ æal remyn to oure lady and telle here of oure
lordys takyng þus seyng

Maria Magdalene

O in-maculate modyr of all women most meke
O devowtest in holy medytacion evyr A-bydyng
þe caawse lady þat I to 3our person seke
Is to wetyn yf 3e heryn ony tydyng.

Of 3our swete some and my reverent lord þhesa
þat was 3our dayly solas 3our gostly consolacyon.

Marya

I wold 3e xuld telle me mawdelyn and 3e knew
Ffor to here of hym it is Alþ myn Affeceyoon.

Maria Magdalæn

I wold fayn telle lady and I myth for wepyng
For sothe lady to þe jewys he is solde

1 þis first written, corrected to þe. 2 So in MS.
3 So in MS. 4 W unusually tall.
The Betrayal

With cordys þei hane hym bownde and hae hym in kepyng
þei hym bety spetously¹ and hae hym fast in holde¹.

Maria virgo

A · A · A · how myn hert is colde
A hert hard as ston how mayst þou lest
Whan þese sorweful tydyingys Are þe told
So wold to god hert þat þou mytyst brest.

A jhesu · jhesu · jhesu · jhesu ·
Why xuld þis trybulacyon and Advercyte
How may thei fynd in here hertys · sow þe purswe
Þat neyvr trespassyd in no maner degre
For neyvr thyng but þat was good thowth 3e
Where-fore þan xuld 3e sofer þis gret peyñ
I suppose veryly it is for þe tresspace of me
And I wyst þat myn hert xuld cleve on tweyñ.

For þese langowrys may I susteyñ²
þe swerd of sorwe hath so thyrlyd my meende
Alas what may I do · Alas what may I seyñ
þese prongsys myn herte Þe sondyr þei do rende.

O fadyr of hefne wher ben Al þi be-hestys
Þat þou promysyst me whan A modyr þou me made
þi blyssyd sone I bare be-twix tweyñ bestys
And now þe bryth colour of his face doth fade.

A good fadyr why woldyst þat þin owyn dere sone xal sofre
Al þis
And dede he neyvr Azens þi precept but³ evyr was obedient
And to every creature most petyfyl most jentyl and benyng
i-wys
And now for all þese kendnessys is now most shameful schent.

Why wolt þou gracious fadyr þat it xal be so
May man not ellys be sawyd be non other kende
5et lord fadyr þan · þat xal conforte myn⁴ wo
Whan man is sawyd be my chylde and browth to Þa good ende.

¹ The ð is written over some correction, as is also the d in holde.
² So in MS., not omitted (?).
³ MS b².
⁴ Omitted and written over the line.
Lament of the Virgin

[Page 269]

Now dere some syn 
by wylt not spare 
i-self · for 
for love 
hast to man

On Al\_ man-kend now haue 
and Also thynk on 
modlyr 

[Remainder of Fo. 162—2½ inches—and Fo. 163³ left blank.]

Thou Altitude · of Al 
gostly Ryches

O pou incomperhensible · of grete excyllence

O pou luminartye · of pure lyghtnes

Shete out pi bemyys · on-tyl pi Audyens.

O Filly Altissimi · clepyd by eternalyte

Hele pis congregac\_ion · with pe salve of 

And we prey pe · spiritus paralyte

With pe f\_yre of pi love · to slake Al\_ detraction.

To pe pepyl not lernyd · I stonde as A techer

Of pis processyon · to 3eve informacion

And to them pat be lernyd · As A gostly precher

that in my rehersayl · they may haue delectacion.

Welcome of pe apostelys · pe gloryous qwere

F\_yrst Petyr your prynce · And eke your presydent

And Andrewe your half brother · to-gedyr in f\_ire

that F\_yrst f\_olwyd Cryst · be on Assent.

O 3e tweyn luminaryes · Jamys · and Jhon

Contynualy brenuyng · As bryght As pe sombem

With pe chene of charyte · bothe knyt in on

And offeryd of your modyr · to cryst in jherusalem.

Welcome Phelypp · pat conuertyd samaryan

And conuertyd pe tresorere · of pe qwere cavdas

With Jamys · pe lesser · that Apud jherosolyman

Was mad f\_yrst patryarke · by pe ordenauns of Cephas².

1 No number is attached to this section, which stands by itself in the MS. between blank folios. It is rubricated on a different plan. Each speech has an initial red capital, and the lines connecting the rhyme words are red instead of black as elsewhere in the MS. except four lines on Fo. 214⁷. No paragraph marks are used.

² ‡ Petyr written over Cephas.
Prologue of the Doctors

Heyl mathew the Apostel · and Also evangelyst that was clepyd to pe filok · of gostly conversacion From thyrknes of coneyens · pat 3e were in ffeist with Bertylmew pat fled · Ali carnali temptation.

Heyl Symeon zelotes · pus be 3our name And Judas pat bothe · wel lovyd our Lord There fflre 3e hauie bothe joye and game Wher nevyr is sstryff · but good A-corde.

Heyl poul grett doctour · of pe ffeyth And vessel chosyn be trewe Eleccion heyl Thomas · of whom pe gospel seyth in crystys wounde · was 3our refection.

Heyl Johan baptyst · most sovereyn creature that evyr was born · be naturali consevyng And hyest of prophetys · As wytnessyth scrypture · heyl joys 2 pat in desert · was Ali-wey cryeng.

[Ff. 164 and 164* originally left blank. Fo. 164 is the first of quire S, and is discoloured, having apparently been an outside leaf at some time. It has on it a tapering stain which corresponds with similar stains lying in an opposite direction on Fo. 151*, the last leaf of quire O. On Fo. 164 stands the second signature of R. Hegge. At the top of the page in book-hand are the words:

In nomine Dei · Amen.

In the middle of the page in cursive hand:

ego R. H. Dunelmensis
possideo ·
où κτήσει· ἄλλα χρησὶ.]

1 These contractions are added in paler ink. 2 So in MS. for voys.
3 This stands at the bottom of the folio—the last of quire R—and suggests that the Doctors' proclamation is incomplete. It is, however, a more roughly made figure than the others.

* This τ is inserted in different ink.
The Passion Play. II

What tyme bat processyon is entryed in to be place and be herowdys takyn his schaffylde: and pplat and annas and cayphas here schaffylldys Also pan come per An expository in doctorys weede pus seyng

Prologue of Contemplacio

The Passion Play. II

What tyme bat processyon is entryed in to be place and be herowdys takyn his schaffylde: and pplat and annas and cayphas here schaffylldys Also pan come per An expository in doctorys weede pus seyng

Prologue of Contemplacio

Sofreynes and frendys: zo mut alle be gret with gode
Grace love and charyte: evyr be 3ou A-mong
be maydenys some preserve zo: pat for man deyd on rode
he pat is o god: in personys thre: defende zo: fro zo: our fon.

Be pe leue and soferauns of aff-myhty god
We inteynd 2 to procede pe matere pat we lefte pe last 3ere
Where fore we be-seche zo: wyt zo: our wyllys be good
to kepe pe passyon in zo: mende pat xal be shewyd here.

The last 2 3ere we shewyd here how oure lord for love of man
Cam to pe cety of jherusalemy: mekeyly his deth to take
And how he made his mawnde: his body zeyvng pa:u
to his Apostelys evyr with us: to A-bydyn for mawnyys sake.

In pat mawnde he was betrayd: of judas pat hym solde
to pe jewys for xxxi: platys: to delvyvr hym pat nyth
With swordys and gleyvys: toke 4 jhesu: they come with pe
tetour bolde
And toke hym amonges his Apostelys: About myd nyth.

Now wold we procede 5 how he was browth pan
be-forn Annas and cayphas: and syth be-forn pyllate
And so forth in his passyon: how mekeyly he toke it for man
beseyng zo: for mede of zo: our soulys: to take good hede per Atte.

Here pe herowdys xal shewe hymself and spake.

* * *

herowdys

* * *

herodes Rex 6

Now sees of zo: our talkyng: And gevyth lordly Audyence
Not o word I charge zo: our ben here present

1 This is the only number written at the head of the page and not in the margin.
2 The d is written over an original t.
3 las: miswritten before last and crossed out.
4 So in MS. for to.
5 Some word has been erased before how.
6 Name in larger form.
noon so hardy to presume in my hey presence to on-lose hese lyplys Ageyn when myn intent
I am herowde of jewys kyng most reverent pe lawys of Mahownde my powere xal fortefye reverens to pat lord of grace most exceyllent Ffor be his powere aff pinge doth multy Clyde.

| 10 | 3ef only crystyn be so hardy his feyth to denye Or onys to erre Ageyns his lawe On gebettys with cheynes I xal hangyn hym heye and with wylde hors po traytorys xal I drawe To kylle A thowsand crystyn I gyf not An hawe to se hem hangyn or brente to me is very plesauns to dryvyn hem in to doongenys dragonys to knawe And to rend here flesche and bonys on-to here sustenaws.

| 45 | Johan pe baptyst crystenyd cryst and so he dede many on per-fore my-self dede hym bryng o dawe It is I pat dede hym kylle I telle you every-chow Ffor And he had go forth he xuld A dystroyd our lawe Where as crystyn Apperyth to me is gret grevauns It peynyth myn hert of the tretowrys to here Ffor pe lawys of mahownde I have in governawns pe which I wele kepe pat lord hath no pere Ffor he is god most prudent Now I charge you my lordys pat ben here Yf Any crystyn doggys here doth Apere Bryng po tretryys to my hey powere And pei xal haue sone jewgement.

| 55 | My sovereyn lord heyest of exciillens In you all jewgement is termynable all crystyn doggys pat do not here dyligens ye put hem to peynes pat ben importable. No ping in you may be more comendable as to dysstroye po traytorys pat erre ageyn youre lawys pat ben most profytable be rythwysnesse pat lawe ye must proferre.

1 _aw_ is written over some other letters.
2 The _r_ is written over some other letter and the word is not clear.
Now be gloryous mahownd - my soveryn savour these promessys I make - as I am trewe kynth poot pat excede his lawys be ony erroour
to pe most xamefullest deth I xal hem dyth Bat o thyng is sore in my grete delyte peere is on jhesus of nazareth - as men me tellyth of pat man I desyre to han A synthte ffor with many grete wondrys - oure lawe he fellyth.

The son of god hym-self - he callyth And kyng of jewys he seyth is he
My hert desyryth hym for to se Serys yf pat he come in his cowntre With oure juresdyccion loke se A-spye And a-non pat he be brouth on-to me And pe trewth myself pan xal trye.

To-morwe my jorne - I xal begynne to seke jhesus with my dew dilygens yf he come 30ur provynce with-inne he xal not a-skape 30ur hey presens.

Myn soveryn pis my councel pat 3e xal take A man pat is bothe wyse and stronge thurwe att galyle A serge to make yf jhesu be enteryd 30ur pepyl A-mong Correcte hese dedys pat be do wronge Ffor his body is vndyr 30ur bayle - as men talkyn hem among pat he was born in galyle.

Thanne of pese materys serys take hede Ffor A whyle I wele me rest Appetyde requyryth me so in dede And fiesyk tellyth me it is pe best.

Here xal A massanger com in-to be place rennyng and crynng Tylyngeys tylyngeys - and so round Alowth be place - jhesus of.
The Trial before Annas and Caiaphas

nazareth is take · Jhesus of nazareth is take · and forth-with heylyng be prynces bus seyng

Massanger

Fo. 167 ¶ All heyle my lordys · pryncys of prestys
Sere cayphas and sere Annas lordys of pe lawe
tydenyngs I brynge 30u · reseyve pem in 30ur brestys
Jhesus of nazareth is take · per-of 3e may be fawe.

¶ he xal he browth hedyr to 30u A-non
I telle 30u treuly with A greth rowth
whan he was take · I was hem Among
and per was I ner to kachyd a clowte.

¶ Malcus bar A lanterne · and put hym in pres
A-non he had A tòwche and of went his ere
Jhesus bad his dyseyple put up his sword and ces
And sett malcus ere Agyyn · as hool as it was ere.

¶ So moty the methowut it was A strawnge syth
When we cam fyrst to hym he cam vs A-geyyn
And haskyd whom we sowth pat tyme of nyth
We seyd jhesus of nazareth · we wolde haue hym fayn.

¶ And he seyd it is I · pat am here in 30ur syth
With pat word we ovyr-throwyn · bakward every-choi
and some on here bakkys · lyeng up-ryth
but standyng up on fote manly · per was not ond.

¶ Cryst stod on his fete · As meke as A lom
and we loyn stylle lyche ded men · tyl he bad us ryse
When we were up · fast handys we leyd hym up-on
but yet me thought I was not pleysyd with pe newe gyse.

¶ Ther-fore takyth now 30ur cownceel · and A-vyse 30u ryth weyl
And beth ryth ware · pat he make 30u not A-mat
Ffor be my thryfte I dare sweryn at pis seyl
3e xal fynde hym A strawnge watt.

Fo. 167v

∥ here brynge hei jhesus be-forn Annas and C. and on xal seyn bus

Lo · Lo · Lordys here is pe man
pat 3e sent us fore.

¶ herfore we cone 30u thanke than
and reward 3e xal haue pe note.
The Trial before Annas and Caiaphas

Jhesus *pou* Art welcome hedyr to oure presens ful ofyn-tymes we han pe besly do sowth we payd to *pī* dyseyle for pe thretty pens *and* as an ox or an hors - we trewly pe bowth.

*per-fore* now art our *pou* standyst us be-fore Sey why *pou* ast trobelyd us *and* subuertyd oure lawe *pou* hast ofte concludyd us *and* so *pou* hast do more Where-fore it were ful nedful to bryng *pe* A dawe.

Cayphas

What arn *pī* dysciplys *pat* folwyn *pe* A-boute *and* what is *pī* dottryne *pat* *pou* dost pruche telle me now some-whath *and* bryng us out of doute *pat* we may to outher men *pī* prechyngh forth teche.

Al tymes *pat* I haue *prechyd* - opyn it was don in *pe* synagog or in *pe* temple *where* *pat* ali jewys com Aske hem what I haue seyd *and* Also what I haue don *bei* con telle *pe* my wordys *Aske* hem everychoū.

Fo. 168 What *pou* fela to whom spekyst *pou* xalt *pou* so speke to A buschop *pou* xalt haue on *pe* cheke *I* make A vow *and* set *per-to* A knok.

*x* here *he* xal smyte jhesus on *pe* cheke.

Jhesus

If I haue seyd Amys *per-of* wytnesse *pou* mayst bere *and* if I haue seyd but weyl in *pis* *pou* dost Amys me to dere.

Annas

Serys takyth hed now to *pis* man *pat* he dystroye not oure lawe *and* brynge 3e wytnesse *A*zens hym *pat* 3e can *so* *pat* he may be browt of dawe.

*ius* doctor

Sere *pis* I herd hym *with* his owyn mowth seyn brekyth down *pis* temple *with*-out delay *and* I xal settynt up Ageyn as hool as it was be *pe* thriddy day.

1 Or *doctryne*; *correcte* on Fo. 166 is also doubtful.

2 Th' last letters of the contraction are blotted.
The Trial before Annas and Caiaphas

"I hear him also
pat he was pe sone of god
and yet many A folc weneth so
I durst leyν per-on myν hod."

"What seyst now Jesus whi Answeryst not
heryst not what is seyd A-zens pe
Spek man spek · spek pou fop
hast pou scorn to speke to me
Heryst not in how many thynys pe pe Acuse
Now I charge pe and conjure be pe sone and pe mone
pat pou telle us and pou be goddys sone.

"Goddys sone I am I seyn not nay to pe
And pe aI xal se At domys-day
When pe sone xal come · in gret powere and majeste
And deme pe qweke and dede as I pe say.

"A · out out Allus what is pis
heryst 3e not how he blasfemytli god
what nedtyth us to hane more wytness
here 3e han herd Aι his owyn word
Thynk 3e not he is worthy to dey.

"Take thyν hym to 3ow · and bethν hym sone del
for these blasfemyng at pis sel.

"Here pei xal bete Jesus A-bout pe hed and pe body and spyttn in his face and pullyn hym down and settyn hym on A stol and castyn A cloth owr his face · and fyρst xal seyn.

1 hod first written, corrected to hod.
2 This line is extra-metrical.
3 This and the following similar signs affixed to the rhyming couplet on Ff. 168v, 169, 169v, and again on Fo. 171v on Fo. 177 and 178 and 178v and 179 and 183v are in red. With a very few exceptions (Fo. 74), such red signs only occur otherwise in the play of the Assumption, Ff. 215v to 222. Those affixed to stage directions are, as heretofore in the MS., black.
The Trial before Annas and Caiaphas

\( \alpha \) A felawys be ware what 3e do to pis man
	
	for he prophecye weyl kan.

\( \alpha \) Pat xal be A-sayd be pis batte
	
	what pou jhesus ho 3aff pe pat.

e et percuciet super caput 1

\( \alpha \) A and now wolde I
	
	Wetyn how he can prophecy
	
	ho was pat.

\( \alpha \) A and now wolde I a newe game begynne
	
	pat we mon pley at all pat arn here-inne.

\( \alpha \) whele and pyle - whele and pyle
	

comyth to halle ho so wylle
	

ho was pat.

\( \alpha \) here xal pe woman come to jeywys and seyn

\( \alpha \) What serys how take 3e on with pis man
	

se 3e not on of hese dysciplys - how he be-heldyth 3ou jann.

\( \alpha \) here xal pe tother woman seyn to petyr

\( \alpha \) A good man me semyth be pe
	

pat pou on of his dysciplys xulde be.

\( \alpha \) A woman I sey nevyr er pis man
	

syn pat pis werd fyirst be-gan.

et cantabit gallus.

\( \alpha \) What pou mayst not sey nay pou art on of hese men
	

be pi face wel we may pe ken.

\( \alpha \) Woman pou seyst A-mys of me
	

I knowe hym not so mote I the.

\( \alpha \) A felaw wel met
	

for my cosynys ere pou of smet.

1 This stage direction is not underlined in red.
Peter's Denial

\[\text{x} \quad \text{Whan we pri mayster in pe 3erd toke} \]
\[\text{pan aff pri} \quad \text{fellawyys hym for-soke} \]
\[\text{a} \quad \text{and now pou mayst not hym for-sake} \]
\[\text{for pou art of galyle I vndyr-take.} \]

\[\text{Petru\textasciitilde} \]

\[\begin{align*}
\text{Sere I knowe hym not be hym pat made me} \\
\text{and ye wole me be-leve flor An oth} \\
\text{I take record of aff pis companye} \\
\text{pat I sey to 3ow is soth et cantabit gallus.}
\end{align*} \]

\[\begin{align*}
\text{A weel a-way \cdot weel away \cdot fals hert why whylt pou not brest} \\
\text{Syn pri maystyr so cowardly \cdot pou hast forsake} \\
\text{Alas qwher xal I now on erthe rest} \\
\text{tyl he of his mercy to grace wole me take.}
\end{align*} \]

\[\begin{align*}
\text{I haue for-sake my mayster and my lord jhesu} \\
\text{thre tymes as he tolde me \cdot pat I xulde do pe same} \\
\text{Wherfore I may not haue sorwe A-now} \\
\text{I synful creature \cdot am so mech to blame.}
\end{align*} \]

\[\begin{align*}
\text{When I herd pe cok crowyn he kest on me A loke} \\
\text{As who seyth be-thynke pe \cdot what I seyd be-for} \\
\text{Alas pe tyme pat I evr hym for-soke} \\
\text{And so wyl I thynkyn from hens evr more.}
\end{align*} \]

\[\text{Cayphas} \quad \text{30} \]

\[\begin{align*}
\text{Massangere} \\
\text{here lord here.}
\end{align*} \]

\[\begin{align*}
\text{Massanger to pylat \cdot in hast pou xalt gon} \\
\text{and sey hym we comawnde us in word and in dede} \\
\text{and prey hym pat he be at pe mothalle A-noon} \\
\text{flor we han A}^1 \quad \text{gret materre \cdot pat he must nedys spede.}
\end{align*} \]

\[\begin{align*}
\text{In hast now go pri way} \\
\text{And loke pou tery nowth.}
\end{align*} \]

1 This A is in darker ink—perhaps written over another letter later.
it xal be do lord be pis day
I am as whyt as thought.

\[x\] here pylat syytth in his skaftald and pe massanger knelyth to hym

Fo. 170 /us seyng

\[\] Al heyl sere pylat pat semly is to se
Prynce of al pis jure and kepere of pe lawe
My lord busshop cayphas comawndyd hym to pe
And prayd the to be At pe mothalle by pe day dawe.

Pylat

\[\] Go pi way praty masanger and comawnde me Also
I xal be pere in hast and so poy mayst say
be pe oure of prime I xal comyn hem to
I tery no longer no make no delay.

\[\] here pe massanger comith 2 Azen and brynghith 2 An Ansuere /us seyng

Massanger

\[\] Al heyl myn lordys and buschoppys and princys of pe lawe
Ser pylat comawndyth hym to 3ou and bad me to 3ou say
He wole be at pe mothalle in hast sone After pe day dawe
He wold 3e xuld be per be prime whith-outh lenger de-lay.

Cayphas

\[\] Now weyl mote poy fare my good page
take poy pis for pi massage.

\[\] here enteryth judas on to be juwys /us seyng

judas

\[\] I judas haue synyd and treson haue don
for I haue be-trayd pis rythful blood
here is 3our mony A-3en A8 And some
Ffor sorwe and thowth I am wax wood.

\[\] What is pat to us A-vyse pe now
poy dedyst with us counawnt make
poy soldyst hym us as hors or kow
perfore pin owyn dedys poy must take.

Fo. 170 \[\] pan judas castyth down pe mony and goth and hangyth hym-self.

1 and first written and crossed through before no.
2 MS. com, and bryg; cf. waxit, Fo. 204, seyt (saith), Fo. 151.
3 MS. counawnt. Halliwell prints counawnt.
Now serys pe myth is passyd pe day is come
it were tyme pis man had his jewgement
And pylat Abydyth in pe mothalle Alone
tyl we xuld pis man present.

And per-fore go we now forth with hym in hast.
it xal be don and pat in short spas.
3a but loke yt he be bownd ryth wel and fast.
he is saff A-now · go we ryth A good pas.

here pei ledyn jhesu A-bont be place · tyl pei come to pe halle.

Sere pylat takyth hede to pis thyng
jhesus we han be-forn pe browth
wheche oure lawe doth down bryng
and mekyl schame he hath us wrowth.

ffrom pis cetye · in to pe lond of Galye
he hath browth oure lawys · neyr in-to confusyon
with these craftys wrowth be nygramaneye
shewyth to pe pepyl · be fals symulacyon.

3a yet set A-nother · and werst of Alle
A3ens sesare · oure emperour pat is so fre
kyng of jewys · he doth hym calle
So oure emperourys power · nowth xulde be.

Sere pylat we kan not telle half pe blame
pat jhesus in oure countre · hath wrowth
perfore we charge pe in pe emperorys name
pat he to pe deth · in haste be browth.

What seyst to these compleyntyys jhesu
these pepyl hath pe sore accusyd
be-cause pou bryngyst up lawys newe
pat in oure days were not vsyd.

1 cryt first written and crossed through,
The Trial before Pilate

Of here A-cusyng me rowth nowth
so pat pei hurt not here soulys · ne non mo
I hane nowth set sounde · pat I hane sownth
for my faderys wyl · sorth must I go.

Jhesus be pis pan I trowe · pou art A kyng
and pe some of god · pou art Also
lord of erth · and of Afi ping
telle me pe trowth · if it be so.

Jhesus

In hefne is knowyn · my faderys intent
And in pis werlde · I was born
be my fadyr · I was hedyr sent
for to seke · pat was for-lorn.

Jhesus

Alle pat me heryn · And in me belevyn
And kepyn here feyth stedfastly
pow pei weryn dede · I xal pem recuryn
and xal pem bryng to blyss · endlesly.

Jhesus

Lo serys now 3e An erde pis man · how thynk 3e
thynke 3e not Afi be yourre resoun
but as he seyth it may wel be
and pat xulde be be pis inchason.

Pilate

The lawe wele · in no conclusyon
With-owte defawth he xulde be spylt.

Pilate

Sere pylat pe law restyth in pe
and we knowe veryly his gret trespas
to pe emperour · pis mater told xal be
yf pou lette jhesus · pus from pe pas.

Sere pulyat be law restyth in pe
and we knowe veryly his gret trespas
to pe emperour · pis mater told xal be
yf pou lette jhesus · pus from pe pas.

Jhesus

Sere we telle pe al to-gedyr
Ffor his evyl werkys · we browth hym hedyr

Jhesus

And yf he had not An evyl doere be
we xulde not Abirowth hym to pe.
The Trial before Pilate

Takyth hym pan Aftyr 

and demyth hym Aftyr 

it is not lefful to vs 

pe eawse why we bryng hym to pe 

weyl pou knowyst kyng we haue non 

Jhesu · pou Art kyng of jure. 

So pou seyst now to me. 

Tel me pan 

where is pi kyngham. 

my kyngham is not in pis werld 

I telle pe At o word. 

yf my kyngham here had be 

I xuld not A be delyveryd to pe 

Serys A-vyse 3ow as 3e kan 

Fo. 172 I can fynde no defawth in pis man. 

Sere here is a gret record · take heed pe to 

and knowyng gret myschef in pis man 

And not only in o day or to 

it is many serys · syn he began 

We kan telle pe tyme where and whain 

pat many A thowsand turnyd hath he 

As All pis pepyhl record weyl kan 

from hens in-to pe loud of galyle 

et clamabunt 3a. 3a. 3a. 

Serys of o thyng than · gyf me relaceyōn 

if jhesus were out born in pe loud of galyle 

for we han no poer ne no jurediceyōn

1 ve first written, crossed through and 3e written over the line.
2 is omitted and written over the line.
3 From line 300 to line 314 two lines are written in one.
The Trial before Pilate

of no man of that country
Therfore pe trewh · se telle me
And A-nother wey I xal provyde
if jhesus were born · in that country
pe jugement of herowдыe he must A-biye.

Sere as I am to pe lawe trewly sworn
to telle pe trewth I have no fer
in galelye · I know pat he was born
I can telle in what place · and where
Azens pis no man may Answer
for he was born in bedlem jude
and pis se knowe now All and have don here
pat it stant in pe lond of galelye.

Weyl serys syn pat I knowe · pat it is so
pe trewh of pis I must nedys se
I vndyrstand ryth now · what is to do
pe Jugement of jhesu · lyth not to me
herowde is kyng of that country
to jewege pat regyon in lenth and in brede
pe jurysdyceyon of jhesu · now han must be
per fore · jhesu in hast · to hym se lede
In hant pe hast pat se may spede
lede hym to pe herownde · A-non present
and sey I comawnde me with worde and dede
And jhesu to hym pat I have sent.

This erand in hast sped xal be
in All pe hast pat we can do
We xal not tary in no degre
tyl pe herowдыe presens · we com to

here bei take jhesu and lede hym · in gest hast to be herowde ·
And pe herowдыe seafald xal va-close shewing herowdes
in astat All pe jewys knelyng · except Annas and cayphas bei xal stondyn etcetera

heyd herowde most excyllent kyng
we Arn comawndyd · to þin presens

1 The contraction for (d)es is here probably a slip for the contraction for (d)e.
The Trial before Herod

Pylat sendyth pe be us gretyng
And chargyth us be oure Obedyens.

Pat we xuld do oure dylygens
to bryng jhesus of nazareth on-to pe
And chargyth us to make no resystens
be-causse he was born in pis contyre.

Fo. 173 ¶ we knowe he hath wrowth • gret sole
A-geyns pe lawe • shewyd present
Ther-fore pylat sent hym on to pe
Pat pou xuldyst gyf hym jugement.

¶ Now be Mahound my god of grace
of pylat pis is A dede ful kende
I for-gyf hym now his gret trespace
And schal be his frend with-owtyn ende.

¶ Jhesus to me pat he wole sende
I desyred ful sore hym for to se
gret ese in pis pylat xal synde
and jhesus pou art welcome to me.

¶ My sovereign lord pis is pe case
pe gret falsnesse of jhesu • is opynly knawe
per was nevyr man dede so gret trespas
for he hath • Al-most • dystroyd oure lawe.

¶ 3a be fals crafte of sosereye
wrowth opynly to pe pepyll Alle
and be sotyl poynys of nygramancye
many thousands froy oure lawe be falle.

¶ Most excellent kyng • ze must take hede
he wol dystroye all pis coustre • both elde and yng
yf he ten months more procede
be his meracylgs and fals prechyng
he bryngyth pe pepyll in gret fenning
And seyth dayly A-mong hem Alle

1 exclynyng first written, and yng crossed through.
The Trial before Herod

That he is lord and of pe jewys kyng
and pe sone of god he doth hym calle.

Serys Alle þese materys: I haue herd sayd
and meche more þan þe me telle
Alle to-gedyr þei xal be layde
And I wyl take þer on cowncelle.

Jhesus þou Art wel-come to me
I kan pylat gret thank for his sendyng
I haue desyryd ful longe þe to se
and of þi meracles: to haue knowyng.

It is told me þou dost many A wondyr thyng
Crokyd to gon and blynd men to sen
and þei þat ben dede gevyst hem levyng
And makyst lepers: fayre and hool: to ben.

These Arn wondyr werkys: wrougth of þe
be what wey: I wolde knowe þe trew sentens
Now þhesu I pray þe lete me se
O meracle wrougth in my presens.

In hast now: do þi dylygens
And per-Aventure: I wyl shew favour to the
for now þou art in my presens
thyn lyf and deth: here lyth in me.

And here þhesus xal not speke no word to þe herowde.

Jhesus why spekyst not to þi kyng
what is þe cawse þou stoundyst so stylle
þou knowyst I may deme Aff thyng
thyn lyf and deth: lyth At my wylle.

What spek þhesus: and telle me why
þis pepyl do þe so: here Acuse
spare not but telle me now: on hey
how þou canst þi-self: excuse.

lou serys þis is of hym: A false sotylte
he wyl not speke: but whan he lyst
þus he dyseeyvyth þe pepyl in eche degre
he is ful fals: þe veryly tryst.
The Trial before Herod

Rex herowde

What pou on-hangyd harlot · why wylt pou not speke hast pou skorne to speke on to pi kyngh be-cawse pou dost oure lawys breke I trowe pou art A-ferd · of oure talkyng.

Nay he is not Aferde · but of A fals wyle be-cawse we xuld not hym A-cuse if pat he Answerd sow on-tylle he knowyth he can not hym'-self excuse.

Rex herowde

what spek I say · pou foulyng · evyl mote pou fare loke up · pe devyl mote pe cheke Serys bete his body with scorgys bare And A-say to make hym for to speke.

it xal be do with-outyn teryeng come on pou tretour evyl mot pou pc whylt pou not speke on-to oure kyngh A new lesson we xal lere pe.

