The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of no. 20. Dr. Otto Glanning has undertaken Seinte Marherete; and Hali Meidenhad is in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noted by a few careless receivers of them, who have complained that they already had the volumes.

A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoyus and Cleopas was sketched by Dr. Furnivall in his new edition of Political, Religious and Love Poems, No. 15 in the Society's Original Series—has promised to give the Society the edition of his MS. prepared by Dr. Hardin Craig, and it is now ready for issue as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original Series Texts for 1912 were, No. 114, The English Register of Oswald's Abbey, by Oxford, Part H, containing Forewords, Grammar, Notes and Indexes, edited by the Rev. Dr. Andrew Clark, and No. 115, The Northern Passion, Part I, containing the four parallel texts of the poem, with variants from other manuscripts, edited by Miss Frances A. Foster.

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The sympathy, the ready help, which the Society's work has called forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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PREFATORY NOTE.

This final section of the Chester Plays has long been printed off. It is now issued, without the usual apparatus, in response to requests which have been made that it should be at the service of scholars.

I. G.

Feb. 10th, 1916.
Collation of the Devonshire MS. The Waterleakers, III. xxxv

(Collation continued.)

Line. MS. of 1607. Dev. MS.

106. that dare I dare well saye saye

107. this That

110. makes makest

*111. they were the weene that thou thou

112. St. John saynute John

After 112 Stage Then Noe with all his famlye shall make a signe as though the wrought upon the shippe with divers instruments, and after that god shall spake to Noe as followeth

114. That yow that yee

116. earth yearth

117. thou theke

118. seaven and viij and viij seaven

" or thou or then thou

121. two and two ij and ij

*122. without bowt

125. two twayne

127. shalbe man be

*128. the this

*129. Of all meates om. all

" must mon

*130. there the

131. no way may maye be noc waye be foryeten forgotten

*132. all this this all

137. be byyne

139. that is that it is

140. nye anoyme

141. 40 (twicke) flower ye... fortye

*143. my om.

146. sithe no sythen noe

149. A 100 wynters An hundreth winter and 20 & ters and twentye

151. any thy

*152. unto to

*153. you yee

155. in his stall om. his

158. this thus

159. this the

" well may we you may well see see

Stage Direction.

Tune Noe, &c. Then Noe shall goe into the Arke with all his famlye, his wyffe excepte, and the arke muste be borted rounde
Collation of the Devonshire MS. The Waterleaders, III.

Line. MS. of 1607. Devon. MS.
161. libarde leopards abonde, and one
162. Ham Cam the borde all
163. men man the bestes and
164. bucke, doe bucke and doe fowles hereafter
165. and all rehearsed muste
166. maner kynde manere of kynde bee paynted that
167. thinketh thinketh ther words may agree with the
168. and om. pictures.
169. Otter, fox, otters and foxes, fulmar fullmartes
170. have cowle here have colle
171. here vxor Noe Noes wife
172. have cowle here have colle fullmartes
173. vxor Noe Noes wife
174. marmonsett maromussett
175. the, the
176. vxor Sena Senmes wiffe
177. Yet more heare are bestes fullmartes
178. in in
179. full crowse om. full
180. they that
181. nye nowere
182. vxor ham Camms wyffe
183. vxor laphet lafittes wyffe
184. the om.
185. ledenn leadenn
186. men man
187. here there
188. come, on gods come, in godes
189. half! tyne, name! halfe
190. om. scale kynde, &c.
191. vxor Noe Noes wyffe
192. sayle
193. heale hayle
194. without withowten
195. in into
196. whether thou when thy
197. wraw wraowe
198. for sooth by god
199. fett fetch
200. without withowten
201. yonder ship om. ship
202. vxor Noe Noes wyffe
203. stand without om. ship
204. Ham Cam
205. vxor Noe Noes wyffe
206. stand with stand there with-
207. Ham om. out
208. om. om.
209. save om. om. om.
210. may om. om.
211. with om. om.
212. Deus God

*234. that you boughte
*235. you thow
*236. you thou
*237. thee not
*238. vxor Noe Noes wyffe
*239. you thow
*240. you thou
*241. not nought
*242. vxor Noe Noes wyffe
*243. And nowe note
*244. vxor Noe Nom. Wit
*245. good to be good for to be
*246. thinkes thinke
*247. mee highly greeves om. om.
248. doe as doe hee as

*After 248. Stage Direction.—

Then the singe, and Noe shall speke agayne.

251. I will I will.

Stage Direction. Then shall Noe

Tune Noe, &c.

shutt the window of the arke, and for a little
space with in the bordes hee shal
be selyent, and afterwaide op
eninge the window of the
lookinge rowade a
bout sayinge:

257—301 om.

*301. sale salfe

309. my Childer, my Children and

my meanye my meny

311. of om.

312. Deus God
<table>
<thead>
<tr>
<th>Line.</th>
<th>MS. of 1607.</th>
<th>Dev. MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>315.</td>
<td>trew</td>
<td>treene</td>
</tr>
<tr>
<td>*317.</td>
<td>will I no more</td>
<td>I will not more</td>
</tr>
<tr>
<td>318.</td>
<td>synne</td>
<td>sinnes</td>
</tr>
<tr>
<td>321.</td>
<td>you</td>
<td>yee</td>
</tr>
<tr>
<td>322.</td>
<td>you</td>
<td>to</td>
</tr>
<tr>
<td>324.</td>
<td>afraied</td>
<td>feared</td>
</tr>
<tr>
<td>*325.</td>
<td>sea that</td>
<td>saye all that</td>
</tr>
<tr>
<td>&quot;</td>
<td>flyte</td>
<td>flete</td>
</tr>
<tr>
<td>326.</td>
<td>yow (second)</td>
<td>thee</td>
</tr>
<tr>
<td>327.</td>
<td>yow</td>
<td>yee</td>
</tr>
<tr>
<td>*328.</td>
<td>may</td>
<td>mon</td>
</tr>
<tr>
<td>330.</td>
<td>grasse</td>
<td>trees</td>
</tr>
<tr>
<td>&quot;</td>
<td>sith you</td>
<td>since yee.</td>
</tr>
<tr>
<td>*334.</td>
<td>wrong</td>
<td>wravage</td>
</tr>
<tr>
<td>335.</td>
<td>cates not</td>
<td>cate yee not</td>
</tr>
<tr>
<td>336.</td>
<td>you shall let</td>
<td>yee shall leave</td>
</tr>
<tr>
<td>*337.</td>
<td>you</td>
<td>aye yee</td>
</tr>
<tr>
<td>338.</td>
<td>to</td>
<td>vnte</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line.</th>
<th>MS. of 1607.</th>
<th>Dev. MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>339.</td>
<td>that shedes</td>
<td>they that sheden</td>
</tr>
<tr>
<td>342.</td>
<td>that</td>
<td>om.</td>
</tr>
<tr>
<td>343.</td>
<td>now</td>
<td>om.</td>
</tr>
<tr>
<td>344.</td>
<td>in</td>
<td>into</td>
</tr>
<tr>
<td>345.</td>
<td>a forarde</td>
<td>And forarde Noe now</td>
</tr>
<tr>
<td>*349.</td>
<td>a heaste</td>
<td>an heeste</td>
</tr>
<tr>
<td>351.</td>
<td>the</td>
<td>this</td>
</tr>
<tr>
<td>*355.</td>
<td>token</td>
<td>tokeninge</td>
</tr>
<tr>
<td>357.</td>
<td>That</td>
<td>The</td>
</tr>
<tr>
<td>358.</td>
<td>is</td>
<td>hath</td>
</tr>
<tr>
<td>364.</td>
<td>this</td>
<td>thus</td>
</tr>
<tr>
<td>365.</td>
<td>toward</td>
<td>towards</td>
</tr>
<tr>
<td>366.</td>
<td>toward</td>
<td>towards</td>
</tr>
<tr>
<td>*371.</td>
<td>no</td>
<td>not</td>
</tr>
<tr>
<td>Finis paginæ Finis.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tertiac.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**IV. The Barbers Playe, p. 63.**

First heading—P pagina Quarta, &c. **The Barbers Qualiter**

Abraham de Caele 4 regnum et occurreret ci Melchisadech cun Abraham poco Nuntius *2. now* *3. Now* is 7. yow[ him] 8. om. 14. no longer 1 I may no longer maye 15. Lordinges my lordinges *16. your you 17. Thou] and ah thou[ graunter] graunt] Et exit. Abraham, having restored his brother Loth into his owne place, doth firste of all begine the play, and sayth; 19. to me hase thou hast *20. given victorious give mee the victroye 22. restored restored him 23. into[ and they] [in] om. they] *25. word| words | 26. 4] land[ iiiij] landes] 27. hast hath 28. and of ryches and ryches with 29. can wyn have won *30. thyth teath 32. to and 37. victoire the vctorye *39. my I **After 40 Stage Direction**, here Lothe turninge him to his brother Abraham, doth saye. 41. it 45. tithinge teathinge 48. thyth the teath **Stage Direction**: Tune venit armiger Melchysedech ad ipsum et gratulando dict armiger. **After Tune venit, &c.; here the messenger doth come to Melchysedech kings of Salem, and rejoysinge greatly doth saye. **After Stage Direction**: Armiger om. 49. kings[ kinge] on right] 50. for to] and om. for] and to light]
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>52. sith since</td>
<td></td>
<td></td>
<td>52. sith in Latin</td>
<td></td>
</tr>
<tr>
<td>54. with hym enough with him</td>
<td></td>
<td></td>
<td>93. petye the Latin</td>
<td>petrye</td>
</tr>
<tr>
<td>55. enough</td>
<td></td>
<td></td>
<td>95. at of</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>96. receive receives here</td>
<td></td>
</tr>
<tr>
<td><strong>Stage Direction in</strong></td>
<td><strong>Here Melchisedech looking up</strong></td>
<td><strong>to heaven doth</strong></td>
<td><strong>Melchisedech</strong></td>
<td><strong>Here Abraham offers</strong></td>
</tr>
<tr>
<td><strong>Latin, Melchisedech</strong></td>
<td><strong>thankes god for</strong></td>
<td><strong>Abrahams victory, and doth</strong></td>
<td><strong>an horse that is laden (in margin) followed by Melchisedech</strong></td>
<td><strong>to Melchisedech an horse that is laden (in margin) followed by Melchisedech</strong></td>
</tr>
<tr>
<td><strong>58. I will will I</strong></td>
<td><strong>prepare himselfe to goo present</strong></td>
<td><strong>to Abraham.</strong></td>
<td><strong>receiveth the horse of Abraham very gladly doth saye.</strong></td>
<td><strong>receiveth the horse of Abraham very gladly doth saye.</strong></td>
</tr>
<tr>
<td><strong>60. colon</strong></td>
<td><strong>Melchisedech rex Salem</strong></td>
<td><strong>Melchisedech rex</strong></td>
<td><strong>Melchisedech rex</strong></td>
<td><strong>Melchisedech rex</strong></td>
</tr>
<tr>
<td><strong>63. speces] fast speced] on.</strong></td>
<td><strong>poena</strong></td>
<td><strong>poena</strong></td>
<td><strong>poena</strong></td>
<td><strong>poena</strong></td>
</tr>
<tr>
<td><strong>&quot; Cuppa</strong></td>
<td><strong>Stage Direction:</strong></td>
<td><strong>Stage Direction:</strong></td>
<td><strong>Stage Direction:</strong></td>
<td><strong>Stage Direction:</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Here the messenger offering to Melchisedech a standing cuppe and bread alse dothe saye.</strong></td>
<td><strong>Here the messenger offering to Melchisedech a standing cuppe and bread alse dothe saye.</strong></td>
<td><strong>Here the messenger offering to Melchisedech a standing cuppe and bread alse dothe saye.</strong></td>
<td><strong>Here the messenger offering to Melchisedech a standing cuppe and bread alse dothe saye.</strong></td>
</tr>
<tr>
<td><strong>69, both on.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>67. in good with good chere maner</strong></td>
<td><strong>Melchisedech Here Melchisedech answering sayth</strong></td>
<td><strong>Melchisedech Here Melchisedech answering sayth</strong></td>
<td><strong>Melchisedech Here Melchisedech answering sayth</strong></td>
<td><strong>Melchisedech Here Melchisedech answering sayth</strong></td>
</tr>
<tr>
<td><strong>70. his in his</strong></td>
<td><strong>Melchisedech folloked by Latin comminge vnto</strong></td>
<td><strong>Expositor equitando</strong></td>
<td><strong>Expositor equitando</strong></td>
<td><strong>Expositor equitando</strong></td>
</tr>
<tr>
<td><strong>71. without withowten</strong></td>
<td><strong>Abraham doth offer to him a cuppe full of wyne and bred and sayth vnto him.</strong></td>
<td><strong>114. expound expound yt</strong></td>
<td><strong>114. expound expound yt</strong></td>
<td><strong>114. expound expound yt</strong></td>
</tr>
<tr>
<td><strong>72. great his</strong></td>
<td><strong>Melchisedech folloked by Latin comminge vnto</strong></td>
<td><strong>115. that lewed the unlearned present</strong></td>
<td><strong>115. that lewed the unlearned present</strong></td>
<td><strong>115. that lewed the unlearned present</strong></td>
</tr>
<tr>
<td><strong>Melchisedech folloked by Latin comminge vnto</strong></td>
<td><strong>Abraham doth offer to him a cuppe full of wyne and bred and sayth vnto him.</strong></td>
<td><strong>117. offering were there</strong></td>
<td><strong>117. offering were there</strong></td>
<td><strong>117. offering were there</strong></td>
</tr>
<tr>
<td><strong>Stage Direction.</strong></td>
<td><strong>Melchisedech folloked by Latin comminge vnto</strong></td>
<td><strong>123. was all their</strong></td>
<td><strong>123. was all their</strong></td>
<td><strong>123. was all their</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Abraham doth offer to him a cuppe full of wyne and bred and sayth vnto him.</strong></td>
<td><strong>24. and eke</strong></td>
<td><strong>24. and eke</strong></td>
<td><strong>24. and eke</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Abraham receyvinge the offeringe of Melchisedech dothe saye.</strong></td>
<td><strong>126. with] him] in] his death re-worship we member wee</strong></td>
<td><strong>126. with] him] in] his death re-worship we member wee</strong></td>
<td><strong>126. with] him] in] his death re-worship we member wee</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Melchisedech folloked by Latin comminge vnto</strong></td>
<td><strong>127. on Shetthurys at his laste supper day</strong></td>
<td><strong>127. on Shetthurys at his laste supper day</strong></td>
<td><strong>127. on Shetthurys at his laste supper day</strong></td>
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</tr>
</tbody>
</table>
Collation of the Devonshire MS.

Line. MS. of 1697.  Dev. MS.

After 144.  Stage Direction.
Here god appeareth to Abraham and sayeth
146. and succour] and thy succour] I will]
After 148.  In marjina here
Abraham turninge to god sayeth
149. in] thou wilt on endest see

*150. free  full free
*157. My frend  Naye Abraham
Abraham frend
158. heyre shall  hayre lee shall
160. gotten  begotten
162. looke vp and looke and tell
    tell me
163. shaye  straye
165. thy meede  noe neede
167. for thy good without an deedee
169. Wherfore  Therfore
171. forward here  here a forarde
[173]  Soe myche folke
    forther shalt thou
    bee
[174]  kinges of this seede
    men shall see
177. that from] om.] hethen for-
    henceforth ward
178. knaveschild] man Chyldre one
    the
179. you saye  I thee saye
181. and who] ne  Whoe soe] not
182. forsaken with
    [me] shalbe
[me] shalbe with me
183. Inobedyent  vnobedyent
184. therefure  om.
*187. that men ve-
    therby knowe thou
    rey knowe maye
*193. takes good  takys Intent
    intent
197. is now  om. is
200. Baptisme  then begane Bap-
    then began
tysme
201. Godis behetes
    god a promise be-
    here
*204. might not  yt may
*205. and seede] to
    And one see| for
    forby
    to bye
206. Ihesus Christ  Christe Jesus
210. here (first)  lord
212. most  the best
214. besyde  there besydes
215. will yt  will that yt
224. hyddinge  biddinge lorde
    done

The Barbers Playe, IV.  xxxix

Line. MS. of 1697.  Dev. MS.

227. Isaack] shall  Isaac my sonne]
    with me
    with mee shall
    after

After 228.  Stage Direction.
here  Abraham
    Abraham
    turninge to his
    to his Isaac
    sayth
229. my Derling  my dore darlinges
*231. yponthyback  doe thou on thy
    It bring
    backe bringe
*232. must not long may noe longer
    abyde
    hyde
After 232  Stage Direction in
    marjina.  Abraham
    Abraham taketh a
    sword and fyer
    that I will
233. I will
234. I must
235. his
godes
236. aye
ever

After 236  Stage Direction in
    marjina.  Isaac
    Isaac speaks to
    his father, taketh
    the bunell of
    the sticks & beareth
    after his father

*237. I am  om. am
238. mekelie  moste meckedy
239. to beare] an to beare] full
    bowne
    beane
*240. you  ye
241. Isaak (second) om.
242. I gave  nowe I giue
245. me  vs

Stage Direction  here they see both
    Tune Isaack, to
    the place to
doe sacrifice.

250. mountayne  monaete

After 252  Stage Direction in
    marjina.  Abraham
    Abraham beinge mind-
    ed to slea his
    sonne litle vp
    (MS. vs) his
    hands to heaven
    and sayth.

257. deere  om.
258. yt is  om. is
*259. you  ye
*260. you  ye
*263. this
*264. in

After 264  Stage Direction in
    marjina.  Isaac
    Isaac
    fearinge leste his
    father will slea
    him sayth

266. this
    that
Collation of the Devonshire MS. The Barlers Playe, IV.

Line. MS. of 1607. Dev. MS.

267. middle-yorde myddly larde

*270. godhead

*271. manner stydd manner of] fycide

*274. shall have om. have

*276. bursts beare

*279. beare

282. breaks] even breakest] anon

285. Ah

*287. here to spill

288. hilles

290. might

293. my

294. doe this
doce to thee this

298. kneele kneele downe
to daye

306. this daye
to daye

309. shold shal

310. to for to

312. his

319. out once once out

321. But

but yet

*325. mot

*327. free

*328. me think I am

*329. sith

*331. on

*334. free

*336. your

*344. syth


*346.

347. as you maye

348. yee

351. doe awaye

doe away, doe a-way

352. so mickle

*355. come

*356. hence gone!

*357. that

Stage Direction

Here Isack ryseth

and cometh to

his father & hee

taketh him and

byndeth him

and layeth him

one the Alter for
	
to sacrifice him.

359. A!

361. right

then

Stage Direction

After 322

Stage Direction in

margin. here

Abraham wring-
ing his handes

sayth

*354. sayth

that you have

doe your vowe

*362. that I

*374. of that I

*375. forgiven that forgiven father that

*376. vnty

*378. greaved] but] greves] every]

381. Loe] shalt

Now] shall

*385. you yee

*386. kercher
carchaffe

*395. on

*398. lyes

*399. were hym

*401. you thee

*406. shalt shall

*409. yee

*411. praise god praye you

*413. Ah My

*416. in of

Stage Direction

Here lett Abraham

Tune accipiet, &c.

take and bynde

his sonne Isaack

vpon the aulter,

and lett him

make a signe as

though hee would

cutt of his head

with the sword;

then lett the an-
gell come and

take the sworde

by the end and

staye yt, sayinge


wott

hasse]

secundas

sparest] faye

hath sent

om.

have him

shall be done

send

om.

A

these

now shall hee
Callation of the Devonshire MS. The Cappers Playe, V. xli

Line. MS. of 1607.  |  Dev. MS.
---|---
Stage Direction. Then lett Abraham, | as this Abraham was beyne.
  Tune Abraham, lambe & kyll | And then altogether shall wee
  &c. him & lett god | that worthye kyng in heaven see,
saye | and dwell with him

446. ever avere | in great glorye
447. so deare to teare | forever and ever.
449. shalt thou shall[that pleased | Amen.
  art worthy mee |

*450. I shall shall I see
451. hit high
455. for om.
456. as a
457. And all And of all
459. the through

After 460 Stage Direction in margin. here
  the doctor sayth

462. you yee
463. deed[that]you om. that[yeesene] | Make rowme lordinges and gue vs
  se] done in] done here in | ways,
468. treee roode | and lett Balack
471. his his sonnes | come in and
472. the that the | playe,
476. his] to vnder-and] for to con-
  fouse founde |

Finis paginæ om. Instead is Quartae Stage Direction
  here lett the doctor kneelseydowne
  & saye
  Such obedience grante vs, o lord,
  ever to thy moste holye word,
  that in the same we may accord

V. The Cappers Playe, p. 84.

Heading: The Cappers Playe
Pagina Incipit pagina
Mose et Moyse &
Rogo Balaak et de lege sibi data
Balam Pro-
pheta
The Cappers om.

*1. life lede
  2. the] be my] buine
  3. you wott yee wotten
  5. honore] same have] but
  6. ne Mawmen- noe false godes trye
  7. myn name
  8. me lykes liketh mee
  9. also] by all yt eke always wayne

<table>
<thead>
<tr>
<th>Line. MS. of 1607.</th>
<th>Dev. MS.</th>
</tr>
</thead>
</table>
13. you yee | nor| longe |
15. ne] abyde nor| (twic) |
*17. wyves] cov- wyfe] desyre you |
  ettes |
19. ne (twic) nor| (twic) |
20. any thinge nothings |
21. Ne Nor |
22. agayne] will against] love |
23. doe kepee |
24. you yee |

Stage Direction. Tune princeps, &c.
25—33.

Heading Mowse
Good lorde, that
art ever see good,
I will fulfill with
mynde moode
thy commandments, for I stood
Collation of the Devonshire MS. The Cappers Playe, V.

Line. MS. of 1607. Dev. MS.
33. you yee
35 and 36. take these wordes in your thought, nowe knowe yee what ys sinne.
37. you may now nowe yee may
39. his teaching] this token] doe done
40. you not yee ne
41—48. These lines come after the 16 lines, which the Dev. MS. inserts between 88 and 89.
49. You om.
56. to me that you all to my spee[f] love unleave
51. doe eve[r]y[e] deake weff
deake
52. as this
55. boldely wor,bodely worches
57. [That] [deak] [Who] om.] dye
deake shall shall he be
58. fire for ever
59. bade beede
61. om.
62. purple, hisse, purpur and kyse and other both too
more
Expositor Doctor
66. of the old Tes- the firste lawe that
taments ever god sent
67. and yet is used x poynette there with good bine, takes
68. with all that that moste effecte
good bene yis in
69. This storie all But all that storie
if we shold to for songe
fong
71. wherfore] there therefor] ever
72. shortly wee shall myn
73. Also] read in After] reden of
Line. MS. of 1607. Dev. MS.
74. God in the
god gane the lawe witterlye
75.
76. his owne om. owne
77. tables of ston stonye tables
78. but when before
81. But after, played as yee shall see
82. of stone made owt carvd
83. In which om. In
84. his] that were they] he seyde
87. them him

Then comes in Dev. MS. Stage Direction in margin: here god appereth agayne to Moyses, followed by heading Deus, and 16 lines as in MSS. B Wh. Moyses, my servant, goe anon and kerve out of the rocke of stone tables, to wryte my byddinges vpon, such as thou had before; And in the morning looke thou hye into the monte of Synaye; lett noo man wott but thow only, of companye noo more.

Heading: Moyses.
Lord, thy byddinges shalbe donne, and tables kerved owt full soonne; but tell mee, I praye thee, this Boone, what wordes I shall wryte.

Heading: Deus.
Thou shalt wryte the same lore that in the tables was before; hyt shalbe keppe for evermore for that is my delyte.

Stage Direction: Tune Moyses faciet signum quasi effoderet tabulas de monte, et super ipsas scribens, dicat populo:

After 88 Stage Di-
rection Tune Moy. Tune veniet ses ex altera parte equitando insta montis dice equi- 
montem et dicat

Table

Heading: Balaack om. rex
Line. MS. of 1607.    Dev. MS.
103. I will  om.
   After 104 In margin flourish
105. For sworde ne Noe knife nor
    sworde
106. these] shroes [that] people
108. is hym yt is
   After 108 In margin caste
110. selfe they can folke commen for
   *111. as] gnawes and] graweth
113. sol] blesses soever] blesseth
114. sickerle that that man sothlye
   man
115. so soever
116. los[] hase name] hath

Between 116 and 117 the following 40
lines, in Dev. MS., as in MSS. B Wh.
But yet I truste venged to bee,
with dynte of sword or pollicye,
on these false losells, leaves mee,
leave this withowten docte.
for to bee wroken is my desyre,
my heart brennys as thou as fyre,
for vverbatim and for Ire,
till this bee brought abowte.

Surgite dei patriae et opitul unins
nobis et in necessitate nos defendite.

Therefore my god, and goddes all,
o! mightye Mars, one thee I call,
with all the powers infernall,
ryse now, and helpe at neede.
I am enformed by trewe reporte,
how the Mediatores doeth resorte
to wyne my land to there conforte,
descended of Jacobs seede.

Now shewe your power, you godes
mighty,
sce that these caytiffes I may destroye,
havinge of them full victorye,
and them brought to mischance.

In the margin sworde.
Beate them done in playne battell,
those false losells so crnell,
that all the world may here tell
wee take on vengeance.
Owt of Egipte fled the bee,
and passd through the red sea;
the Egyptians that they pursued trewnye,
were drowned in that same fluid.
*The have on god mickeil of might
which them doeth ayle in wronge and
right;
whosoever with them foundeth to fight,
bee wynneth little good.

Line. MS. of 1607.    Dev. MS.
They have slayne—this wott I well—
through helpe of god of Israel,
both Soon and Ogge, kluges so fell,
and playnly them distroye.
Therefore ryse vp, ye goodes eiche one;
y be a hundrethe godes for one;
I would be wroken them upon,
for all there pompe and pryde.

117. Baccher batchelere
118. the these
120. mon may
*Stage Direction in
margin. Miles
rex Balaack loquitur.

Heading, Miles om.
122. yt] well] and that yt] om.] om.
that
123. for and
Balaack Bex Balaack
125. wone one
126. riches landes
127. if as
128. the these

Heading ; Miles om.
Stage Direction,
reges regis
130. prayes] right prayeth] om. right
sone
132. do done
133. Forsooth I Abyde awlyle
tell the there
134. that for
135. if yf that
136. that and that
*Stage Direction ;
Tune ibit Balaack
ad consulum
ad dominum in
oratione.

Heading. Dens Sedens dicit Deus
(in supremo loco).
138. Balaack his] Balackes] for to
that thou
139. is blessed blessed is
140. not om.
142. be to me to mee be
143. truly thery
145. Though the Yett though Balack
152. now leave I leane nowe have I
hane
Tune equitas Tune Balackem et
bunt miles equitabunt
versus regem om.

et emudo dicit om. eundo
upon] I] one
Collation of the Devonshire MS. The Cappers Playe, V.

Line. MS. of 1607.     Dev. MS.
151. sith] I have    newe] have I
155. they] shalbe    cursed[ they shalbe]
        cursed] en-
        every
cery
157. If] Balaak    hold] has
        hold] the kinges]
        beheight
158. best] beste
160. wend] wynd

Stage Direction.
Tune Angelus, &c. on.
Between 160 and Heading. Miles,
161
and following 8
lines, as in MSS.
B W h.
Balaha[m, doe my
lordes will,
and of gould thou
shalt have thy
fill.
spare thou not
that folk to spill,
and spurne their
godes speak.