Ser/ys take pece whyppys in your hande and spare not whyl pei last and bete pis tretoure pat here doth stonde I trowe pat he wyl speke in hast and gwan pei han betyn hym tyl he is alle blody pan pe herownde sayth

Sees serys · I comawnde you · be name · of pe devyl of helle Jhesus thynkyst pis · good game pou Art strong · to suffyr schame pou haddyst leyyr he betyn lame pan pi defawtys for to telle.

1 This y is written over an e.
But I wyl not put my body · Aft spyl

nor put it here · in-to more peyn

Serys takyth jhesus · At your owyn wyl

and lede hym to pylat hom Ageyn

Grete hym weyl and telle hym serteyn

Aft my good freneh unphe xal he hawe

I gyf hym powere of jhesus · pus 3e hym seyn

Whether he wole hym dampne or save. 46c

Sere at your request it xal be do

we xal lede jhesus at your demawde1

and delyver hym Pylat · on-to

And telle hym aft · as 3e comawnde. 465

Fo. 175 here entryth Satan in to be place in pe most orryble wyse · and quyl

pat he pleyth pei xal don on jhesus clothis · and ouerest A whyte clothe

and ledyn hym A-bowth be place and pan to pylat be be tyme pat

hese wyf hath pleyd.

Thus I reyne As A rochand · with A rynggyng rowth

As A devyl most dowty · dred is my dynt2

Many A thousand develys · to me do pei lowth

brennyng in flamys · as fyre out of flynt

ho so serve me sathan · to sorwe is he sent

with dragonys in doungenys · and develys fn3 derke

in bras and in bronston · pe brethellys be brent

pat wone in pis werd · my wyl for to werke.

with myschef on moolde · here membrys I merke

pat japyyn with jhesus pat judas solde

be he nevyr so crafty · nor conyng clerke

I harry pem to helle · as tretour bolde.

But per is o thyng · pat grevyth me sore4

Of A prophete · pat jhesu men calle

he peynyth me every day · more and more

with his holy meraclis and werkys Alle.

I had hym onys · in A temptacyon

with glotenye with covetyse · and veyn glorye

1 So in MS. 2 dyth first written. 3 So in MS. 4 myn hert first written instead of me sore.
Pilate's Wife's Dream

I ha-sayd hym be Aff weys *pat* I cownde1 don
and vytyrly he refusyd hem · and gan me defyce.

¶ Pat rebuke *pat* he gaf me · xal not be vn-qwyt
Som what I haue be-gonne · and more xal be do
for Aff his barfot goyng · fro me xal he not skyp
but my derk dongeon I xal bryngyn hym to.

¶ I haue do made reddy his eros · *pat* he xal dye up-on
And thre nayles to takke hym with *pat* he xal not styurte
be he nevyr so holy he xal not fro me gon
but with a sharpe spere · he xal be smet to pe herte.

¶ And sythyn he xal come to helle · be he nevyr so stowte
And set I am Aferd and he come · he wole do som wrake
perfore I xal go warnyn helle · *pat* pei loke A-bowte
*pat* pei make reddy chensys · to bynd hym with in lake.

¶ Helle helle · make reddy · for here xal come A gest
Hedyr xal come jhesus · *pat* is clepyd goddys sonc
And he xal ben here · be *pe* oure of none
And with *pe* here · he xal wone
And han ful shrewyd rest.

α here xal A dervyl spekyn in helle
don
Out upon *pe* · we conjure *pe*
*pat* nevyr in helle we may hym se
for And he onys in helle be
he xal oure power brest.

¶ A · A · than haue I go to ferre
but som wyle help I haue a shrewde torne
My game is wers *pan* I wend here
I may seyn · my game is lorne.

¶ lo A wyle set haue I kast
if I myth jhesus lyf save
helle gatyys xal be sperd fast
And kepe styyle aft po I haue.

¶ to pylatys wyff I wele now go

1 So in MS.
Pilate's Wife's Dream

And byd here with-owtyn wordys mo
to pylat pat sche send in hast.

I xal A-say and pis wol be
to bryng pylat in belef
with-inne A whyle 3e xal se
how my craft I wolge go pref.

Here xal pe deryl gon to pylatys wyf. pe corteyn drawyn as she lyth
in bedde and he xal no dene make but she xal some. After pat he is
come in. makyn a newly noyse. comyng and rennyng of pe
schaffald and here shert. and here kyrtyl in here hand. and sche
xal come beforne pylat leke A mad woman. seyng pus

Vxor pilaty

Pylat I charge pe pat pou take hede
deme not jhesu. but be his frende
3yf pou jewge hym to be dede
pou art dampuyd with-owtyn ende.

A fend. Aperyd me beforw
As I lay in my bed slepyng fast
Sethyn pe tyme pat I was born
was I nevyr so sore A-gast.

As wylde fyre and thondyr blast
he cam cryeng on to me
he seyd pei pat bete jhesu. or bownd hym fast
with-owtyn ende dampuyd xal be.

per-fore A wey here-in pou se
and lete jhesu from pe clere pace
pe jewys pei wole be-gyle pe
and put on pe Aff pe trespace.

Fo. 176v

Gramercy myn wyf for evyr 3e be trewe
your cowncel is good and evyr hath be
now to your chawmer 3e do sewe
and aff xal be weyl dame as 3e xal se.

Sere pylat gode tydandys. pou here of me
Of herowd pe kyng pou hast good wyl

Doctor
And jhesus he sendyth Azen to the
And byddlyth pe chese - hym to save or spylle.

Serys trewly 3e be - to blame
Jhesus pus to bete - dyspoyle or bynde
or put hym to so gret schame
sfor no defawth - in hym I fynde.

Ne herowdys nother - to whom I sent 30w
defawte in hym cowde fynde ryth non
but sent hym Azen - to me be 30w
As 3e knowe wel everychon.

* Ther fore vndyrstande what I xal say
3e knowe pe custom is in pis londe
of your pasche day - pat is ner londe
what peff or tretore - be in bonde
with-out Any price
for worchep of pat day¹ - xal go fre Away

Fo. 177
Now pan me thynkyth - it were ryth
to lete jhesus - now go qwyte
And do to hym no mo dyspyte

serys pis is myn A-vyse

α² I wolde wete what 3e say.

α here Alle bei xal cryen ∥ Nay nay nay.

α delyvere us - pe peff barabas
pat for mansclawth presonde was.

α What xal I pan with jhesu do
Whethyr xal he A-byde or go.

α Jhesus xal on pe cros be don
Crucifigatur we crye echon.

* Paragraph mark omitted here.
¹ Some miswritten letters (♀?) crossed out before xal.
² This and the following similar signs against the couplets are in red ink.
The Trial of Christ and the Thieves before Pilate

α Serys what hath jhesus don A-mys
Crucifigatur · we sey At onys

pylat

Serys syn Al gatyys · 3e wolyn so
puttyyn jhesu to wo and peyn
jhesus A wyle with me xal go
I wole hym examyne betwyx us tweyn.

α here pylat takyth jhesu and ledyth hym in to be councel hous and seyth

Jhesus what seyst now · letc se
This mater now pou vndyrstonde
In pes pou myth be for me
but for πi pepyl of πi londe.

Bussroppys and prestys · of pe lawe
pei love pe not as pou mayst se
and pe comon pepyl A-zens pe drawe
In pes pou myth A be for me
pis I telle pe pleyyn.

Fo. 177v What seyst jhesus · whi spekyst not 4 me to
knowyst not I haue power on pe cros pe to do
And also I haue power to lete pe forth go
what kanst pou here to seyn.

On me poer pou hast ryth non
but pat my fadyr hath grawntyd be-forn
I cam my faderys wyl to full-fylle
pat mankynd xuld not spylle
he pat hath betrayd me · to pe at pis tyme
his tresps is more πan is pine.

3e pryncyss and maysterys · takyth hed and se
how pylat in pis materes is favorabyl
and πus our lawys dystroyd myth be
And to vs Alle vn-recourabyl.

α here pylat leyth jhesus A-lone and goth in to pe jewys and seyth

1 Omnes written in the right-hand margin and crossed through in red ink.
2 MS. comoní.
3 This paragraph sign seems inserted by mistake.
4 spekyst not written twice and crossed through in red ink; to me written first, corrected, and finally me to written above the line.
The Trial of Christ and the Thieves before Pilate

Pylat

Serfs what woile ye now with jhesu do
I can fynde in hym but good
it is my cowne 1 ye lete hym go
it is rewthe to spylle his blood.

Cayphas

Pylat me thyunkyth pou dost gret wrong
Azens 2oure lawe bus to fortefy
and pe pepyl here is so strong
bryngying pe lawfyl - testyonymye.

Annas

5a and pou lete jhesu fro us pace
pis we welyn up-holdyn Alle
pou xalt Answere for his trespas
and tretour to pe emperour we xal pe kalle.

Pylat

Fo. 178α

Now pan syn ye wolne - non other weye
but in Alwyse pat jhesus must deye
Pylat

α Artysye bryng me watyr I pray pe
and what I wolde do ye xal se
As I waache with watyr my handys clene
so gytlles of hese deth I mut ben.

i"α doctor

α pe blod of hym mut ben on vs)
and on oure chyldyr Aftyr vs }
et clamabunt 3a . 3a . 3a.

Pylat

α pan pylat goth A-zen to jhesu and bryngith hym bus seyng

Pylat

lo serfs I bryng hym here to 3our presens
pat ye may knowe I fynde in hym non offens.

ij"α doctor

Pylat

α dylyuere hym - delynere hym - and lete us go
on pe crosse pat he were do.

Pylat

Serfs wolde ye 3our kyng - I xulde on pe cros don.

Pylat

Serfs syn Al-gatys it must be so
We must syt and oure ofyce do

1 So in MS.
2 The A is written over some other letter.
3 The contraction is not clear. The scribe apparently first wrote bringys
and then crossed the top of the contraction without making any erasure.
The Trial of Christ and the Thieves before Pilate

brynge forth to be barre pat Arn to be dempt
and pei xal haue here jugemt.

here pei xal brynge barabas · to be barre and jhesu and ij pewys in
here shertys bare leggyd and jhesus standing at pe barre be-twyx
them · and annas and cayphas xal gon in to be cowncelle hous qwan
pylat sytty[th].

Barabas hold up pi hond
for here at pi delyvered dost pou stond and he hatt up his honde
Serys what sey 3e of barabas · thef and tretour bold
xal he go fre or he xal be kept in holde.

Sere for pe solennyte of our pasche day
be oure lawe he xal go fre A-way.

Barabas pan I dydymse pe
and seve pe lycens to go fre
dysmas and jemas ther as 3e stondys
pe lawe comawndyth 3ou · to hald up 3our hondys
Sere what sey 3e of pese thevys tweyn.
Sere pei ben both gylty we seyn.
And what sey 3e · of jhesu of nazareth.
Sere we sey he xal be put to deth.
And kone 3e put A-3ens hym no trespas.
Sere we wyl Aft pat he xal be put upon pe crosse.
ct clamabunt omnes · voce magna dicentes 3a · 3a · 3a ·
jhesu pin owyn pepyl han dysprevyd
Al pat I haue for pe seyd or mevyd.

I charge 3ou Aft at pe be-gynnyng
as 3e wole Answere me be-forn

1 So in MS. for jerys. Halliwell prints Jewys, but the initial letter is clear.
2 The word he (?) has been erased before dost.
3 Or possibly solonnyte
4 So in MS.
5 Not underlined in red.
6 This speech is underlined in red as if it were a stage direction.
The Condemnation and Scourging

pat þer be no man • xal towch þour kyng
but yf he be knyght • or jentylman born.

fyrst his clothis 3e xal of don
and makyn hym nakyd • for to be
bynde hym to A pelere • as sore as 3e mon
pan skorge hym with qwypys • þat al men may se

Fo. 179a

When he is betyn • crowne hym for þour kyng
and þan to þe cros 3e xal hym bryng

a
And to þe crosse þou xalt be fest
And on þre naylys þi body xal rest

x
On xal thorwe þi ryth hand go
Anothyr thorwe þi lyfte hand Also
þe thred xal be smet þour bothe þi feet

x
Whech nayl þer-to be mad ful mete
And þet þou xalt not hange A-lone
but on eyther syde of þe xal be on
Dysmas now I deme þe
pat on heþe ryth hand þou xalt be

x
And Jesmas on þe left hand hangyd xal ben
on þe mowath of caluere þat men may sen.

x here pylat xal ryyn and þen to his schaffalde, and þe busshepps
with hym and þe jewys xal crye for jøy with a gret voys • and Arryn
hym and pullyn of his clothis and byndyn hym to A pelere and skory-
yn hym on seynyn þus
i Æ judeus

Doth gladly our kyng
for þis is þour fyrst begynnyn.  

x and wuan he is skoryd • þei þat upon hym A cloth of sylk and settyn
hym on a stol and puttyñ A kroune of hornys on hese hed with
forkys and þe jewys knekyng to cryst takyng hym A septer and
skoryng hym • and þan þei xal pullyn of þe purpul cloth and don
on A-eyeñ his owyn clothis and leyn þe crosse in hese necke to berynt
and drawyn hym forth with rypys • And þen xal come to women
wepyng and with here handys wryngyn seynyn þus

i Æ mulier

Fo. 179v 32
Allas jhesus • Allas jhesus • wo is me
pat þou art þus dyspoylyd Allas

1 MS. mouth (with a stroke over the th).
2 So undoubtedly in MS., though on Fo. 169, p. 277, the distinction in the
contraction marks is observed.
The Procession to Calvary

and yet nevr defawth · was fownd in the
but evyr þou hast be sole of grace.

A here is a rewful syth · of jhesu so good
þat he xal þus dye Azens þe ryth
A wykkyd men þe be more þan wood
to do þat good lord so gret dyspyte.

A here jhesus turnyth a-zen to þe women with his crosse þus seyng

Dowterys of hierusalem · for me wepyth nowth
but for your-self wepyth · and for your chyldyr Also
for þe days xal come · þat þei han aftyr sowth
here synne and here blyndnesse xal turne hem to wo.

þan xal be sayd · blyssyd be þe wombys þat bareyn be
and wo to þe tetyes · tho days · þat do þeyn sokying
and to herse faderys þei xul seyn · wo to þe tyme þat þou be-gat me
and to herse moderys · Alles · wher xal be oure dwellyng.

þan to þe hyllys and mounteynes · they xal crye and calle
oppyn and Hyde us from þe face · of hym syttying in trone
or elys ovyr-thowyth · and on us now come falle
þat we may be hyd · from oure sorweful mone.

here jhesus turnyth fro þe women and goth forth and þer bei metyn
with symonem · in þe place þe jewys seyn to hym

Sere to þe A word of good
a man is here þou mayst se
beryth hevy of A Rode
where-on he xal hangyd be.

Therefore we prey all the
 þou take þe crosse of þe man
bere it with vs to kalvarye
and ryth gret thank þou xalt han.

Symon

Serys I may not in no degré
I haue gret errandys for to do
þerfore I pray þow excuse me
and on my herand · lete me go.

\footnote{Written at the bottom of Fo. 179\textsuperscript{v} as catchword.}
The Procession to Calvary

"what harlot hast pou skorne
to here pe tre whan we pe preye
pou xalt berynt haddyst pou sworn
And yt were ten tyme pe weye.

serys I prey you dysplese you nowth
I wol helpe to here pe tre
in to pe place let xal be broth
where pe wol comawnde me.

here symon takyth pe cros of jhesus and beryth it forth.

A pe synful pepyl why fare pus
Ffor swet and blood he may not se
Allas holy prophete cryst jhesus
and she whypyth his face
Careful is myn hert for the.

Veronica

veronyca pe whypynge doth me ese
my face is clene, but was blak to se
I xal pem kepe from al mys-es
pat lokyn on pe kerchy and remembry me.

Jhesus

Fo. 180p pan xul pei pulle jhesu out of his clothis and leynt them togedy and
per pei xul pullyn hym down and leynt hym. Along on pe cros and
after pat naglym hym peron.

Come on here we xal A-say
Yf pe cros for pe be mete
Cast hym down here in pe devyl way
how long xal he standyn on his fete.

pul hym down evyl mote he the
And gyf me his arm in hast
And A-non we xal se
hese good days pei xul be past.

Gef hese other Arm to me
A-nother take hed to hese feet

1 Some word may have been written above pe in darker ink and smudged out.
2 Jh written as correction over ve.
And A-non we xal se
yf pe borys be for hym meet.

pis is mete take good hede
pulle out pat Arm to pe sore.
pis is short pe deuyl hym sped
be a large fote and more.

Ffest on A Rop · and pulle hym long
and I xal drewe pe A-geyn
spare we not þese ropys strong
pow we brest both flesch and veyn.

dryve in pe nayl a-non · lete se
And loke and pe flesch and senues well last.
pat I graunt so mote I the
lo pis nayl is dreve ryth wel and fast.*

Ffest A rop þan to his feet
And drewe him down long Anow.

here is a nayl for both good and greet¹
I xal dryve² it thorwe I make A vow.

æ here xule þei leve of and dawncyn a-bowte þe cros shortly.

Lo fela here A lythe · takkyd on A tre.

³a and I trowe þou art A worthy kyng.

A good sere telle me now what helpyth ⁴ þi prophecy þe.

³a or Any of þi sials prechyng.

Ser ys set up þe cros on þe hende
pat we may loke hym in þe face.

* The first six words of this line are scribbled again in the bottom margin in a slightly later hand.
¹ The g written over an r.
² The r written over a y.
³ A piece of the original edge has been torn away here.
⁴ The h (initial) is written over some other letter.
3a and we xal knelyn on to oure kyng so kend
and preyn hym of his gret grace.

x here qwam be han set hym up be xuln gon be-fore hym seynge ech after other puse

¶ hycl kyng of jewys · yf jou be.

3a · 3a · seras · jou hangyst pere flesche and bonys.

Com now down of pat tre.

And we wole worchepe be afl Alonys.

x here xul poer eomonyse stand and loke upon be jewys iiij or v and be jewys xul come to theme and do theme hange be jewys.

¶ come on 3e knavys · and set up pise ij crosses ryth and hange up pese to thevys Anon.

3a and in be worchep of pis worthy knyth on ech syde of hym xal hangyn on.

x here be symypyl men xul settyng up pese ij crossys and hangyn up be thevys be be Armys and be whyllys xul be jewys cast dyce for his clothys and fylyn and stryryn and in be men tymel xul oure lady come with iiij margyes with here and sen Johan with heme settyng hem down A-syde A-fore be cros · oure lady subuonyng and mornyng and leysere seyng

<table>
<thead>
<tr>
<th>Maria</th>
</tr>
</thead>
<tbody>
<tr>
<td>A my good lord my sone so swete what hast jou don why hangyst now pus here is per non other deth to be now mete but be most shamful deth · Among pese thevys fere.</td>
</tr>
</tbody>
</table>

¶ A out on my hert whi brest jou nowth

And jou art maydyn and modyr and seyst pus pi childe spylle

1 So in MS. for hymel.
2 kyng is written as correction over some erased word.
3 The medial vowel is not clear and might be e, but is perhaps to be read as an i with an unusually marked dot.
4 There is a blotted stroke between the w and the n.
how mayst <i>pou</i> a-byde <i>pis</i> sorwe <i>and</i> <i>pis</i> woful <i>pouth</i>
A deth · deth · deth · why wylt <i>pou</i> not me kylle.

<i>here our</i>e lady xal swonge A-<i>zen</i> and <i>ore lord</i> xal seyn <i>pus</i>

The Crucifixion

Jhesus

1 O Ffadyr Al-mythy · make<e>re</e> of man
Ffor-gyff <i>pe</i>se jewys <i>p</i>at don me wo
Ffor-geve hem fadyr for-geve hem <i>p</i>an
Ffor thei wete notwh¹ what <i>p</i>ei do.

² ³a vath · vath · now · here is he
<i>p</i>at bad us dystroye our<e>re</e> tempyl on A day
and with-inne days thre
he xulde reysynt A-<i>zen</i> in good A-ray.

Judeus

Fo. 182 ¶ Now and <i>pou</i> kan do swech A dede
help now <i>p</i>-self <i>yf</i> <i>p</i>at <i>pou</i> kan
<i>and</i> we xal be-levyn on <i>p</i>e with-outyn dreed
<i>and seyn</i> <i>pou</i> art a myghty man.

³a <i>yf</i> <i>pou</i> be goddy<e>s</e> sone · <i>as</i> <i>pou</i> dedyst teche
from <i>p</i>e cros come now dow<e>n</e>
<i>p</i>an of mercy we xal <i>p</i>e besche
<i>and seyn</i> <i>pou</i> art a lord of gret renown.

Judeus

¶ Yf <i>pou</i> be goddy<e>s</e> sone <i>as</i> <i>pou</i> dedyst seye
helpe here now both <i>p</i>e <i>and</i> vs
but I fynde it not al in my feye
<i>p</i>at <i>pou</i> xuldyst be cryst goddy<e>s</e> sone jhesus.

Yf <i>pou</i> be goddy<e>s</e> sone <i>as</i> <i>pou</i> dedyst teche
from <i>p</i>e cros come now dow<e>n</e>
<i>p</i>an of mercy we xal <i>p</i>e besche
<i>and seyn</i> <i>pou</i> art a lord of gret renown.

Judeus

Dysmas

§ Do wey fool why seyst <i>pou</i> so
he is <i>p</i>e sone of god I be-leve it wel
<i>and</i> synne dede he nevyr lo
<i>p</i>at he xuld be put <i>p</i>is deth tyl.

§ but we ful mech wrong han wrowth
he ³ dede nevyr ping A-mys
now mercy good lord mercy · <i>and</i> for-gete me nowth
when <i>pou</i> comyst to <i>p</i>i kyngham <i>and</i> to <i>p</i>i blyse.

¹ So in MS. ² <i>v</i> written before <i>cath</i> and crossed out.
³ Some word before <i>dede</i> erased and <i>he</i> written beyond the line in the margin.
\[\text{The Crucifixion}\]

\[\text{Jhesus}\]

\[\text{Amen Amen - pou art ful wyse}\]
\[\text{pat pou hast Askyd I grawnt pe}\]
\[\text{pis same day in paradyse}\]
\[\text{with me pi god pou xalt per be.}\]

\[\text{Maria}\]

\[\text{O my sone my sone - my derlyng dere}\]
\[\text{what hane I defendyd pe}\]
\[\text{pou hast spoke to alle po - pat ben here}\]
\[\text{and not o word pou spekyst to me.}\]

\[\text{Jhesus}\]

\[\text{To pe jewys pou art ful kende}\]
\[\text{pou hast for-gove al here mysdede}\]
\[\text{and pe thef - pou hast in mende}\]
\[\text{for onys haskyng mercy - hefne is his mede.}\]

\[\text{Jhesus}\]

\[\text{A my sovereign lord why whylt pou not speke}\]
\[\text{to me pat am pi modyr - in peyn for pi wrong}\]
\[\text{A hert hert why whylt pou not breeke}\]
\[\text{pat I were out of pis sorwe so stronge.}\]

\[\text{Jhesus}\]

\[\text{A woman woman - be-hold per pi sone}\]
\[\text{And pou jon take 1 her for pi modyr}\]
\[\text{I charge pe to kepe here as besly as pou kone}\]
\[\text{pou A clene maybe xal kepe A-other.}\]

\[\text{Maria Magdalena}\]

\[\text{Now syn it is pe wyl of my fadyr - it xuld pus be}\]
\[\text{Why xuld it dysplese pe modyr - now my deth so sore}\]
\[\text{And for to suffre Al pis for man - I was born of the}\]
\[\text{to pe blys pat man had lost - man A-zen to restore.}\]

\[\alpha\text{ her oure lady xal ryse and venne and halse pe crosse.}\]

\[\text{Maria Magdalena}\]

\[\text{A good lady why do ye pus}\]
\[\text{your dofol cher - now cheuith 2 us sore}\]
\[\text{And for pe peyne of my swete lord jhesus}\]
\[\text{pat he seyth in you it peyneth hym more.}\]

1 This \(\alpha\) is corrected from another letter.

2 MS. cheu'.
Maria virgo

I pray now Alle lete me ben here
and hang me up here on his tre
be my friend and sone pat me is so dere
for he is per wold I be.

Johannes

Jentyl lady now love your mornung
and go with us now we you pray
And comfort our lord at these departung
for he is Al-most redy to go his way.

Cayphas

lo serys lo - be-heldyth and se
here hangyth he pat halpe many A man
And now yf he goddys sone be
helpe now hym-self yf pat he kan.

Annas

3a and yf pou kyng of israel be
come down of pe cros Among us alle
And lete pi god now deluyeure the
and pan oure kyng we wolde pe calle.

Cayphas

Fo. 183v and he xal make hym to wryte and pan gon up on A leddere and
settyn be tabyl aboven crystys hed and pan cayphas xal makyn hym
to redyn and seyn

Cayphas

Sere pยญlat we merveylyth of his
pat ye wryte hym to be kyng of jewys

Pylat

pat I haue wretyn - wretyn it is
and so it xal be for me i-wys.

Pylat

and so forth all be xal gon Azen to be skaffalde and Jhesus xal cryen

1 Jhesus is enclosed in a red loop as the name of a speaker, and the red underlining of the stage direction is continued under xal cryen.
The Crucifixion

The ink changes and the writing becomes rather smaller with this line, which is written as one with the preceding line. Note also that the next speaker is 'ij" judeus' where 'ij"' might be expected.

1 This r is written over an o.
2 From line 883 to line 890 two lines are written in one.
take good eyd to ourc corn
and chare awey pe crowe.

In manus tuas domine
holy fadyr in hefly se
I comende my spyryte to pe
for here now hendyth my fest
I xal go sle pe sende pat freke
fior now myn herte be-gynnyth to breke
wurdys mo xal I non speke
Nunc consummatum est.

Alas Alas I leve to longe
to se my swete sone with peynes stronge
As a theff on cros doth honge
And nevyr 3et dede he synne
Alas my dere chyld to deth is dressyd
now is my care wel more in-cressyd
A myn herte with peyn is pressyd
Ffor sorwe myn hert doth twynne.

A blyssyd mayde chaunge 3our thought
Ffor pow 3our sone with sorwe be sought
3itt by his owyn wyl pis werk is wrought
And wylfully his deth to take
3ow to kepe he chargyd me here
I am 3our servaunt my lady dere
wherfore I pray 3ow be of good chere
And merthis pat 3e make.

Thow he had nevyr of me be born
And I sey his flesch pus al to torn
on bak be-hyndyn on brest be-forn
Rent with woundys wyde
Nedys I must wonyn in woo
to se my firende with many a fio
afl to rent from top to too
his flesch with-owtyn hyde.

This and the following folio (185) are interpolated in this quire, being of
different paper. The writing on them is firmer and more regular.
A blyssyd lady as I 3ow telle
had he not deyd we xuld to helle
Amonges ffendys per evyr to dwelle
In peynes pat ben smert
he sufferyth deth for oure trespace
and thorwe his deth we xal haue grace
to dwelle with hym in hevyn place
perfore beth mery in hert.

A dere fi rendre weel woot I this
pat he doth bye us to his blys
but 3itt of myrth evyr mor I mys
whan I se pis syght.

Now dere lady perfore I 3ow pray
Ffro pis dolful dolour wende we oure way
Ffor whan pis syght 3e se nought may
3oure care may waxe more lyght.

Now sythe I must parte hym fro
3it lete me kysse or pat I go
his blyssyd ffeyt pat sufferyn wo
naylid on pis tre
So cruelly with grett dyspyte
pus · shamfully was nevr man dyghte
perfore in peyn myn hert is pyghte
al joye departyth fro me.

\[ \text{hie quasi semi nortua} {}^1 \text{ cadat prona in terram et dicit johannes} \]

Now blyssyd mayd come forth with me
no lengere pis syght pat 3e se
I xal 3ow gyde in pis countre
where pat it plesyth 3ow best.

Now jentyl Johan my sonys derlyng
to goddys temple pou me brynge
pat I may prey god with sore wepynge
And mornynge pat is prest.

\[ {}^1 \text{So in MS. (senior tua).} \]
The Crucifixion

Johannes

All your desyre xal be wrought
with herty wyll I werke your thought
now blyssyd mayde taryeth nowth
In ye temple pat ye ware
Ffor holy prayere may chaunge your mood
and causeth your chere to be more good
whan ye se not ye childys blood
ye lasse may be your care.

Tunc transiet maria ad templum cum Iohanne et cetera.

Maria

Here in pis temple my lyff I lede
And serue my lord god with hertyly drede
now xal wepyng me fode and fede
Soth comforte thy god sende
A my lord god I pe pray
Whan my childys ryseth pe iiide day
Comforte thanne thyn hand-may
my care for to Amende.

Now all three antendo in herte be glad
with all merthis pat may be had
for manyns sowle pat was be-stad
in pe logge of helles.

Fo. 185v
now xal I ryse to lyve agayn
from peyn to pleys of paradys pleyn
perfore man in hert be sayn
in merthe now xalt pou dwelle.

I am pe sowle of cryst jhesu
pe which is kynge of all vertu
my body is ded pe jewys it slew
pat hangyth sitt on pe rode
rent and torre all blody red
for manyns sake my body is deed
for manyns helpe my body is bred
And sowle drynk my bodyes blode.

pow my body be now selayan

1 This number is written partly against the preceding speech.
The Descent into Hell

pe thrydde day pis is certayn
I xal reyse my body a-gayn
to lyve as I sow say
now wole I go streyth to helle
and feche from pe fendys selle
all my frendys pat pe-in dwelle
to blysse pat lestyth Ay.

\[*\text{Nota anima iatrones}\]

\[\text{The sowle goth to helle gatys and sryth}\]
\[\text{Atollite portas principes vestras et elevamini porte eternaes et introibit rex glorie.}\]

\[\text{Ondothe soure satsys of sorwatorie}\]
\[\text{On manys sowle I haue memorie}\]
\[\text{here comyth now pe kynge of glorye}\]
\[\text{these gatys for to breke}\]
\[\text{se develyse pat arn here with-inne}\]
\[\text{helle gatys se xal vn-pynue}\]
\[\text{I xal delyvere manys kynne}\]
\[\text{from wo I wole hem wreke.}\]

Alas Alas out and harrow
Onto pi byddynges must we bow
pat pou art god now do we know
Of pe had we grett dowte
Azens pe may no thynge stonde
All thynge obeyth to thyn honde
bothe hevyn and helle watyr and londe
All thynge must to pe lowte.

\[\text{Anima Christi}\]

Fo. 186 \[*\text{Azens me it wore but wast}\]
to holdyn or to stondyn fast
helle logge may not last
\[\text{Azens } pe \text{ kynge of glorye}\]
\[\text{pi derke dore down I throwe}\]
\[\text{My fayr frendys now wele I knowe}\]

\[*\text{These words are written in the margin apparently in the hand of the scribe of Ff. 95, 96.}\]
\[1\text{This contraction for \textit{Versus} is otherwise only used to mark the Latin versicles in the Assumption play.}\]
The Descent into Hell

I xal hem brynge reknyd be Rowe
Out of here purcatorye.

Centurio

In trewth now I knowe with ful opyn syght
that goddys dere sone is naylid on tre
these wundyrful tokenys Aprevyn ful ryght
quad vere filius dei 'erat iste.

Alius miles 2

The very childe of god I suppose pat he be
and so it semyth wele be his wundyrful werk
pe erth sore qwakyth and pat agresyth me
With myst and grett wedyr it is woundyr dyrk.

Alius miles 3

Soch merveylis shewe may non erthely man
pe eyr is ryght derke pat fy rst was ryght clere
The Erth-qwave is grett pe clowdys waxe whan
those tokenys preve hym a lorde with-out Any\footnote{1} pere.

Centurio

his fadyr is pereles kyng of most empere
bothe lorde of pis world and kyng of hevyn hyze
sit out of all synne to brynge us owt of daunger
e he soferyth his dere sone for us all to dye.

Nichodemus

Alas Alas what syght is this

to se pe lorde and kyng of blys
pat nevyr synnyd ne dede Amys
pus naylid uppon a rode
Alas 3ewys what haue 3e wrought
A 3e wyckyd wytys what was 3ower thought
Why haue 3e bobbyd and pus betyn owth
all his blyssyd blood.

Senturyo\footnote{2}

A now trewly telle weyl I kan
pat pis was goddys owyn sone
I knowe he is both god and man
be pis wark pat here is done.

per was nevyr man but god - pat cowde make pis werk
pat eyr was of woman born

\footnote{1}{A large A seems to have been written over a small one.}
\footnote{2}{This name stands at the top of the page. No name of next speaker is given at the bottom of Fo. 186.}
were he nevyr so gret A clerk
it passeth hem aft pow pei had sworn.

hese lawe was trewe I dare wel saye
pat he tawth us here A-monge
perfore I rede 3e turne 3our faye
and amende pat 3e han do wronge.

O good lord jhesu · pat deyst now her on rode
hau mercuy on me · and for-gyf me my mys
I wold pe worchep here with my good
pat I may come to pi blysse.

to pylat now wole I goon 2
and aske pe body of my lord jhesu
to bery pat now wold I soon
in my grave pat is so new.

hey! sere pylat pat sytyth in sete
hey! justyce of jewys men do pe calle
hey! with helth · I do pe grete
I pray pe of A bone what so befalle.

to bery jhesu is body I wole pe pray
pat he were out of mennys syth
for to-morwyn xal be our holyday
pan wole no man hym bery I pe plyth.

And yf we lete hym hange per style
Some wolde seyn per of A-now
pe pepyl per-of wold seyn ful ylle
pat nother xuld be 3ou! worchep nor prow.

Sere joseph of baramathie · I graunt pe
With jhesu is body do pin intent
but fyrst I wole wete pat he ded be
as it was his jugement.

Sere knytys I commawnd 3ow pat 3e go
in hast with josephit of baramathie

1 Strokes of m lost in hole in paper—rest of the word or mark of contraction
2 god first written and crossed through.
The Burial

and loke 3e take good hede per-to
pat jhesu suerly ded be.

se pat pis comawnlement 3e fulfylle
with-out wordys ony mo
and pan lete joseph do his wylle
what pat he wyl with jhesu do.

\( ^\alpha \) here come to knygtys be-forn pylum At-onys bus seyng

\( ^\beta \) Sere we xal do oure dylygens
with joseph goyng to Caluerye
be we out of pi presens
some pe trewh we xal aspye.

\( ^\gamma \) Gramercy pylum of 3our jentylnesse
pat 3e han grawntyd me my lyst
Any thyng in my province
3e xal haue at 3our resquest 1.

Pylum

Fo. 187v

\( ^\gamma \) Sere all 3our lest 3e xal haue
with jhesu is body do 3our intent
whethyr 3e bery hym in pyt or grave
he powere I grawnt 3ow here present.

\( ^\beta \) Me thynkyth jhesu is sewre anow
it is no ned his bonys to breke
he is ded how pinkyth 3ow
he xal nvyr go nor speke.

\( ^\gamma \) We wyl be sure or pan we go
Of A thyng I am be-thowth 2
3ondyr is a blynd knyth I xal go to
Aad sone A whyle here xal be wrowth.

\( ^\alpha \) here pe knyth goth to blynde longeyes and seyth

\( ^\gamma \) heyyl sere longeys pou gentyl knyth
pe I prey now ryth hertyly

1 rest first written as the first syllable and the t adapted to a q.
2 The final a is blotted and seems to have been altered with darker ink.
The Burial

pat pon wylt wend with me ful wyth
it xal be for þi prow veryly.

Sere at þour comauwendement with þow wyl I wende
in what place þe wyl me have
for I tryst þe be my frend
lede me forth sere · ourse sabath þou save.

lo sere longeys here is a spere
bothe long and brood and sharp a-now
heve it up fast þat it wore þere
for here is game show man show.

here longeys showyth þe spere warly · and þe blood comyth rennyng
to his hand and he Avantorysly xal wypye his eyne.

O good lord · how may þis be
þat I may se so bryth now
þis thretty wyntyr I myth not se
and now I may se I wote nevyr how
but ho is þis þat hangyth here now
I trowe it be þe mayadonys¹ sone
and þat he is now · I knowe wel how
þe jewys to hym þis velany han don.

here heffallyth down on his knes.

Now good lord fflorgyf me that
þat I to þe now don have
for I dede I wyst not what
þe jewys of myn ignorans dede me rave
Mersey mercy mercy I crye.

pan joseph doth set up þe lederys and nychodemus comyth to help hym.

Joseph ab Aramathy · blyssyd þou be
for þou dost a fol good dede
I prey the · lete me help þe
þat I may be partenere of þi mede.

Nychodemus welcome · indeede
I pray þow þe wolde help þereto

¹ So in MS.
he wole Aqwyte us ryth weyloure mede
and I haue lysens for to do.

* here joseph and nychodemus takyn cryst of be cros on o ledyr and
be tother on An-other leddyr and qwan is had down joseph leyth hym
in oure ladys tappe - seyng be knytyng turnyng hemc - and joseph
seyth

| Lo mary modyr good and trewe
here is pi son blody and bloo
for hym myz hert ful sore doth rewe
tys hym now onys - eer he go.

Joseph

* A Mercy Mercy myn owyn son so dere
pi blody face now I must kysse
pi face is pale with-owtyn chere
of meche joy now xal I myssse
per was nevyr modyr pat sey this
so here sone dyspoyled - with so gret wo
and my dere chylde nevyr dede A-mys
A mercy fadyr of hefne - it xulde be so.

Maria virgo

* Mary 3our sone 3e take to me
in-to his grave it xal be browth.

Joseph

* joseph blyssyd evyr mot pou be
for be good dede pat 3e han wrowth.

Maria

* here pei xal leyn cryst in his grave.

Nichodemus

* I gyf pe pis syndony pat I haue bowth
to wynde pe in whyl it is new.

Nichodemus

* Now jhesu is with-inne his grave
wheche I ordeyn som tyme for me
on pe lord I vowche it save
I knowe my mede ful gret xal be.

Joseph

* now lete us leyn on pis ston Ageyn
And jhesu in pis tombe stytle xal be

Nichodemus
The Burial

And we wyl walke hom ful pleynd
pe day passyth fast I se
Fare wel joseph and wel ye be
no lengere teryeng here we make.

Sere almyth god be with pe
in-to his blysse he mote you take.

Joseph

Maria

Fo. 189 ¶ Fare wel ye jentyl pryncys kende
in joye eyr mote ye be
pe blysse of hefne with-owtyn ende
I knowe veryly pat ye xal se.

1175

icia xal do reverens to oure lady and gon here way and
* nota leve pe maryes at be sepulcre. Cayphas goth to Pylat seyng bus

Cayphas

¶ herk sere pylat lyst to me
I xal pe telle tydyingys new
of o thynge we must ware be
er ellys here after we myth it rewe.

1180

¶ pou wotyst weyl pat jhesu
he seyd to us with wordys pleyn
he seyd we xuld fynd it trew
pe thryd day he wold ryse agye
yf met hese dyscyplys come sersteyn
and out of his graue stele hym away
pe wyl go preche and pleyyn seyn
pat he is reson pe thryd day.

1185

¶ pis is pe cowuncel pat I gyf here
take men and gyf hem charge pert to
weche pe grave with gret power
tyl pe thryd day be go.

* These words nota and Incipit hic are written in the margin in another hand
apparently that of the scribe of Ff. 95, 96—and blacker ink. There are also
some smudged indecipherable words (scribblings) on the right-hand margin.

1 These stage directions are written partly at the side of the text, and the
α stands before the last line only.

2 Cayphas is in paler ink and may have been added.

3 The st is blotted as if corrected from another letter.

4 So in MS.

5 From line 1185 to line 1215 two lines are written in one.
The Guarding of the Sepulchre 313

Pylat

Sere Cayphas · it xal be do
for as 3e say þer is peryl in
And it happend þat it were so
it myth make our lawys for to blyn
3e xal se ser er þat 3e go
how I xal þis mater saue
And what I xal sey þer-to
and what charge þei xal haue.

Come forth 3e ser Amorawnt
and ser Arphaxat com ner also
Ser Cosdram and ser Affraunt
and here þe charge þat 3e must do
Serys to Jhesu is grave 3e xal go
tyl þat þe thryd day be gon
and lete nother frend nor fo
in no wey to towche þe ston.

yf ony of hese dyscipelys come þer
to fech þe body fro 3ou a-way
bete hym down have 3e no fere
with shamful deth do hym day
in payn of 3our godys and 3our lyvys
þat 3e lete hem nowth shape 3ou fro
and of 3our chyldere and 3our wyfys
for al 3e lese and 3e do so.

Fo. 189v Sere pylat we xal not ses
we xal kepe it strong A-now.

3a and An hunderyd put hem in pres
þei xal dey I make A vow.

And han honderyd fy on An C. and an C. þer-to
þer is non of hem xal us with-stonde.

3a and þer com An hunderyd thousand and mo
I xal hem kylle with myn honde.

* This note in the margin, the first word of which is doubtful—probably Nota—is apparently in the same hand as that on p. 312.
The Guarding of the Sepulchre

wel serys pan 3our part 3e do.

And to 3our charge loke 3e take hede
With-owtyn wordys ony mo here pe knyts gon out of be place

Wysly now pat 3e procede.

lo ser cayphas how thynkyth 3ow
is not pis wel browth Abowth.

in feyth ser it is sure A-now
hardsly hae 3e no dowth.

let se ser ameraunt where wele 3e be
wole 3e kepe pe feet or pe hed.

At pe hed so mote I the 2
and ho so come here he is but ded.

And I wole kepe pe feet pis tyde
pow per come both jakke and gylle.

And I xal kepe pe ryth syde
and ho so come I xal hym kylle.

And I wole on pe lefte hand ben
and ho so come here he xal nevyr then
fhe slkyrly his hane xal I ben

with dyntys of dowte? 3

Syr pylat hane good day
We xal kepyn pe body in clay
And we xal wakyn wele pe way
and wayten al abowte?

Now jentyl serys wole 3e vouch-saffe
to go with me and sele pe 4 graffe
pat he ne aryse out of pe grave

1 These names were originally numbered to the right Amerauwt being 1, Arfaxat 2 — the order in which Pilate calls upon them. These numbers have been partly cut away with the margin, and the names have been renumbered to the left, Arfaxat the first speaker being 1, Amerauwt 2.
2 So mote I the I wole be at pe h. first written and crossed through.
3 Catchword.
4 Some miswritten letter crossed through after pe.
The Guarding of the Sepulchre

We graunte wel lete us now go
When it is selyd and kepte Also
Than be we sekyr with-owtyn wo
And have of hym no dred.

*Tune ibunt ad sepulcrum pilatus Cayphas Annas et omnes milites et dicit*

† Loo here is wax ful redy dyght
Sett on your sele anon ful ryght
Pan be ye sekyr I 5ow plyght
he xal not rysyn agayn.

On his corner my seal xal sytt
And with his wax I sele his pyt
now dare I ley he xal nevyr flytt
out of his grave serteayn.

† Here is more wax fiul redy lco
aff ye cornerys ye sele Also
And with a lokke loke it too
Than lete us gon oure way
And lete ye se knyghts abydyn per by
And ye these dysciplys com preuyly
to stele awey his ded body
to vs they hem brynge with-out delay.

† On every corner now is sett my seal
now is myn herte in welthe and wele
This may no brybour a-vey now stele
his body from vudyr stoī
Now syr buschoppe I pray to the
And Annas also com on with me
Evyn to-gedyr aff we thre
hom-ward ye wey we gon.

‡ As wynde wrothe
knyghtys now goth

1 A stroke in the *a* may indicate a correction of *as* to *us.*
2 From line 1280 to line 1320 two lines are written in one. From line 1321 to line 1348 three lines are written in one.
clappyd in cloth
and kepyth hym welt
loke 3e be bolde
with me for to holde
3e xul haue gold'
And helme of stele.

_Pylat Annas and cayphas go to þer skaffeldys· and þe knyghtys sey_1 . . [ 

-affraunt 4

Now in pis grownde ²
he lyeth bounde
þat tholyd wounde
þor he was flals
pis lefft² cornere
I wyl kepe here
Armyd clere
bothe hed and hals.

-cosdran 3

I wyl haue pis syde
what so betyde
If any man ryde
to stele þe cors
I xal hym chyde
with woundys wyde
Amonge hem gylde
with fyne fors.

-ameran 4

The hed I take
here by to wake ²
A stele stake
I holde in honde
Maystryes to make
crownys I crake ².

¹ Fourth letter blotted, the rest cut off with margin.
² tyle first written and crossed through.
³ left or lefft first written—corrected to lefft.
⁴ The first of the two strokes is a later addition making i" into i".
The Guarding of the Sepulchre

Schafftys to shake
And Schapyn schonde.

I xal not lete
to kepe þe fete
they ar ful w...3
walterid in blood
He þat wyft stalke
be brook or balke
hedyr to walke
þo wrecchis be wood.

Myn heed dullyth
myþe herte þfullyth
of sslepp
Seynt Mahownd
þis bereynge grownd
þou kepp.

I see þe same
for Any blame
I falle
Mahownde whelpe
Aftyr þin helpe
I calle.

I am hevy as leed
for Any dred
I slepe
Mahownd of myght
þis ston to nyght
þou kepe.

I haue no foot
to stonde on root
by brynke

1 ste fre and bonde written above the last two words of this line in another ink and in the Ff. 95, 96 hand.
2 An original 2 scratched out and ïns written in in darker ink.
3 There has been some erasure and rewriting here by the later corrector; perhaps wete altered to white.
here I Aske
to go to taske
A wynke.

*Twunc dormyent milites et veniet Anima Christi de inferno cum Adam et Eua*¹ - *Abraham johan baptista et Alijs.*

|| Come forthe Adam *and* Eue with the
| | And aII my fryndys *pat* here-in be
| to paradys come forthe with me
| In blysse for to dwelle
| *pe* fende of helle *pat* is *your* sloo
| he xal be wrappyd *and* woundyun in woo
| Ffro wo to welthe now xul *3e* go
| *With* myrthe evyr *more* to melle.

|| I thanke *pe* lord of *pi* grett grace
| that now is for-3ovyn my grett trespass
| now xal we dwellyn in blysful place
| In joye *and* endeles myrthe
| Thorwe my synne man was fforlorn
| *and* man to saue *pou* wore aII torn
| *and* of a mayd in bedlem born
| *pat* evyr blyssyd be *pi* byrthe.

F0. 191³ * Blyssyd be *pou* lord of lyff
| I am Eue Adam is wyff
| *pou* hast sofcryd strok *and* styff
| Ffor werkys *pat* we wrought
| *pi* mylde mercy haht² *All*² for-3ovyn
| Dethis dentys on *pe* were drevyn
| now with *pe* lord we xul levyn
| *pi* bryght blood hath us bowth.

|| I am *pi* cosyn my name is Johan
| *pi* woundys hath betyn *pe* to *pe* bon
| I baptyzid *pe* in flomjordon
| *And* 3aff *pi* body baptyze

---
¹ MS. Euf.
² An ³ between *haht* and *Alle* has been crossed through.
³ This A seems to have been changed from a small to a larger form.
The Harrowing of Hell

With pi grace now xul we gon
Ffrom our e onmyes every-choi
And fyndyn myrthiis many on
In play of paradise.

I am Abraham fadyr trowe
pat reyned after noes floue
A sory synne Adam gan sowe
pat clad us all in care
A sone pat maydenys mylk hath sokyn
and with his blood our e bonde hath brokyn
helle logge lyth vulokyn
Ffro fyith with frende we fare.*

Ffayre frendys now be ze wunne
on 3ow shyneth pe sothfast sunne
pe gost pat all grevaunce hath gunne
Fful harde I xal hym bynde
As wyckyd werme pou gunne Aper e
to tray my chylderyn pat were so dere
perfore traytour heuer-more here
newe peynes pou xalt evyr flynde.

Thorwe blood I took of mannys kynde
Ffals devyl I here pe bynde
In endles sorwe I pe wynde
per-in evyr-more to dwelle
now pou art bownde pou mayst not fle
Ffor pin envyous cruelte
In endeles dampnacion xalt pou be
And nevyr comyn out of helle.†

Alas herrow now am I bownde
In helle gonge to ly on¹ grownde
In hendles sorwe now am I wounde

* The words anima caym are here written in the margin in the hand of
Ff. 95, 96, and in the left-hand margin Nota anima caym followed by some
erased words ending: as folow fynere frendys.
† A word or two, of which the first is thowght, is written here in the
margin in the Fo. 95, &c., hand and smudged out.
¹ on is written (by the scribe) over the line above an erasure.
The Harrowing of Hell

In care eyr more to dwelle
In helle logge I ly3 a-lone
now is my joye a-wey al gone
Ffor all fendys xul be my fone
I xal neyvr com from helle.*

Now is your floo boundyn in helle
pat eyr was besy 3ow for to qwelle
now wele I rysyn flesch and felle
pat rent was for your sake
myn owyn body pat hynge on rode
And be pe jewys neyvr so wode
It xal a-ryse both flesch and blode
my body now wyl I take.

Trunc transiet anima christi ad resuscitandum corpus quo resuscitato
dicat Ihesus

Fo. 1927
harde gaty5 haue I gon
And peynes sofryd many ow
Stombllyd at stake and at stoU
ny3 thre and thretty 3ere
I lyght out of my faderys trone
ffor to Amende mannys mone
my flesch was betyn to pe bon
my blood I bleede cler.

ffor mannys loue I tholyd dede
and for mannys loue I am rysyn up rede 1
ffor man I haue mad my body in brede
his sowle for to fede
Man and pou let me pus gone
and wylt not folwyn me a-none

* The hand of Fo. 95, &c., has interlined here and written down the left-hand
margin:
'nota je devyll
thought many &c.
Thoght many begun I am glad &c. hens I wyll je bere.

Jan Crist,
and Jan cayme xal l sey his spech. And Jan crist xal sey now ys your
foo. etc.'
1 The r is written above the line over an erased letter.
such a frende syndyst þou nevyr none
to help þe at þi nede.

If Salwe sancta parens: my modyr dere
All heyl modyr with glad chere
For now is A-resyn with body chere
þi sone þat was dolve depe
þis is þe thrydde day þat I sow tolde
I xuld a-rysyn out of þe cley so colde
now am I heri with brest ful bolde
þefore no more þe wepe.

Welcom my lord welcom my grace
welcome my sone and my solace
I xal þe wurchepe in every place
Welcom lord god of myght
mekel sorwe in hert I leed
when þou were leyd in dethis beed
but now my blysse is newly breed
All men may joye þis syght.

All þis werlde þat was forlorn
Shal wurchepe þou bothe evyn and morn
For had I not of þow be born
man had be lost in helle
I was deed and lyff I haue
And þe þorwe my deth man do I saue
For now I am þresyn out of my graue
In hevyn man xal now dwelle.

A dere sone þese wurdys ben 4 goode
þou hast wel confortyd my mornynng moode
blyssyd be þi precious bloode
þat mankende þus doth saue.

Now dere modyr my leve I take
joye in hert and myrth þe make

---

1 Omitted and written above the line.
2 MS. Ad.
3 MS. æresyn, with some mark under α, possibly indicating error.
4 Some miswritten letter obliterated before ben.
Ffor deth is deed and lyff doth wake
now I am resyn fro my graue.

Maria

FFare wel my sone fare wel my childe
FFare wel my lorde my god so mylyde
myn hert is wele pat ffyrst was whylde
FFare wel myn owyn dere love
Now all mankynde beth glad with gle
Ffor deth is deed as ye may se
and lyff is reysed endles to be
In hevyn dwellynge Above.

whan my sone was naylyd on tre
Afi women myght rewe with me
Ffor grettere sorwe myght nevyr non be
than I dede suffyr i-wys."

but pis joy now passyth aft sorwe
pat my childe suffryd in pat hard morwe
Ffor now he isoure alderers borwe
to brynge us aft to blys.

Tunc evigilabunt milites sepulcri et dicit primus miles

Awake Awake¹
hillis gyn qwake
And tres ben shake
ful nere a-too
Stonys clevyd
wyttys ben revid²
Erys ben devid
I am servid soo.

he is a-resyn pis is no nay
pat was deed and colde in clay
now is resyn be-lyve pis day
grett woundyr it is to me
He is resyn by his owyn myght
And forth he goth his wey ful ryght

¹ From line 1480 to line 1487 two lines are written in one.
² remi first written and crossed through.
The Resurrection

how xul we now us qwytte
Whan Pylat doth us sc.

How let us now go
pilat on too
And ryght evyn so
as we han sayn
pe trewth we sey
pat out of clay
he is resyn pis day
pat jewys han slayn.

Whan Pylat doth us se.

I holde it best
lete us nevyr rest
but go we prest
pat it were done
All heyl pilatt
in pin A-stat 2
he is resyn up latt
pat pou gast dome.

Pat What What What
Out upon the why seyst pou pat
Ffy vpon the harlat
how darst pou so say
pat lay deed in clay 3

Ffo. 194

What What
Out upon the why seyst pou pat
Ffy vpon the harlat
how darst pou so say
pat lay deed in clay 3

3a pou be nevyr so wroth
And of these tydandys nevyr so loth
sitt goodly on ground on lyve he goth
qwycke and levynge man
Iff pou haddyst a ben per we ware 4
in hert pou xuldyt han had gret care

1 From line 1496 to line 1511 two lines are written in one.
2 Three red dots against this line.
3 Some miswritten number or letter (2 or 3) crossed through between 1 ms and miles.
4 The a is written as a correction over another (e) letter.
The Resurrection

And of blysse a ben ryght bare
Of colore bothe pale and whain.

Or 3e com there
3e dede aft swere
to fyght in fere
and bete and bynde
All pis was trayn
3our wurdys wore vayn
pis is sertayn
3ow fals I fynde.

Be pe deth pe devyl deyd
we were of hym so sore Atreyd
pat flor ffer we us down leyd
Ryght evyn vpon oure syde
whan we were leyd upon pe grounde
style we lay as we had be bounde
we durst not ryse for a thowsand pounde
ne not for all pis worlde so wyde.

Now ffy upon 3our grett bost
all 3our wurchep is now lost
in felde in town and in every cost
men may 3ou dyspravyi?

Fo. 194
now all 3our wurchep it is lori
And euery man may 3ow we scorn
And bydde 3ow go syttyn in pe corn
And chare a-wey pe ravyn 

3a it was hy3 tyme to leyn oure bost
Ffor whan pe body toke a3en pe gost
he wold a frayd many An ost
kynge kinyght and knave
3a whan he dede ryse out of his lake
pan was pe suche An erthe-quake
pat all pe worlde it gan to shake
pat made us flor to rave.

1 From line 1528 to line 1535 two lines are written in one.
2 So in MS. for wel.
3 Some letter (1h) crossed through before lake.
The Resurrection

3a 3a. herke fielawys what I xal say late us not ses be nyght nor day but telle pe trewth ryght as it lay In contre where we goo And than I dare ley myn heed pot pei pat crystys lawys leed they wyl nevyr ses tyl they be decd his deth pat brought hym too.

Be helyaff pis was now wele ment to pis cowncell let us consent lett us go tellyn with on Assent he is resyn up pis day.

I grawnt per-to and pat forth ryght pat he is resyn by his owyn myght For per cam non be day nor nyght to helpe hym owte of clay.

Now jentyl serys I pray 3ow Aft A-byde style a lytyl thrall whyff pat I myn cowncel canf And here of per cowncell.

Syr att your prayour we wyl abyde here in pis place a lytel tyde but tary not to longe ffor we must ryde we may not longe dwelle.

Now jentyl serys I pray 3ow here Sum good cowncel me to here Ffor sertys serys without dwere We stounde in right greet dowte.

Now trewyly sere I 3ow telle pis materie is both flers and felle combros it is perwith to melle And evyl to be browth a-bowte.

1 Or stondde.
Syr pylat pou grett justyse
pou pou be of witty wyse
3it herke fful sadly with good devyse
what pat pou xalt do
I counsel pe be my reed
pis wundyrful tale pray hem to hede
and upon pis 3eve hem good mede
bothe golde and sylver also.

And sere I xalt telle 3ow why
in 3oure erys prevyly
be-tweyn us thre serteynly
now herk serys in 3our erys.

hic faciant pilatus cayphas et Annas privatim inter se consilium quo
finito dicat

Fo. 1957  Ffor mede doth most in every qwest
and mede is mayster bothe est and west
now trewly serys I hold pis best
With mede men may bynde berys?

Sekyr sere pis counsell is good
pray pese knyhtys to chaunge per mood
3eve them golde fiste and flood
And pat may chaunge per wytt.

Serys 3oure good councele I xalt fulfylle
now jentyl knyhtys come hedyr me tyle
I pray 3ow serys of 3our good wylle
no ferther pat 3e flytt.

Jentyl knyhtys I 3ow pray
A bettyr sawe pat 3e say
Sey per he was cawth away
with his dyscyplis be nyght
Sey he was with his dyscyplis flett
I wolde 3e worn in 3oure sadelys ssett
And haue here gold in a purs knett
and to rome rydyth ryght.
The Resurrection

Now syr pylatt
we gon oure gatt
We wyff not prate
no lengere now
now we haue golde
no talys xul be tolde
to whithys on wolde
we make þe A vow.

Pilatus

Now 3e men of myth
as 3e han hyght
Euyn so forth ryght
þoure wurdys not falle
And 3e xul gon
with me A-non
Afi every-chon
in to myn halle.

Now hens we go
As lyth as ro
And ryght evyn so
As we han seyd
We xul kepe counsel
where so evyr we dwelt
We xul no talys teft
be not dysmayd.

hic venient ad sepulcrum maria magdalene maria jacobi et maria
Salome · et dicit maria magdalene

Swete systeryn I srow besech
herght now my specyal speche
Go we with salvys ffor to leche
Cryst pat tholyd wounde
he hath us womyn owt of wreche
the ryght wey god wyl us teche

1 From line 1624 to line 1647 two lines are written in one, divided as before by double strokes to 1639, then by points.
2 men of written twice and crossed through.
* This marginal direction is apparently in the Ff. 95, 96 hand. It seems to refer to the end of one day's performance.
ffor to seke my lorde my leche
his blood hath me vnbownde.

My systerys sone I woot he was
he lyth in here as suame in glas
pe childe was born by oxe and Asse
Vp in a bestys staff
thow his body be gravyd vndyr gres.

My name is mary Salome
his modyr and I systerys we be
Annys dowterys we be all thre
Jhesu we be pha Awnys
The naylis gun his lemys feyn
and pe spere gan punche and peyn
on po woundys we wold hane eyyn
but grace now god graunt vs.

Now go we stytte
with good wyll
per he is leyd
he deyd on crowch
we wolde hym towch
as we han seyd.

Tunc respicit maria magdalene in sepulcro dicens

1 Omitted and added against the line in the margin.
2 a written as a correction over an e.
3 Next line first written systerys dowterys bothe and crossed through.
4 Lines 33 to 38 are written in two lines divided by points.
The Announcement to the Three Marys

Where is my lord, was here
Pat for me bledde bowndyn in brece
his body was beryed rygh by pis mere
Pat Flor me gan deye
pe jewys fiekyit and fials flownde;
where haue pei do pe body with wunde he lyth not upon pis grownde
pe body is dou A-weye.

To my lorde my love my firende
Flayn wolde I salve A spende
and I myght aught A-mende
his woundys depe and wyde
to my lorde I owe lowlyte
both homage and fewte
I wolde with my dewte
a softyd hand and syde.

To myghtfiul god omnypotent
I bere a boyst of oynement
I wold ban softyd his sore dent
his sydys al a-bowte
Lombe of love with-owt loth
I fynde pe not myn hert is wroth
in pe sepulcre per lyth a cloth
And jentyl jhesu is owte.

wendyth fforth 3e women thre
In-to pe strete of Galyle
3our savour per xul 3e se
walkynge in pe waye
3our Fleschly lorde now hath lyff
pat deyd on tre with strook and stryff
wende fforth pou wepynge wyff
and seke hym I pe saye.

Now goth fforth ffast af all thre
to his dyscylys ffayr and fre
and to petyr pe trewth telle 3e

-- Maria jacobi

-- Maria Salome

-- Angelus

1 So in MS.
The Announcement to the Three Maries

per of haue 5e no dreed
Spare 5e not pe soth to say
he pat was deed and closyd in clay
he is resyn pis same day
And levyth with woundys reed.

Maria Magdalen

|| A myrthe and joye in herte we hane
Ffor now is resyn out of his grene
he levyth now our lyf to saue
pat dede lay in pe clay.

Maria Jacoby

Fo. 197v
In hert I was ryght sore dysmayd
the Aungel to us whan pat he sayd
pat cryst is resyn I was affrayd
pe Aungel when I say.

Maria Salome

|| Now let us all thre fulfylle
pe Angelys wurde and goddys wylle
lett us sey with voys wul shrylle
Cryst pat jewys dede sle
oure lord pat maylyd was on pe rode
And betyn out was his bodys blode
he is a-resyn pou they ben wode
A lorde zitt wele pou be.

Maria magdalene || dicit petro et ceteris apostolis.

Bretheryn all in herte be glad
bothe the blythe And joyful in herte ful fayrid
Ffor ryght good tydandys haue we had
pat oure lord is resyn Agayn
An Aungel us bad ryght pus sertayn
to pe petyr pat we xulde telle
how cryst is resyn pe which was slayn
A levynge man evyr more to dwelle.