Heading: Balaha[m
firend, I have gods
wonderfell,
both Ruffyn and
Reynell,
will worke right as
I them tell,
thier y's noe wyte
to seeke.

Stage Direction.
Tune Balaha[m-
cendit super asi-
name, et cummilit
equitat, et in ob-
ium venit angelo-
lus domini cunn
cludo et gladio
estrito, et
asina videt ipsum
et non Balaham,
ad terrae prostrato
in iacibit et dicat:

Heading:
Balaha[m
shoo me
she mee
nye

165. What the divell!
now she is fallen
downe,

166. but thou ryse and
make thee bowne,

167. and beare mee
soone owt of this
towne,

168. full sore abye abye I wys.

Line. MS. of 1607.     Dev. MS.
169. ovell witterly] ill secrly
171. me] me here
173. begiles] begylest
175. I before me] before mee I
176. makes] maketh
177. I not] not I
178 and 179. Inverted.
178. that ever be-] and many winter
fore
179. wildest] will
180. now] on.
182. thou] Ass] that thou] non
183. thus] see
184. I am] am I
Balaha[m vid-
videns Balaha[m
cens
adorans dicat adoramus ipsum
        dicat Balaha[m
Also in margin.
Balaham on his
knees shall fall
sodeny downe
and speaketh to
the angell.

*186. erre] or
187. it] that yt
189. thry] why
190. I am] am I
191. changes] changed] soe falsely
        falcedye
192. and] and nowe
193. And the] If this
197. is] goe] Lorde ys] gone
        that
198. this] other waye] doe
199. otherwise] tho)
imbaut equitabunt simul
Balaha[m venit et in obuim veniet
        in obuim
        in obuim
        in obuim
        rex Balaha[m et di-
cat rex
202. anguish] anger
204. of] one
205. so hane I] as I have
206. puttes] within
207. and] the ende of
208. sure] syr
211. thou shalt] shall thou
213. Gould and siluer
        eke pearl
        thou shalt have
great plente
<table>
<thead>
<tr>
<th>Line</th>
<th>MS. of 1607.</th>
<th>Dev. MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>215. men] cursed them] that yt they some</td>
<td>thou preachest</td>
<td>come</td>
</tr>
<tr>
<td>216. that] shalt see all that] sayst</td>
<td>276. came</td>
<td>meanes] anoye</td>
</tr>
<tr>
<td><strong>Stage Direction.</strong></td>
<td>278. none] nye</td>
<td>Syr kinge, I told thee ere the thye om.</td>
</tr>
<tr>
<td>Tune adducens, &amp;c. Tunc Balaack descendent de equo et Balaham de asima, et ascedens in montem et di- cat Balaack rex.</td>
<td>279.</td>
<td></td>
</tr>
<tr>
<td><strong>Between 216 and Heading: Balaack and following 8 lines as in MSS. B W h.</strong></td>
<td>281—288.</td>
<td></td>
</tr>
<tr>
<td>Lo Balaham now thou seest here godes people all in feare, Cittyce, Castle and ryvere; looke now, how lykes thee? Curse them now at my prayer, as thou wilt bee to mee full deare, and in my realme moste of powere, and greatest wnder mee.</td>
<td>293. He</td>
<td></td>
</tr>
<tr>
<td><strong>Stage Direction.</strong></td>
<td>294. dukes] strang and dukes] strange</td>
<td>That</td>
</tr>
<tr>
<td>Tune Balaack versus austrem dicat.</td>
<td>295. the om.</td>
<td>this</td>
</tr>
<tr>
<td>*217. them here</td>
<td>297—492.</td>
<td>hence</td>
</tr>
<tr>
<td>*218. the that</td>
<td>433. forth</td>
<td>is both</td>
</tr>
<tr>
<td>220. always everwell</td>
<td>435. of Iewes is</td>
<td></td>
</tr>
<tr>
<td>221. I may may I</td>
<td>438. gaynes with] agaynst] stryve</td>
<td></td>
</tr>
<tr>
<td>222. this them</td>
<td>shryve?</td>
<td></td>
</tr>
<tr>
<td>225. these folkes this folke</td>
<td>After 449.</td>
<td></td>
</tr>
<tr>
<td>230. no] may I not and] shall they hame none wave</td>
<td><strong>Stage Direction.</strong></td>
<td></td>
</tr>
<tr>
<td>232. send me send to mee</td>
<td>here Balaham speaketh to Balaack 'abyde a while,'</td>
<td></td>
</tr>
<tr>
<td>233. Devilles] the dynell] thee thou</td>
<td><strong>Heading: Balaack</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>poplar poplar</td>
<td>followed by</td>
</tr>
<tr>
<td></td>
<td>in MSS. B W h.</td>
<td>104 lines as in</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>MS. of 1607</strong>.</td>
</tr>
<tr>
<td>235. not well hope that</td>
<td>9. cure</td>
<td>care</td>
</tr>
<tr>
<td>236. woodlie madly</td>
<td>20. stalles</td>
<td>stales</td>
</tr>
<tr>
<td>*237. every one everychone</td>
<td>21. and</td>
<td>men</td>
</tr>
<tr>
<td>*238. blest blest</td>
<td>25. they</td>
<td>the</td>
</tr>
<tr>
<td>239. shall anon shall gone</td>
<td>32. which] use with] to vs</td>
<td></td>
</tr>
<tr>
<td>241—264.</td>
<td>34. distres</td>
<td>disease</td>
</tr>
<tr>
<td>266. of om.</td>
<td>37. shall</td>
<td>will</td>
</tr>
<tr>
<td>267. springing growinge</td>
<td>42. take[ no] nor] looke[ ne] nay</td>
<td></td>
</tr>
<tr>
<td>268. rivers ryure</td>
<td>43. these] my</td>
<td>those] may</td>
</tr>
<tr>
<td>269. God that god</td>
<td>44. foes cniuyes</td>
<td></td>
</tr>
<tr>
<td>271. warryeth cursys cursed he</td>
<td>46. eke ylke</td>
<td></td>
</tr>
<tr>
<td>warried is is</td>
<td>49. me om.</td>
<td></td>
</tr>
<tr>
<td>272. that blestest whoe blesteth</td>
<td>52. foes] you cniuyes] yee</td>
<td></td>
</tr>
<tr>
<td>273. Popelard Thow preachest</td>
<td>55. what that</td>
<td></td>
</tr>
<tr>
<td></td>
<td>63. themselves them selfe</td>
<td></td>
</tr>
<tr>
<td></td>
<td>67. these those</td>
<td></td>
</tr>
<tr>
<td></td>
<td>70. they the</td>
<td></td>
</tr>
<tr>
<td></td>
<td>75. would have om.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>77. so om.</td>
<td></td>
</tr>
</tbody>
</table>
Collation of the Devonshire MS. The Wrightes Playe, VI.

Line, MS. of 1607. Dev. MS.

81. spake] me now
87. have him have
92. an and
93. and one Anon
95. all on.
96. he the

Latin sentence:
est est ei
ec &
102. again] he on. the

(MS. of 1607)

Before 441

Expositor on.

*442. you see yee have hard
443. without withowten
*444. is was

VI. The Wrightes Playe, p. 104.

The wrightes The wrightes playe (before the Latin)

*1. maiden mother
3. among amongst

Latin quotation:
In mense, &c. on.

6. wonderly wonderously

Latin quotation:
Ilia vero, &c. on.

10. amonge amongst
14. his name Ihesu his his name
15. be none non be

*19. raigne rayninge

Latin quotation:
Et dabit, &c. on.

Latin quotation:
Et regni, &c. on.

26. knewe knowe

Latin quotation:
quomodo erit, &c. on.

*30. holy holye one
*32. his hec

Latin quotation:
Spiritus sanctus, on. &c.

36. Bedill Redyff

Latin quotation:
Aque Elizabeth, on. &c.

37. gaine agayne

Latin quotation:
Et hic mensis, &c. on.

*12. send sent

Latin quotation:
Ecce ancilla, &c. on.

Stage Direction:
ibit angelus Angelus ibit et et Maria

Reading. Maria on.

Line, MS. of 1607. Dev. MS.

445. these proph]e- this prophecye
447. presented honoured

Finis paginae

Quintae on.

Devon MS. continued.

Now worthye syrs, both great and small, here have we shewed this storye before, and yf hit be pleasinge to you all, to morrowe nexte yee shall have more.

Prayenge you all, both east and west, where that yee goo to speake the best; the byrth of Christe, feare and honest, here shall yee see, and fare yee well. finis.

*51. fruit fruities
Latin quotation:
Benedicta tu, &c. on.

55. gree degree
Latin quotation:
Et unde, &c. on.

57. greatest me mee greatest
Latin quotation:
Ecce enim, &c. on.

Stage direction: gaudentes magnificat anima

71. now is

saluatori meo etc.
Latin quotation:
Et respexit, &c. on.

Latin quotation:
Et sanctum, &c. on.

79 and 80 after 88.
83. in of

Latin quotation:
Ecce enim, &c. on.

89. bowne bound
93. them on.

disparcles
Latin quotation:
prestitit robur, &c. on.

*98. and &

*100. good god
Latin quotation:
Detrascit poten- tes, &c.

*102. betaken he hath betakene
*103. waken wakinge
104. and &

Latin quotation:
Et divites, &c. on.

106. and &
108. and &
Collation of the Devonshire MS. The Wrightes Playe, VI. xlvii

Line. MS. of 1607. Dev. MS.

223. declare, saku[e] declare et sanke]
et mater om. et

224. mane? viua?
225. Carsell] and Coysell] or
227. preestes prayest

292. of on
237. is all thinges must all bee
239. dil byld
244. is yt

247. deis dayes
250. mydds middest
273. this thus

278. the] this they] thus
281. bow borne
283. tallys tylles
287. highe highest

300. in shaye] and om. in] and eke

After 300. Heading Octavi-

306. full good
309. sent assent
318. nought ought
319. now soe
320. in] neede this] neede
322. penyble baynable
329. of of all
333. nor ne
336. I see in mee
340. these this
342. I I be
344. unkindlie vnkynde
346. at] for to of] con. for
354. hast hase

358. borne shall Lab borne shalbe
borne be

"Sibbile In margin. Sy-

376—376 om.
378. not non
379. will I I will
388. stifie stronge
394. each eke
398. pence pences
402. waile weale
403. hostles busters

410. percer percels
411. axe and
412. wonne women
416. that what
417. store now om. now

Ascendit autem, om.

438. this that

Stage Direction. om.

446. come commen
451. that as
453. blood sede om. blinde
Collation of the Devonshire MS. The Paynters Playe, VII.

Line. MS. of 1607. Dev. MS.
455. they howe the ioyen
*459. it passes they passed om.
their
*466. nay ne
*473. theu life in om. leefle fere
fere
474. is bee
After 476. Stage Direction: Tune Joseph apecipit Marian in brachia sua.

After 479 Stage om.
Direction.
*482. II too
*484. a-comen and common
*486. as (first) and
*491. is to ys common into
501. the a
502. with by
505. I haue brought I have brought
506. II too
511. life lefe
" acquiescent acquiescent
*515. much full
Latin quotation: om.
Et peperit, &c.
517. penance non Payne felte I non I felt
*519. is he] my he is] this
520. you thou
523. wordes wordes is
526. saw law
548. had om.
550. a om.
* arenent arenur
* dicat dict
554. a sorye an eyvyl
557. is ys nowe
Stage Direction: om.
dicus
*Heading: Angelus Tebell
573. A! Ah!
575. come common

Line. MS. of 1607. Dev. MS.
577. lordinges lordinges all
579. without withowten
590. perye perye
594. was there was
598. both twoo om. both
599. als] myddes alsoe] middest] of
altho
600. renowne Rome righte
*601. was alsoe
609. when when that
*611. Image Image
*615. they thet
617. about above
621. saw see
*625. in om.
in that
629. that his
*631. this the world the world to
633. that to
goe well
650. 3 three
651. wonderly wondersly
* ostendit vp on
658. vp an om.
661. sees] so seest] that
662. om.
Octavius Octavianus
*670. through throughout all
681. thou not not thow
689. you shall thow shalt
*690. in om.
695. otherways otherwise
698. every one everyone
*701. man maye
702. can om.
706. wonders wondrous
*712. none om.
717. built buyld
719. unto vntyl
727. know knowe nowe
730. right om.

VII. THE PAYNTERS PLAYE, p. 132.

Masterneed: The Paynters Playe.