1 The scribe of Ff. 95, 96, 112 has written against this line: and aperyd to us sertayne, which he afterwards crossed out, writing longitudinally in the left-hand margin for insertion here:
† lyk as he dyede nakyd as he was borne
and commande us to go to peter and john and his dyscipulys ait
and tell to yow he wolde aper in lyknes as he was beforyn.

2 The same hand has marked aungel, bad, and christ with dots for deletion, and has written bade over aungel and he over christ.
The Announcement to the Three Maryes

Maria jacobi

To lyve is resyn a-geyn 
the qwych judas to jewys solde
of pis I bere ryght trewe⁠¹ recorde
by wurdys 
now myrth and joye to man on molde
Every man now myrth may haue
he pat was closyd in cley ful colde
This day is resyn owt of his grave.

Petrus

Sey me systeryn with wurdys blythe
may I troste to pat 3e say
Is cryst resyn a-geyn to lyve
pat was ded and colde in clay.

Maria Salome

3a trosyth us truly it is no nay
he is a-resyn it is no les
and so An Aungel us tolde pis day²
with opyn voys and speche expres.

Johannes

3a pes⁶ be tydyngys of ryght gret blys
pat oure mayster resyn xulde be
I wyl go renne in hast i-wys
and loke my lord yf I may se.

¹ Some miswritten letter crossed through before trewe.
² The scribe of Ff. 95, 96 has written for in the margin just above by at the beginning of this line, and has marked for insertion here a passage written in the bottom margin:

for . . . aperyd to us with handys fytte and heat borde
and . . . he schowyd us his woundys fyve
both handys and fytte and he wound in his syde
and perfor be-leve us pat he is man a-lyve.

In a darker ink but probably by the same hand, for in the first line has been crossed out and All so written before it, and he over the illegible second word; the last five words of the line have been crossed out, and with body bolde (or balle) written over them; the third line has been crossed out.

³ An alternative line is written by the scribe of Fo. 95 against this longitudinally in the margin:

And so he badd us teit yow pis daye.
⁴ he 3e first written and crossed through.
The Announcement to the Three Maryes

Ffor joye also I renne with the
my brothyr johan as I pe say
In hast anon evyn forth go we
to his grave we renne our way.

hic currunt Johannes et Petrus simul ad sepulcrum et Johannes
prius venit Ad monumentum sed non intrat.

The same shete here I se
pat crystys body was in wounde
but he is gon where so ever he be
he lyth not here up on pis grownde.

Petrus intrat monumentum et dicit Petrus

in pis cornere pe shete is fownde
and here we fynde pe sudary

Fo. 198v In pe whiche his hed was wounde
whan he was take from calvary 1.

hic intrat Johannes monumentum dicens

¶ The same sudary and pe same shete
here with my syth I se both tweyn
now may I wele knowe and wete
pat he is rysyn to lyve agyen
On to oure brethryyn lete us go seyn
pe trewth ryght hevyn as it is
Oure mayster lyveth pe whiche was slayen
Alf myghty lorde and kynge of blys.

¶ No lengere here wyfl we dwelle
to oure brethryyn pe wey we take
the trewth to them whan pat we telle
grett joye in hert pan wal pei make.

hic petrus loquitur omnibus apostolis simul collectis

Beth mery brethryyn for Crystys sake
pat man pat is oure mayster so good

1 A n has been altered to r in this word, apparently by the scribe.
The Announcement to the Three Maries

Ffrom deth to lyve he is A-wake
pat sore was rent up on pe rood.

Johannes

As women seyd so haue we fownde
renedyd'Awey we saw pe ston
he lyth no lengere vndyr pe grownde
out of his graue our e mayster is gon.

Omnes congregati

We haue grett woundyr everychon
of þese wurdys pat ze do speke
A ston ful hevy lay hym up on
Ffrom vndyr þat ston how xulde he breke.

Petru

The trewth to tellyn it passyth oure witt
Wethyr he be resyn thorwe his owyn myght
Or elys stolyn out of his pitt
be sum man prevely be nyght
That he is gon we saw with syght
Ffor in his graue he is nowth
we can not tellyn in what plyght
Out of his graue þat he is browth.

Maria Magdalene goth to þe graue and wepyth and seyth

Maria Magdalen

Ffor hertyly Sorwe myn herte doth breke
with wepynge terys I wasch my face
Alas ffor sorwe I may not speke
my lorde is gon þat here-inne wase
Myn owyn dere lorde and kyng of gras
þat vij develys firo me dyd take
I kan nat se hym Alas Alas
he is stolyn awey owt of þis lake.

Aungelus

Woman þat stondyst here Alone
Why dost þou wepe and morne and wepe so sore
What cawse hast þou to make such mone
Why makyst þou such sorwe and where-fore.

1 MS. congregati—so for omnibus congregati.
The Appearance to Mary Magdalen

Maria Magdalene

I haue gret cause to wepe evyr more
my lord is take out of his graue
Stolyn Awey and fro me lore
I kan not wete where hym to haue.

Hic parum deambulet A sepulcro dicens

Alas Alas what xal I do
my lord awey is fro me take
Fo. 1997 A woful wrecche whedyr xal I go
My joye is gan owth of pis lake.

Woman suche mornynge why dost pou make
Why is pi' chere so hevy and badde
Why dost pou sythe so sore and qwake
Why dost pou wepe so sore and sadde.

A grettyr cause had nevyr woman
For to wepe both nyth and day
than I myself haue in serteyn
For to sorwyn evyr and Ay
Alas ffor sorwe myn hert doth blede
my lorde is take fro me A-way
I muste nedys sore wepe and grede
where he is put I kan not say.

but jentyl gardener I pray to the
If pou hym took out of his graue
telle me qwere I may hym se
bat I may go my lorde to haue.

M. A. R. I. A.

A mayster and lorde to pe I crave
As pou art lord and kynge of blys
Graunt me lord and pou vowchesave
thyne holy fiete bat I may kys.

1 And first written before for and crossed through.
The Appearance to Mary Magdalen

Jhesus

¶ Towche me not As ȝett ? Mary
Ffor to my fadیر I haue not Ascende
but to my bretheryn in hast þe hyȝ3
with these gode wurdys here care Amende

Sey to my bretheryn þat I intende
to stey to my fadیر and to ȝowre
to oure lord both god and frende
I wyl Ascende to hevyn toweɾe.

¶ In hevyn to ordeyn ȝow A place
to my fadир now wyl I go
to merth and joye and grett solace
And endeles blys to brynge ȝow to
Ffor man I sufferyd both schame and wo
more spyteful deth neyvr man dyd take
ȝit wyl I ordeyn for all this ȝo
In hevyn an halle for mannys sake.

Maria Magdaly[n]

¶ Gracyous lord at ȝoυr byddyng
1 to all my bretheryn I xal go telle
how þat ȝe be man levynge
quyk and qwethynge of flesch and fielle
Now all hevynes I may expelle
And myrth and joy now take to me
my lord þat I haue lounyd so wele
with opyn syght I dede hym se.

¶ Whan I sowȝt my lord in grave
I was fiul sory and ryght sad
Ffor syght of hym I myȝt non haue
Ffor mornynge soro I was nere mad
Grettere sorwe ȝit neyvr whith had
Whan my lord A-weeney was goið
But now in herte I am so glad
so grette a joy neyvr wyff had non.

¶ how myȝt I more grettere joye haue
than se þat lorde with opyn syght

1 The colour of the ink changes with this line from the darker colour which has prevailed since Fo. 193.
the whiche my sowle from synne to saue
From develys seyne he made me qwyght.

There kan no toungue my joye expres
now I haue seyn my lorde on lyve
to my bretheryn I wyl me dresse
and telle to hem A-non ryght be-lyve
With opyn speche I xal me shrive
and telle to hem with wurdys pleyn
how pat cryst frow deth to lyve
to endles blys is resyn Ageyn.

Bretheryn ait billyth ye be
for joyful tydyngys tellyn I kan
I saw oure lord cryst · lyste wel to me
of flesch and bon · quyk levynge man
beth glad and joyful as for than ·
Ffor tryst me trewly it is ryght thus
Mowth to mowth pis sertayn ¹
I spak ryght now with cryst Ihesus.

A woundyrful tale for-sothe is this
ever onowryd oure lorde mote be
we pray ye lord and kyng of blys
Onys pi presence pat we may se
Ere thu Ascende to thi mageste
Gracyous god if ye plesse
late us haue sum syght of the
oure careful hertys to sett in easc Amen.

Explicit apparicio Marie magdale[ne].

[The remainder of Fo. 201 is filled up with what appears to be a roughly scribbled copy of part of Magdalene's speech on Fo. 200v.* Fo. 201r is blank.]

* [But now in herte I am so glad
So grete a joye ² nevyr wyff had non
how myght I more gretter haue than se
pat lorde with opyn syght the wyche my soule

¹ So, with is omitted, in MS. ² The first o blotted.
from synne to saue from develys seyne
he mad me qwyght there kan no tongue
my joy expres now I hame seyn my lorde
on lyve to my brethryn I wyll me dresse
and thell to hem with wurdys pleyn hnow
pat crist from deth to lyve to endles blys
ys resyn agayen\(^1\) brethryn aft blyyth
ye be for Joyfull tydyngs tellyn I kan I saw
Oure lord crist lyste wel to me of flesch and bon
quyk levying man beth glad and Joyfull as for than
for tryst me trewly it ys ryght thus
Mowth to mowth pis ys sartayne I\(^2\) spak right now
with crist Jhesus.]

\(\frac{\text{Fo. 202 hie incipit aparicio cleophe et luce.}}{\text{\[ Cleophas }}\)

\(\text{MY brothir lucas I 3ow pray} \)
pleseynge to 3ow if \(\text{pat it be} \)
To \(\text{je castel of Emawus A lytyl way} \)
\(\text{pat 3e voweche-saf to go with me.} \)

\(\text{Aff redy brother I walke with the} \)
to 3one castel with ryght good chere
Euyn to-gedyr Anon go we
brother cleophas we to infere.

\(\text{\[ A brother lucas I am sore mevyd} \)
Whan crist ourre mayster comyth in my mynde
whan that I thynke how he was grevyd
Joye in myn herte kan I non fynde
he was so lowlye so good so kynde
holy of lyf and meke of mood
Alas \(\text{pe jewys pei were to blynde} \)
hym for to kylle \(\text{pat was so good.} \)

\(\text{\[ Brothyr cleophas 3e sey 3 ful soth} \)
they were to cursyd and to cruell

\(^1\) Some blotted letter after agayen. \(^2\) Some crossed out letters after I.
\(^3\) The e is written over some erasure.
And Judas that traytoure he was to loth
For gold and sylver his Myster to selle
The jewys were redy hym for to qwelle
With skorgys bete out all his blood
Alas pei were to fers and stelle
Shamfully pei henge hym on a rood.

Cleophas

Alas between to Thevys Alas for shame
They henge hym up with body rent
Alas alas they were to blame
to curyd and cruel was per intent
When for thurste he was nere shent
Ezizil and galle pei 3oyyn hym to drynke
Alas for ruthe his deth thei bent
In a floule place of horryble styynke.

Lucas

Alas and eawse in hym cowde they non synde
Alas for sorwe what was here thought
And he dede helpe bothe the lame and blynde
And all seke men pat were hym browght
A-3ens vice Alwey he wrought
Synfull dede wold he neyvr do
3it hym to kylle pei sparyd nought
Alas Alas why dede they so.

Lucas

Well ovyr-take 3e serys in same
to walke in felachep with 3ow I pray.

Welcom serys in godlys name
Of good felachep we sey not nay.

Qwat is your langage to me 3e say
That 3e hane to-gedyr 3e to
Sory your Evynam 3e ben Alway
3our myrthe is gon why is it so.

Cleophas

Sere me thynkyth pou art a pore pylgrym
Here walckynge be pi selve A-lone
And in pe cete of jerusalem
Pou knowyst ryght lytyl what per is done
The Appearance to Cleophas and Luke

For pylgrymys comyn and gon ryth sone
Ryght lytyl whyle pylgrymes do dwelle
In all jerusalem as pou hast gone
I trowe no tydyngys pat pou canst telle.

Why in Jerusalem what thyng is wrought
What tydyngys fro thens brynge ye.

A ther haue they slayn a man for nought
gyltles he was as we telle the
An holy prophete with god was he
myghtyly in wurde and eke in dede
of god he had ryght grett pooste
Amonge pe pepyl his name gan sprede.

he hyght jhesu of nazareth
A man he was of ryght grett fame
the jewys hym kyld with cruel deth.
with-out trespas or Any blame
hym to scorne they had grett game
And maylid hym streyte on tyit a tre
Alas Alas me thynkyth grett shame
With-out cawse pat this xulde be.

Ala sere and ryght grett trost in hym we had
All Israel countre pat he xulde saue
the thrydde day is this pat he was clad
in coold cley and leyd in grave
3itt woundyrful tydyngys of hym we hane
Of women pat sought hym be-forn day lyth
wethyr they sey truthe or ellys do raue
We can not telle pe trew verdlyth.

Whan cryst in grave pei cowde not so
they comyn to us And Evyn thus tolde
How pat An Aungett seyd to them thre
that he xuld leve with brest fiul bolde
3itt petyr and johan prve this wolde
to Crystys graue they ran thei tweyne

1 The a is written over some other letter (? r).
The Appearance to Cleophas and Luke

and when they come to pe graue so coolde
They founde pe women fiul trewe sertayne.

A 3e Fsonnys And Slought of herte
Ffor to be-leve in holy scrypature
haue not prophertys with wurdys smerte
Spoke be tokenys in signifure
That Cryste xuld deye ffor 3our valure
And syth entre his joye and blys
why be 3e of herte so dure
And trust not in god pat myghtful is.

Bothe Moyses and Aaron and othyr mo
in holy scrypature 3e may rede it
of Crystis deth thei spak Also
And how he xuld ryse out of his pitt
Owt of ffeyth than why do 3e filitte
Whan holy prophertys 3ow teche so pleyne
turne 3oure thought and chaunge 3our witte
And truste wele pat cryst doth leve a-geyne.

Leve Ageyn ? man be in pes
how xulde A ded man evyr A-ryse
I cowncefl pe such wurdys to ses
Ffor dowte of pylat pat hy3 justyce
he was slayn At pe gre 1 A-syse
be cowncefl of lordys many oiw
Of suche langage . take bettyr A-vice
In every company per pou dost gon.

Trewth dyd nevyr his maystyr shame
Why xulde I ses than trewth to say
Be Jonas pe prophete I preve pe same
Pat was in a Whallys body iij nyghtis and iij day
So longe Cryst in his grave lay
As Jonas was with-inne pe se
his grave is brokyn pat was of clay
to lyff Resyn A3en now is he.

1 So in MS.
The Appearance to Cleophas and Luke

Cleophas

Sey nott so man it may not be
thow thyn examplle be sawdele good
Ffor jonas on lyve evyr more was he
And Cryst was slayn vpoun A rood
The Jewys on hym they were so wood
pat to his herte A spere they pyght
he bled owt Alt his herte blood
how xulde he thanne ryse with myght.

Christus

Take hed at Aaron and his dede styk
Which was ded of his natur
And xit he floryschyd with flowrys ful thyk
and bare Almaundys of grett value
The dede styk was signifure
how cryst pat shamfullly was deed and slayn
As pat dede styk bare frute ful pure
So cryst xuld ryse to lyve a-geyn.

Lucas

Fo. 204v That A deed styk frute xulde bere
I merveyle sore per of i-wys
but xitt hym sylf sifo deth to rere
And leve A-geyn more woundyr it is
That he doth leve I trost not this
Ffor he hath bled his blood so red
but xitt of myrthe evyr moor I mys
When I haue mende pat he is ded.

Christus

Why be ye so hard of truste
dede not Cryst reys thorwe his owyn myght
lazare pat deed lay vndyr pe duste
And stynkyd ryght foule as I 3ow plyght
To lyf Crist reysid hym a-3en ful ryght
out of his graue pis is sercelyn
why may nat Cryste hym self pus quyght
and ryse from deth to lyve Ageyn.

Cleophas

Now trewly sere yeour wurdys ben good
I haue in 3ow ryght grett deyght

1 An l after not crossed through.
2 A d after so crossed through.
3 The vowel is indistinct but should be e.
I pray 3ow sere with mylde mood to dwelle with vs afl pis nyght.

I must gon hens a-non fal ryght Ffor grett massagys I haue to do I wolde abyde yt bat I myght but at pis tyme I must hens go.

3e xal not gon fro us pis nyght It waxit afl derke gon is pe day pe sonne is downe lorn is pe lyght 3e xal not gon from vs A-way.

I must gon hens a-non ful ryght Ffor grott massagys I haue to do I wolde abyde yf bat I myght but at tyme I must hens go.

If e xal not gon fro us pis nyght It waxit afl derke gon is pe day pe sonne is downe lorn is pe lyght 3e xal not gon from vs A-way.

Trewly from vs 3e xal not go 3e xal abyde with us here stytte 3our goodly dalyaunce plesyth us so We may neyvr hane of 3ow ounre fylle We pray 3ow sere with herty wylle Afl nyght with us abyde And dwelle more goodly langage to talkyn vs tylle and of 3our good dalyaunce more ffor to telle.

3a brotyhr cleophas be myn Assent lete us hym kepe with strentch and myght Sett on 3oure hand with good entent And pulle hym with us pe wey wel ryght The day is done sere and now it is nyght Why wolde 3e hens now from us go 3e xal abyde as 3e xal plyght 3e xal not walke pis nyght vs ffro.

This nyght fro us 3e go not Away we xal 3ow kepe be-twen us twyne to vs perfore 3e sey not nay but walke with us pe wey is pleyne.

1 The second g is written over another letter.
2 Or woll—the vowel is blotted.
The Appearance to Cleophas and Luke

Sythyn se kepe me with myght and mayn
With herty wyth I xal abyde.

of your abydyng we be fullayn
no man more wel-kom in pis werd wyde.

Off oure maystyr Cryst Jhesu
Ffor se do speke so mech good
I loue 3ow hertyly trust me trew
he was bothe meke and mylde of mood
Of hym to speke is to me food
If 3e had knowe hym I dare wel say
And in what plyght with hym it stood
3e wold haue thought on hym many A day.

Many A day 3a - 3a - i-wys
he was a man of holy levyng
Thow he had be pe childe of god in blys
bothe wyse and woundyrful was his werkyng
Put Aftere 3our labour and feerre walkyng
maryth pis loff and etyth sum bred
And than wyl we haue more talkyng
Of Cryst oure maystyr pat is now ded.

Eeth mery and glad with hert fful fre
flor of Cryst jhesu pat was 3our firende
3e xal haue tydyngys of game and gle
with-inne A whyle or 3e hens wende
with myn hand pis bred I blys
And breke it here as 3e do se
I seve 3ow parte Also of pis
this bred to ete and blythe to be.
hic subito discedat christus ab oculis corum.

A mercy god what was oure happe
was not oure hert with lone brennyng
When Cryst oure mayster so nere oure lappe
Dede sitte and speke such suete talkyng

1 No name of speaker in the MS.
The Appearance to Cleophas and Luke

He is now quyk and man lyvenge
pat fy rst was slayn and put in grave
now may we chaunge all oure mornynge
Ffor oure lord is resyn his seruaunys to saue.

Lucas

Alas for sorwe what hap was this
When he dyd walke with vs in way
he prevyd by scripture ryght wel i-wys
pat he was resyn from vndyr clay
We trustyd hym not but evyr seyd nay
Alas for shame why seyd we so
he is Resyn to lyve pis day
out of his grave oure lord is go.

Cleophas

latt us here no lengere dwelle
but to oure bretheryn pe wey we wende
With talys trewe to them we telle
that cryst doth leve oure mayster and friende.

Lucas

I graunt per-to with hert ful hende
lete us go walke forthe in oure way
I am ful joyfull in hert and mende
pat oure lord leyvth pat fy rst ded lay.

Cleophas

Now was it not goodly dcn
of cryst jhesu oure mayster dere
he hath with us a large wey gon
And of his vprysyng he dede us lere
When he walkyd with us in fere
And we supposyd hym both dede and colde
pat he was A-resyn from vndyr bere.
be holy scripture pe trewh he tolde.

Lucas

Ryght lovyngely don for-sothe this was
What myght oure mayster tyl us do more
Than us to chere pat fforth dede pas
and ffor his deth we murnyd ful sore
Ffor lune of hym oure myrthe was lune
We were ffor hym ryght hevy in herte
but now oure myrth he deth restore
Ffor he is resyn bothe heyl and qwert.
The Appearance to Cleophas and Luke

Cleophas

That he is þus resyn I have gret woundyr
An hevy ston ovyr hym þer lay
how shulde he breke þe ston A-soundyr
þat was deed and colde in clay
Euery man þis mervayle may
And drede þat lord of mekyl myght
but þit of þis no man sey may
Ffor we have seyn hym\(^1\) with opyn syght.

Lucas

That he doth leve I woot wel this
he is A-resyn with flesch and blood
A levyng man for-sothe he is
þat rewly was rent upon a rood
Añ heyl dere brothyr and chaunge your mood
Ffor cryst doth levyn and hath his hele
We walkyd in wey with cryst so good
and spak with hym wur dys fele.

Cleophas\(^2\)

Evyn tyff Emawus þe gret castell
from jerusalem with hym we went
Syxti ñfurlonge as we ȝow telle
we went with hym evyn passent
he spak with us with good entent
þat Cryst xuld leve he tolde tyff us
And previd it be scripture verament
trust me trewe it is ryght thus.

Cleophas

3a and when he had longe spokyn vs tylle
he wold from vs agon his way
with strenght and myght we keptyn hym stylle
And bred we tokyn hym to etyn in fay
he brak þe loff As Evyn on tway
As ony sharpe knyff xuld kytt\(^4\) breed
þer-by we knew þe trewth þat day
þat cryst dede leve and was not deed.

\(^1\) The \(y\) is written over some other letter—2 a half-written e.

\(^2\) Under Cleophas in the bottom margin is written and smudged out Vade Worlych.

\(^3\) These words seem to be written by the scribe of Ff. 95, 96.

\(^4\) be crossed through after kytt.
The Appearance to Cleophas and Luke

Now trewly serys I haue grett woundyr of these grete merveylis pat 3e vs telle. 
In brakyng of bred ffyl evyn A-soundyr our Mayster 3e knew and lord ryght welf 3e sey Crist levith pat jewys dyd qwelle tyll us glad tydyingys pis is serley
and pat oure Mayster with 30w so longe dede dwelle it doth welf preve pat he levith a-geyn.

A brother Thomas we may be ryght glad of these gode Novell pat we now haue pe grace of oure lorde god is ouer vs ait sprad Oure lord is resyn his seuauntys to saue.

Be in pes petyr pou gynnyst to rave thy wurdys be wantowne and ryght vnwyse how xulde A deed man pat deed lay in grave with qwylk flesche and blood to lyve ageyn ryse.

I may nevyr in hert trust pat it is so he was ded on eros and colde put in pitt kept with knyhtys iiiij. his grave sealyd Also how xulde he levyn Ageyn pat so streytye was shitt.

I ran to his graue and Johan ran with me In trewth per we flownde he lay not in presyn gon out of his graue and on lyve pan was he Therfore dere brother Thomas I wole rede the Stedfastly pou trust pat cryst is not deed

1 Nota Worlych is again written under this name of speaker, and crossed through.
2 So in MS.
3 This y is written over an o.
The Appearance to Thomas

Ffeythfully be-leve a qwyk man yat he be
A-resyn from his deth by myght of his godhed.

I may nevyr be-leve these woundyr merveles
tyI pat I haue syght of Euary grett wounde
and putt in my ffyngyr in place of pe nayles
I xal nevyr be-leve it ellys flor no man on growunde
And tyll pat myn hand pe sperys pytth hath fowunde
Which dede cleve his hert and made hym spede his blood
I xal nevyr be-leve pat he is qwyk and sownde
In treuth whyl I knowe pat he was dede on rood.

Cryst be pi conforte and chawnge pi bad witt
Flor ffeyth but piou haue pi sole is but lorn
With stedfast beleve god enforme pe zitt
of A meke mayde As he was flor us born.

Pees be Amonge 3ow • be-holde how I am torõ
take hede of myn handys my dere brothyr thomas.

My god and my lorde nyght and every morn
I 1 Aske mercy lorde flor my grett trespas.

Be-holde wele thomas my woundys so wyde
which I haue sufferyd flor Aõf mankynde
Put piin hool hand in to my ryght syde
And in myn hert blood piin hand pat piou wynde
So ffeythfuull a frend were mayst piou fynde
be stedfast in fethy be-leve wel in me
be piou not dowteful of me in pi mynde
but trust pat I leve pat deed was on A tre.

my lord and my god with syght do I se
pat piou art now quyk which henge deed on rode
more ffeythful pi I • ther may no man be
Ffor myn hand haue I wasch in pi precyous blode.

Ffor piou hast me seyn þerfore pi fethy is good
but blyssyd be tho of pis pat haue no syght

1 Ah first written and crossed out after I.
And be-leve in me they for here make mood
Shaft com in to hefine my blysse pat is so bryght.

As A ravaschyd man whos wit is all gon
grett mornynge I make for my dreffful dowte
Alas I was dowteful at cryst from vndyr ston—
be his owyn grett myght no wyse myght gon owte
Alas what mevyd me thus in my thought
my dowteful be-leve ryght sore me Avexit
the trewthe do I knowe pat god so hath wrought
Quod mortuus et sepultus nunc resurrexit.

He pat was bothe deed and colde put in grave-
to lyve is A-resyn by his owyn myght
In his dere herte blood myn hand wasch I haue—
Where pat ye spre poynt was peyn-fully pyght
I take me to feyth fiore-sakynge A]| vn-ryght
ye dowte pat I had fiul sore me Avexit
For now I hane seyn with ful opyn syght
Quod mortuus et sepultus nunc resurrexit.

I trustyd no talys pat were me tolde
tyll pat myn hand dede in his hert blood wade—
My dowte doth Aprovyn cryst levynghe fiul bolde.
And is a grett Argument in feyth us to glade
pou man pat seyst pis from feyth neyvr pou flade
my dowte xal evyr chere the ||| pat sore me Avexit
trust wele in cryst pat such meracle hath made
Quod mortuus et sepultus nunc resurrexit.

The prechynge of petir myght not converte me
ftyll | felyd ye wounde pat ye spre dye cleve
I trystyd neyvr he levyd pat deed was on A tre)
tyll pat his herte blood dede renne in my sleve
Thus be my grett dowte oun feyth may we preve
be-hold my blody hand oun feyth pat me Avexit

1 *Resurrexit* apparently first written, and the initial r with a blotted overwritten letter added. This line, in this stanza only, is written in slightly larger form.
2 A small fragment of printed paper adhering to the MS. hides the last stroke of the n.
be syght of pis myrroure · froom feyth not remewe
Quod mortuus et sepultus nunc resurrexit.

Thow pat Mary Magdalyn in cryst dede sone be-leve
And I was longe dowteful sitt putt me in no blame
Ffor be my grett dowte oure feyth we may preve
Azens aff pe Eretykys 1 pat speke of cryst shame.
Truste wel Jhesu cryst · pe jewys kyllyd the same
The fende hath he fferyd · oure feyth 2 pat evyr a-vexit
To hevyn 3ow brynge 2 and saue 30w aff in same
That mortuus et sepultus Iterum resurrexit. 390

[Amen.

[Remainder of Fo. 209—1¼ inches—and Fo. 209v left blank.]
Scribble on Fo. 209. That mortuus et se.
Scribble on Fo. 209 v. hie Incipit Ascencio.

Fo. 210 hie incipit Ascencio domini nostri · cum maria et vndecim
[W quire] discipulis et dnobus angelis sedentibus in albis et Jhesus dicit
discipulis suis &c. 3

|| Pax vobis 4?
Amonge 3ow pes
bothe love and reste and charyte
Amonge All vertues lette it not ses
Ffor Amonge All vertues pryunspal his he
3e be to blame I may wel preve
Ffor I wyl vse to 3ow wordys pleyn
pat 3e be so hard of herte to be-leve
pat from deth to lyve I am resyn Ageyn
Not-with-stondynghe As 3e knowe seretty
Ffor 30w viij sythys · Aperyd haue I
be soundry tynes the trewh to seyn
and pis is pe ix · tyme sothly
Evyn and no mo
but Now sum mete
A-non doth gete
Ffor I wyl Ete

with 3ow And goo

1 The y of the final syllable has been written over an i.
2 Written feyth with first y marked for deletion.
3 The title and stage direction are written as one in the MS.
4 Pax vobis is written in larger form.
The Ascension

My dyscyplis here what I sey
And to my wourdys zevyth Attenction
From jerusalem loke 3e go nott Avey
but mekely A-bydylh my fadyres promisicion
Off whiche be my mouth 3e haue had informacion
whyh bodyly with 3ow I was dwellynge
Ffor johan Sothly ffor mannys Saluacion
Onlye in watyr was me baptysynge
but I 3ow be-hete?

With-inne swee days pat 3e
In pe holy goost xul baptyzid be
therfore rysyth up and ffolwyht me
On-to pe mownte of Olyvete.

O lord vowche-saff vs for to telle
If thou wylt now with-owte more delay
restoryn pe kekyngdam of israel
And 3eve vs pe joye lord pat lestyth Ay.

Serys pe tymes and pe months knowe 3e ne may
whiche my fadyr hath put in his owyn power
but 3e xul take with-in short 1 day
of pe holy goost pe vertu cler
thorwe whiche xul 3e
In jerusalem And in jury
And more owyr Also in samary
And to pe worldys ende vttvryly
My wyttnes only be.

lovyth no wrath nor no wronge
but leyvyth in charyte with mylde stevyth
With myrthe and melody and Angell songe
now I stey streyte from 3ow to hevyyn.

hin Ascendit ab oculis corum et in celo content etcetera.

Returnyth ageyn to your loggynghe
to jerusalem ffor he wyl thus
his promys mekely per Ahydlynge

1 The l is blotted and written again—small—above the line.
The Ascension

Ffor dowteles pis forseyd jhesus
Whiche from sond is take 1
In a clowde As se hym seyn
Steyng vp so xal comyn A-geyn
Of Al mankynde pis is seerteyn
jugement xal he make. 2

"O se bretheryn Attendyth to me
And takyth good hede what I xal seyn
it be-hovyth pe scripture fulfyllyd to be
pat of dauyd was seyd with wourdys pleyn
Of judas which was pe gyde seerteyn
Of hem pat cryst slow cruelly
Which Aftyr frorn deth ro vy ageyn
and hath abedyn in erthe • ful days fourty
and Aftyr Aft this
Before oure eye 4
in A bryght skye
he dede up styce 4

to hevyn blys.