Pagina
Greggis pas-
cenibus om.
The paynters
and glasiers om.
1. full wynde om. full
5. glide Clyde
6. on the vider
10. sutch Suce
*11. tytfull taytfull

*22. Ribbie tybbe
27. etterfowce and etterfowle
31. throw rowe
32. of from
34. for to] of om. for] from
36. taleigh take takeigh om. to
After 40. Stage Di-
rection.
Tune potet hic potat primus
*pistor
Collation of the Devonshire MS. The Paynters Playe, VII. xiix

<table>
<thead>
<tr>
<th>Line. MS. of 1607.</th>
<th>Dev. MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>46. the the</td>
<td>thy</td>
</tr>
<tr>
<td>47. but if</td>
<td>excepte</td>
</tr>
<tr>
<td>48. feale</td>
<td>heale</td>
</tr>
<tr>
<td>*Stage Direction: he habit primus</td>
<td>Tune flat, &amp;c.</td>
</tr>
<tr>
<td>*49. not</td>
<td>not</td>
</tr>
<tr>
<td>50. loe</td>
<td>soure</td>
</tr>
<tr>
<td>*After 52</td>
<td>*Stage Direction in margin: sitt</td>
</tr>
<tr>
<td>53. we be</td>
<td>be we</td>
</tr>
<tr>
<td>54. one thing</td>
<td>and though</td>
</tr>
<tr>
<td>*Heading</td>
<td>in margin.</td>
</tr>
<tr>
<td>Secundus (heading)</td>
<td>Secundus pastor</td>
</tr>
<tr>
<td>vocat submissa</td>
<td>voice</td>
</tr>
<tr>
<td>*61. father</td>
<td>fathers</td>
</tr>
<tr>
<td>63. knowest</td>
<td>knowys</td>
</tr>
<tr>
<td>*Stage Direction.</td>
<td>om.</td>
</tr>
<tr>
<td>71. half</td>
<td>all</td>
</tr>
<tr>
<td>72. doe</td>
<td>done</td>
</tr>
<tr>
<td>76. an</td>
<td>and</td>
</tr>
<tr>
<td>78. bene to me all</td>
<td>must bene all</td>
</tr>
<tr>
<td>*good</td>
<td>tamed</td>
</tr>
<tr>
<td>80. of</td>
<td>for</td>
</tr>
<tr>
<td>82. longes</td>
<td>longeth</td>
</tr>
<tr>
<td>*7. to his wife</td>
<td>bowe to his wife</td>
</tr>
<tr>
<td>90. dame] kin</td>
<td>our dame] keyn</td>
</tr>
<tr>
<td>91. will I</td>
<td>primus</td>
</tr>
<tr>
<td>95. Secundus</td>
<td>Secundus pastor</td>
</tr>
<tr>
<td>Tertius</td>
<td>Tertius pastor</td>
</tr>
<tr>
<td>ban</td>
<td>be by</td>
</tr>
<tr>
<td>101. Veg</td>
<td>om.</td>
</tr>
<tr>
<td>104. man</td>
<td>deste</td>
</tr>
<tr>
<td>Primus</td>
<td>Primus pastor</td>
</tr>
<tr>
<td>*105. alyche</td>
<td>I lych</td>
</tr>
<tr>
<td>107. first</td>
<td>om.</td>
</tr>
<tr>
<td>Secundus</td>
<td>Secundus pastor</td>
</tr>
<tr>
<td>111. for to</td>
<td>om. for</td>
</tr>
<tr>
<td>113. bake</td>
<td>bacon</td>
</tr>
<tr>
<td>114. lyke</td>
<td>hekes</td>
</tr>
<tr>
<td>*116. grease</td>
<td>grease well</td>
</tr>
<tr>
<td>Tertius</td>
<td>Tertius pastor</td>
</tr>
<tr>
<td>119. and a</td>
<td>om. and</td>
</tr>
<tr>
<td>*120. Lancashyre</td>
<td>Lancaster shyre</td>
</tr>
<tr>
<td>122. groyne</td>
<td>grayne</td>
</tr>
<tr>
<td>123. on sale</td>
<td>ordained</td>
</tr>
<tr>
<td>125—132.</td>
<td>om.</td>
</tr>
<tr>
<td>134. pull</td>
<td>put</td>
</tr>
<tr>
<td>135. pull</td>
<td>pull</td>
</tr>
<tr>
<td>136. puddling</td>
<td>puddings</td>
</tr>
<tr>
<td>*Tertius</td>
<td>Tertius pastor</td>
</tr>
<tr>
<td>*138. who[.] shall it hot[.] serven yt</td>
<td>there</td>
</tr>
<tr>
<td>139. good</td>
<td>good meat</td>
</tr>
<tr>
<td>Primus</td>
<td>Primus pastor</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Line. MS. of 1607.</th>
<th>Dev. MS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>141. And that is in</td>
<td>om.</td>
</tr>
<tr>
<td>143. This oxe</td>
<td>And this</td>
</tr>
<tr>
<td>*144. foryouer tooth</td>
<td>Tune comend</td>
</tr>
<tr>
<td></td>
<td>Tertius</td>
</tr>
<tr>
<td></td>
<td>comend</td>
</tr>
<tr>
<td>*146. surelie</td>
<td>by god</td>
</tr>
<tr>
<td>148. and</td>
<td>but</td>
</tr>
<tr>
<td>Secundus</td>
<td>Secundus pastor</td>
</tr>
<tr>
<td>149. while</td>
<td>while that</td>
</tr>
<tr>
<td>151. it</td>
<td>om.</td>
</tr>
<tr>
<td>152. flaggem</td>
<td>flackett</td>
</tr>
<tr>
<td>After 152 Tertius</td>
<td>Tertius pastor</td>
</tr>
<tr>
<td>155. Nowe will</td>
<td>And nowe will</td>
</tr>
<tr>
<td>*fele</td>
<td>bibbe</td>
</tr>
<tr>
<td>*154. but</td>
<td>bowles</td>
</tr>
<tr>
<td>156. way[.] lost</td>
<td>where] lest</td>
</tr>
<tr>
<td>Primus</td>
<td>Primus pastor</td>
</tr>
<tr>
<td>158. sheepe</td>
<td>flockes</td>
</tr>
<tr>
<td>Secundus</td>
<td>Secundus pastor</td>
</tr>
<tr>
<td>162. seeke us</td>
<td>vs seekes</td>
</tr>
<tr>
<td>*163. tilt</td>
<td>life</td>
</tr>
<tr>
<td>Tertius</td>
<td>Tertius pastor</td>
</tr>
<tr>
<td>165. to your</td>
<td>om.</td>
</tr>
<tr>
<td>166. in land no</td>
<td>no where in land</td>
</tr>
<tr>
<td>where</td>
<td>where</td>
</tr>
<tr>
<td>168. in</td>
<td>nowe in</td>
</tr>
<tr>
<td>Primus</td>
<td>Primus pastor</td>
</tr>
<tr>
<td>172. lovt[.] he</td>
<td>lowd] om.</td>
</tr>
<tr>
<td>&quot; venit</td>
<td>dicat</td>
</tr>
<tr>
<td>&quot;</td>
<td>om.</td>
</tr>
<tr>
<td>174. as[.] they foode here as[.] the fed</td>
<td></td>
</tr>
<tr>
<td>175. would</td>
<td>wold</td>
</tr>
<tr>
<td>*176. me wald hane noe waye</td>
<td></td>
</tr>
<tr>
<td>177. plaine</td>
<td>(se-</td>
</tr>
<tr>
<td>178. mon we good we mon goe</td>
<td>mon</td>
</tr>
<tr>
<td>hane</td>
<td></td>
</tr>
<tr>
<td>179. then these</td>
<td>may</td>
</tr>
<tr>
<td>*180. beastes</td>
<td>beast</td>
</tr>
<tr>
<td>*181. nor</td>
<td>or</td>
</tr>
<tr>
<td>*182. needen</td>
<td>beelengen</td>
</tr>
<tr>
<td>183 and 184.</td>
<td>om.</td>
</tr>
<tr>
<td>185. Tarboyst] and Tarboyste] om.</td>
<td>nettle</td>
</tr>
<tr>
<td>nettle</td>
<td></td>
</tr>
<tr>
<td>After 185.</td>
<td>vee shall here</td>
</tr>
<tr>
<td>186. hemlockes</td>
<td>Nettle hemlock</td>
</tr>
<tr>
<td>188. choise</td>
<td>cheese</td>
</tr>
<tr>
<td>*191. where</td>
<td>wheras</td>
</tr>
<tr>
<td>192. by cast</td>
<td>om. by</td>
</tr>
<tr>
<td>*193. when</td>
<td>where</td>
</tr>
<tr>
<td>194. were] best</td>
<td>om.] lost</td>
</tr>
<tr>
<td>195. nor</td>
<td>ne</td>
</tr>
<tr>
<td>196. may</td>
<td>Ryse</td>
</tr>
<tr>
<td>197. me</td>
<td>here</td>
</tr>
<tr>
<td>201—202.</td>
<td>om.</td>
</tr>
<tr>
<td>203. here drink</td>
<td>drinke here shall</td>
</tr>
<tr>
<td>mon</td>
<td></td>
</tr>
<tr>
<td>205. thy fathes[.] a</td>
<td>this lottes[.] om.</td>
</tr>
</tbody>
</table>
Collation of the Devonshire MS. The Paynters Playe, VII.

Line. MS. of 1607. Der. MS.
296. to lyte thee... Dev. MS. by yee... primis pastor...
210. teche se dugg... Dev. MS. tooth se tagging...
214. lyvers... Dev. MS. liverastes...
215. sawwe lawee... Dev. MS. souse sawse om.
218. you what... Dev. MS. your hot...
221. For that... Dev. MS. om. Secundus pastor...
222. and... Dev. MS. om. Secundus pastor...
225. therin... Dev. MS. om.
236. stamped... Dev. MS. stopped...
227. creepe... Dev. MS. do creepe...
228. home... Dev. MS. whom...
231. not... Dev. MS. nought...
232. wage... Dev. MS. wages...
233. or this... Dev. MS. om.
234. se... Dev. MS. but see...
235. puynkes... Dev. MS. pinches...
236. enery... Dev. MS. any...
237. pitty... Dev. MS. Tertius pastor...
239. and... Dev. MS. the and then...
241. will... Dev. MS. will...
242. were you... Dev. MS. wereeel om.
244. wager... Dev. MS. magistros...
248. is most... Dev. MS. is most...
249. never thin... Dev. MS. never knewe...
251. I will... Dev. MS. Secundus pastor...
255. list... Dev. MS. lustes...
258. Gofians... Dev. MS. gollyons...
259. your... Dev. MS. your...
260. Dee... Dev. MS. the daye...
263. shall... Dev. MS. shall...
264. if thou have... Dev. MS. if thou have...
265. here to do... Dev. MS. this here to...
268. wait... Dev. MS. wait...
269. there... Dev. MS. om.
270. ask... Dev. MS. axe...
273. that so... Dev. MS. thec to goyns and...
276. like are done... Dev. MS. are...
278. let now goe... Dev. MS. let mee goe now...
281. bynedes... Dev. MS. beenedes...
282. boast but... Dev. MS. boastes to...
284. er... Dev. MS. have hope I...
285. and... Dev. MS. in...
287. besart... Dev. MS. bovarte...
289. store... Dev. MS. score...
290. proficitur... Dev. MS. proficet tertium...
292. I... Dev. MS. will I...
293. cup... Dev. MS. enyre...
295. all you... Dev. MS. you all...
296. and taunt... Dev. MS. as attaynt...
297. this second... Dev. MS. with thise walk...
299. me... Dev. MS. with me...
302. harmes... Dev. MS. harmes...
304. here... Dev. MS. here I...
305. weyte... Dev. MS. the wedder...
306. this would... Dev. MS. Tertius...
309. may we... Dev. MS. thinketh now...
312. shynes... Dev. MS. blasses...
314. sight... Dev. MS. light...
317. Aford... Dev. MS. feard...
324. gleaming... Dev. MS. leeming...
325. for... Dev. MS. for...
330. se... Dev. MS. seeke...
331. fayle... Dev. MS. fayle mee...
333. stand... Dev. MS. not found...
334. avayle... Dev. MS. avayle mee...
363. Nor... Dev. MS. Ne...
364. it is... Dev. MS. it is...
Collation of the Devonshire MS. The Paynters Playe, VII. li

Line. MS. of 1607.  Dev. MS.
388. or or that
379. you yee
371. height highe
372. on (twice) In (twice)
Tertius Tertius pastor
376. I am am I
377. without bowt
378. strang strange
379. more | is myr| ye
Prims Primus pastor
382. Cesidis selis
Secundus Secundus pastor
385. wrecking wrecking
Tertius Tertius pastor
393. Glorum, glor| grous glor| us
rum

After 394 Heading: Gartius
Then followes in Dev. MS.: Nay yt was glor| us glarus glorius
me thinke that note went over the howse;
a seemly man hee was and curiouse,
but soone away hee was.

*401. rowe woo
Secundus Secundus pastor
*403. glee glee
Tertius Tertius pastor
405. it hee
*408. wondrous worders
409. come came
410. tayle tale
Heading: primus pastor
*411. and a glare & on glay
412. good gurd
414. for] bloting om.] bliting Secundus Secundus pastor
415. my faith god
416. sang sayde
417. had I I have
Tertius Tertius pastor
*419. you hee
*421. sang singes
*422. ner ney
423. upon on
424. on and
426. height] had high] vp hent
howted Primus primus pastor
*427. of pax a pax
428. pie a pye
429. ledden laden
Secundus Secundus pastor

Chester Plays.
Collation of the Devonshire MS. The Paynters Playe, VII.

Line. MS. of 1607. Dev. MS.
527. takes take
529. as vs
537. or nor
*541. never to see to have never seene
*547. goes! preach goes forth and forth
Primus Primus pastor
553. we nowe wee
554. here this
*557. brush brooch
558. lets lett
Tertius Tertius pastor
560. first goe goe first
Secundus Secundus pastor
*561. you be fathers yee be father in age of age
562. must you ye must
Primus Primus pastor
565. to vnto
*566. all full
570. doth do
[572]. I praye thee save me from hell serve thee
Secundus Secundus pastor
*576. als alsoe
577. thou shalt fall shall thou fell
581. blessedfullst blessed full barne that borne ever yet was Separate line. that borne ever was borne
582. I bring] flas- ket
Loo sonne I bringe] flackett
583. and thereat therby hanges
*584. to] withall for to] with
585. oft hath ofte tythes have
586. take to take
Tertius Tertius pastor
587. pere any pere
588. see the face
591. hayle] happes Hayle the] hope
*592. in for one
*595. of This gifti sonne, that I giue thee, ys but smalle
596. though] and though} come] came} hynd- ermost
*598. then yett
599. Drury dryrie
600. flote] no lesse state] not lose
601. to for to
602. to vnto
603. jewell, sonne Jewells, my sonne
" I haue] for Separate line. have I] thee for
606. do doth

Line. MS. of 1607. Dev. MS.
Between 606 & 44 lines as in 607, MSS. B Wh.
2. before or that
8. him her
11. last om. the
14. nor ne
23. I haue have I
25. jewells Jewell
27. thou take om. thou
29. thee thy father on hye for to give
30. for pypethatsoundeth
31. pipe so royally
32. no thing have I no thing
33. rockis or in rocke or in the valley a lows
34. pipe pipe sound I trowe
35. wood world
36. quiver] were quaver] would fall
38. god, this self, thy selfe god
40. wilt will
41. peares, app- pells apples, payres
42. thombes hands
610. which] mast om.] most
*613. thou] me and hee] om. for
614. so and
*615. thy his
Secundus Secundus pastor
*618. homewardes homwardlye
*620. Ever] crye
622. alway Tertius pastor
624. about goe goe about
625. this this things
agree
*627. gree and 'to] I wholey
630. to] whollie will I
631. ener aye
632. here om.
634. to my] to in my] om. to
wach
Primus primus pastor
*636. paye praye
637. wake walke
640. will shall
641. bare-foted bare foote
643. honestlie alwayse
644. will fully
645. for om.
[646].
647. my] and Secundus pastor
651. such
Secundus pastor
lowth
Collation of the Devonshire MS. The Vintners Playe, VIII. liii

Line. MS. of 1607. Dev. MS.
652. another such another
653. friend] caught friend] cowth
654. geue grant
Tertius Tertius pastor
655. vs you
656. it that

VIII. The Vintners Playe, p. 160.

Heading: The Vintners Playe.

Before 45 Heading, om.

Stage Direction: This descendunt de Descendunt[ad equis] in
Heading: primus rex.

*49. is ys yt
51. geve thou thou give
56. kingse knightes
Heading: Tertius rex.

59. counsale conceale
Heading: Primus In margin. rex.

61. weale well
62. thou shalt that shal
63. deale dwell stella appareat apparebit stella
Before 65. Heading. primus rex.

65. plaisit ploitt
66. Gardez gardes
67. sur syr

69. semblant] vne semblant] Aloys Aloys
Heading. om.

74. hast hase
78. well well well
Stage Direction: Tunc Reges iterum Et surgit.

86. especially speciallye
Stage Direction. After 84.
89. A om.

After 96. In margin: here the kinges ryse vp.
29. abyde bye
100. till that om. that

Stage Direction. om.

*108. Corsers beasts
109. Lordes Lordes and
111. bringen bringinge

Stage Direction. Then goe downe to the beastes and ryde abowt.

Before 113. Heading: Primus rex.

123. heere there
124. tydinges tydinge

Heading: Ex- Explorator

126. say ought ought saye
127. weare beare
128. Iewes] the Iewes] om. the kinge

129. saw this see the
Explorator Messinger

134. hard here
Explorator Messinger

139. Yee

144. things tidinges
Stage Direction. Here the messinger must goe to the kinge. In the margin: min- strelles here must playe.

After 144, in Dev. MS., as in MSS.

B W h., the following 8 lines.

Onoble kinge and worthye conqueroure,
Crowned in gould, sittinge on hye,
Mahound thee save longe in honour;
license I require to speake to thee.
Tidings now my lord I shall you tell
That these three kinge doe shew unto mee;
From whenset the binne I knowe not well.
yonder the stond as yee may see.

145. et and
147. Couynopent Complent
Between 148 and In the margin:

149. staffe

150. vesture vetere
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>151.</td>
<td>queramus] parent</td>
<td>querennes</td>
<td>291.</td>
<td>the</td>
<td>there</td>
</tr>
<tr>
<td>154.</td>
<td>your</td>
<td>such</td>
<td>293.</td>
<td>shall</td>
<td>should</td>
</tr>
<tr>
<td>156.</td>
<td>weale</td>
<td>weld</td>
<td>297.</td>
<td>sleeping</td>
<td>sleepie</td>
</tr>
<tr>
<td>176.</td>
<td>if</td>
<td>and</td>
<td>*298.</td>
<td>befall</td>
<td>shall befall</td>
</tr>
<tr>
<td>181.</td>
<td>Nor (first) Non</td>
<td></td>
<td>299.</td>
<td>gedling</td>
<td>godlinge</td>
</tr>
<tr>
<td>182.</td>
<td>destroy</td>
<td>him dye</td>
<td>302.</td>
<td>knightes</td>
<td>kingses</td>
</tr>
<tr>
<td>184.</td>
<td>wil not</td>
<td>nyll</td>
<td></td>
<td></td>
<td></td>
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<td>189.</td>
<td>well</td>
<td>wott and</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Baeulum</td>
<td>staffe</td>
<td></td>
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<td>192.</td>
<td>saith</td>
<td>sayses</td>
<td></td>
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<td></td>
<td>Gladius</td>
<td>sword</td>
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<td>197.</td>
<td>royaltie</td>
<td>riallve</td>
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<td></td>
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<tr>
<td></td>
<td>Baeulum et</td>
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<td></td>
<td>toga alia</td>
<td></td>
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<td>202.</td>
<td>I reconed I have</td>
<td>I reconed</td>
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<td></td>
<td>adoratum</td>
<td>adorare</td>
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<td>213.</td>
<td>prophesies</td>
<td>prophecyes</td>
<td></td>
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<td></td>
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<td>215.</td>
<td>and</td>
<td>to</td>
<td></td>
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<td>220.</td>
<td>shall none</td>
<td>non shall</td>
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<td>225.</td>
<td>art cheife</td>
<td>chiefe art</td>
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<td></td>
<td>of Daniel, David, and</td>
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<td>Isaye</td>
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<td>[227].</td>
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<td>*228.</td>
<td>secs</td>
<td>seest</td>
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<td>230.</td>
<td>them</td>
<td>om.</td>
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<td>234.</td>
<td>that</td>
<td>what</td>
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<td>238.</td>
<td>prophet</td>
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<td>239.</td>
<td>nothing</td>
<td>anything</td>
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<tr>
<td>*247.</td>
<td>to heare the</td>
<td>to heare</td>
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<td></td>
<td>the truth</td>
<td>the</td>
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<td></td>
<td>to here</td>
<td>truth</td>
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<td>254.</td>
<td>Abdias</td>
<td>om.</td>
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<td>255.</td>
<td>and also</td>
<td>Abdias and</td>
<td></td>
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<td>257.</td>
<td>on</td>
<td>vpon</td>
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<td></td>
<td>Heading.</td>
<td>om.</td>
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<td>Latin quotation.</td>
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<td>263.</td>
<td>prophesies</td>
<td>prophecied</td>
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<td>265.</td>
<td>should never</td>
<td>never taken should</td>
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<td></td>
<td>taken be</td>
<td>bee</td>
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<td>266.</td>
<td>till] which</td>
<td>until] that</td>
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<td>267.</td>
<td>Heaven</td>
<td>heavenly</td>
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<td>271.</td>
<td>Romans</td>
<td>the Romans</td>
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<td>274.</td>
<td>new is</td>
<td>is nowe</td>
<td></td>
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<td>275.</td>
<td>a bill, in margin.</td>
<td>om.</td>
<td></td>
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<td>276.</td>
<td>all</td>
<td>bbye</td>
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<td>278.</td>
<td>bye</td>
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<td>*279.</td>
<td>a] parage</td>
<td>om.] parentage</td>
<td></td>
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<td>280.</td>
<td>for</td>
<td>om.</td>
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<td>281.</td>
<td>sharpe] shall</td>
<td>om.] shall</td>
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<td></td>
<td>After 281.</td>
<td>Et dicat, read one.</td>
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<td>Danielis i.</td>
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<td>*283.</td>
<td>before</td>
<td>alsoe</td>
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<td>om.</td>
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<td>287.</td>
<td>delyuer] all</td>
<td>to deliver] om.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>288.</td>
<td>pitiously] blynde</td>
<td>most pitiously] bynd</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<td></td>
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<tr>
<td>291.</td>
<td>the</td>
<td>there</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>293.</td>
<td>shall</td>
<td>should</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>297.</td>
<td>sleeping</td>
<td>sleepie</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*298.</td>
<td>befall</td>
<td>shall befall</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>299.</td>
<td>gedling</td>
<td>godlinge</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>302.</td>
<td>knightes</td>
<td>kingses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Heading.</td>
<td>Iuda</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>After Latin.</td>
<td>In margin: cast</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>313.</td>
<td>from many a &amp; from sundy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>coast</td>
<td>coast</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*314.</td>
<td>birth</td>
<td>death</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>cum gladio</td>
<td>om.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>parvulum</td>
<td>parvulum istum</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td>After Latin.</td>
<td>In margin: cast</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>318.</td>
<td>gedling</td>
<td>godlinge</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*320.</td>
<td>Congeown</td>
<td>conminge</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>322.</td>
<td>a small</td>
<td>final</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>323.</td>
<td>like</td>
<td>eke</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>326.</td>
<td>which were born</td>
<td>that] om. borne</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>327.</td>
<td>to</td>
<td>for to</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>328.</td>
<td>yonge</td>
<td>om.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Insula</td>
<td>Insule</td>
<td></td>
<td></td>
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<td></td>
<td>Psalm. 71.</td>
<td>Phalmo septuagesimo primo</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>of</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>332.</td>
<td>Lord</td>
<td>lord and prince</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>descended</td>
<td>descending</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>338.</td>
<td>both</td>
<td>om.</td>
<td></td>
<td></td>
<td></td>
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<td>337.</td>
<td>a</td>
<td>om.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>338.</td>
<td>Lord</td>
<td>my lord</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*339.</td>
<td>shall</td>
<td>should</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>After Heading.</td>
<td>In margin: break</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>a sword</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>343.</td>
<td>these] all to</td>
<td>those] rent</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>345.</td>
<td>getis non] nor</td>
<td>gett noe} or</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>After 346.</td>
<td>cast vp, in margin.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>355.</td>
<td>to] that</td>
<td>om.] om.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Iacet Gladium.</td>
<td>cast vp</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*366.</td>
<td>Beleave</td>
<td>By your leave</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*373.</td>
<td>and</td>
<td>but</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Stage Direction.</td>
<td>the boye &amp; pigge</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>when the kinges</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>are gonne, in margin.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>*378.</td>
<td>say well this</td>
<td>well say thus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Baculum</td>
<td>staffe, in margin</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Collation of the Devonshire MS. Mercers & Gouldsmythes. lv

The MERCERS. Heading: The
Mercers Playe, after the Latin.

Latin quotation. om.
3. is

After 12 Heading. om.
21. well I wot
23. vs (first) before amongest
twixt
*40. cro or
47. om.
*54. maze
*55. stench
62. for to
81. your SIRST twoe
83. roting rowtinge
*93. lasteth lastye
94. geue give him
*99. there these
*126. his this
128. he is is hee
129. Sirres om.
*134. from our in farre
136. will I] Barne I will] Baron apereict
appariet

399. will I I will
405. great greatest
*406. bost] great boyel] greatly
410. Cup Cuppes
412. Quintely curioslye

IX. The MERCERS Playe, p. 177.

innocentium
The Gouldsmi
HERODE

Latin quotation. om.
7. under me om.
9. subietis subjectes all
13. without withouten
15. mar marye
18. come commen
30. againe agaynst
31. rooked recked
*33. none noe
34. that but
*37. knaves knave
*38. gilt guile
41. petty pretty

After 43 Doctor Preco

X. The Gouldsmythes Playe, p. 186.

50. hestes hest
*51. and or
*61. swoene sowne
*66. these this
70. day waye
*73. in see on hye
81. Graund Grant
84. tyde steede
90. Resar Reason
91. which] worship om. that] grace
92. full] shall om.] should
93. we hym him wee
119. knaves children
123. Childer children
125. in to
133. hase have
144. they there
145. Conooyne commen?
Collation of the Devonshire MS. The Gouldsmythes Playe, X.

Line, MS. of 1607.

146. thus
158. might
160. good
167. St
168. in to
169. or
173. that
179. years
193. Lewkes
195. spart
197. blabb lipped
198. mightie
199. the
201. wot
206. fawcon
208. for
216. not] without non] bonte scathe
219. not] best om.] boaste
227. teenen
230. a hundred
233. must
237. gedlinge
242. this
252. right] shall om.] should
253. yet
262. warne
263. hane
265. must
266. flee
274. shalt] now shall] om.
275. till

*Stage Direction.

dominus ascendet ingredietur| cadet

289. Hase
291. their] all to om.
297. bitch
dogge
298. my] drister| thy] daystard
299. stich
| stike
306. knaues
| knave
314. stibbon]
stilton] styck

Secunda
326. abode
331. nor
334. and

lancea
346. shalt
355. botes
358. you
359. you
361. show] they] here
362. pon

*Stage Direction.

Secundus
326. abode
331. nor
334. and

lancea
346. shalt
355. botes
358. you
359. you
361. show] they] here
362. pon

*Stage Direction.

Secundus
326. abode
331. nor
334. and

lancea
346. shalt
355. botes
358. you
359. you
361. show] they] here
362. pon

*Stage Direction.

Secundus
326. abode
331. nor
334. and

lancea
346. shalt
355. botes
358. you
359. you
361. show] they] here
362. pon

Line, MS. 1607.

363. and if
366. thou shalt
*367. heil
*369. stockt
370. bode
371. or
372. you
378. all
382. wo be
385. drye
386. myne

AFTER 392

Stage Direction.