This seyd judas was Amonges us
noumberyd Apostyll and had lych dygnyte
but whan he be-traydoure lord jhesus
he hyng hym-self vpon A tre
in whos sted muste nedys ordeyned be
A-nother oure noumbre for to restore
On of po whiche As weel knowe we
han be compersaunt here longe before
in oure company
Whiche xal wyttnes. 5
berun expresse 7

to more and lesse 7
of crystys resurrexion stedfastly.

1 Hic ascendit ab oculys is scribbled at the bottom of the page.
2 There is a larger space than usual between this and the next speech.
3 This paragraph sign is slightly more elaborate.
4 Lines 66 to 69 are written on two lines divided by the 7 stop.
5 Lines 79 to 82 are similarly written.
The Choice of Matthias

*Hic statuent duos joseph justum et mathiam etcetera.*

Fo. 211⁷

O sovereyn lorde whiche of Every man
The hertys dost knowe most inwardly
With all pe lowlyness we may or kan
to pe we prey shal benignely
That þou vowche-saff thorwe þi mercy
Vs hym to shewe whiche in þis cas
þou lykyst to chesyn effectuously
To oenpye pe lott of judas plas.

*Hic dabitur sortes et cadet super Mathiam etcetera.*

Now gramercy lord
And to fulfylle
þin holy wylle
As it is skylle
We All Accorde.

[Remainder of 211⁷—4½ inches—left blank.]

Fo. 212⁷

*Modo de die pentecostes.* *Apostoli dicit*⁵ *genus factentes* ⁷
*Spiritus sanctus descendat super eos etcetera.*

<table>
<thead>
<tr>
<th>Petrus ⁶</th>
<th>Andreas</th>
<th>Jacobus major</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honowre ³</td>
<td>Wurchippe</td>
<td>and reverens</td>
</tr>
<tr>
<td>Johannes ⁷</td>
<td>Philippus</td>
<td>Jacobus minor</td>
</tr>
<tr>
<td>Glorye ³</td>
<td>Grace ³</td>
<td>And goodnes ³</td>
</tr>
<tr>
<td>Thomas</td>
<td>Bartholomeus</td>
<td>Symon</td>
</tr>
<tr>
<td>Dygnyte ³</td>
<td>Vertu ³</td>
<td>and excellence ³</td>
</tr>
<tr>
<td>matheus</td>
<td>Judas</td>
<td>Matheas</td>
</tr>
<tr>
<td>Bewte ³</td>
<td>Blyssynge</td>
<td>and bryghtnes</td>
</tr>
</tbody>
</table>

Be to that lord heye wurthynes.

Whiche hath performyd þat he vs hyght.

And vs enbawmyd with suche swetnes.

---

¹ MS. just².

² Written in larger form.

³ Lines 96 to 100 are written in two lines divided by parallel strokes.

⁴ Scribbled under last line *modo de die* and *hie dabitur so.* ⁶ So in MS.

⁵ These names are written in red, in larger but not more elaborate letters.

⁷ The name *Johannes* was first written to the right of *Jacobus major*, but was erased; and the number 40 is written over it.
Whiche to dyscrye ffer passyth our[e myght.
This we A[ff wel kenne.
Now grac[ious lord jhesu.
Conferme us in pi vertu.
And graunt us grace evyr it to sew.
Sey we A[ff togedyr Amen • Amen.

* Et omnès osculant terram. *

‡ Now fielawys take hede fiel or be my trewthe
3ondyr syttyth A dronkyn fielachepppe.
To don hem good it were grett ruthe.
³a I prey god 3eve hem aff shenschepppe.
Muste in here brayn so sclyly doth creppe
pat pei chateryn And chateryn As they jays were.
³a were they ony wel browth A-sclepe
it wore Almes to þe Revere hem to bere
there hem to baptyte.
pat were as thynkyth me
A jentyl sport to se
A bettyr game to be
Cowde no man devyse.

† Serys Alas what do 3e mene
why scorne 3e now þus goddys grace
It is no thynge as 3e do wene
þer is no drunke man in þis place
Where-fore ryght grett is 3owre trespace
but syrys lyst what it doth sygnyfyte
Ffulfyllyd is now to manys solace
Of Johel þe pregnaunt prophecye

1 Lines 23 to 26 are written in two lines divided by parallel strokes.
The Day of Pentecost

In whiche pat he
That se han seyn
In wourdys pley
Declaryth sertey
Now hyssyd god be

Amen.

The remainder of 212°—212° inches—left blank. An interpolated quire—unmarked—begins with Fo. 213 (Ff. 213 to 222°). On Fo. 213 the words: ‘The Lord be thanked for his y.’ are written in a sixteenth-century hand. And there are some scribbled single letters.

On Fo. 213° the words Ad mea facta are copied in a contemporary hand from the beginning of the next play.

Fo. 214' Ad mea facta pater assit deus et sua mater.

R Yht worcepful souereynes • liketh yow to here of the assumption of the glorious moder mary that seyn JhoD the evangolist • wrot and tauht as I lere in a book clepid Apocriphum • wyth-outyn dyswary
At fourten yer sche conseyved cryste-in hire matere cler
and in the fiftene yer sche childyd • this avowe dar I here lyvyng wyth that swete sole • thre and thretty yere
And after his deth in erthe • xii yer dede sche tary
Now acounte me thise yeris wysely
and I seye the age was of this maide Marye
when sche assumpte above the ierarchye
three score yer • as scripture dothe specyfye
legenda sanctorum autoryshyth this trewely

She was inhabith in Jure by the mounte of syoD
after the assencioD of hir sone • conseyved in spoused
alle the holy placeys in erthe • that criste duellyd
on devouthly sche went hem • honouryng the godhed.
Ferste to the place there criste cistenyd was clepid illum Jordon there he fastyd and takyn was • by malicious falshe
there he beryed was and roos • vittoryously alon
there he assendid alle hevenys • god in his manhred

1 This play is written in a different handwriting from the body of the MS.
2 This paragraph sign is small and appears an afterthought.
3 This s is written over some other letter.
4 The e omitted and written above the line.
Thus was sche ocupyped I rede
and meche sche was in the temple preyand
now blissid mot sche be • we owe to be seyand
how sche was assumpte • here men schul be pleyand
preyng you of audience • now ses and tak hede.

Pes now youre blaberyng in the develis name
what lousy begchis mow ye not se
owre worthy prynsis lo are gaderid in same
that are statis of this lond • hye men of degre
by there hye wisdam they schal now attayne
how alle Jure beste gouernyd may be
and of this pillid prechourris • that oure lawis desfame
they schul ben slayn as they say • or sayn for to fle
Wherfore in pes be ye
and herkenyth on to hem moste stille I
for what boy bragge outh • hym spilly I
as knave wyth this craggyd knad • hym kylle I
now herkenyth oure pryncis alle kneland on kne.

Episcopus legis

Now ye prysis • I prest of the lave
of this demaunde responcyon • I aske here anon
ys there ony renogat among vs • ser as ye knawe
or any that pernertyth the pepil • wyth gay eloquens alon
yif there be we muste on to hem set awe
for they feyne falsly oure feyth • hem preve I houre fon
Sweche schul ben bouaden vp be the beltys • til flyes hem
blawe
and gnaggyd vp by the gomys • tyl the devyl doth hem grone
We may not won
to sweche harlotis settyd redzure
that geynseyn oure lawe and oure scripture

1 The a written over an erased r.
2 stilly originally written, the e being written over the erased y. The rhyme line linking this with spilly I and kylle I passes through the following I which may therefore have been added.
3 The a in this word appears a correction, and there are marks—possibly connected with the correction—under e and t.
4 So in MS.
now let sere prynceis in purpurre
In savynge of oure lawys now telle on.

25

primus\(^1\) princeps

Sere syn we slewe hym • that clepid hym oure kyng\(^2\)
and seyde he was goddis sone • lord ouer all
Syn his deth I herd of no maner rysyng
and lo yif he hadde levyd • he had mad vs his thraff.

30

Episcopus

Epz'sco^ts

Fo. 215

Therfore oure wysdam was to schortyn his endyng
Whoso clyme ouer hie • he hath a foule faff.

ij'' princeps

ya yit of on thing I warne yow at the gynnyng
his dame is levynyng mary that men caft
Myche pepil halt hire wythall
wherfore in peyne of reprefe
yif we Suffre hyre thus to relefe
oure lawys sche schal make to myschefe
and meche schame don vs sche schalt.

35

Episcopus

Epz'sco^ts

ij prince[ps

A sere ye ben bolde i-now • art thou ferd of a wenche
What trowyste that\(^3\) sche myht don vs agayn.

40

ijj prince[ps

Sere there are other in the contre that clenche
and prechyn he is levynyng that we slewe they seyn
and yif they ben sufferyd thus this\(^4\) wilt\(^5\) bredyn a stench
for thorow here fayre speche oure lawys they steyn
and therfore devyse we now • vp on this pleyn bench
what is beste for to do • hem for to atteyn
we are but loste yif they reyn.

45

Episcopus

Epz'sco^ts

why let se than • sey me youre ententis.

Prin[us ... 

let vs preson hem til here myht schent is.

50

Secund[us ...

bettyr is to slen hem wyth dentis.

1 The m is obliterated by a smear of later ink.
2 In this and the following three lines the rhyme words are joined by red lines instead of black. This occurs only on Fo. 163 elsewhere in this MS.
3 The word has been corrected and is not clear—possibly that corrected to than or thou.
4 The is is written over an erasure.
5 will omitted and written over the line.
The Assumption of the Virgin

nay best is to hang hem wyth peyn.

Tercius...

Nay seris¹ nowth so · youre better a-vyse
haue in syth before · what after may tide
yif we slewe² hem · it wolde cause the comownys to ryse
and rathere the devyl sle hym · than we schulde that abid[e]

But be that senstere ded mary that fise³
We shal brenne here body · and the aschis hide
and don here aft the dispith · we can here devise
and than sle tho disciplis · that walkyn so wyde
and here bodyes devyde
halde ye not this beste as is sayde.

Wyth youre wysdam sere we are wel payed.

Than ye knyhtis I charge yow beth arayed⁴
and ye tormentouris · redy that tyde

When mary is ded
and but she deye the sunere · the devyl smyte of here hed.

hic est maria in templo orans et dicens

O hye wysdam in youre dygne deyte
your[e infynyth lovenesse mad oure saluacyon
that it lyst you of me sympilest · to take here humanite
Wyth dew obeschyauns · I make you gratulacyon
and gloryous lord and sone · yif it like youre benygnyte
mouth to ben displiesid wyth my desideracyon
me longith to youre presense now conjunct⁵ to the vnyte
Wyth all myn herte and my sowle · be natures excitacyon
To youre domynacyon
For all creaturis in you don affye
and myche more owe I · youre moder be alye
syn ye wern born god · and man of my bodye
to desyre yowre presens · that were oure ferste⁶ formacyon.

¹ A smear of later ink over æ.
² The s is incomplete and the e is written over an erasure.
³ Some word has been erased after fise.
⁴ The yed is written over an erasure.
⁵ An extra stroke of the u before c is perhaps cancelled.
⁶ The s is written over some correction.
The Assumption of the Virgin

Sapientia

My suete moderis prayere on to me doth assende here holy herte and here love is only on me Wherfore aungyl to here thou schalt now dyssende seyinge here sche shal comyn to myn eternyte.

Fo. 216 myn habundaunt mercy on here I extende resseyuynge here to joye from worldly perplexite and in tokyn ther of this palme now pretende Seyinge here sche fere no maner of diuercyte.

By youre myth I dissende to youre moder in virginite.

By youre myth I dissende to youre moder in virginite.

Fior qwych message injoyeth the hefnely consorcyte.

Fior qwych message injoyeth the hefnely consorcyte.

hie descendet angelus ludentibus et dictet marie primus Angelus

Heyl excellent prynce mary most pure Heyl radyant sterre the snane is not so bryth Heyl moder of mercy and mayde most mure the blessyng that god yaf Jacob vp on you now is lyth.

Now wolcom bryth berde goddis aungel I seuer ye ben messager of all myhty wolcom wth myhytis I beske you now say me vp on youre hie notur What is the very name that to youre persone dith is.

What nedith you lady my name ben desyrand.

A yis gracyows aungyl I beske you requyrand.

My name is gret and merveylous treuly you telland the hye god youre sone abidyth you in blis the thrydde day hens ye schul ben expirand and assende to the presence there my god youre sone is.

Mercy and gromercy god now may I be seyand thankynge you suete aungyl for this message i-wys.

MS. "mod".

MS. ludent eithar?

is written over the line; originally written after bryth and lyth respectively and erased.

MS. sed or seuer; cf. Senere, Fo. 221, l. 411.
In tokenyng where-of lady I am here presentand
A braunce of a palme · owth of paradis com this
before youre bere god biddith it be bore.

now thanke be to that lord · of his mercy euermore.
youre mekenesse youre lovnesse and youre hic lore
is most acceptable in the trynite syth
youre sete ryali in hefe apparaled is thore
now dispose yow to deye · youre sone wyl thus rith.

I obbye the commaundement · of my god here before
but on thyng I besoke · that lord of his myth
that my brether the appostolis · myht me be before
to se me and I hem · or I passe to that lyth
But they ben so deseverid · me thynkyth it nyl be.

A yis lady impossible to god nothyng trowe ye.

Ffor he that sent Abbacuc with mete to babylonye from Jure
In to the lake of lyons to danyel the prophete
Se the same myht god make may the appostolis here mete
be an her of his hed lo · so myhty was he

And theryfore abasche you not lady · in yowre holy mende.

no more I do glorious anngyl in kynde.

also I besoke my sone · I se not the fende
What tyme outh of this word · I schal passe hens
his horrible lok wold fere me so hende
ther is no thyng I dowte · but his dredfull presens.

What nedith 2 it to fere you empres so hende
syn be the thruth of youre body · was convycte his vyolens
that horrible serpent · dar not nyhyn youre kende
and youre bloome · schal make hym recistens
that he schal not pretend
Desyre ye outh ellys now rythis.

1 So written in reverse order and so corrected in MS.
2 you lady first written after nedith and crossed through.
The Assumption of the Virgin

nouth but blessyd be my god in his myhtys.  

Angels

to yow I recomaunde me than · moste excellent in sithis and wyth this ageyn ¹ to god I assende.

hic ascendit ² angelus.

Maria

argent.  

Now lord thy swete holy name · wyth lovnesse I blysse of qwyche hefne and erthe · eche tyme pshalmodyeth that it lykyth youre mercy ³ · me to you to wysses my symplis solew in serteyn · youre name magnesfyeth Now holy maydenys the servauntes of god as I gyssse I schal passe from this world · as the angyl sertefyeth therfore to my symplis habitacyow · I telle you now this I purpose me to go · besekyng yow replyeth

Fo. 217  

And assedually wachith me be dayes and nythis.

Prima virgo

We schal gracyous lady · wyth alle oure mythis schal ye from vs passe swete somne of socoure that are oure sengler solas · radyant in youre lythis youre peynful absence · schal make me doloure.  

virgo secunda

Moste excellent princes in all vertu that is ⁴ dith alle hefne and erthe · lady you doth honure We schal wachyn and wake as oure dewe and ⁵ ryth In-to the tyme ye passe to that hye toure with ⁶[  

Maria

God thanke you and so do I now I wyl dispose me to this Jurne redy so wolde god my brether were here me by To bere my body · that bare jhesu oure savyoure.  

hic subito appareit sanctus Johannes evangeliasta ante portam marie.

Johannes.

A myrable god meche is thy myth ⁷  

many wonderis thou werkyst evyn as thi wyll is

¹ This e is corrected from an a.
² The i may have been written over an e.
³ A miswritten letter crossed through before mercy.
⁴ is written above the line, having been first written after dith and erased.
⁵ and written above the line, an original is having been erased after ryth
⁶ Some word (k honure) rhyming with savyoure cut away here.
⁷ Some word (? now) is erased after myth.
The Assumption of the Virgin

In pheso I was prechyng a fer contre ryth
and by a whyte clowde I was rapt to these hylls
here dwellyth cristiis moder I se wel in syth

Sum merveylous message is conyng that mayde thyff
I wyl go solase that berde that in vertu is moste brith
and of my sodeyn conyng wete what is the skel.

hic pulsabit super portam intrante domum marie sibi dicente

a

heyl moder mary mayden perpetuall.

Maria

¶ A welcome mayde Johan wyth aff myn herte in specyall
For Joyce of youre presence myn herte gynnyth sweme
thyne ye not Johan how my child eternaff
When he hynge on cros sayd vs this teme
lo here thy sone woman so bad he me you calf
and you me moder eche othir to queme
He betok you the gouernayl there of my body terestyall
on mayde to another as conveyens wold semne

Johannes

and now that gracys lord hath sent me yow sone.

Maria

¶ Now good fayr lady what is ther to done
tellyth the cause why I am heder sent.

swete sone Johan so wyll I a-none
oure lord god sent to me an auengyl that glent
and sayde I schulde pass hens where thre were in one
tho I askyd the auengyl to haue you present.

Johannes

A holy moder schul ye from vs gone
My brether of this tydyngis sore wyl repent

Johannes

1 Some word (now) is erased after ryth and syth.
2 The is on each of these lines is written as a correction above the lines, having been originally written at the end of the lines and erased.
3 MS. s with overwritten i.
4 An original e changed to y.
5 A small a changed to a large.
6 from corrected to from.
7 This, the missing ninth line of the stanza, is written in the right-hand margin in a different hand—apparently that of the scribe of the rest of the MS. The same words were written in the opposite margin by the scribe of this play, and crossed through in red ink ye schulde . . . been . . . is legible.
and now oure Ioye thy moder to take thou pretendist ¹
then oure mayster and oure comfort from ² us ascendist
thanne all oure comfort is from us detent
but what seyde then ³ aunegyl moder on-to you more.

he brouth me this palme from my sone thore
qwyche I besoke as the aunegyl me bad
that a-form my bere • by you it be bore
saynge my dirige • devoutly and sad

Ffor Johan I haue herde the Jewys • meche of me spelle.
A good lady what likyth it you to telle.

Secretly they ordeyne in here conseytis felle
When my sowle is paste where god is liste ⁴ is
to brenne my body • and schamly it quelle
For Jhesu was of me born • that they slew with here fistis
And therfore I besoke you Johan • both flech and felle
Helpe I be beryed • for yn yow my tryst is.
Fiere yow not lady • for I schal wyth you duelle
wolde god my brother were here now and wyst this.

A holy brether wyth grace • be ye met here now
lord god what menyth • this sodeyne congreacyoñ
now swete brother powle wyl ye take this vp-on yow
preye to god for vs alt • we may have relacyoñ.

Good brother ⁷ peter ⁸ how schuld I here pray now
that am lest and most vnworthy of this congreacyoñ
I am not worthy to ben clepyd apostle sothly I say yow

¹ So written in reverse order and so corrected in MS.
² So in MS, for from.
³ So in MS.
⁴ Wyft first written and crossed through in red ink; listę written above the line by the scribe.
⁵ So in MS.
⁶ Petrus written as name of speaker against preceding stage direction and crossed through.
⁷ The e is written in between h and r as if a correction.
⁸ Powle first written and crossed through.
⁹ MS, congreacyoñ.
The Assumption of the Virgin

Ffor as a woodman ageyn holy cherche I mad per-ecucyon but neuertheles I am the grace of god in that pat 1 I am lo. Petrus

A gret is youre lownesse powle brother ever-mo. 215 Paulus

¶ the keyes of hevene peter · god hath you betake 2 and also ye ben peler of lith · and prynce of vs alt it is most sittying to you this prayere to make 2 and I vnworthy wyth yow · preyen here schaft. Petrus

I take this vp-on me poule for youre sake 2 now almythty god that sittiste · aboue cherubyn halle In sygwe of thyn holy cros · oure handis we make 2 besekyng thy mercy · may vp-on vs falle

And why we ben thus met ye if it lyke vs lare. Johannes

A holy brether alle welcom ye are 225

¶ Why ye be 3 met here I schal you declare Ffor mary goddys moder by message is sent that from this wreachid world · to blysse sche schal fare and at here deying sche desyryth to hawe vs present. Petrus 8

A brother Johan we may syhyn and care yif it disples not god · for these tydyngis ment. Paulus

Fforsothe so we may heyyin euermare that oure moder and oure comfort schuld ben vs absent but neuertheles the wyl of god fulfyllid mot be. Johannes

¶ that is wel seyd poule but her-of be-war ye 235 that non of you for here deth schewe heyy speche Ffor a-non to the Jewys it schuld than notyd be that we were seyd of deth and that is 4 a-geyn that we teche Ffor we seyn alt the belevyn in the hol Trynyte they schul ever leve and mouth deye this truly we preche 240 And yif we make heyynesse for here than wyl it seyd be 2

1 The thorn letter Ć is used here for the only time in the MS. except in two notes on Ff. 144v and 145; the form γ is otherwise used.
2 Some erasure (?) now) has been made at the end of each of these lines before the rhyme lines were drawn; cf. ll. 360, 2.
3 sent first written after be and crossed through.
4 Omitted and written over the line.
lo yone prechouris to deye · they fere hem ful meche

Fo. 218v a And therfore in god now beth glad euerychoyn.

[| We schal don as ye sey vs holy brother Johan
now we beseke you let vs se · oure1 moder marie.
now in goddys name to here2 than ait let vs gon
Sche wyl ben ful glad to se · this holy companye.

Heyl moder and maydyn · so was neuer non
but only ye most blissid treulye.

heyl incomparabili quen · goddis holy tron
of you spreng salvacyoñ · and ait oure glorye
heyl mene for mankynde · and mendere of mys3.

|| A wyth ait myn hol herte brether ye are wolcom i-wys
I beseke you now to telle me · of youre sodeyne metyng.

In dyuers contreys we prechid · of youre sone and his blis 255
Diueris clowdys eche of vs was · sodeynely curyng
w in on were brooth before youre yate here i-wys
the cause why no man cowde telle of oure comyng.

now I thanke god of his mercy · an hy merakle is this
now I wyl telle yow the cause · of my sonys werkyng 260

α I desyrid his bodily presence to se.

no wonder lady · thow so dede ye.

|| Tho my sone jhesu · of his hye pete
sent to me an aunyl · and thus he sayd
that the thredde nyth I schuld assende to my sone in deite 265
thanne to hau yeoure presence brether · hertly I prayed
And thus at my request · god hath you sent me.

Wys gracuous lady · we are ryth wel payed.

blissid brethere I beseke you than tent me

1 A capital M crossed through after oure.
2 let first written and crossed through after here.
3 A paragraph sign has been erased at the beginning of the line.
4 So in MS. for we.
The Assumption of the Virgin

now wyl I rest me in this bed: that for me is rayed
Wachith me besily wyth youre laumpys and lifthis.

We schal lady redy all thyng for you dith is.

now some schul ye se what god is myth is
my flech gynnyth feble be nature.
hic cri decenter ornatus in lecto.

Brether eche of you a candele takyth now rithis
And lighthem in haste whil oure moder doth dure
and bisyli let vs wachyn in this virgyne sythis
That when oure lord comyth in his spoused pure
he may fynde vs wakyng: and redy wyth oure lighthis
for we knowe not the hour of his comyng now sure
and yn clennessse alle: loke ye be redy.

A swete sone Jhesu now mercy I cry
ouer alle synful thy mercy let sprede.

the voys of my moder me nyhith fulny
I am dyssend on to here of whom I dede sede.

A wolcom gracious lord: Jhesu sone and god of mercy
an aungyl wold a ssuffysed me hye kyng at this nede.

In propure persone moder I wyl ben here redy
Wyth the hefnely quer youre dirige to rede
Veni tu electa mea et ponam in te thronum meum
quia concupinuit rex speciem tuam.

Paratum cor meum Deus paratum cor meum
cautabo et psalmum dicam domino.

hec est que nescuit thorun in delictis
habebit requiem in respectu animarum sanctarum.

Beatam me dicent omnes generaciones
quia fecit michi magna qui potens est et sanctum nomen eius.

1 This stage direction is not underlined in red.
The Assumption of the Virgin

Veni de libano sponsa mea veni Coronaberis.

Ecce venio quia in capite libri scriptum est de me vt facerem voluntatem tuam dens meus

quia exultauit spiritus meus in deo salutari meo.

hic evict anima marie de corpore in sinu dei.

WVenide librari sponsa rea veni Coronaberis.

Ecce venio quia in capite libri scriptum est de me vt facerem voluntatem tuam dens meus

quia exultauit spiritus meus in deo salutari meo.

hic evict anima marie de corpore in sinu dei.

Dominus

WVenide librari sponsa rea veni Coronaberis.

Ecce venio quia in capite libri scriptum est de me vt facerem voluntatem tuam dens meus

quia exultauit spiritus meus in deo salutari meo.

hic evict anima marie de corpore in sinu dei.

Dominus.

Fo. 219v \| Now com my swete soule in clennesse most pure

and reste in my bosom 2 brithtest of ble

alle ye myn apostelis  of this body taketh cure

In the valle of Josephat  there fynde schul ye

A grave new mad for maryes sepulture

there beryeth the body wyth all youre solempline

and bydlyth me there styyle thre dayes severe

and I schal pere ageyn to yow  to comfort your aduerce

Wyth this swete soule now from you I assende.

Petrus

In oure tribulacyones 4 lord thou vs defende

We have no comfort on 5 erthe  but of the alon

O swete soule of mary prey thy sone vs defende

haue mynde of thy pore brether  when thou comyst to pi tron

Chorus martyr

Que est ista que assendit de deserto

deliciis affluens innixa super dilectum sumum.

Ordo angelor 6 um

Ista est speciosa inter filias Jerusalem sicut vidistis eam

plenam caritate et dilectione sic que in celum gaudens suscipitur

et a dextris filii in trono glorie collocatur.

hic cantatit omnis celestis curia.

Prima virgo*

Now suster I beseeke you  let vs do oure attendaunce

and wasche this gloryous body  that here in oure sith is

as is the vse among vs wyth-ontyn ony varyaunce

now blessid be this persone that bar god of mythyts.

1 MS. apparently mes.

2 brith miswritten after bosom and crossed through.

3 So in MS. for suere? = sure, rhyming with pure, cure, sepulture.

4 MS. tribulacio

5 Or in.

* prima virgo is written as name of speaker against the preceding stage direction and crossed through in red.
The Assumption of the Virgin

Secunda virgo

I am redy suster wyth aft myn hol affyance
to wescbe and worschepe · this body so brith is
alle creaturs ther to owyn dew obeschanuce
for this body resseyved · the holy gostis slithtis.

et osculabunt corpus marie.

Now holy brother peter · I hertely you pray
to bere this holy palme · before this gloryous body
Ffor ye ben prince of apostelis · and hed of oure fay
therefore it semyth you best to do this offis treuly.

Sere and ye slept on cristiis brest · seyng aft celestly
ye are goddis clene 2 mayde · wyth-outyn ony nay
this observance is most like · you to do dewly
Wherfore tak it vpon you · brother we pray.

and I schal helpe for to bere the bere.

and I peter wyth oure brether in fere
this blessid body schal helpe to the ground
this holy cors now take we vp here
Seyng oure observance · wyth devouth sound.

hic portabunt corpus versus sepulturam cum eorum luminibus.

Seyng oure observance · wyth devouth sound.

EXIIT ISRAEL DE EGIPTO · DOMUS IACOB DE POPULO BARBARO. ALLELUIA.

FFACTA EST IUDAICA SANCTIFICATIO EINIS ISRAEL POTESTAS EIUS. ALLELUIA.

HERKE SERE PRINCYS · WHAT NOYSE IS AFT THIS
the erthe and the eyer · is ful of melodye
I herde neuer er · swyche a noysa now i-wys
con ye outh say · what they signeeye.

I not be my god that of myht meche is
What-sumeuer they be · hougly they crye
I am aferd 4 there wytt be sum thyng a-mys
It is good prevely among vs we spye

wyth-owte.

1 tru written before treuley and crossed out.  2 The l corrected from an h.
3 Name not looped in red; perhaps added in a different ink.
4 The a is squeezed in between the m of am and the f of ferd.
The Assumption of the Virgin

Now I haue levyd this thre skore yer
but sweche another 1 noyse · herd I neuer er
myn herte gynnyth ogyl · and quake for fer
there is sum newe sorwe · sprongyn I dowte.

Tercius princeps

"ya that there is sothly I say yow
the prophetis moder 2 mary is ded
the disciplis here beryn in gret aray now
and makyn alle this merthe in spyth of oure hed.

Episcopus

ffy on yon 3 lousy doggys · they were better nay 4
outh harrow · the devyl is in myn hed
ye dodemvysyd prynces · faste yow aray
or I make avow · to mahound youre bodyes schul blede

Fo. 220v

Now that queene is ded
ye coward knytys in plate
and ye tormentours · thryfe schul ye late
Faste harlotys · go youre gate
and brynge me that bychyd body I red.

Primus princeps

"dowte you not sere byschop in peyne of repref
We schal don schame to that body · and to tho prechours.

Secundus

Sere I schal geyn the glabereris or granly hem gref
tho teynt tretouris schul tene · yif my loke on hem louris.

Tercius princeps

To hurle wyth tho harlotys · me is ful lef
I schal snarle 5 tho sneveleris · wyth rith scharp schowris.

Episcopus

hens than a devylis name · and take me that thef
and bringe 6 me that bygyd body · evyn to-fore these touris
and here disciplis ye slo
hye you hens harlotys at-onys
the devyl boyes mot breke youre bonys
Go stent me yone body wyth youre stonys
Outh harrow · al wod now I go.

1 another first written and crossed through.
2 is first written after moder and crossed through.
3 Oryon. 4 Some erasure at the end of these two lines; cf. ll. 216, 218, 220, 222.
5 snarle first written and crossed through. 6 So in MS. ?bringe.
The Assumption of the Virgin

Secundus princeps

hic descendent principes cum suis ministris et feroci percipientes
petras cum eorum capitisbus.

If What devyl where is this mene
I here · here noyse · but I se ryth nouth
allas I haue clene lost my poste
I am ful wo · mad is my powth.

I am so ferd I wold feyn fle
the devyl hym spede · hedyr me brouth
I renne I rappe · so wo is me
Wyndand wod wo hath me wrouth
To deye I ne routh.

Tercius princeps

A cowardis vpon you now fy
are ye ferd of a ded body
I schal sterte ther-to manly
alle that company fere I ryth nouth.

Fo. 221 hic saltat insanus af1 feretrum Marie et pendet per manus.

If Allas my body is ful of peyne
I am fastened sore to this bere
myn 2 handys are ser · bothe twayne
o peter now prey thy god for me here
In cayfas halle · when thou were seyne.
And of the peter a mayde · acusid there
I halpe the tho · now helpe me ageyne
that I were hol · outh of this fere
sum medycyn me lere.