Tune faciet signum quasi morte et veniet de

*433. you
434. doe
437. Crooked Cam- crooked crame-
438. in a low| brooke
440. wholl
441. hithe
443. and] bringe| in] there to bringe
446. be ther
449. Tapstars] trespas] lewtye

*452. grace
453. bringe this
455. ever
453. when
487. is dead] hath is bee dead] has
*469. againe
*470. at hone
472. good
475. hath
485. root
*487. ryde

Heading: Angelus

492. fone
496. hundreth

foe
thousands
Collation of the Devonshire MS. The Blacksmythes Playe, XI. lvii

XI. THE BLACKSMYTHES PLAYE, p. 205.

Line. MS. of 1607.  Dev. MS.
The Black Smiths  The Blacksmythes
1. Might     Mightie
2. are       art
7. flitt      fytt
14. sooth    the sooth
18. no man   may no man
*19. books   books
*21. What    When
23. dyed     deed
librum respicio[n]  respitiens librum
parietur filium     pariet filium, &c.
*32. were    yt were
35. shall    should
librum fricabit[ ] fabricabit librum]
postea[ ] post]
libro accepto  accipiet librum
faciet  faciens
scribendi[ ] quasi scribent[ ]
libro clauso re- claudit librum et
cedet  vnanisset

Heading: Anna Anna vidua

MISS. B w h (two
leaves are missing
from MS. of 1607
at this place).
45. cometh] leve comes] leaves you
thou
48. saue      salue
52. thinketh  thinkes
60. theron    therin
Stage Direction. om. et dicat
74. for       forsooth
Stage Direction. After 32 in
margin.
81. by] yet   om. ] yet est
87. since     syth
95. mayden   mayd
97. seith, lorde  lord, syth
102. that     thy
108. shalt    shall
110. to       for to
112. on
114. haste    hase
119. Essays boke  Esanes bookes
procull  plocuil
et dicat maria  om.
121. trewe owine    owne trewe
132. lawe      sawe
134. we       om.
135. also    too
136. to       see
138. nowe     here
142. birds    bryldes
152. from     of
153. my Christe   om. my
155. frute    fruites

Line. MS. of 1607.  Dev. MS.
168. on       of
173. for      And
175. light    lightnings
186. not     non
194. my      thy
195. yeare    yeares
196. sente    send
200. it      om.
203. hath    have
204. our      om.
207. for     now and
212. seeke    seech

*213. away  his waye
Heading.  om.
217. mirth    myrthes
*218. betwenre  betwixt
222. has      hath
*223. I red    I read, I read
225. euer    that euer
227. aye      any
229. row      a rowe
*231. me] learrne  methinkes] will
    learrne
234. talke    talkinge
*245. wold    wouldest
*247. neuer    neither
248. may      might
252. they     that
254. noynted  annoynted
257. lead     learned
259. thinke he  thinkes hee says
    saith
263. will full sone  full sones will
267. as wyde    And wyde
268. ferly a fare  farrely fare
275. to me you  you to me
279. things    things
280. save     lawe

[Heading]  Deus
282. in       with
286. doe      give altered to doe
287. sooth    for
290. goode    goodies
298. whersoever  whatsoever
*306. ther] light[ ]  om. ] bright
307. sitteth   sittes that
320. hane     om.
324. needle   needles
325. scale    heale
*326. can I    om. I
*328. they    the
331. Essaie   Esaun
332. hath    hase
333. lorde    lorde
334. well    all

Name and date. om
Collation of the Devonshire MS.  The Butchers Playe, XII. lix

Line. MS. of 1607.  Dev. MS.
156. all to dyrt to the fyre om.
157—160. Three lines substituted some as MSS. B W h.

Stage Direction. om.
Expositor  Doctor

162. St. om.
166. Covetousnes covetous
167. things, poyntes, bowt without
168. hath over- hasse overcommen come
171. the that
175. to and
178. hett hight
181. covetous covetousnes
182. not onely nought greatly
186. you as yee
188. you saw sleightly
190. stones the stones
191. prone move
192. were a were
193. also him alsoe
194. excited bade
197. covetous covetousnes
199. he[.] b[.] that height] om.
200. there that
201. Thus] Christe This] thrise
203. with those of the
204. waned weaved
207. Sathanas soothnes

without

venint] Iude venient] pharseis oram]
cum muliere] adducen tes mulie-
deprehensam] in adulterio
ut Iesum dicat
tentarent ; quare dicit
primus]

Heading: Iudeus Pharesus

209. us om.
212. adultery advowtrye
214. for so

for

217. Hit] redd That] read fellowes
218. we may mone we
222. dothe dose
223. hath hasse
224. man shall mon should

Stage Direction.
Tune aducent muliarem inter sec coram Iesu et dicit

Heading: primus pharesus

225.

Line. MS. of 1607.  Dev. MS.
227. man om.
228. was we
230. women om.

Stage Direction as heading before
231. without bowt

237. somewhat to and somewhat
239. here today as thou maye

234. without
235. I warmes master writest thou
236. save spare

Stage Direction. om.
245. wrytes] lett writest] lett me

Heading:

Primus Iew om.
247. here] be for] here be
Between 247 and
248. I see my synnes so clearly om.
248. worlds worldly

Stage Direction
after 248: Et fugiet et postea dicit primus

pharesus

249. by my be thy

Stage Direction. om.
251. not away om. not
252. behynde beyonde
254. I darr abyde dare I chyde alter-
ed to abyde
255. now om.
256. I haue have I

Stage Direction:
Et fugiet et dicit Iesu ad muliarem

Heading.

om.
257. those these
259. is ther nowe there is
260. those tho

Mulier Mulier adulteria

263. Nowe I damyne

thee not, woman

267. from henceforth synne

hethen forth filth

270. knoweth] all knowes] worke]

workes] doe wee

271. the lord om. lord
272. I will will I

273. lording Doctor

276. take thee marke here
Collation of the Devonshire MS. The Grovers Playe, XIII.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>274.</td>
<td>of</td>
<td>om.</td>
<td></td>
<td>289.</td>
<td>Then[?] well</td>
</tr>
<tr>
<td>276.</td>
<td>this thing]</td>
<td>these things] were</td>
<td>290.</td>
<td>sett</td>
<td>That] full well</td>
</tr>
<tr>
<td></td>
<td>was</td>
<td></td>
<td>291.</td>
<td>no synne</td>
<td>hee sett</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>hadd</td>
<td>synne had not</td>
</tr>
<tr>
<td>277.</td>
<td>sayeth</td>
<td>speaketh</td>
<td>295.</td>
<td>eche one</td>
<td>Ichone</td>
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<tr>
<td>279.</td>
<td>John</td>
<td>Johns</td>
<td>296.</td>
<td>ther lafte</td>
<td>they lefte hir</td>
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<td>280.</td>
<td>sayeth]</td>
<td>says]</td>
<td>296.</td>
<td>never one</td>
<td>alone</td>
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<td></td>
<td>this case</td>
<td>that case</td>
<td></td>
<td></td>
<td>them</td>
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<td>*282.</td>
<td>sith</td>
<td>syns</td>
<td>299.</td>
<td>other</td>
<td>synnes</td>
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<td>283.</td>
<td>commanded</td>
<td>commandeth</td>
<td>300.</td>
<td>owne</td>
<td>the</td>
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<tr>
<td>285.</td>
<td>trespassed]</td>
<td>trespassen] advow-</td>
<td>301.</td>
<td>were] way</td>
<td>the waye</td>
</tr>
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<td></td>
<td>Adultery</td>
<td>trye</td>
<td></td>
<td></td>
<td>that</td>
</tr>
<tr>
<td>288.</td>
<td>blemishe</td>
<td>blenquyshe</td>
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<td></td>
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</tbody>
</table>

Coco
The Grovers
The Glovers Playe
as heading before the Latin.

*4. bereth
*9. his
Referenc. om.
20. scriptureth
21. ovibus
Referenc. om.
30. of
Referenc. om.
cacum
cacum
Chelidonius Caecus
43. me
45. blynd borne
borne blynd
51.
55. synes
synne
54. nor
or
62. coninge
conminge
Referenc. om.
70. and
Chelidonius Caecus
78. Christ
god
proximus
vicious
87. is
yt is
Chelidonius Caecus
95. Now
om.
98. seest
seest

100. to us therfore
therefore to vs
Chelidonius Caecus
106. Siloei
of Siloe
109. the
my
Chelidonius Caecus
118. wouldst
would
Chelidonius Caecus
130. came
come

*136. It
138. not
nought
Chelidonius Caecus
143. and
that
144. this
this is
147. shalt
shall

156. from] they
loquitur
for] the
adloquitur eos
the

165. they
here

*166. there
course
course

e we

*177. deceit
descent
of] om. it

184. at] it is
nor

192. and
Chelidonius Caecus

199. this truth
this is truth
Before 202. Heading: primus
phrasenous

204. you
hee

205. all we
om. all

210. we
I

Chelidonius Caecus

212. whence
from whence

*213. hath
om.

219. to him is
is to him
to

222. unto

225. such
some altered to
such

230. Gods
god

Chelidonius Caecus

*234. hear
I here

*236. makes
makest

237. any anye
om. any

240. speak unto
spake to

Heading: Iew
Indecus

261. anow
now

*266. you
yea

Heading: Iew
Indecus

271—274.
om.

275 and 276.
reverted.

275. Iyest fone
lyes

279. you may
may you

282. which you
that you may
now
to them belevinge takes yee
for nothing may be sother.
So you may know well and veray:
in my father that I am aye,
and he in me, [the] sothe to say,
and cyther of us in other.

(tune colligent lapides, et statim evanescet Iesu.)

SECUNDUS IEW. (49)
Out, out, alas! wher is our fone?
quintly that he is heathen gone.
I would haue taken him and that anone,
and foull him all-to-frapped.

YE, make we never so much mone,
now ther is no other wone;
for he and his men everichon
are from us clearly scaped.

PRIMUS IUDEUS. (50)
Now by the Deathe, I shall on dye,
may I see him with my eye,
to sir Cayphas I shall him wry,
and tell that shall him dere.

Se I never none, by my fay,
when I had stones, so sone away;
but yet no force, an other day
his tabret we shall fere.

MARIA. (51)
A lord Iesu, that me is wo

to wit my Brother sickly so;
in feble tyme Christ yode me fro;
well were we, and he were heer.

MARtha.
yea, suster, about I will goe
and seeke Iesu, to and fro;

to help him he would be thro,
and he wist how it were.  (tun venit Iesus.)  312

52)
A my lord, swet Jesu, mercy!
Lazar, that thou lovest tenderly,
lyeth sick a little hereby
and suffereth much teene.

Iesus.
yea, woman, I tell thee wittefully,
that sickness is not deadly,
but sors sone to glorify,
by him as may be scene.  (Tunc ibit martha ad mariam.)  320

Maria.  (53)
A! Martha, suster, alas! alas!
my Brother is dead since thou here was,
had Jesu, my lord, been in this place,
this case had not befalne.

Maria.
Yea suster, neer is god[e]s grace;
many a man he holpen hase,
yet may he doe for us in this case
and him to lyfe call.

Maria.  (54)
here will I sitt end mourninge make,
tyll that Jesu my sorrow slake.
my teene to hart, lord, [that] thou take,
and leech me of my woe.

Maria.
In sorrow and wo here will I wake,
and lament for Lazar my brothers sake;
though I for could and penance quake,
heathen will I not goe.

(tunc pariter iuxta sepulcrum Lazari, sedeabant plorantes, et ait Iesus.)
Iesus. (55)
Brethren, goe we to Iudy!

Petrus.
Maister, right now thou might well see,
the Iewes would haue stoned thee,
and yet thou wilt agayne.

Iesus.
Wot you not well, this is veray,
that xij hours are in the day,
and who so walketh that tyne his way,
trespasseth not, the sooth to say.

(56)
he offendeth not that goeth in light,
but who so walketh about in night,
he trespasseth all against the right;
and light in him is none.

St. John XI, 9 and 10.

Why I say this, as I haue tight,
I shall tell you sone in height;
hauie mynd on it through your might,
and thinkes well therupon.

(57)
To the day my self may likned be,
and to the twelue howers all ye,
that lightned bene through following me,
that am most lyking light.

For world[e]s light I am veray,
and who so followeth me, sooth to say,
he may goe no chester way,
for light in him is dight.

(58)
Oportet me operari opera eius, qui misit me, donee dies est; venit nox, quando nemo est operari; quam diu sum in mundo, lux sum mundi.

Iohannis Cap. 10 de Lazaro resuscitato.

Brethren, I tell you tydinge:
Lazar my frend is slepinge;
thider must we be goinge,
upon him for to call.

Iohannes Evangelista.

Lord, if he sleep, safe he may be;
for in his sleep no peryll is he,
therfore it is not good for thee
to goe thider for so small.

Iesus. (59)
I tell you, Brethren, certaynly:
Lazar is dead and thyder will I;
fayne I am, you wott that I
was not ther, as you may see.

Thomas.
follow him, brethren, to his anoy,
and dye with him devoutly;
for other it will not be.
go we thider in hye!
(tune versus locum ibit Iesus, ubi Maria et martha sedent.)

Martha. (60)
A! lord Iesu, hadst thou bene here leade,
lazar, my Brother, had not bene dead;
but well I wott thou wilt us read,
now thou art with us here.
And this I leene and hope aright:
what thing thou askest of god almight,
he will graunt it thee in height,
and graunt thee thy prayer.

Iesus. (61)
Martha, thy Brother shall ryse, I say.
Martha.
That leeveth, lord, in good fay,
that he shall ryse the last day,
then hope I him to see.

Jesus.
Martha, I tell thee, without nay,
I am ryse and lyfe veray;
which lyfe, I say, shall last for aye,
and never shall ended bee.

(62)
Whosoever leeveth stidfastly
in me, I tell the truly,
though he dead be, and down lye,
shall lyve and fare well.
leevest thou, woman, that this may bee?

Martha. (63)
Lord, I leue, and leue mon,
that thou art Christ, gods sonne,
and commen into this world to woon,
mans boot for to bee.
Thus haue I leued stidfastly;
therfore on me thou haue mercy,
and on my suster ecke, mary!
I will fetch her to thee.

(64) (tune martha ibit et vocavit mariam, discus:)
A! mary, suster, leefe and deer,
lye thee quickly and come neare!
my swet lord, Iesu, he is here,
and calleth thee him too.

Maria.
A! well were we, and it so were!
but had my lonely lord of leer

[(61)] 391 I say] om. D. 396 and 397] written as one line in II. 397 leevest[Leaves D. bee] om. D. 400 and] is B W h D. into] into h. this] the B. 402 Thus] this B W h D. 403 on] in B. ibit et vocabit] vocat H. Stage-direction] followed by the heading: Martha B W h D. 406 A leffe marye sister deare W. 408 is] was h. 409 and] om. D. 410 we] me h. so were] were so W h.
scene my Brother lye on Bere,  
some Boot might have bene done.  

(65)
But now he stinketh, sooth to say;  
for now this is the fourth[e] day,  
since he was buryed in the Clay,  
that was to me so leefe.  
But yet, my lord I will assay,  
and with all my hart him will I pray,  
to comfort us, if that he may,  
and mend all our mischefe.  

(66) (tune maria, videns Iesum, prosternat se ad pedes, dicens :)  
A! lord Iesus, hadst thou bene here,  
Lazar, my Brother, thy owne dere,  
had not bene dead in this maner;  
much sorrow is me upon.  

Iesus.  
Wher haue you layd him? tell[e]s me!  

Maria.  
Lord, come thither and thou may see;  
for buryed in this place is he  
four days now agon.  

Primus Iew.  
(67)  
Se, fellow, for cock[e]s sowle!  
this freak beginneth to reem and youle,  
and make great dole for a gole,  
that he loved well before.  

Secundus Iew.  
If he had cunninge, me think, he might  
from death haue saved lazar by right,  

W h.  done] the rhyme requires the form : do.  416 since] syth D.  417 leek]  
deere h.  419 will] om.  W h D.  420 it] and W h D.  prosternat se] se  
prosternit H.  pedes] pedes Iesus h.  426 you layd] yea done B W h.  yee  
donne D.  tells] tell it B, tell to W h.  428 is] was h.  veniunt] venient B h  
Indens B D.  431 freak] fellow B.  reem] weep e h.  432 a] om.  W h D.  433  
before] before is required by the rhyme.  
Iew] Indens B W h D.  434 1f]  
om.  D.
as well as send that man his sight, that which so blynd was borne.

**Iesus.** (68) haue done, and putt away the stonne!

**Martha.**
A, lord! iiij dayes be now gone, sith he was buryed, blood and bone: he stinkes, lord, in good fay.

**Iesus.**
Martha, sayd I not to thee, if that thou leaved fullye in me, gods grace soone shouldst thou see? therfore doe, as I thee say.

(tune deponent lapidem de sepulcro; et Iesus, tergum vertens, manibus levatis dicit:)

(father of heaven, I thank it thee, that so sone hast hard me! well I wist, and soothly see, thou hearest my entent.

But for this people that stand hereby, speak I the more openly, that they may leene stidfastly, from thee that I was sent.

(Lazar, come forth! I bydd thee.

**Lazarus.**
A! lord, blessed most thou be! from death to lyfe hast raysed me through thy mickle might.

Lord, when I hard the voyce of thee, all Hell fayled of ther posty,
so fast from them my soule can flee, all Devills were a frayd.

\[\text{Iesus. (71)}\]

Loose him now, and let him goe!

\[\text{Martha.}\]

A! lord, honored be thou oo, that us hath saved from muche woe, as thou hast ofte beforne;

for well I wit, it should be so, when you were full far me free;

the, lord, I honour, and no moe, kneeling upon my knee.

\[\text{Mary. (72)}\]

A! lord Iesu, much is thy might!

for now my hart is glad and light, to se my Brother ryse in my sight, here before all thes meny.

Well I hoped, that soone in height,

when thou came, it should fare aright; thee, lord, I honour with all my might, kneeling upon my knee.

\[\text{Martha. (73)}\]

A! lord Iesu, I thank thee, that on my Brother hast pitty;

by very signes now men may see that thou art god[e]'s sonne.

With thee, lord, ever will I bee, and serue thee with hart free, that this day hast gladded me, and alway with thee wonne.
Iesus. (74)

Haue good day, my Degliter deer!
wherever you goe, farr or neer,
my blessinge I geue you here.
to Jerusalem I take the way.

finis Decimae tertie paginæ.

pagina Decima quarta de Iesu intrante domum
Simonis Leprosi et de aliis rebus.

The Corvsars.

Iesus. (1)

Brethren, goe we to Bethany,
to Lazar, Martha, and Mary!
for I loue much that company,
there now will I wend.

Symon, the leper, hath prayed me,
in his house to take Charity;
with them now it lykes me,
a whyle for to lend.

Petrus. (2)

Lord, al ready shall we bee,
in lyfe and death, to goe with thee.
great joy the may haue to see
thy cominge into ther place.
PHILIPPUS.

Lazar, thou raysed through thy posty,
and Symon also—messel was he—
thou clensed, lord,—that wotten we,—
and holpe them through thy grace.

The Corvsars] The corvsars pagent B, The Corvsors playe put before the Latin W h D. 3 that] their W h. 7 lykes] liketh D. 11 the] they D. Head-
ing] phillipe B W, philippi h. 13 posty] pittie B W h D. 15 thou] then H h. After 16 as stage-direction] Tunc ibunt versus domum Simonis leprosi B W h D.
Symon.  (3)
Welcome, Iesu, full of grace!
that me, that fowle and messel was,
all whole, lord, thou healed hast,
over all for to show.
Well is me that I may se thy face,
here in my house, this poore place!
that for comfort me in many a case,
and that I full well know.

Lazarus.  (4)
Welcome, lord, that sweet Iesu!
blessed be the tyme that I thee knew!
from death to lyfe, through thy vertue,
thou raysed me not yore.
four days in earth when I had layne,
thou grantest me, lord, lyfe againe;
thee I honour with all my mayne
now and evermore.

Martha.  (5)
Welcome, my louely lord of leer!
welcome, my dereworth darling dere!
fayne may thy frendes be in fere
to see thy frely face.
Sittes downe, if thy will were,
and I shall help to serue you here,
as I was wont, in good manere,
before in other place.

Maria Magdalena.  (6)
Welcome, my louely lord of lecle!
welcome, my hart! welcome, my heale!

(Trunc Iesus sedebit et omnes cum ipso, et veniet maria magdalena cum Alabastro vnguenti, et lamentando dicat.)

Maria Magdalena.  (6)
Welcome, my louely lord of lecle!

welcome, all my world[e]s weale,
my boote and all my blisse!

from the, lord, may I not conceale
my fylth and my fault[e]s feale.

forgue me that my flesh, so frayle,
to thee hath done amisse!

(7)
Oyntment here I haue ready
to anoynt thy swet body;

though I be wretched and vnworthy,
wayve me not from thy wonne!

full of synne and sorrow am I,
but therfore, lord, I am sory;
amend me through thy great mercy,
that make to thee my mone!

(Tune pixiden aperiet, et faciet signum vnetio7iis, et rigabit pedes Iesu lacrimis, et tergebit capillis suis.)

Symon. (8)
A, Iudas! why doth Iesus so? 
me thinkes that he should let her goe,
this woman full of synne and woe,

for fear of world[e]s shame.

And if he very prophet were,

he should know her lyfe here, 
and suffer her not to come him nere, 
for payring of his fame.

Iudas Iscariota. (9)
Nay, Symon, Brother, sooth to say,
it is nothing to my pay,
this oyntment goeth so fast away, 
that is so much of pryce.

This ilke Boyst might haue bene sould
for three hundredth penyes tould,
and dealt to poor men, who-sere would,
and who-sere had bene wyse.

[Jesus.] (10)
Symon, take good heed to me!  
I haue an arrand to say to thee.

[Jesus.]  
By an Exsample I shall thee showe,
and to this companye, on a roe,
wherby I saye, thou maie knowe,
to answere to my speache.

(11)
Two detters sometyme ther were,
oughten money to an vsurer;
the one was in his dangere
fyve hundreth penyes towld,
The other fifty, as I saye here:
for they were pore, at ther prayer,
he forgaues them both in feer,
and nought take at them he would.

(12)
Whether of these two,—read if you can,—
was more beholden to that man?

Symon.
Lord, as much as I can theron,
I shall say, or I passe.
fyve hundreth is more then fifty;
therfore me thinketh skilfully,
that he that forgaues more party,
more holden to him he was.

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Ihesus. (13)

Symon, thou deemes soothly, I-wisse, seest thou this woman that here is? sicker she hath not done amisse, to work in this manner.
Into thyne howse here thou me geet; no water thou gaue to my feet, she washed them with her teares weet, and wyped them with her hear.

(14)
Kisse, since I came, thou gaue me none; but since she came into this wonne, she hath kissed my feet echon; of wyping she never ceassed.
With oyle thou hast not me anoynt; but she hath done, both foot and ioynt; therfor I tell the one poynt:
much sinne is here released. (Ad Iudam Iscariotam.)

(15)
And Iudas, also to the I say, wherto wouldest thou thee mispay with this woman, by any way, that eased me thus hase?
A good deed she hath done to-day; for poor men you haue with you aye, and me you may not haue, in fay, but a little space. (Ad mariam magdalenan.)

(16)
Therfore, woman, witterly, for thou hast loved so tenderly, all thy sinnes now forgenue I;
belefe hath saved thee.
And all that preach the Evangely through the world, by and by

of thy deed shall make memory, that thou hast done to me.

Maria Magdalena. (17)
My Christ, my comfort, and my kinge!
I worship thee in all thinge;
for now my hart is in lykinge,
and I at my above.

Seven Devills now, as I well see,
thy hast dreven now out of me,
and from foule lyfe vnto great lee
releved me, lord, for loue.

(Tune surget Iesus, et stando dicat Discipulis suis, ut sequitur.)

Ihesus. (18)
Peter and Phillip, my Brethren free,
before you a Castell you may see;
goe you thither, and fetch anone to me
an asse and her sole also.

Loose them, bring them hither anon!
if any man gritch you as you gone,
and you say that I will ryde theron,
soon will the let them goe.

Petrus. (19)
Maister, we shall doe your biddinge,
and bring them sone for any thinge.
phillip, Brother, be we goinge
and fetch these Beastes two!

Philippus.
Brother, I am ready bowne;
hye that we were at the Town!
great joy in hart hauce we mon,
on this Arrand for to goe.

(Tune ibunt in Civitatem, et dicat petrus Ianitori.)
Petrus. (20)
how! how! I must haue this Asse.

Ianitor.
here gets thou nother more or lesse,
But thou shalte telle me, or thou passe,
whether they shall goe.

Philippus.
My maister Iesu—leeve thou me—
thinks to come to this Citty,
and badd bothe brought to him should be,
hymself to ryde vpon.

Ianitor. (21)
All ready, goodmen, in good fay!
and sithe he will come to-day,
all this Citty I will say
and warne of his cominge.
Take Asse and fole, and goe your way!
for eche man of him marvayle may:
Lazar, that four days dead lay,
he rasyed at his callinge. (Tunc ibit Ianitor ad Cives.)

(22)
Tydings, good men, every one!
the prophet Iesus comes anon!
of his disciples, yonder gone
twayn, that were now here.
for his marvayles aye leev vpon
that he is verye god[e]s sonne,
although he in this worlde wonne;
for ells it great wonder were.

Primus Cives. (23)
A! lord! blessed must thou be!
him will I goe now to see;

the rhyme. 159 to him] after brought B. 163 say] assaie Wh. 164 cominge]
B Wh D. 178 to] and B Wh D.
and so I reed that all we hitherward take the way.

**Secundus Cives.**

Sfellous, I leene that Christ is he, common from god in magesty; ells such marvayels, as thinks me, he ne dyd day for day.

**Tertius Cives.** (24)

Lazar, he raysed, as god me save! that iiiij dayes hathe bene in grave. therefore Devotion now I haue to welcom him to this Towne.

**Quartus Cives.**

Branches of the palme Tree, ech one in hand take we, and welcome him to this Citty with fayre procession!

**Quintus Cives.** (25)

with all the worship that I may, I welcome will him to-day and spread my Clothes in the way, as soone as I him see.

**Sextus Cives.**

These mirackles apreven apearly, that from the father Almighty he is common, mankynd to bye: it may none other be.

**Primus Puer.** (26)

Sfellous, I hard my father say: Ihesus the prophet will come to-day; thither I reed we take the way, with Branches in our hand!

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180 hitherward] thildderward D. the] our h. 185—189] stand in H in the margin opposite to 181—185, as the scribe had omitted the four verses. 185 raysed] saved W. as] so L Wh. 186 iiiij] four D. had] had B. 194 will him] him will D. 195 the] his h. 197 apreven] approven B Wh, preeven D. 200 none] no W, not D. 202 Ihesus] that Iesu B Wh. 204 hand] Handes B Wh.
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Secundus Puer.

Make we mirth all that we may, pleasant to that lorde pay.

hosanna, I redde by my fay, to sing that we fonde.

(Tunc ibunt pueri versus Jerusalem, cum ramis palmariam in manibus; et Cives prosternent vestimenta sua in via, et cantabunt "hosanna filio David! Benedictus, qui venit in nomine Domini! hosanna in excelsis!" Tunc Iesus, sedens super Asellam, videns Civitatem, flebit.)

Ihesus. (27)

Ha! Jerusalem, holy Citty!

unknown to-day it is to thee

that peace thou hast! canst thou not see?

but Balle thou shalt abyde.

Much must thou dright yet some day,

when woe shall fall on every way

and thou begiled, sooth to say,

with sorrow on all syde.

(28)

Destroyed dilfully, dryven downe,

no Stonne with other in all this Towne

shall stand, for that they be vnleven
to keep Christes come,

And gods owne visitation,

done for mankynds salvation;

for they hanc no Devotion,

ne drede not his Doms.