I may not tend to the sere at this hour
Ffor ocupacyon of this body of honour
but neuertheles · beleue in Jhesu criste oure saveyour
and that this was his moder that we bere on bere.

If I beleue in Jhesu mannys saluacyon.3

In goddis name go down than and this body honoure.

1 So in MS.  2 A miswritten word (bodys?) crossed through after myn.
3 No name of speaker for the speech in MS.
Primus princeps
now mercy god and gromercy of this savacyo
In Jhesu and his moder to beleve euere I seuere.

Petrus
Than take yone holy palme · and go to pi nacyo
and bid hem beleve in god yif they wyl be pure
and towche hem ther wyth both hed · hand and facyo
and of her sekenesse · they schal have cure
and ellis in here peynys indure.

Primus princeps
Gromercy holy fader peter
I schal do as ye me teche her
thankyng god euere in my speche her
Wyth hye repentaunce · and herte most mure.

Petrus
¶ Now holy brether this body let vs take
and wyth alle the worschepe we may ley it in the graue
kyssyng it alle atonyes · for here sonys sake
now insence ye · and we schal put here in this cave.

Johannes
hic portabunt feretrum ad locum sepulture.

Petrus
¶¶ De terra plasmasti me et carne induisti me
redemptor meus domine resuscita me in novissimo die.
Now god blysse this body · and weoure synge make

hic vmanimile benedicent corpus · In nomine patris et filii et spiritus sancti.

Paulus
so muste we Johan as ye say
thanne byde we here and pray
besekyng hym of comfort taht best may
restyng here abowtyn this graue.

1 Or brother.
The Assumption of the Virgin

Primus princeps

hic vedit princeps ad Iudeos cum palma.

ff ye Jewys that langour in this gret Infyrmyte belevyth in crist Jhesu and ye schal haue helthe throw vertu of this holy palme • that com fro the trinite yowur sekenesse schal aswage • and restore yow to welthe.

Secundus princeps

I beleve in crist Jhesu • goddis sone in vnyte and forsake my mavmentryes • fals in here felthe

hie tangat credentes cum palma et sanati sunt.

A I thanke the gracous lord • and thy moder of pete now are we hol of oure seknesse • and of oure foul belthe.

Tercius princeps

What harlotys forsake oure lawe.

Secundus princeps

So hald I best the do.

Tercius princeps

lens fro me in the develis name ye go I deye outh outh harro the wylde develys • mot me to drawe.

Primus demon

ff berke belsabub and belyal sere sathan in the herne vs fettyn oure servauntis to this preson blow flamys of fer to make hem to brenne mak redy ageyn we com to this demon.

Secundus demon

Ffaste for tho harlotis now let vs renne to caste hem in this pet here that depe is adon they schal brenne and boyle and chille in oure denne go we now a dewelys name as faste as we mon Harrow harrow • we com to towên.

Primus demon

Drag we these harlotis in hye In to the pet of helle for to lye.

ijus demon

Gowe now helle houndis 1 ye crye Sere sathan may heryn oure soñ.

1 MS. houndis. The similar flourish on the rhyme words preson, adon, mon, soñ in this stanza might also mark a contracted u, but it occurs also in towên and not in demon the other rhyme words.
The Assumption of the Virgin

Dominus

Now aungyl and alle this court celestyaff
In to herthe now descendith wyth me
to reyse the body of my moder terestyaff
and bryng we it to the blysse of my dye
t

Angeli

assent ye here to now the vnyte.

ya for youre hye mercy lord • al hefne makyth melode.

his descendit et venit ad apostolos dicens

Dominus

Pes be to yow alle • my postelis so dere
lo me here youre lord • and youre god now rythtis.

Petrus

A welcom criste oure comfort • in thy mazhed clere
gret merveylous god • mekyll now thy myth is.

What worschepe and grace • semyth you now here
that I do to this body • mary that hythtis.

Johannes

Dominus

lord as thou rese from deth • and regnyst in thyn empere
so reyse thou this body • to thy blysse that lyth is

Mychael

ya gloryous god • lo the sowle here prest now
to this blissid body • likyth it you to fest now
hefne and erthe wold thynke this the best now
In as myche as sche bare you god in youre myghttis.

hie vadit anima in corpus marie.

Dominus

Go thanne blyssid soule to that body ageyn
arys now my dowre • my nehebour and my swete frende
tabernacle of Joyce • vessel of lyf • hefnelty temple to reyn
ye schal hane the blysse wyth me moder • that hath non ende
Ffor as ye were clene in erthe • of alle synnyes greyn
so schul ye reyne in hefne clennest in mend.

Maria

A endles worchepe be to you Jhesu • relese of peyn
I and alle erthe may blisse ye com of owre kend

Lo me redy wyth you for to wend.

Maria

A-bouen hefnys moder assende than we
In endles blyssse for to be.

Footnote: This e has been corrected from an a.
The Assumption of the Virgin

Hefne and erthe now injoye may ye
Ffor god throw mary is mad mannys frend

Et hic assentent in celum cantantibus organis.
Assumpta es maria in celum.

Yow to worchepe moder · it likyth the hol trinyte
Wherfore I crowne you here · in this kyndam of glory
of alle my choyn · thus schul ye clepyd be
qwen of hefne · and moder of mercy.

Now blysid be youre namys we cry
ffor this holy assumpcyon · alle hefne makyth melody.

Deo gracias.
The remainder of Fo. 222·—4½ inches—left blank and Fo. 223. On Fo. 223v Deo gratiae enclosed in flourished lines is scribbled in another hand. On Fo. 223 are the scribbled words: ‘lo me redy with wᵗ yow to wend’. Cf. line 439.

Hic incipit dies iudicii et Ihesu descendente cum Michaele et
Gabriele Archangelis et Michael dicet etcetera.³

Vrgite. Ať men Aryan
venite Ad judicium
Ffor now is sett pe hyȝ justyce
And hath Assyguyd pe day of dom
Rape ȝow redyly to pis grett Assyse
bothe grett and smaif Aȳ An sum
And of ȝour Answeres ȝow now Aȳsye
What ȝe xal sey · whan þat ȝe cum ȝowre Answeres for to telle
Ffor whan þat god xal ȝow appose
ther is non helpe of no close
the trewth fful trewlye he wyl tose
And send ȝow to hevyyn or helle.

Bothe pope⁴ pryync and prysste⁵ with crowne
Kynge and caysered and knyhtys kene

¹ The third letter is a y written over an s or vice versa.
² Original handwriting resumed.
³ Title and stage direction written as one in the MS.
⁴ This word is written in larger form.
⁵ prynce first written and corrected.
Doomsday

Rapely 3e renne 3our resonys to rownc
Ffor this xal be þe day of tene
Nowther pore ne ryche of grett renowne
ne aft þe develys in helle þat bene
Ffrom þis day 30w hyde not mowne
Ffor aft 3our dedys here || xal be sene
Opynly in Syght
Who þat is fowndyn in deedly gylte
he were bettyr to ben hylte
in hendeles helle he xal be spylyte
his dedys his deth xal dyght.

Fo. 224 Omnes resurgentes subitus terram clamuit 1 ha aa · ha aa · ha aa. ||
Deinde surgentes dicat 1 ha aa etcetera.

Ha aa cleue a-sundyr 3c clowdys of clay
A-sundyr 3c breke and lete vs pas
now may oure songe be wele-Away
þat evyr we synnyd in dedly trespas.

Harrow and owt what xal we say
harrow · we crye owt And Alas
Alas harrow is þis þat day
to endles peyne þat vs must pas
Alas harrow and owt we crye

Omnes demones clamant 2

A mercy lorde flor oure mysdede
And lett þi mercy sprynge and spirede
but alas we byden in drede
It is to late to Aske mercye.

Venite benedicti 3 || my brethryen aft
Patris mei || 3e childeryn dere
Come hedyr to me to myn hyz halff
Aft þo myn suterys and servauntys be 4
Aft þo fowle wyrmys from 3ow fásle
With my ryght hand I blysse 3ow here
my blyssynges burnyschith 3ow as bryght as berañf

1 So in MS. 2 MS. clamant? 3 Or benedittii. 4 So in MS. for were.
As crystal clene it clensyth sow clere
All flyth from sow fade
Petyr to hebyn satys pou wende and goo
be l okkys pou losyn and hem vndo
my blyssyd childeryn pou brynge me to
here hertys for to glade.

The satys of hebyn I opyn pis tyde
Now welcome dere bretheryn to hebyn i-wys
Con on and sytt on goddys ryght syde
Where myrthe and melody nevyr may mys.

On kne we crepe we gon we glyde
to wurcheppeoure lorde pat mercyfful is
Ffor thorwe his woundys pat be so wyde
he hath brought us to his blys
holy lorde we wurcheppe pe.

Welcome se be in hebyn to sitt
wel cum fro me xul se nevyr flitt
so sekyr of blys se xul be zitt
to myrth and joye welcum se be.

Ha - Ha - mercy mercy we crye and crave
A mercy lorde for oure mysdede
A mercy mercy we rubbe we rave
A help us good lord in pis nede.

How wolde se wrecchis Any mercy haue
Why Aske se mercy now in pis nede
What haue se wrought 3our sole to saue
to whom haue se doârô Any mercyful dede
Mercy for to wynne.

Mercy nay nay they xul haue wrake
And pat on here floreched wyttnes I take
Ffor pe is wretyn with letteris blake
Opynly aff here synne.

1 MS. dâpndâdu, the final u with circumflex and dot.
2 ore miswritten and crossed through after for.
3 The r is blotted.
To hungry and thirsty that Askyd in my name
mete and drinke wolde yeve none
Of nakyd men had ye no shame
ye wold nott vesyte men in no preson
ye had no pete on seke nor lame
Dede of mercy wold yeve nevyr don
Vn-herborwed men ye servyd pe same
to bery the deed pore man wold ye not gon
These dedys doth 3ow spylle
Ffor 3oure love was I rent on rode
and for 3oure sake I shed my blode,
When I was so mercyfull and so gode
Why hane ye wroght atens my wylle.

I fynde here wretyn in pin fforheed
pou wore so stowte and sett in pryde
pou woldyst not yeve a pore man bread
but ffrom pi dore pou woldyst hym chyde.

And in pi face here do I rede
pat if a thysty man com any tyde
Ffor thrust pou he xulde be deed
drynk ffrom hym pou woldyst evyr hyde
On covetyse was all thy thought.

In wrath pi neybore to bakbyte
them for to hangere was pi delyte
pou were evyr redy them to endyte
On pe seke man rewyst pou nought.

Evyr-mor on Envye was All pi mende
[ou]1 woldyst nevyr vesyte no presoner
to All pi neyborys pou were vnkende
pou woldyst nevyr helpe man in daunger.

The synne of slauth pi sole xe shende
masse more mateynes woldyst pou non here
to bery pe deed man pou woldyst not wende.

1 The over-written letter is blurred by a stain, of which there are many on this page.
perfore pou xalt to endles fiere
to slowth pou were ful prest.

Thou haddyst rejoyse in glotonye
In dronkesheppe and in rebawdy
Vnherborwyd with velonye
pou puttyst from here rest.

Sybile sclutte¹ pou ssalte sewe
Aft 3our lyff was lecherous lay
to aft 3our neyborys 3e wore a shrewe
aft 3our plesauns was lecherous play
Goddys men 3e lovyd but fewe
nakyd men and ffebyl of array²
3e wolde nott socowre with a lytel drewe
nott with A thred þe soth to say
When they Askyd in godys name.

A mercy lord mekyl of myght
we Aske þi mercy and not þi ryght
not after oure dede so us quyth³
we haue synnyd we be to blame.

The rest is missing, this page forming the last of the W quire.

¹ The l in this word is faint, only just legible.
² ray first written and ar added above the line.
³ The final h is blotted.

Scribbled on right-hand margin in (?) contemporary hand—1. atque. 2. I must go to þe most.
LIST OF PROPER NAMES
OCCURRING IN THE LUDUS COVENTRIÆ


Abiacar, pontifex (De Nativitâte S. M.). Abyacar, 4. Abiathar or Abiacar.


Abysakar, 83. Isachar reading of some MSS. for Abiathar (De Nat. S. M.). Abiathar or Abiacar.

Abiacar, pontifex (De Nativitâte S. M.). Abyacar, 4. Abiathar or Abiacar.


Abysakar, 83. Isachar reading of some MSS. for Abiathar (De Nativitate S. M.). Abiathar or Abiacar.

Abiacar, pontifex (De Nativitate S. M.). Abyacar, 4. Abiathar or Abiacar.


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Abiacar, pontifex (De Nativitate S. M.). Abyacar, 4. Abiathar or Abiacar.


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Abiacar, pontifex (De Nativitate S. M.). Abyacar, 4. Abiathar or Abiacar.


Abysakar, 83. Isachar reading of some MSS. for Abiathar (De Nativitate S. M.). Abiathar or Abiacar.
Cleophas, 62 (note). Second husband of Anne (Legenda aurea).
Cok crane, 123.
Colett Crane, 123.
Coleyn, 7. Cologne.
Colle Crakcerust, 123.
Contemplaci, 62.

Danyel, 59.
Dauid, 5.
Davy Drydust, 123.
Diabolns, 176.
Doctrynal, 178. Name of part of the Speculum of V. de Beauvais.
Ebrew, 10.
Egypth, 7.
Egypth (Egypt), 254.
Elyud, 62 (note). Son of Emeria and brother of Elizabeth, mother of John (Legenda aurea).
Elyzabeth, 105.
Emanuel, 58.
Emawus (Emaws), 337.
Emeria, 62 (note). Sister of Anne, mother of Elizabeth and Elyud; generally found as Esmeria or Ismara (Legenda aurea).
Enoch, 29 (note). (Gen. iv.)
Enok, 31 (note). (Gen. v.)
Enos, 51 (note) (Gen. v.)
Erleonde, 199. Ireland.
Eve (Eua), 2.
Ezechiel, 59.
Ezechias, 61.

Ffrancce, 198.
Flomjordon, 188.

Gabryeff, 5.
Galcyeye, 169.
Galys, 199. (Cf. Castle of Perseverance and Croxton play.) Galicia.
Gamalayl, 216.
Geoffrey Gile, 123.
Germarius, 62 (note). For Seruasius.
Grk, 15. Greek.
Grw, 169. Greek.
Grayscale, 178. (?)
Gylle Fetyse, 123.

Hierusalem, 185.
Jabel, 29 (note). (Gen. iv.)
Jacob, 147.
Jacobus major, 62 (note).
Jacobus minor, 62 (note).
Jak at the Style, 123.
Janys, 269.
Janys the lesser, 269.
Jane, 123.
Jammense, 298. Genoa? (Jenyse and Genewaye occur in the Croxton list).
Japhet, 37.
Jared, 31 (note). (Gen. v.)
Jasper, 153. 3rd king (of Ypotan and Archage).
Jeremye (Jeremias), 58.
Jesmas, 293; Jestes, 299. The penitent thief. Legenda aurea, cap. liii, Gesmas; Gestu Pilati, Gestas.
Jesse, 4.
Jewry, 234.
Jewys (Juwys), 10.
Jherosoleyman, 269.
Jherusalem, 8.
Joachym, 4. Father of the Virgin.
Joathan, 60. (Matt. i.)
Joel, 60.
Jhon, 8.
Jon, 300.
Johan Jurdon, 123.
Johannes apostolus, 230.
Johannes baptista, 62 (note).
Johannes Evangelista, 62 (note).
Jonas, 59.
Joras, 60. Jorans (Matt. i).
Jordon, 8.
Joseph, 5.
Joseph ab Aramathy, 310.
Joseph of Baramathie, 308.
Josephat (Valley of), 306.
Josaphat (Matt. i.), 60.
Iradh, 29 (note). (Gen. iv.)
Isaye, Ysaias, 57.
Israel, 169.
Italy, 198. Italy.
Judas, 10.
Juryc (Jure, Jury, Jewry), 216.
Kate Kelle, 123.
Kytt Cakelere, 123.
Lamech, 29 (note). (Gen. iv.)
Lametb, 39.
List of Proper Names

Latyn, 15.
Lazarus (Lazare), 10.
Leyce lytyl trust, 123.
Leyon (Leon, Lyon) 231. Jewish judge.
Longeus (Longeys), 12. Longinus.
Lucy lyere, 133.
Lucyfer (Lucyfere), 1.
Luke, 14. (Lucas, 337.)
Lumbardy, 198.

Mabyle, 123.
Mahound (Mahownde), 154.
Malbesch, 31 (note). Mahalaleel (Gen. v).
Malcheus (Malcus), 260.
Malkyn mylkedoke, 123.
Manasses, 61. (Matt. i.)
Martha, 210.
Mary (Maria), 6.
Maria jacobi, 327.
Maria magdalene, 327.
Mary Mawdelyn, 14.
Maria Salome, 327.
Matheus, 250.
Mathew, 270.
Matthias, 352.
Matthysaule, 29 (note). Methusale (Gen. iv).
Matthysaulem, 31 (note). Methuselah (Gen. iv).
Megge Mery weder, 123.
Melchizar, 152. 2nd king (of Tarys).
Melopha, 63 (note). Alternative name for the mother of Anne. (No source has been found for this name.)
Messy, 59. Messiah.
Miles the miller, 123.
Montana, 116. The hill country (Luke i. 39, Vulgate 'in montana').
Moria, 174.
Moys, 147. 3rd shepherd.
Mychem (Michael), 372.
Mychebs, 59. Micah.

Nachtar, 37 (note). Nahor (Gen. xi. 22).
Nacor, 37 (note). Nahor (Gen. xi. 26).
Nasaphat, 63 (note). Alternative name for mother of Anne. ('Est tuus Anna pater Jozafath, Nazareth tua mater', Rel. Ant. i, p. 287. Cf. also Pedigree of our Saviour, Harl. 6148, fo. 114': 'Ex vetusto libro manuscripto de vaticiniis et genealogis', which gives Isakar and Nazaphat as parents of Anne.)
Nazareth, 96.
Neptalym, 198. Naphtali—seen from the Mount.
Noe, 3.
Normandy, 198.
Nycomenius (Nichodemus), 13.

Olyvet, 262.
Osias (Ozias), 61. Hosen.
Ozias (Ozias), 60. Ozias (Matt. i).

Parys, 199.
Pernal Prane, 123.
Petyr (Peyr, Peter), 11.
Petrus, 224.
Peyrs Pottere, 123.
Pharao, 255.
Pharysewys, 9.
Phelypp, 269. (Philippus, 250.)
Phelypp pe good flechere, 123.
Pheso, 361. Ephesus.
Poperynge, 199. (Cf. Sir Thopas.)
Portyngale, 199. Portugal.
Poul, 270. Paul.
Powl, Paulus, 363.
Powl Pewterere, 123.
Powtheys, 199. ? Pontoise.
Pycardye, 199.
Pylat (Pilatus), 11.

Rachel, 68.
Raguel, 63 (note). (Tobit vi.)
Rebecca, 93. One of the Virgin's handmaidens. (Cf. Pseude-Matthew.)
Ren, 37 (note). (Gen. xi.)
Rewfyn (Rufyne), 231. Jewish judge.
Ryes sclaundyrr, 125.
Robyn rede, 123.
Romaynes, 245.
Rome, 198.
Saba, 152. Realm of Baltazar (Ps. lxxii. 10).
List of Proper Names

Sabyne Sprynge, 123.
Salamon, 59. (Matt. i.)
Sale, 37 (note). Salah (Gen. xi).
Salmanah, 198. Country seen from Mount (cf. Ps. lxxxiii. 11).
Salome, 62 (note). 3rd husband of Anne.
Salome (Salomee), 140. The doubting midwife.
Sale, 37 (note).
Salam, 59. (Matt., i.)
Sale, 37 (note).
Salma, 37 (note).
Salma, 198.
Salmanna, 198. Country seen from Mount (cf. Ps. lxxxiii. 11).
Salome (Salomee), 140.
Samary, 350.
Samaria.
Samaryan, 269.
Samaryan, 270.
Sampsion, 68.
Samuel, 68 (note), 68.
Sara, 68.
Sarazyn, 230.
Sarug, 37 (note).
Sarug (Gen. xi).
Sathan, 9.
Sathan, 25.
Sawdyr Sadelere, 123.
Scriba, 201.
Sella, 29 (note). Zillah (Gen. iv).
Sephore, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).
Seraphyn, 2.
Serusius, 62 (note). Gerusius by mistake, grandson of Elyud brother of Elizabeth mother of John. (Legenda aurea.)
Sesar, 231.
Seth, 29 (note). (Gen. iv.)
Shem (Seom), 36.
Sophonye (Sophosias), 61. Zephaniah.
Spayn, 198.
Stevyn Sturdy, 123.
Sybile Sultute, 377.
Sybyly Slynge, 123.
Sym Sommore, 127.
Symeon Justus, 162.
Symeon Zelotes, 270.
Symne Smalfeyth, 123.
Symon, 62 (note), 250.
Symon leprows, 243.
Tarys, 152. Realm of Melchizar Tharsis (Ps. lxxii. 10).
Thadeus, 251.
Thare, 37 (note). Terah (Gen. xi).
Thomas of Ynde, 15.
Thom Tynkere, 123.
Tobie, 63 (note). Tobias for Tobit (Tobit i).
Tyffany Twynkelere, 123.
Veronica, 296.
Walys, 199.
Whatt at pe Welle, 123.
Wyttsonday, 15.
Ynde, 15.
Ypotan, 153. Realm of Jasper (source of name not found).
Ysac (Isaac), 3.
Ysias (Ysaie), 57.
Ysakar, 65. (Isakar, 73.) High priest.
Ysakar, 63 (note). Father of Anne ('Achar' name given in Pseudo-Matthew. Isakar and Nazaphat parents of Anne in pedigree.—Harl. 6148).
Zabulon, 198. Country seen from the Mount.
Zabulon 'pe devylle of helle', 58.
'Terra Zabulon et terra Nephthalem ... populus qui sedebat in tenebris vidit lucem magnam.' In the 'Gospel of Nicodemus', cap. xii. 9, the text in this form is applied to the Harrowing of Hell. Zabulon is thus associated with the 'regio umbrae mortis.' Zabulus occurs with the meaning 'devil' in De Nugis Curialium.
Zakarye, 116.
Zeb-deus, 63 (note).
Zebee, 198. Country seen from the Mount (cf. Ps. lxxxiii. 11).
Zelomy, 140. The believing midwife.
GLOSSARY

This glossary cites, in most cases, the first occurrence only of the word in the text, and it includes only those variations in spelling which seem significant with regard to the date or the locality of the composition. Initial ff' is given as f; j follows g; i and j, and u and v are taken together.

a, 50, have; abene, 175, have been; abowth, 281, have brought; abyndid, 40, have failed; ago, 136, have gone; asawy, 176, have saved.

abe, 260, obey.

abhominabyl, 100.

abought, 117, about; aboute, 39; abowth, 20.

ably (v.), 72, enable.

accende (v.), 201, kindle.

corode (v.), 58, agree.

ad, 14, l. 471, for as.

adon, 371, adown.

adrad, 68, afraid.

advytwe, 203; adultrye, 9.

affaylid, 109.

affray, 150, against.

afflicted.

afraid.

afraid.

afflicted.

afflicted.

agayn, 8.

agayn, 11.

agayn, 11.

agit, 15.

agitation.

agrayse (v.), 36, horify; agreseth, 307, terrifyeth.

ajyn, 11, again; agayn; ageyn, 6.

ajyn, 2, against; ageyns, 21.

alkende, 154, ageyn nature and alkened, kind.

allether, 12, oure allether, of all of us; alderers, 322; altherc, 217; alltheris, 191.

almyght (adj.), 328, almighty. See myght, 359, l. 123, mighty.

alow, 253, approve, accept; alowyht, 33; alowe, 56, permit.

alwyse, 292, in alwyse, in every way, inevitably.

allyn, 121, syb of allynace, related in blood.

alye, 136, kindred.

alythe (v.), 297, alight. See lyght.

amat, 274, make you amat, dismayed. an, 76, have.

anameryd, 125, enamoured.

angelle (pl.), 1, angels; aungelle (pl.), 197.

anodyr, 64, another.

anow, 21, enough; inow, 253.

anteuer, 80, ancestor.

anymynd, 67, l. 124, an vemynd, have poisoned.

apayed, 59, pleased.

appares, 255, to your appares, in appearance to you.

apperyd, 132, l. 122, apportioned.

applynde, 229, applying.

applyed, 239, apply it.

appose, 2, confront, examine; apposyn, 195.

aqwhyte, 49, pay, acquit; aqwhyte (pp.), 289.

ard, 196, hard.

are, 40, have.

arere, 124, raise.

aresyn, 14, arisen.

arn, 30, are; ar, 95. See be.

arneys, 264, harness, armour.

arryn, 294, torment, irritate.

arwe, 40, arrow.

aseythe, 100, satisfaction.

ashyrlyng (adj.), 170, a flourishing. See shyrle, 113, shrill.

askuse, 2, excuse.

askyght, 144, asketh.

aslake, 224, oure deth ye may aslake, cause to cease. See slake.

asmatryk, 178, arithmetick.

asoyle, 224, arrogate, etymologically.

assuimpte (pp.), 354, rose to heaven; · (pp.), 355.

ast, 50, host.

astat, 11, state.

asyme, 53, in last asyme, judgement.

atast (v.), 27, taste.

atent (sb.), 3, entent.

athreste, 179, athirst.

atreyd, 324, vexed, afflicted.

atwynne, 197, in twain.

auantoryslv, 310, by chance.

aventure, 75, per aventure, chance.

auerte (sb.), 86, averter.
avexit, 348, *vereth.*

augrym, 178, *arithmetick.*

auge, 50, 115, *angel.*

avoyd, 123, *stand aside, depart.*

autere, 65, *altar.*

avvse (sb.), 47, *advice, counsel.*

avysment, 247, *advice.*

awe, 9, 203, *vylyr per awe, power.*

awysse (v.), 47, *advise.*

baftys, 170, *behind.*

bake, 48, *prepare, make ready.*

balke, 317, *be brook or balke, mound.*

bane, 314, *destroyer.*

baptyze, 318, *bathe.*

bargany, 253, *bargain; cf. gracy, 75, trowaly, 260.*

barne, 147, *child; baron, 154, 157, 172.*

barrany, 65, *barren.*

barynes, 88, *barrenness.*

bat, 11, *debate.*

batte, 277, *stroke, blow.*

bawmys, 58, *of balm.*

baye, 170, *be bestys baye, stall.*

bayle, 273, *jurisdiction.*

bayn, 163, *ready.*

be, 3, *by.*

be, 2, *to be; bane, 2; beyn, 223; byn, 218.*

be, 14, *are; byn, 24; beth, 43. See arn.*

be, 165, *been.*

bede (pt.), 33, *offered.*

bede (pp.), 167, *awaited.*

bedellys, 226, *heralds.*

bedene, 2, *forthwith.*

beestys, 19, *beetle plants.*

begchis, 355, *blackies.*

beglethe, 155, *1. 125, *for begete, begot-ten; cf. vnbegete, 258. See glete.*

begowynne, 110, *begun.*

behtete (v.), 350, *promise.*

behovyth, 135, *belongs.*

bele, 17, *build.*

beleve, 170, *remain; belave, 370; belевyth, 328.*

belthe, 371, *erl. See note in Dr. Greg's *Assumption of the Virgin.*

belvff, 171, *quickly; blyvff, 2; belvye, 192.*

beuy, 107, *beams.*


berde, 247, 361, *woman, lady.*

berc, 22, *bear; beru, 351; bar (pt.), 70; bore (pp.), 69; beryght, 137, *beareth.*

bere, 151, *breast; bryst, 12; brest, 14.*

beryed, 10, *buried; burry, 215.*

beryels, 16, *graves.*

berynt, 294, 296, *for beryn it. See levun, reysynnt.*

beschop, 87; *bushop, 4.*

besekte, 65; *beske, 121, 358.*

beseyn, 200, *besen, arrayed.*

bestad, 69, 150, 305, *appointed, placed.*

betake, 65, *commit; beteche, 63.*

betake (pp.), 363.

bete (sb.), 29, *bite.*

bete, 170, *on bete, unbeaten.*

bithwen, 93, *between.*

bitt, 40, *better.*

bety, 263, *beat.*

bay, 228, *buy; bye, 58.*

bey, 227, *boy.*

blaberyn, 154, *chatter.*

blad (pp.), 172, *bled.*

blake, 2, 19, *blewe and blake (colour of flowers), yellow; cf. blaye, Pearl, 1. 37.*

ble, 169, *complexion, colour; bryth as ble, 17.*

blewe, 2, *blue: bloo, 311, lievid.*

blowyght, 136, *bloometh.*

blyff, 12. *See belyff.*

blyn, 313, *crease.*

blyse (v.), 44, *blees; blyssyd, 4.*

bobbyd, 307, *buffeted.*

bone, 37; *boun, 137, boon, prayer, request; 25, command.*

bone (adj.), 27, *by blyddyn bone, ? good, gracious.*

bonet, 228, *cap.*

boorde, 328, *his burryenge boorde, ? his burial feast.*

boott (pt.), 26, *bit.*

boott (sb.), 26, *remedy; bote, 4.*

borwe (v.), 57, *sare.*

borwe (sb.), 68, *pledge.*

borys, 297, *bored holes.*

borthers, 25; *your bothers, 25; here bortherys, 71; of both.*

bounteuous, 225, *bounteous.*

bourgh, 135, *bourgh and cety, town.*

bow, 21, *bough.*

bowne, 157, *ready, willing; 248, destined.*

bowlth, 11, *bought.*

boyst, 329, *bac.*

brace (sb.), 248, *embrace.*

brake, 19, *fern.*

brast, 15, *birst; breste, 63.*

braujce, 359, *brach.*

brayde, 218, *short space of time.*

bridle, 40, *breath.*

broganderys, 294, *body armour for foot-soldiers.*

broug, 258, *bring.*
brent, 2, burnt; brenne, 243, burn; brynning, 188.
brest, 321, 339, brest ful bolde, damnless breast.
brethylls, 257, abandoned watches.
brether, 364, brothers; bretheryn, 77.
brewe, 33, bring about.
bromle, 47, broul, torch; 173, sword.
broston, 257, brimstone.
brook, 36, 197, brennyn brook, bell.
brothel, 205, abandoned woman.
brounthy, 10, brought; broun, 10;
brought, 15.
brybory, 228, brybery.
brybourn, 173, brounrule.
brynmys, 152, brinks, by brynmys browne.
bryth, 1, bright; bryght, 33.
buske, 148, set out, go.
buxou, 46, obedient; buxhum, 94.
bbye, 205, byche clowte. See byehyd.
bychyd, 308, cursed, execrable; bygyd, 368. See biched, N.E.D.
bylle, 36, list.
bynne, 150, manger.
bysmare, 132, shameless creature.
byth (v.), 22, bite; boot (pt.), 26.
byware, 54, beware; beware, 54.
cadace, 227, cotton wool.
calabere, 228, a kind of fur.
call, 175, 1, 24, be call, by repute. Cf. callyng, proclamation, Cleanmess, 1, 1362.
calsydon, 244, chalcedony (Rev. xxi, 19). See Note at end of Glossary.
cammaka, 154, a fine fabric.
care (v.), 363, lament.
caryn, 43, carcuse, corpse.
caryngyn, 147, talking.
cast (sb.), 121, intention, purpose.
cast (v.), 116, intend, purpose.
catel, 175, property.
celestly, 95, 367, celestially.
cenacle, 15 See List of Proper Names.
cevyle, 179, canon and cenvyle lawe, civil; sevyle, 228.
chaly, 259, bee chaly, chalice.
chare, 303, 324, drive away.
charyng (sb.), 59, charge, command.
charlie, 131, churl.
chase, 20 (r.w. place), forchaste (v.), discipline, correct.
chasteemnt, 228, chastisement.
chaunbyr, 39, chanbury, chawmery, 107.
chauncel, 64, chancel.
chavy bone, 33, jawbone.
chef, 228, l. 114, chief.
chene, 269, chain.
cheryse, 213, churist.
cheese, 48, choose; ches, 100, chose.
chose (pp.), 133.
cheselys, 50, peldles.
chete, 214, sheet (corrected to schete).
cheve, 151, fare, succeed; cheuith, 300, leffles.
cheverelle, 227, kid leather.
chevesauns, 228, resource, shift.
childely, 76, childlike.
chownys, 170. See schelchownys.
chylde, 26, children; childyr, 74; childeryn, 7.
chyle (adj.), 170, choice.
clappyd, 316, clappyd in cloth; for cluppyd, clasped, wrapped. See N.E.D.
clarytheth, 96, illumines.
clench, 356, affirm, insist.
clÿlp, 63, call.
clergyse, 178, learning.
clene (v.), 48, 143, stick.
clene (v.), 160, split; clovyn (pp.), 40.
clos, 119, l. 98, in clos.
cloydys, 374, cloths.
clynbyrn, 170, A barn . . . wolde clynbyrn kynde and knytys.
clynge, 106, incline.
clynge, 48, my hert doth clynge and clene as clay, shrinks.
com, 29, come; cum, 63; comyn, 15; com (pt.), 8; com (pp.), 65.
comawnde (v.), 278, command.
comberance, 211, trouble.
combrus, 325, difficult.
comerdy, 98, cumbered, overwhelmed.
comownys, 296, 298, 357, commons, people.
compeledly (pp.), 42, compellyd (compiled). Emended by J. M. Manly on authority of Kittredge.
con, 163 (r.w. som), cau; kan . . .
thanke, 249; cone . . . thank, 274, thank.
concave, 13, locked chamber; his dede conclave, 13, tomb; my conclave, 97.
concluidy, 275, overcome in argument.
consevy, 246, l. 442, for constreyyn.
See p. 262, l. 913.
consorcyte, 358, fellowship (consorciium); N.E.D. consorice, earliest quotation 1512.
contemnaws, 254, 265, be contenawns, by gesture, signs.
contewnyn, 244, continuing; contenne, 232.
Glossary

convyete, 9, prove in error; convyete (pp.), 359, overcome.
coors, 214, corse.
corde, 241, of corde, accord.
cordewan, 227, Cordovan leather.
cornys, 32, corn.
coryous, 175, elaborately wrought.
cost, 179, helie cost, region, country.
cost, 32, croft and cost, field and hill-side.
costyous, 227, costly.
cote, 88, cottage.
coverte, 132, covering.
covetyse, 108, covetousness.
cownawt, 279, covenant.
countyrfe, 226, contrive.
cownde, 288, could.
cowthe, 96, known.
craggyd, 355, rough.
credyl, 129, cradle; cradyl, 179.
cresyn, 227, crimson.
creppe, 36, 353, crepe; crepe, 37.
cressesys, 254, a form of lantern.
ocrowel, 328, cross.
ocroye, 147, cross.
cunnyng, 2, knowledge.
curat, 64, pastor.
curryd, 154, cruel and curryd, for

cursyd, curst, erit-tempered.
curysses, 152, courteous.
curyng, 228, 364, corering.
cus, 81, kiss.
custom, 108, a custom ocupacion, customary.

dalywunce, 127, dalliance; dalyauns, 203, trifling; 342, talk.
dampne, 9, condemn; dempt (pp.,
r. w. ment), 293.
datys, 21, dates (fruit).
daungere, 26, danger; 233, power.
dawe, 272, 275, bring o (a) dawe, stay.
dawe, 279, the day dawe, dawn.
day, 236 (r. w. say), 313 (r. w. away),
die; deye, 25; dejd (pt.), 222,
allered to dyed.
declainande, 229, declining.
dede (v.), 1, did; dyd, 7; dude, 129.
dede, 320, death.
defame (sb.), 127, ill report.
defendyd, 300, for offendyd. See
defense for offence, N. E. D.
defens (v.), 58, defend; dyffende, 74.
defens (sb.), 121, without defens,
opposition.
delacion, 234, delay.
delayde, 144, mitigated.
dele, 213, every dele, bit.
delve, 29, dig; dolve (pp.), 321, buried.
delyre, 193, act madly.
dene, 239, din.
dent, 153, blow.
depart (v.), 65, 204, part, go asunder;
deth me xulde departe, 211, dismiss.
deppe, 36 (r. w. sellepe, creppe), deep.
deprave, 169, decry; dyspravyn, 324.
dere (v.), 54, injure.
derth, 139, dearness, costliness;
dyrthe, 175.
derwurthy, 103, precious.
desideracyon, 357, desire.
dete, 96, dilly, song.
detent (pp.), 362, kept away.
deve, 156, stum; deed, 322.
devole (pl.), 139 (see angelle),
develys, 371, devils.
devoyde, 229, withdraw; devoydyng,
240, casting out.
devyr, 112, duly.
devys, 8, mechanical contrivance;
devysse, 132, bettyr it is to telle pe
trewth devysse, for pe trewe devysse.
devise, trick.
diffusion, 100, limitation.
diplois, 204, in deploydo, doublet.
In a statute of 1433 of the Cistercian
Order ecclesiastics are bidden to
abstain 'a gestations diploido-
rum'—among other secular gar-
ments.
dipplesante, 45, to bi displessante,
?for to be d. displeasing.
dispensation, 51, botrothal.
do, 109, cause; 226, I gun per do
play, I did cause there to be played;
275, we han pe do sowth, we have
causd thee to be sought.
dobbele, 227, doublet.
dodemuysd, 368, amazed.
dompnesse, 117, dumbness.
domyss, 64, judgments; 178, prescrip-
tions.
dowct, 21, sweet.
dowe, 3, 166, dore; dove, 43.
dowm, 118, domb; dum, 193.
dowse, 83, sweet.
dowth (sb.), 77, doubt; doute, 9;
dowthe, 85; dowt, 173, fear; no
dowth of, 77, 88, without doubt.
doyl, 42, dote, sorrow.
doyst, 261, dost.
dragonys, 272, 287, dragons.
drawe, 40, drawe; drowe (pt.), 225;
drawe (pp.), 246.
dredynge, 26, deth dredynge, fear of
death.
drep (v.), 161 (r. w. slepe), drop.
dresse, 61, prepare.
Glossary

fenauce, 210, end.
fen, 58; fynne, 9, fweul.
fende (v.), 248, protect.
fenne, 157, 248, fen, marsh.
ferler, 231, further.
fere, 84, companion; in fere, 46, together.
fere (sb.), 19; fer, 23, fear; fere (v.), 64, to fear; ferying, 68 (gerund).
fere, 7, far.
fere, 15, 63; feyr, 2; fyer, 18; fyre, 19, fire.
ferforthe, 118, so ferforthe for pat (cece enim ex hoc, for behold from henceforth), for to forsake; cf. Wycliffe version, Luke i. 49.
ferly (adj.), 15, marvellous.
ferne (r.w. serene), 158, be feld and ferne?, fern.
fers, 76 fierce.
feth, 101, forth, forwards.
ferthe, 19, fourth.
feryth, 96, causest to fear, awe.
fest (v.), 37, fasten.
fest (sb.), 15, 63, feast; feeste and fool, 326; feast or fast, 303, i. 394.
fett (v. inf.), 215, jette; fettyn (3 pl. pres.), 571.
fews, 329, fealty.
feyn, 321, feign, make a pretence.
feyn, 328, The navilis gun his lenmys feyn. ?make faire. See faynnesse.
feyn, 227, fine.
feynnesse, 39, fainthness, weakness.
fert, 304, fast.
fiere, 357, ?term of abuse.
flame, 160, flank.
flux (v.), 326, drive away.
flasely, 24; fisely, 24; fleshly, 76, fleshly.
flokys, 227, stuffing for doublet.
flonjordun, 8, river Jordan.
florens, 157, florins.
flowe (sb.), 38, flow, current; flowe (sb.), 319, flood.
flowth (sb.), 2, flight.
flowt (v. inf.), 175, sore, cause to flee; flowt (pp.), 248; flowt (inf.), 315; flitte, 340, flee, depart.
fole, 305, now xal wepyne me fode and fode, supply food to.
fol, 310; folc, 295, full.
fole, 24 (r.w. to be), folly.
fowle, 11, 36, to follow; folwygh, 202, followeth.
fon, 10, foes.
found (v.), 22, try, attempt; fonde, 28, l. 336, love spousse now pou fonde, fainest, proved.
fonge (v.), 36, begin, undertake.
fonnyng, 284, foolishness, madness.
fonny, 340, fools.
fonnyst, 32, art mad.
food, 140, person, creature; 185, child, offspring.
footmayd, 64, waiting-maid.
foot, 276, foot.
forcere, 236, further.
forfare (v.), 42, be lost, come to destruction.
form faderes, 256, forefathers.
forme, 202, form of a hare.
formere, 49, former, creator.
for, 316, with fyne fors, by main force; 32, I seve no fors, I attach no importance to.
foresake, 2; forsakyn (inf.), 36; forsake (pp.), 284, avoid, forsake, deny.
fortyfye, 233, his deth to fortyfye, secure, ensure; 292 (v. intr.), resist, stand firm.
foolyng, 280, wretch.
fourseven, 77, fourteenth.
forth, 76, fought.
foyson, 55, abundance.
frught, 129, freight, burden.
ftre (adj.), 3, noble.
freke, 27, mon, fellow; 303, pe fend pat freke.
frches, 101, frailty.
frete, 195, frailty.
frensche, 110, French.
frught, 149 (r.w. kvth), for fryth.
fryth, 138, wood, forest.
fullich (adv.), 58; fulleche, 293, fully.
furryd, 226, furryd, with ermyne, calabere or satan, lined.
fyftone, 77, fiftenth.
fyynyly, 102, finall.
fyynete, 82, for infinite.
fyth, 228 (r.w. deleyte); fytyyn (inf.), 298, fight.
fytt, 176, tune, song.
gadere (3 pl.), 9; gaderyn (inf.), 21.
gaderyd (pp.), 15, gather.
galant (sb.), 125, gallant.
gun, 2; gonne, 147; gun, 10; gunne, 319 (aux. v.), did. See gynne.
gast (2 sg.), 323, garest. See gyff.
gate, 26; gaty, 23, gate(s).
Gate, 46; vatt, 327, way; al gatys, 291, at all costs.
gawnt, 13, giant.
ges (inf.), 231, give. See gyff.
geneology, 61; genealogy, C2, lineage, pedigree.
gent (adj.), 127, pretty.
Glossary

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gentyl, 4, noble; jentylle, 59.
gentyllys, 1, gentiles.
gerlys, 171 (knave gerlys), children,
young people.
gerth (r. w. byrth), 175, on ground
were on gerth, ?garth.
geste, 155, event, tidings.
geste, 161, guest.
gesyne, 141, chilbied.
gett, 302, fashion, manner.
geye, 368, meet, oppose.
glaberitis, 368, ?globaris, gluttons; or
for glavereris, deceitful talkers.
See Dr. Greg's Assumption of the
Virgin.
glathe, 161, 222, welcome, gladden.
glet (pt.), 361, shone.
glate, 155, naud, slimy matter. See
Note at end of Glossary.
gleterynge, 153, glittering.
gleyvis, 254, glaires, weapons.
glose (sb.), 8, gloss, commentary;
373, explanation.
glyde, 26, cruel; 155, go, pass.
gnagydd, 355, knotted, tied up.
godhyd, 81, godhead, deity.
godnyse, 94, goodness.
gomy, 169, 355, men, fellows.
gonge, 319, inhelle gonge, pit, latrina.
governavl, 381, government, direction.
grace (sb.), 9; gracy, 75; gracys, 79;
gras, 82, 94, grace.
graffe, 314 (r. w. saffe), grave.
grame (v. inf.), 24, 202; gramydyd (pp.),
133, make angry, enrage.
grame (sb.), 2, wrath, anger.
gramericy, 30; cronomy, 242, thanks.
gramly, 368, fiercely.
gratulacyon, 357, thanks.
gruant (pp. r. w.), 209, granted.
grane (pp.), 214, 223, buried.
greycys, 77, steps, stairs (Psalms 119-
133, Wyclif. Version, The Song
of Gros or Greces).
grede, 171, 334, cry out.
grees, 74, steps. See greccys.
greff (r. w. sheff), 32; greve (r. w.
prove), 143, 161, grief; at greffe,
253, amiss.
gres, 20, gresse, 19, grass.
gret (pt.), 115, gretted, saluted.
grote (sb.), 88, great.
ground, 14; grounde, 54; ground, 32;
grownde or gronwunde, 316, 347;
ground.
grownde (pp.), 139, grounded.
gruggue (v.), 215, grudge.
grw, 161, Greek.
gryla (adj.), 217, fierce.
gryse, 149, gryly as a gryse, ?pig,
boar.
gryly, 149, horribly.
gryth, 7, peace.
gyff, 95; gyf, 226; geff, 221; gire; geve,
252; gevthy, 77; gest (2 sg.), 323.
gyldyn, 69, golden.
gynne (1 pl.), 16; gynnuth, 1;
gun (pt.), 10, begin.
gyne (sb.), 39, gin, trap, plan of
destruction.
gynn, 156, ?scribal error; altered
by reviser to wonyt.
gys (sb.), 11, way, manner of life.
gysse (v.), 360 (r. w. wyssse), guess.

3a, 88, 67, yeu, yes.
jardys, 86; jerde, 5, rod(s).
jede (v. pt.), 182, went.
jelle (v.), 91, yield, give.
jemanrny, 1, yeomanry.
jenge, 159, young; jonke, 182.
jer (pl.), 8; jere (pl.), 4; jereys, 72,
years; yer, 374.
jord, 278, garden.
jenve, 165; jeyyn, 167, even.
jewys for jowys, 307.
jiff, 102; jyff, 64; jyf, 252; jef,
272, jf.
sit, 13; sitt, 30; jyt, 10, yet.
jonke, 44, youth; jough, 76; joughs,
183.

jyf (v. 1 sg.), 29, gire; jeyyn (inf.),
32; jere (inf.), 54; jeyyn (pp.),
21; jovyyn (pp.), 77; jove (pp.),
73; jaff (pt.), 103; jove (pt.),
144; jovyyn (pt. pl.) 385.

jyft, 81, gift.
jyng, 71; jyngge, 59, young; cf. jenge.
ysz, 276, yes.

Words having an adventitious
initial aspirate, not otherwise
needed explanation, are not in-
cluded.]

ha, 34, hare; han, 33; hakt, 318, hath.
hald, 293, hold; hale, 293, haleth.
halpe (v.), 301, help.
halse, 300, embrace.
halve, 54, keep holy, hallow; halwyd, 96.
hand-nydze, 118, handmaidens.
haras, 153, house of haras, stable for a
stud of horses.
hardly, 314, certainly.
harrow, 199, the devil's cry.
harwere, 150, harrower.
hath (sb.), 11, hate.
hath(ly), 147, is called. See hyght.
hay, 154, not for catching wild
animals, or hedge.
Glossary

hede, 10, hide; heyde, 41; hede (pp.), 159, hidden.
hedyr, 67, hedder; hide, 361.
hefly, 210, heavenly.
hele, 211, heath.
helpynys, 116; cf. Wycliff. Version, I Cor. xii. 28, afterward graces of
headings, helpeynis, . . . kyndis of
hem, 2, them; þem, 2.
hen, 159, 228, him.
hende, 5, gracious, gentle; hynde, 57, 113; hende, 355, near at hand; her and hynde, 113, far and near;
hendyr, 81, nearer.
hens partyng, 31, death.
hent, 87, take, hold; hent (pp.), 11.
herborwe (sb.), 157, shelter; (v.), 227; herbyrd (pp.), 138.
herd, 264, earth.
herde, 147, herdsman.
here, 2, their.
here, 4, her; hire, 71.
here, 237, hair.
herne, 371, sere sathan in the herne, corner.
hert, 40, hart.
hertely, 36, 122, hearty; hertily, 31, heartily.
heryght, 327, hearth.
hes, 1, his; more usual form his.
hest (v.), 40, promise; hestyd (pp.), 85.
hele (sb.) (r. w. mewe), 175, hit, blow.
hevry (v.), 93, make heavy; hevyn, 363, grow heavy.
hey, 44, high; hey, 131; hiez, 135; hy, 11; high, 58.
heyd (sb.) (r. w. dede), 49, heed.
heyn-d, 76, lifted.
ho, 68, who; hoe, 52.
ho, 100, byddynh himho, beth him cause.
howerd, 169, 302, a term of reproach, ? clown.
holond, 227, holland cloth.
hond, 22 (r. w. husbond), corrected from hand.
hunge, 303, hung; hyng, 12; henge (pt.), 338; tyuge (pt.), 320; hangyn (pp.), 236.
hont (v.), 154, hunt.
hool, 16, whole.
hors, 246, 272, horses.
howeth, 89, oneth, ought.
howlott, 169, owl (here used for woman).
howte, 172, hoot; howty, 169.
hurle, 368, strice, contend.
hy (v.), 6, hunt; hyz, 27.
hyde, 303, skin.
hyght, 6; hyth, 15; hyght, 69; be called; hyth, 116, was called. See hattyht.
hygh, 7, 87, 165, in hyght, in haste; on hyght, 107, in crocdsis.
hylie (adj.), 248, ill.
hylse (v.), 33, 238, cover; hylte, 374, hidden.
hyn, 298, him.
hynde. See hende.
hyth, 25, promised.
iche, 86, each; ilke, 170.
ichon, 135, each one.
jematriye, 178, geometry.
jenytyle, 59, noble; 109, gentle.
ierarchie, 98, hierarchly (of angels).
jewus, 301 (r. w. þus); jiewys, 301 (r. w. þis), Jews.
i-fownde (pp.), 149, found.
i-knowe (pp.), 132, known.
ilke, 170, each.
inbassett, 70, embassy.
incheson, 108, occasion, cause; encheson, 251.
inploydo, 204 (Latin st. dir.). See diplois.
indoute, 193, clothed.
inhabit (pp.), 354, settled, established.
injoyyd, 118, rejoiced (eruultavit); enjoyd. 117; injoyeth, 358; injoye, 373. See enjonyd.
inow, 253, enough; 21, anow.
importable, 272, unbearable.
i-nvm (pp.), 149, taken.
irke (v.), 168, grow weary.
i-wys, 7, certainly; i-wus (r. w. þus), 122; wyss for i-wys, 73, l. 32.
kachyd, 274, caught.
kage, 153, 156, scaffold, pageant, seat of honour (Prompt, Parw, cage, catasta); cf. myn hyj cage, Hymns to the Virgin and Christ, ed. Furnivall, E. E. T. S; castell and cage, Castle of Perseverance.
kans, 140, kat can your good, know what to do.
kayser, 173, emperor; caysere, 190.
ken (v.), 117, acknowledge.
kend (sb.), 118, kind, nature; kende, 80, race.
See kynde.
kepe (sb.), 171, cure.
kepyng knyght, 34, keeper, protector.
Glossary

kerchere, 49; kerchy, 206, kerchief.
kest (pl.), 278, cost.
knad, 355, crag; cyd knad (Halliwell, 
knife), for knag, stump; hence 
bludgeon.
nawe (r. w. awe), 79, 355, know; 
nawe (r. w. lave), 254, known; 
nove, 267 (r. w. lowne), know.
nawe, 177, 272, how.

knelande, knelende, 67.
knett (pp.), 326, knotted, fastened;
kyt, 17, joined.
knowlych (v.), 60, acknowledge;
knowlage, 115.
kure (v.), 49, cover. See curung.
kynde (adj.), 119, generation (progeniis); 
39, species.
kynde (adj.), 149, natural, native.
kyngdham, 229, 350, kingdom; kyng-
ham, 252.
kynys, 110, in no kynnyss wyse, by 
no means.
kyrke, 163, church; cherch, 55;
chirch, 131.
kyth (sb.), 149, kynde in our kyth,
kindred.
kythe (v.), 170, make known, show;
kydde (pp.), 45; kyd (pp.), 125,
well known.
kytt (v.), 345, cut.
lacche (v.), 26, gain, receive.
lak, 129, withoutyn lak, without fail.
lake, 258, in lake, lake of Hell; 324,
335, 334, 370, pit, grace; 359, lake 
of lyonys, pit.
lappe, 345, no here our lappe, so near 
our persons.
lappyld, 117, closed, bound.
las (r. w. was, pas), 14, less.
las (sb.), 25, net, snare.
lasse, 19, last.
latt (imp. a.), 47; late (imp. p.), 65,
let.
latyng, 243; lettyng, 4, kindness.
laye (r. w. haue, raue, sane), 91,
whyte as laue. See Note at end of 
Glossary.
lave (r. w. knawe), 355, law; lawe, 
4; lay, 55, 377 (dene no lecherous 
lay), rule of life, conduct.
lawle, 125; lawgh, 141, laugh; lowh 
(pp.), 21.
lay, 154, the lesser lay, laity, ignorant 
people.
lech (v.), 179, 192, heal, cure.
lechory, 42; lychery, 223, lechery.
ledys, 173, peoples.
lees, 328; les, 331, falsehood, deceit.
lef (v.), 32; leff, 164, leave.
lefful, 82, lawful.
leke (adj.), 289, like; lyke, 274.
ley, 90, lely whyte, lily.
lemys, 169, limbs; lyn, 160.
lenage, 183, lineage, pedigree; lynnage,
58.
rende (v.), 160, land, arrive.
leneger, 81, longer.
lenyall, 60, lineal.
ler (v.), 24, learn.
les (inf.), 48, lose; lore (pp.), 56;
lor (pp.), 42.
lese (v.), 160, land, arrive.
lest than (conj.), unless.
lest (v.), 20 (corrected from last, r. w.
best); leste, 68; lestygith (3 sg.), 92,
last, endure.
lesi, 126, 173, listen; leste (imp.),
84; lyst (imp.), 45.
lesyng, 4, deception.
lete (v.), 5, cause; lete, 28, late, lett,
72, let.
lete (v. pt.), 16, leare.
leve (v.), 233, believe.
leve (inf.), 26, live; levyn (inf.), 26;
lyf (inf.), 30; levth (3 sg.), 47;
levyd (pp.), 71.
leve (adj.), 25, dear; levyr, 30, rather.
levys, 106, livers.
levyn, 146, lightning.
levyng, 29, 31, living, life.
levyn, 258, i.e. levyn it, leare it;
cf. reysynt.
levyth (pp.), 256, left.
lew, 62, ignorant; lewdness, 144,
ignorance.
leyke (v.), 143, go quickly.
leyyn (inf.), 276, lay, pledge; leyyn 
(inf.), 324, lay, cast down.
leyssere, 154, leisure; 298, leysere 
seyng, slowly, meanfully (N.E.D. 
slowly).
lofsummere (adj.), 151, more lovesome.
lofte, 76, on lofte, aloft, on high.
logge, helle logge, 26, 176, 305, 319,
prison of hell.
lokylgh, 154, locketh.
lokyn (pp.), 17; lky for lokyn, 26,
looked.
longe (v.), 36, belong; longyht (3 sg.),
57; longygh (3 sg.), 199.
loof, 195, loof; 345, left; ? 91, laue.
losel, 33, scoundrel.
loth (sb.), 329, evil; loth (adj.), 338,
wicked.
loveday, 103, day of agreement.
lovesesse, 357, 359, lovesness, humility.
lowlyte, 329, ? for lewe, loyalty (r. w. 
fewte).
meche, 68, great (much).
mede (sb.), 16, reward; mede (v.inf.), 50.
medele (v.), 34, have to do with; 148, mingle.
medylerth, 26, earth, world.
meke (v.), 97, make meek, temper.
mekell, 159, great; mekyll, 18, 125;
mkyll, 172.
melle (v.), 184, declare, utter.
melle (v.), 18, mingle.
melyon, 256, million.
men (v.inf.), 87, mean.
mende (sb.), 7, mind (haue menede = know); mends, 226, thoughts, memories.
mene, 108, I, 327, mine, my.
mene (sb.), 166, 364, mediator.
mene (sb.), 369; mcyll, 254, company,
gang.
mercyabyl, 100, meriful.
mere (sb.), 162, 329, boundary, hence
way, place.
merke (v.), 195, darken.
mervelayd (adj.), 90; mervaylle, 224,
marvellous.
mete (sb.), 8, food, meal.
neth, 147 (r. w. breth, deth),
moderation, gentleness.
methowut, 274, methought.
meve (v.), 112 (r. w. greve); meef
(r. w. breft), 229, more.
mo (adv.), 26; moo (adj.), 109,
more.
mokador, 179, bid, napkin.
molde (sb.), 1, earth, world.
mon (sb.), 110, moon.
mon (aux.), 277, may, shall.
monyth, 106, month.
mooie (sb.), 4, dispute.
morny (adj.), 97, mournful.
mote (aux.), 45, may; moty for mot I,
29.
mothalle, 278, moot hall, judgement
hall.
mow (aux.), 99, may; mowne (pl.),
374, may, can.
mowe, 302, grimeace.
mowth, 294, mount.
mullinge, 151, term of endearment
(1st example N. E. D.).
mure, 356, 370, demure, modest.
muse (v.), 101, think, consider.
muste (sb.), 353, new wine.
mur for mot, 63, 118, may.
myche, 153, on a myche? See Note.
myche, 356, much.
myght (sb.), 35; myghtys, 73; myth,
1, 226, might.
Glossary

myght (v.), 31; myth, 2, might.

myght, 359, mighty. See almyght.

myynstrelle (pl.), 152; myynstralle (pl.), 174; menstrelle (pl.), 176, minstrels.

myrable, 360, wonderful.

myrke (adj.), 161, dark; myrkenes (sb.), 217, darkenes.

mysse (sb.), 38, wrong, injury.

mys (v.), 7; mysse, 44, miss.

myscheve (v.), 127, to come to grief; go astray; myscheveyd (pp.), 100, in misery.

myscheyf (sb.), 18, evil plight; myscheyva, 98, miseries.

mysy, 132, kind.

nale, 54, at ye nale, at the ale (house).

nat, 25; natt, 56, not. See noth.

to, 20, nor. See nere.

negramauncye, 178; nigramansye, 296, witchcraft, necromancy.

nemene (v.), 164 (r. w. evene), name; nemunpe (r. w. hevyynne), 47.

ner, 10, 228, nor.

nesch, 23, soft, tender, weak.

nest, 107, nest.

neyhand (adj.), 182, near at hand.

neyth (v. inf.), 226, drew near.

neyther (. . . nor), 32; neythy ( . . . nere), 53, neither. See nowerther.

nome (pp.), 88, taken. See i-nvm.

norchy (inf.), 196, nourish; norchyth, (3 sg.), 77.

norrshere, 225, nourisher.

norture, 29, 358, nurture.

noth, 11; natt, 67; nothth, 109; notwh, 299; noty, 305; nought, 24; nowght, 41; nowth, 11, 97 (r. w. wrought); nowthw, 293, 267, not.

novelle, 346, news.

nought, 75; nowght, 35; nowth, 20, l. 126; not, 65, nought.

nowther (. . . ne), 56; nother (. . . ne), 87; nothy, 253, neither. See neyther.

nowthty, 34, worthless.

noyis, 76, noise, sound.

noyonas, 76, grievous.

nyghe (v.), 156; nylyn, 359, drew near. See neyth.

yn ... ynh, 62; ynh, 117, nor.

o, 2, one; oo, 17; on, 21.

obeycon, 281, non obeycon of error, obstacle (Fr. obicion. See Godefroy, Dict. de l'anc. langue française). Not in N. E. D.

obeschyna, 357, obedience; obeschaunce, 367; obedyeus, 57, 75.

oble, 255, sacramental wafer.

obloucyon, 62, haud delivery (N. E. D. in this case only); or interruption (Halliwell, Latin obloqui, to interrupt a speaker).

ocate, 352, occupy; occupied, 81.

odyr, 264, other.

ogyl, 368, shudder.

oluyf, 186, in life, alive; on lyve, 323.

onethys, 137, with difficulty.

onpossible, 180, impossible.

ony, 96, honey.

onyth, 227, at night.

or (conj.), 48, before.

ordinaries, 79, ecclesiastical officials.

ore, 71, grace.

ore, 293, for our, ours.

ostage, 137, hostelry.

outh, 359, 367, ought; owght, 81; owght, 86; owught, 115.

outrage (v. int.), 127, commit excess, transgress.

ouyr (v.), 8, hover.

ouyrdoon (adv.), 21, exceedingly.

ouyrlede, 245, domineer over or lead astray.

ouvlyth, 46, behoveth.

owe (adj.), 25, own.

owth, 79, out; owughte, 131 (r. w. aboute).

owtrage (adj.), 35, violent.

owght, 92, owght, should. See howeth.

oyle, 262, oyle of mercy.

pace (v.), 12, pass.

pad, 154, toad; padde, 175.

page, 13, slip for pagent.

page, 174, fellow, knave.

paphawk, 151, 169, snokling (only instances given in N. E. D.); Halliwell parrot (? for papiy, popinjay).

paramoure (sb.), 44, darling, (Abraham, of Isaac).

parayl, 231, equipment, ways and means; 253, apparel.

parlement (of heine), 82, 264, Divine Council.

parchoonerys, 64, parishioners.

partabl, 259, capable of sharing.

pas (sb.), 74, pace, step.

pascche, 244, Easter.


passent, 345, we went with hym.

eryn passent, journeying.

pawsacion, 81, pause.
Glossary

plenteously, N.

method, v.

plenty, N.

method, v.

plenty, N.

method, v.

plenty, N.

method, v.

plenty, N.

method, v.

plenty, N.

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method, v.

plenty, N.

method, v.

plenty, N.

method, v.

plenty, N.

method, v.
Glossary

pyth (v.), replyeth (imp.), pyth (pp.), place, pyght (pp.), shat up, confine, pyth, 12, thrust; pyth (pp.), 1, place!, fixed; pyght (pp.), 6, 144, 196; pyht (pp.), 18.

qwalle, 60, whale; whallys (gen.), 340. qwane, 241, when; quan, 109. qwart (sb.), 211, health; qwerte, 191, 344 (adj.), whole, sound. qweche, 259, which; qwich, 216; qwyeche, 331. See weche. qwed (adj.), 13, evil, wicked. qwedyr (v.), 114, quiver. qweke (v.), 27 (r. w. freke), quake; qweke, 15. qvelle (v.), 12, kill. qwel (sb.), 45, heile qwel, whelp. qwen (v.), 101, wite, reconcile; queme, 361, please, be agreeable. qwenys, 171, women, queen. qwens, 75, whence. qwere, 269; quer, 365, choir. qwere, 102, where; qwier, 273. qwethynge, 333, quyk and qwethynge, speaking (earliest quotation of this phrase N. E. D. 1529).

qwhetthe, 204, beqwith, consign; qwetbe, 213. qwhy (conj.), white. qw, 112, why. qwght (adj.), 336 (r. w. syght), free, clear; (v. inf.), 16, 39, require, reward. qwyeke, 96; qweke, 227; quyk, 335, quick, alitrem. qwyle (sb.), 65, time. qwypys, 294, whips. qwye (adj.), 19, white.

race (v.), 185, break asunder. raftys, 170, beam, pole, shaft (of a spear). See rakyngye. rake (v.), 173, rake yem on rought, rake, sweep. raky (adj.), 21, hasty, unstable. rakyngye, 170, with rakyngye raftys, dashing, violently moving. ransake, 143, search carefully. rape (sb.), 169, violence. rape (sb.), 218, haste; (v.), 369, I renne I rappe; (imp.), 373. rapely, 374, swiftly, quickly. rappe (v.), 173, suite, hit. ravaschyd, 348, transported. ray (sb.), 170, a reed ray, aphetic for array or ray, dance (dance of blood).

ray (adj.), 233, ray tabardys ... ray bodlys, made of ray, i.e. striped cloth.

rebate (v.), 69, abate. reclynye (v.), 132 (r. w.), to return to earlier condition (quoted in this sense N. E. D.). record (sb.), 40, record of my boy (absol. phrase), my boy bearing witness.

reure (v.), 82, win, obtain; reueryd (pp.), 226, recoverd, restored; reueryn (inf.), 281, restore to life. redure, 355, rigour, security; redure, 239, ? for redure.

rede (sb.), 5, counsel; reed, 23. rede (v.), counsel, advise.

redolent, 80, sweet-smelling; redolens (sb.), 241, perfume.

reducyd, 263; brought back again. reed, 48 (r. w. guel), for rod.

reed (adj.), 170, red, blood-stained. regeyon, 89, Regina of regyon, rale, government; 102, region. rejoyse (v.), 56, enjoy; (sb.), 377, joy, pleasure.

reliacion, 32, regard, consideration; 33, report.

relefe (v.), 356, remain. See releveys. relese (v.), 195, relieve, alleviate.

releve (v.), 220, relieve, assuage. releveys (sb.), 81, remains.

rem (r. w. bodleem), 146, realm.

remeffe, 229, remove.

renne, 10; renne, 10, ran.

replye (v.), 256; replyeth (imp. pl.), 360, replyeth and assenually wach- leth, apply.

repreff, 32; repreve, 127, reproof.

reproveable, 232, conducting to the reproof of.

rere (v.), 56, raise up.

resch (sb.), 161, resch and root, rush; rosch, 28.

rescu (sb.), 106, rescue.

rese (v.), 372, rose; reson (pp.), 312, risen.

reproncyon, 335, answer, response (earliest example N. E. D. 1502).

respyt, 113, delay.

rest (v.), 225, remain.

resyndens, 182, seat, position.

revere (v.), 166, spoil, plunder; 302, take (away); 322 (pp.), wytty ben revid.

revere, 333, rive.

revyne, 231, revires.

rewe (sb.), 10, row; Rowe, 35. rewelerys, 280, rulers.
Glossary

rewly (adj.), 10, ruesful, piteous; ruly, 12.
rewthe, 99, matter for regret.
reyenne, 16, sovereignty.
reynes, 227, cloth of Rainbow, liken made of Rennes.
reysent, 246, 299, for reysyn it, raise it. See levynt.
roberch, 260, rubric, stage direction.
rochand, 287, I reyne as a rochand, \( \text{?} \) ruler (Halliwell), or cognate with roch (= rough).
rought (sb.), 173 (r. w. dowe, abought), rout.
rowel, 169, spar (I ryde on my rowel = I ride spurring).
roweys, 170, horses, hackneys.
rowe (v.), 83, proclaime, make public; 97, utter.
rowte (sb.), 35, company, assembly; rowythe, 176.
rowth (v.), 167, 281 (impers.), 369, reck, care (past tense form with present meaning).
rubbe (v.), 375, 7.
rustynes, 42, rustynes of synne, corruption.
ryne, 104, fall, overthrow.
ryff, 3, his chylde per offered xuld be upon an hyle full ryff; he bussiop toke here iii maydonyss ryff; 92, I wedde here ryff; (adv.), readily.
ryght, 34; ryte, 2; ryth, 1, right.
ryghtwysnes, 100, righteousness.
ryne, 227, wretch.
rys, 20, gentyl rys, rice (choice rice).

s, 119, ? so.
sacrmd (pp.), 255, consecrated.
sad, 1, serious; 154, firmly fixed.
223, heavy; sadly, 41, resolutely.
sage (adj.), 3, 105, wise; 117 (sb.), wise woman.
sage, 93 (r. w. age), in old sage, saying, cf. Pearl, l. 226, sagehe; sawys, 56, sayings, speech.
salver, 166, heater.
saluse (v.), 361, salute.
same, 19, in same, together.
satan, 228, satan.
sawe, 297 (r. w. have), sare.
sawere book, 95, Psalter.
sayl (v.), 40, assail.
saypsys, 197, slips, mistakes.
schadu (v.), 165, shadow.
schal. See shalle.
shamly, 362, shamefully.

schape (v.), 132, escape; shape, 313.
schapman, 259, chapman, trader.
schappy, 317, cause, bring about.
schardys, 171 (r. w. gerlys), shruls.
scheldyn (v.), 156, shed.
schelchowlwys, 170, MS. schel chowlnys altered to schel chowthys, \( ? \) for selcouthys, marrells; possibly in the first case a mistake for schet,
trowthys, troops.
schede, 46, injure, destroy; schent (pp.), 110, disgraced.
schep, 139, cheapness, abundance.
schet (pp.), 28, shot; shytte (pp.), 215.
schet (pt.), 40, shot. See shete.
schon, 52, shoes; sho, 25, shoe.
schonde (sb.), 317, shame, disgrace.
schrowde, 25, garment.
scele, 46, slay; scleo, 46, 171; slo, 33.
slay, 147; slaye (pt.), 34; sele (pt.), 41; selow (pt.), 28; slawe (pp.), 9; slayn (pp.), 3.
sclidean (v.), 36, slip.
sclerpy, 93, slippery.
sclyte, 216, our sorwe doth slake and sclyte, slip away, be forgotten.
scorn, 220, shorn, rent.
sowte, 123, a term of abuse.
se (v.), 2, see; sene, 4; seyn, 52; saunge (pt.), 162; se (pt.), 277, 311; say (pt.), 330; sowe (pt.), 253; seyn (pt.), 351; sene (pp.), 2; sayn (pp.), 34, 323; seyn (pp.), 81; seyne (pp.), 152.
se (sb.), 18, seat.
se, 359, l. 123, for so or for be = by.
se, 103, l. 193, ?.
sache, 216, such. See soch, suych.
seche (r. w. leche), 152; seke, 153, seek; south (pt.), 7; sowth (pt.), 8; sought (pp.), 30; sowte (pp.), 102; sought, 303, attacked, visited; han de sowth, 275 (see do).
seke, 65, sick.
sekyr, 38, safe, sure.
sel, 255, 276, time; seyl, 274.
selkowth, 146, strange.
selph, 93, self.
semblant, 153, appearance.
sen, 298, saint.
ser (conj.), or son, 66, since. See syn and wythyn.
sende, 103 (r. w. kende), sent.
sengier (adj.), 396, singular.
senstere, 337, ? semistress (disparaging term for women).
sennes, 297, stenes.
Glossary

shove (v.), 229, show.
showe (v.), 33 (r. w. lone), shore, thrust; 310 (r. w. anow).
shray (s.), 170 (r. w. clay) ? clamour. See N. E. D. scry. Cf. day for die.
shreyn (pp.), 193, skrine.
shrewe (sb.), 125, wretch; brede a shrewe, 194, something troublesome, oecasions, mischief.
shreve (v.), 124, cure.
shrynkyd (as a snayle), 198, skrank, drew back.
shulderyn, 172, shoulders.
shynand, 167, shining.
shyne (sb.), 146, radiance (earliest instance in N. E. D. 1529).
shyrle (r. w. fylie), 113, shrill.
shyte (v.), 120, shor.
shordyd, 163, scourged.
shye, 147, out of Jacob xulde shyne a skye, ?; in a bryght skye, 351, cloud.
skyile, 32, reason : skele, 361; it is skyl, 92, reasonable, proper.
slake, 216, grow less, come to an end, cf. Pearl, l. 942.
slauht, 376, sloth.
slawdyr, 124; for slawndyr (64), slunder; sclaunder, 125.
slawe (r. w. lawe), 236, slow.
sle, 7, slay. See scle.
sleytys, 146, sleytys sly3, skiful desires; slithis, 367; 200, artifices, wiles.
slought, 340, slothful.
slye, 9, cunning; siy3, 146, 156, clever.
smyght, 48, smile; snyaht, 253; snyth, 266, smiteth; smet (pt.), 277; smete (pp.), 266.
snarle, 308, catch in a snare, strangle.
snelle, 113, quick, ready (i.e. to help mankind).
snevelers, 368, snivellers, whiners.
soch, 307, such. See seche, such.
succurrance, 207, succour (not in N. E. D.).
soferauns, 76, cunlure; 271, sanction.
soreynes, 81, master, term applied to audience by Contemplacio and in the Assumption Play. See sofreynes.
sorfon, 66, suffer, allow; soferyd (pp.), 42. endured.
sokelyng, 254, clever.
solompe (adj.), 15, solemn.
sollennyte, 293, solemnity.
somowne, 123, summon.
son for sen, 66, since.
sond, 22, send.
sonde, 28, 46, 109, 132, message, dispensation, ordinance; 87, 169, messenger.
sondyr, 40, on sondyr, asunder, in pieces.
sool, 227, sole of the foot.
sor (sh.), 144, injury, ailment.
sore (adv.), 297, violently; 5, greatly.
sorwarie, 306, (Halliwell, place of sorrow).
sorwe (sh.), 8, sorrow, trouble; sorrow, 154, (pl.).
sorwyth, 63, sorrowseth.
soserye, 284, sorcery.
sote, 4, sweet.
sotely, sotelly, 253, subtly, stealthily.
sottys, 153, fools.
sotyl (adj.), 193, cunning.
sotylte, n. trick, crafty device.
sovereynes, 71, masters, sirs; some reynes, 354. See sovereynes.
sought, 305. See seche.
sowe (or sewe), 229, follow.
sowe, 253 (r. w. knowe), saw.
sowky (v.), 7, suck; sokyn (pp.), 24.
sound (adj.), 32, reasonable; 34, sound; 154, on sound, unsound, ill-founded.
sownde, 35, Thy seruantsys same lord fro synful sownde, swoon, torpor.
sowre (adj.), 154, sour.
sowyght, 67, seeth.
spede (sh.), 16, 71, help, helper.
spede (v.), 30, assist, cause to succeed; sped (pr. t.), 20, hasten; spedly sped (pp.), 118, accomplished.
spedful, 82, helpful.
spedly, 148, successfully, prosperously.
spekyn, 30, speak; all maner language hein spek, 15 (refl.); cf. bot than hym speke: Gallerone to Gawayne, Antars of Arth., N. E. D.
spelle (sh.), 115, language.
spelle (v.), 147, relate, preach.
sperc (v.), 27, skat off, bar; sperd (pp.), 59, 288, fastened.
spetously, 268, despitefully.
splayed, 228, spread out.
s普及ed, 364, wedlock; 365, espousal.
sowage, 83, espousal, marriage.
sowsaying, 85, marriage.
sprede, 35, spread; spend (pp.), 21.
springe (v.), 4, spring, arise; spreng (pl.), 384; sproinge (pp.), 60.
spryte, 191, spirit; sprytt, 60.
spryle, 12, destroy; spilly (1 sg.), 355; spylt (pp.), 41, shed.
state, 35, strete and stage, raised platform for spectators; 93, xul dwelle with sow in stage, now, at this time, straightway; cf. N. E. D. stage, a period of time. See stownde.
 starkly, 116, stoutly.
stats, 355, dignitaries.
steal (sh.), 23, with-inne a sted; jis steed, 134; as if used for point in time instead of point in space, cf. on the spot; stede and place, 43, situation.
steke (v.), 154, stab, kill.
stent (v.), 368, stop, bring to a stand.
sterdale, 197, spectacle, show.
sterre, 7, star.
steryd (pp.), 25, excited, instigated; styrth, 138, stirrith.
stevene, 146, sound; 350, speech; stwyn, 90, voice, speech.
stey, 335, arise, ascend; stye, 351.
stoody (sh.), 75, study, acquisition of learning; in a cold stodye, 207, state of abstraction.
stonychiere, 227, waistcoat.
stomble, 28, stumble; stumbyll, 161; stonacle, 187.
stonclyn (v.), 10, stand; stonde, 52; stound, 87; stant, 138, stoneth; stonde (pp.), 40.
stondyngye (that), 179, 205, 214, it being the case that. (This absol. use not given in N. E. D.)
 stoutte, 260, term of contempt for a woman.
stow (v.), 204, stop.
stonwnde, 12, time; jis stownde, now; instownde, 156, at this moment, now.
streckyn, 157, passed, come forth. See stryke.
strengerere, 229, stronger.
strenght (sh.), 75, strength; strengththis, 78; strenth this, 193, power.
strunge (v.), 217, strengthen.
streyte, 26, straight, directly; streyth, 140.
stryke, 153, go, make one's way.
sty, 26, helle sty, pigsty.
stye, 160, ouer jis sty, path (cf. AS. sting).
stynkygh, 222, stinketh.
styrte (v.) (r. w. herte), 281, go.
styward, 7, steward.
symbyt (pp.), 260, submissive.
sudary, 392, wapkin.
suerd, 2, sword; sword, 2.
sundeole, 341, somewhat, to some extent.
suntyne, 26, formerly.
supportacion, 122, countenance, support.

sastyr, 107, sister.
sute, 108, edwlyth be fowle sute of be
devyl, train.
suter, 190, followeer.
sych, 3, such: sych, 76; sychwye,
68; sychwe, 239; sychue, 246; soch,
307.

swage (v.); 35, abate; 170, cease.

swap (sb.), 7, blow.

swappynge (adj.), 172, slacking.
swelle, 75, swallow, devour.

swem (sb.), 65, grief; 101, a pity.
sweme (v.), 361, faint, be overcome.

swemful,(sweme)

swelle,

syndony, syn

sympyl, syhyn

sygnyfiire, sygnes,
sybb

swynke

swoot

suych, sutere, sute,
supportacion, syse,
syt,
sythe, sythesis, 349, times.

sytyn (v.), 18, sit. See syt.
sytyngge, 101, suitable, fitting.

take (imp.), 39, take; take (pp.), 41;
tan (int.), 38; tan (pp.), 13;
takyght (imp.), 171; take, 92, l.
308, give; toke (pt.), 2; tokyyn (pt.
pl.), 345, gave.
takke (v.), 288, tack, fasten; takkyd
(pp.), 297, nailed.
takylle, 40, weapon, bow.
taske, 318 (r.w. aseke), to taske a
wynk, lar, lery, i.e., seize, take.
tast (v.), 142, touch, examine.
taught, 162; taught, 354, taught.
tee (v.inf.), 29, go.
tekelye (v.), 227, tickle; tekyl (adj.),
126, ticklish.
tene (sb.), 361, theme, sayd us this
teme, spoke to us to this effect.
tempte (v. int.), 226, tempted.
tende (v.), 23, intend; 369, attend;
tent (imp.), 364, toke care of.
tendyrly, 83, carefully? for tentilly.
tene (sb.), 6, notice, anger. See trey.
tene (v.), 85, rex; 368, suffer vexation.
tent (sb.), 56, take tent, take heed.
terne, 9, space of time; 92, terme,
tyme and tyde.
ternynable, 232, To seere ryth and
wrong in me is ternynable; 272,
In 30e alwe jewgement is ternynyn-
able. Hence 'to be terminable in'
= to be derived from, to have its
ultimate source in. (Not in this
sense in N. E. D.)
terrowth, 102 (for trewhth), truth.
teryng, 72, tarrying, delaying; tary
(imp.), 87; tery (subj.), 278.
testyficacion, 61, testimony, witness.
teyl (v.), 26, till, obten by tillage.
teynt, 368, attained, corrupt, guilty.
the (v.), 29, in phrase so moty (= mot
the, the, prosper, thrive; then, 87.
thedom, 131, evel thedom, bad luck.

See the.
thedyr, 65, thikker.

therkness, 96, thyrknes, 270, dark-
ness.

therlys, 171, thrails, seyfs.
thes (r.w. pres, presse), 61, these; theys,
57.
thes, 231, 1. 24, this; pese, 259. See
chaly.
tholyn (v. inf.), 153, suffer; tholyd
(pp.), 172.
thore (r.w. more), 74, there.
thorw, 17; thorwe, 9; thour, 108; thourgh, 57; throw, 31, through.
thought (sb.), 35; thonth, 11; thoust, 28; thowt, 57, thought.
thrale (sb.) (r.w. alle), 325 = throw, period, space of time.
thrave (pp.), 233, thrown; throwe (pp.), 24.
thredde, 364, third; thryld, 2; thrydde, 75.
threttene, 76, thirteenth.
threwth, 100, for trewth, truth.
throwytt (3 sg.), 67, throweth. See thrawe.
throwys, 139, throws.
thrylle (v.), 8, pierce; thyrling, 15; thyrlid (pp.), 268.
thryste (sb.), 98; thrust, 302, thyst.
thy, 112, what for thy, that.
thyk, 25; fi fals fablis beu bi fel thyk, plentiful, 'thick'.
thyne, me thyne (r.w.), thynkyth, thynkeht (v.impers.), 32; thynkyht, 40; thynkygh, 178, methinks.
thynkyth (3 pl.), 106, think; thynkys (imp.), 120.
thyrnyes, 270. See therkenes.
to, 111, 1, 72, two.
to-broke, 48, break open.
tokenyng, 146, sig, betokening.
too (sb.), 126, toe; ton (pl.), 131.
toost (sb.), 173, (not) wurth a toost, a piece of toast.
to-pende (v. inf'), 169. See pende.
to-pynde, 28. See pynde.
tormentry (sb.), 184, tormenting.
tose (v.inf.), 378, 'tease out', search out.
tother, 53, be tother, other.
to-torn (pp.), 27, torn in pieces.
towaly, 260, towel.
trace (sb.), 50, track; returneth his trace, comes back.
tras (v.), 13, trase, follow a course; 249, on of you my treson xal tras, contrive, work out.
trast (v.), 84, trust.
tray (v.), 319, betray.
trayn, 324, deceit.
trekyly, 64, trickle.
troynte, 17, Trinity.
trepett, 174, I seve hym ... a trepett, I trip him up.
trecevyble, 201, tractable, yielding.
trow (v.), 33, think, consider.
trowth, 56, l. 145, trouth.
trus (v.), 171, truss, pack.
tryne, 81, threefold, triune.
tryste (v. 3 sg., r.w. myste), 161, trusteth.
tundy, 40, tender.
turtelys, 64, dores.
twey, 99; tway, 345, two.
tweyners, 117, here tweyners (g.pl.), of them two.
twynne, 303, part in two, cleanse asunder.
tyde (sb.), 1, time.
tydandy, 289, 323, 330, tidings; tydying, 3; tdyngys, 43.
tyght, 222, readily, promptly; tyth, 16; as tyght, 34, as quickly (as possible), i.e. at once.
tymbre wryth, 138, carpenter.
tything, 3, tithing, paying tithes.
tyxt, 226, text.

bar (v.), 257, need.
 bare, 66 (r.w. bare), there.
 benge, 2, thing; thynge, 19.
 benke (v.), 1, think, purpose; thynk, 7.
 pese, 259, pese chalyes, this.
 po, 1, those.
 jurowe, 1, through.

value, 340, for your valure, for your worth, i.e. to redeem you; 341, value.

vartyable, 232, contrary to.
varyuns, 6, without varyauns, without derivation, straightway; varyuns, 232, divergence.

vathe, 299, interjection, ? what; cf. whath, 231.

vengaybyl, 100, revengeful, prone to vengeance.

vonym (adj.), 192, venomous.

verament, 14, truly, verily.

verdith (r.w. lyth, light), 339, verdict.

verray (adj.), 2, true; verry (adj.), 60; veray (adv.), 153, truly.

vertuis (adj.), 256, virtuous.

veruent, 216, fervent; fervently, 15, flamingly.

vervye, 114, confirm as true.

vesage, 34, visage, face.

vesyte (v.), 98; vyceyte, 240, visit.

vesytacion, 49, visitation.

vetaylys, 244, vetics.

veyn (adj.), 34, worthless.

vinbyl, 260, humble, lowly.

vnbegete (pp.), 258, unbegotten.

vndowteful, 75, free from doubt.
wane, 265 (r. w. place), was.

wase, 258(r. w. place), was.
wake (v. int.), 17, to exist fully, be active; 252, watch (int.); wakyn the way. 314, watch (tr.), guard.
wakyn, 161; awake; cf. ore he be wakyn. Torrent of Portugal, N. E. D.
wakyn, 19, wellken, sky.
walterid, 317, weltering, steeped in.
wane (v.), 226, wane; wonymu (pp.), 146.
wanthrene, 212, mistrust, lack of hope.
war (adj.), 4, be war, take note; ware, 187, informed, aware; be ware, 54, beware.
wardeyn, 91, guardian.
warde (sb.), 187, goods.
ware (sb.), 307, l. 1046, work. See work.
warly, 310, warly.
wasch (pp.), 348, washed.
wast (pp.), 27, wasted.
wast, 274, fellow; cf. Richard the Redless, wastles, people.
wawys, 42, warces.
way, 111, do way, leave off.
wayted, 159, kept watch; wayten, 314, watch, esp.
weeche (v.), 262, 312, watch.
weeche, be wehe, 12, which; be which; 3, which (dat.), 44; wheeche book, 95; which, 164.
weede, 25, garment.
wedyr (sb.), 307, grett wedyr, storm.
wedyr, 113, whither.
welthy, 90, weltheth, disposedeth; weland, 17.
wele (v.), 188, will. See wole.
welsom, 27, wild, unpleasant; whylysum, 191.
welthis, 95, ryches and welthis.
wem, 4, stain, pollution.
wene, 2, wene, believe; wond (pt.), 107.
Glossary

slacken, or for wonde, hesitate See.

whonde. See Dr. Greg's Note in
Assumption of the Virgin.

wond, 87, wand, rod; whande, 87.
wone (sb.), 17, habitation, place;
won, 137, habitation, house.

wonyn (v.), 149, dwell; 146, wonyght, dwelleth.

wood (adj.), 41, mad.

woolde, 41, wold, ground; wolde,
154, 327; 154, on wolde altered to
our mowde.

woot (v.), 26, know; wot, 35. See wete.

wolde, 183, world. See werd.

wore, 88, before now wole I - so my
staff holde I - his juryn to wore.
were to, i.e. arrived. See to (adv.),
'expressing motion resulting in
arrival', N. E. D.

woundyr (adv.), 21, woundrously; 138
(adj.), wonderful.

wrake (sb.), 129, injury, harm; 189,
288, 375, persecution, vengeance,
injury; 86, thi wurde xal I werkyn
withoutyn wrake,?

wrench (sb.), 194, werke us mech
wrake, both wretched and wo, punish-
ment, destruction; wrecche, 327.

wrecche (sb.), 26, wretch, outcast.

wrecche (v.), 148, from woe us wrake;
306, from woe I wole hem wrake,
protect or rescue; wroken (pp.).
out of whoo set art not wrokynd,
rescued (cf. Chronicles of Robert
of Brunne, ed. Furnivall, 1. 16076,
'Christendam fro Paen wrecche',
rescue, defend, vindicate); wrecce
(pp.), 171, avenged; wrokynd (pp.),
135, avenged.

wrote (pp.), 3, written; wretyn, 53.

wrethe (sb.), 26, 209, wrath.

wrothe (adj.), 2, wrath.

wrought (pp.), 2, wrought, created;
wrought, 9; wrothe, 17.

wry (v.), 229, turn aside.

wryth (sb.), 136, see tymbre wryth.

wrythe (v.), 28, twist.

wul (adv.), 330, well, very (usual wele).

wul (v.), 67, 332. See wole.

wurth (adj.), 158, valuable.

wyght (adv.), 40, strongly, actively;
310, wyth, swiftly, readily; 328,
1. 10, swiftly or (adj.) strong;
whyte as thought, 279 (adj.), swift.

wyght (sb.), 55, creature. See whight.

wyghtly, 152, nimblly.

wyk (adj.), 25, wicked.

wyl (adv.), 18, well. See wul.

wyndland, 369, wyndland wod (Hall-
well prints wynd and wod), 'raving
mad.

wynee, 164, to jerusalem fast now
wynee, make for Jerusalem; 146,
gain, win; womyn (pp.), 146, win.
wys, 75, for i-wys.

wyse (v.), 94, direct, guide.

wyste (v.), 112, 310, knew; 113, I
might wel a wyst, known. See
wete, woot.

wyte (v.), 115, blame.

wyth (adv.), 310. See wyght.

wytte, 65, for wylte, wilt.

wyttys, 155, wits.

wytys, 307, wights. See whight.

xad (v. inf.), 259, shed.

xal (sg.), 1, shall (x forms are the
standard forms for this text, except
in the Assumption Play. See shalle);
xul (pl.), 6; xuln (pl.), 298; xulde
(pl.), 3, should.

xamefallest, 273, shamefallest.

ye, 87 (for usual ze), ye.

yif, 356, if.

yis, 87, yis.

yit, 356, yet.

you (adj.), 159 (for usual youn), youn.
yong, 158 (for usual yonge), young.
yow, 160, 188 (for usual yow), you.
yowr, 161 (for usual youre), your.
y, 87, is.

yt, 87, it.
Calsydon. p. 244, l. 374. The reference is possibly to the hardness of chalcedony (cf. 'chalcedonius ... sculpturis resistere dicitur', Bede, On the Apocalypse, and 'The calcydone whiche harde is in to grave', Court of Sapience); or possibly to the fact that chalcedony was held to typify those who show forth the light that is within them when called upon to give public testimony of their faith (cf. 'Chalcedonius ... habet fulgorem sub dio non in domo. Quo demonstrantur hi qui ... cum vel doctrinæ vel alis sanctorum usibus in servitute ad publicum procedere iubentur, max quid fulgoris intus gesserint ostendunt', Bede). The path was to lead to the Trial and Death; it is the way taken 'for mannys love'.

glete. p. 155, l. 125. Miss H. M. R. Murray suggests that 'glete' may be connected with the verb 'gleit' or 'glete', N. E. D. = to glitter. In this case the meaning of the passage may be: 'He may put (in) us wits to recognize in the flesh, by the gleam (of the star), God's noble son.'

lave. p. 91, l. 275. Halliwell gives 'lave' = washed. Miss Murray suggests that 'lave' may be a Northern form of 'loaf'. Cf. 'whyt as payndemayn', Sir Thomas.

on a myche. p. 153, l. 73. The word 'myche' has been altered by the reviser to 'myssse'. 'on a myc' is still quite clear, and the full form can be deduced from the rhyme words 'rych' and 'dych'. Miss G. D. Willecock suggests 'miche', a loaf of bread, N. E. D. (cf. Rel. Ant. ii. 192: 'with-oute wyn and miche', where the word rhymes, as in the text, with 'riche' and 'diche'). The word would here be used with reference to the sacramental wafer, and the missing verb must have been some word equivalent to the 'beleuen' that has replaced it. The meaning is borne out by 'per-inne sette here sacramentys' in the following line.
PROVERBS, SAYINGS, ALLUSIONS

p. 17. I am fadyr of myth
My sone kepith ryth
My gost hath lyth
And grace with-alle.

p. 25. I walke as werme with-outyn wede
Awey is schrowde and sho.

p. 28. Schort lykyng xal be longe bought.

p. 29. Se must delve and I xal spynne.

p. 31. Pat alle your here leyving
May be to his plesyng
And at youre hens partyng
To come to good place.

p. 54. By-wære of custome ffor he wyl dere.

p. 58. Of Regalle lyff xal come suche foyson
Pat a clene mayde and xal be.

p. 64. So xulde eueri curat in pis wynde wyde
A part to his chanelle i-wys
The thryd part to kepe for hym and his.

p. 65. And þe þat departe in sorwe god make þer metyng glad.

p. 67. Aftere grett sorwe e evyr gret grace growyht.

p. 70. Aftere grett sorwe e evyr gret gladnes is had.

p. 110. Olde cokwold þi bow is bent
Newly now after þe frensche gyse.

p. 111. Many a man doth bete þe bow
Another man hath þe brydde.

p. 128. But sit sum mede and þe me take
I wyl with-drawe my gret rough toth
Gold or sylvyr I wol not for-sake
But evyn as alle sommorys doth.

p. 132. In fleth I suppose þat þis woman slepte
Withowtyn alle coverte whylle þat þe dede snowe.

p. 140. Whan women travayl grace doth growe.


p. 227. In trust is treson.

p. 252. Mony makyth schapman.

p. 288. Ffor alle his barfot goyng þro me xal he not skyp.

p. 314. þow þer come both jakke and gylle.

p. 326. Ffor mede doth most in evyry west
And mede is mayster bothe east and west
With mede men may bynde berys.

p. 356. Whoso clyme ouer hie þe hath a foule falle.

p. 357. It wolde cause the comowynys to ryse
And rathere the devyl sle hym þan we schulde that abide.

jolyere than þe jay, p. 154; lyth as ro, p. 327; shrunkyd as a snayle, p. 198; whyte as lauc, p. 91; whyte as swan, p. 56; wroth as wynde, pp. 7, 315.
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