(Tunc Iesus equitabit versus Jerusalem, et omnes cives panos suos in via prosternent, et cum venerit ad Templum, de Asina descendens dicat vendentibus cum flagello.)

(29)

Doe away and vse not this thinge!

for it is not my lykinge.


Chester Plays.
you make my fathers wonninge
a place of marchaudiye.

**Primus Mercator.**

what freak is this that makes this fare,
and casteth downe all our ware?
came no man hither full yare,
that did vs such anye.

**Secundus Mercator.**

Out! Out! woe is me!
my Table with my monye
is spread abrode, well I see,
and nought dare I say.

Now it semes well that hee
would attayne royalty;
ells thusould drust he not be,
to make such araye.

**Primus Mercator.**

It semes well he would be kinge,
that casteth downe thus our thinge,
and sayes, his fathers wonninge
in this Temple is.

Say, Iesus, with thy langling,
what Evidence or tokening
shewest thou of thy raygninge,
that thou darest now do this?

**Secundus Mercator.**

What signes shewest thou now here,
that thou preves such power,
to shend our ware in this maner,
maisterly through thy mayne?

---

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Ihesu.
This Temple here I may destroy,
and through my might and my maystry
in dayes three it reedify,
and buyld it vp agayne. 253

Primus mercator. (33)
A, ha! Iesu, wilt thou so?
this word, as ever mott I goe,
shalbe rehearsed before me,
and Cayphas I shall tell. 257

Ihesu. (Tune Ihesus eiject et flagello cemtates et vendentes inquiens.)
Hye you fast this Temple fro!
for marchandise shall be here no mo;
in this place, be you never so thro,
shall ye no longer dwell. 260

Iudas Iscariot. (34)
By deer god in maiesty!
I am as wroth as I may be,
and some way I will wreak me,
as sone as ever I may. 265

My master Iesu, as men might see,
was rubbëd head, foot, and knee
with oyntment of more daynty
then I se many a day. 268

(35)
To that I haue great envy,
that he suffered to destroy,
more then all his good[es] thry,
and his Dam[es] too. 272

Had I of it had maystry,
I would haue sould it soone in hye,
and putt it vp in Treasury,
as I was wont to doe. 277

(36)

What-seer was geaven to Iesu, 281
I haue kept, since I him knew; 284
for he hopës I be trew,
his purse alway I beare.

him had bene better, in good fay, 285
to haue spared Oyntment that day;
for wroken I will be some way,
of wast that was done theer.

(37)

Three hundreth penyes worth it was, 289
that he let spill[en] in that place;
therefore god geue me hard grace,
but him self shall be sowld
To the Iewes, or that I sytt,
for the tenth peny of yt;
and thus my maister shall be quitt
my grefe an hundreth fould.

(38)

Sir Cayphas and his company 297
conspyrne Iesu to anoy,
ther speach anon I will espys
with falched for to fowle him.

And if they gladly will doe, why!
I shall teach them to him in hye;
for of his counsell well know I,
I may best beguyle him.

(Tune Iudas pro tempore discedit, et Cayphas loquitur.)

CAYPHAS.  (39)

Lordinges, lookers of the law! 305
herkins hither to my saw:
to Iesu all[e] men can draw,
and lyking in him hase.

308 lyking in him] lyken him in P.
If we letten him long gone, 309
all men will leve him vpon;
so shall the Romans come anon,
and pryve vs of our place.

(40)
Therfore it is fully my redd,
we cast how he may be dead;
for if he longe on lyfe be lead,
our law goeth all to nought.
Therfore say ech one his counsayle,
what maner way will best avayle
this ilk shrew for to assayle;
some sleight ther must be sought.

**ANNAS.** (41)
Sir, you say right skilfully,
but need[i]ly men must espye;
by hym we catch no vilanye
to found and fowle to fayle.
ffor you know, as well as I,
ofte we haue fownded to doe him nye,
but ever he hath the victorye;
that no way may avayle.

**PRIMUS PHARISEUS.** (42)
yea, sir, in Temple he hathe beene,
and troubled vs [hathe] with much tecne,
that, when we wended and did wene
of him to haue had our will,
Or ever we wist, he was away.
this maketh the people, in good fay,
to leue that he is Christ veray,
and our law for to spill.

**SECUNDUS PHARISEUS.** (43)
yea, lords, on poynyt may doe gayne:
that lorden lazr should be slayne,
for he raysed him vp agayne,
that iiiij days had bene dead.  

St. John XII, 10.  

for that miracle, much of mayne,
to honore him ech one is fayne,
and Lazar, that dead was, will not layne,
and he on lyfe be leade.

CAYPHAS.  (44)

No more, for sooth, will many mo
that he has made to speak and goe,
and blynd that haue ther sight also,
loven him stildfastly.

And folown him, both farr and near,
preaching the people his power;
therefore my wytt is in a weer,
to ordayne remedye.

ANNAS.  (45)

And remedy must ordayned be,
before this great Solemnity;
or ells may other, as well as we,
trusse and take our way.

for when he came to this Citty,
all the world, as you may see,
honoured him vpon ther knee,
as god had comen that day.

PRIMUS PHARISEUS.  (46)

Also, lordings, you saw theer
how he fared with our Chaffer,
cast it downe, god gene him care!
that was so great of pryce.

And also lowdlly he can lye,
called the Temple apertly
his fathers howse full falslye,
right as it had bene his.
Chester Plays. XIV. Christ's Visit to Simon the Leper. 263

SECUNDUS PHARISEUS. (47)

Lordings, ther is no more to say,
but lost is our law, I dare lay,
and he come on our Sabaoth day,
that now aproches nye.

Heale he any, less or more,
all men will beleue on his lore,
therefore it is good to slay him before,
if that we will be slye.

CAYPHAS. (48)

Amonge our wit[e]s let vs see,
to take him with some subtily:
he shall hane Siluer, gould, and fee,
this thing that would fulfill.

IUDAS.

Lordes, what will you geue me,
and I shall soné help that he
Sleély betrayéd bee,
right at your owné will?

CAYPHAS. (49)

welcome, fellow, as hane I roe,
that Bargayn fayne would I goe to.

IUDAS.

Let me see, what you will do,
and lay downe siluer here;
for, the Devill Swapp of my Swyre,
if I do it without hyre,
other for Soverayne or Syre!
it is not my maner.

CAYPHAS. (50)

Say on, what we shall geve thee,
to helpe that he taken be,
and here is ready thy money
to pay thee, or thow passe!
Judas.
As ever mott I thryve or thee,
and I shew my subtily,
Thirty pennyes you shall geue me,
and not a farthinge lasse.

Primus Phariseus. (51)
yea, but thy troth thou must plight
for to serve[n] vs aright,
to betray thy maister through thy might,
and have hear thy money!

Judas.
Hane here my troth, as I hane tight,
on fryday that, or it be night,
I shall bring him to your sight,
and tell [you] which is he.

Primus Phariseus. (52)
you bene Brethren on a row,
which is he I can not know.

Judas.
now a very signe I shall you show:
aspyes whom I kysse,
and that is he, sooth to say;
takēs him manly, as ye may,
And lead him sleēly away,
whether your lykinge is.

Cayphas. (53)
Now look thou serve[n] vs truly,
thy maisters cominge to espye.

Judas.
Trust well therto and sickerly,
that he shall not eschew.

and, would god Almighty,
the kinge of fraunce may so affye
In his realme or Barenys,
that they were all so trwe.

(54)
On fryday in the morninge,
espyes all on my cominge;
for wher that he is walking,
I will goe and espye.

with him I think to eate and drinke,
and after, Tydings to you bringe,
wher he shapès his dwellinge,
and come and tell you in hye.

finis Decimæ Quartæ paginæ.
Iulij 23. 1607.

Pagina decima quinta de cæna domini et de eius prodicione.

The Bakers.

Ihesus. (1)
Brethren, all, to me right decree,
come hither to me, and you shall heare:
the feast of Easter, you know draweth nere,
and now it is at hand.

That feast need[e]s kepe must wee
with very great Solemnitye;
the pascall lambe eaten must be,
as the law dothe command.

et de eius] et eius h. The Bakers] The bakers playe B W h D, in the three later MSS. before the Latin. 4 now] how B. 5 need[e]s] after kepe B. 7 must be] muste wc W.
Therfor, Peter, looke that thou goe,
and John with thee shall be also;
prepare all things that belongeth therto,
according to the law.

PETRUS.

Lord, thy bidding do will we;
but tell us first wher it shall be,
and we shall doe it spedely,
and thither will we draw.

IHEBES.  (3)

Goe into the Citty which you do se,
and ther a man meet shall yee
with a water-pott that beareth he,
for so you may him know.
Into what house that he shall goc,
into the same house enter you also,
and say 'the maister send you two,
his message for to shew.'

(4)

Say 'the maister to thee us sent,
to have a place convenient,
the pascaill lambe to cate ther is my intent
with my disciples all,'
a fayr parlor he will shew you;
ther prepare all things dwe,
wher I with my retinue,
fulfill the law we shall.

PETRUS.  (5)

All ready, lord, even thy will
shortly we two shall fulfill,
and the fayr Citty we shall goc tyll,
as fast as we may.

(Tune petrus et Iohannes ibunt, et hominem vas aquæ testaceæm portauerunt, et anunstiabit eos domum heri sui.)

PETRUS.
all hayle, good fellow! hartely,
to thy maisters house, we pray the, hye,
and we must keep thee company,
our message for to say.

SERVUS.  (6)
Come on your way, and follow me;
my maisters howse sone shall you se.
loe! here it is, verely;
say now what you will.  (Tunc domum intrant.)

PETRUS.
Sir! the maister saluteth thee,
and as messengers sent we be;
therefore we pray thee hartely,
take heed us untill:

(7)
The maister hath sent us to thee,
a place prepare for him must we.
the pascall lamb ther eate will he,
with his disciples all.

PATER FAMILIAS.
loe! here a parlour all ready dight,
with paved floors and windows bright;
make all things ready, as you think right,
and this, haue you shall.

IOHANNES.  (8)
Now, brother Peter, let us hye,
the pascall lamb to make ready;
then to our maister will you and I,
as fast as we may.

PETRUS.  (tunc, mensa preparata, reuertuntur.)
Thy commaundement, lord, done haue we:
the pascall lambe is made ready.
therefore come on, and you shall see,
and we shall lead the way.

**Ihesus.** (9) (tune edant.)

Now, brethren, go to your seat;

this pascall lambe now let us eate,
then shall we of other things intreat,
that be of great effect.

for you now, the tyme is come
that signes and shadows be all done;
therefore make hast, that we may soone
all figurs cleane reiect.

(10)

for now a new law I will beginn,
to help mankynd out of his synne,
so that he may heaven wynn,
the which for synne he lost.

and here, in presence of you all,
an other sacrifice beginne I shall,
to bring mankynd out of his thrall,
for helpe him need I must.

(tune occumbit Iesus, ac Ioannes in suo gremio dormiet.)

**Ihesus.** (11)

Brethren, I tell you, by and by,
with great desire desyred hanc I
this passover to eate with you, truly,
before my passion.

for I say to you sickerly,
my fathers will, almighty,
I must fulfill meekly,
and ever to be bowne.

(tune Ihesus panem accipit, frangit, et suis discipulis dat, dicens.)
Harl. 2124.] Chester Plays. XV. Christ's Betrayal. 269

(12)
this bready I geue here my blessinge,     89
take, eates, brethren, at my biddinge,     90
for leeve you well, without leasinge,     91
this is my body,            92
That shall dye for all mankynd       93
in remission of ther synne:
this geue I you, on me to mynd      96
aye after, euermore.
(tune calicem accipiet in manibus, levatis oculis dicens.)

(13)
father of heauen, I thanke thee       97
for all that euer thou doest to me!    98
brethren, takes this with hart free,  100
that is my blood,
That shall be shedd on the tree;      101
for more togeather drink not we,       102
in heauen blis till that we be,       103
to tast that ghostly fooode.          104
(tune omnes simul edent, et Iudas Iscariotes manum in patina habebit.)

(14)
Brethren, forsooth, I you say:         105
one of you shall me betray,
that eateth here with me to-day       106
in this company.

PETRUS.
Alas! Alas! and weale away!           109
who that may be, know I ne may,
for I it is not, in good fay,
that shall doe such anye.             112

Andreas. (15)

hard it is for us all

to whom this case shall befall!

we be but twelve within this hall;

lord, tell if it be I.

Iacobus.

Sorrowfull for these words be we;

who it is I can not see.

if this case shall fall to me,

lord, tell me hastily. (tunc Iudas intinget in patinam.)

Ihesus. (16)

Through his deceit I am but dead,

that in my cupp weets his bread:

much wo, for his wicked redl,

that wretch must thole, I-wis.

well were hym had he bene unborne!

for body and soule is both forlorne,

that falecely so hath done before,

and yet in will he is.

Iudas. (17)

Leife maister, is it not I

that shall doe thee this villanye.

Ihesus.

Thou hast read, Iudas, redely,

for sicker thou art he.

that thou shalt doe, doe hastily!

Iudas.

ffarewell, all this companye;

for ou an Arrand I must hye,

undone it may not be.

Ihesus. (18)

Brethren, take up this meat anon,

to an other worke we must gone:

115 within] in W. 118 it is] ys yt D. *Stage-direction* in H in the margin.

intinget] intingit B D. *patinam*] patinam Iesus dicens W. 124 thole] hold B.

your feet shall washen be echon,
to shew all charitye.
And first my selfe I will beginne,
and washe you all that be herein,
on this deed that you may mynne
and meker for to bee.  (tune Ihesus precinget corpus lintheolo.)

PETRUS.  (19)
A! lord, shalt thou washe my feet?

IHESES.
That I do, peter, I the behight;
the whylce, more thou shalt not witt,
but thou shalt afterward.

PETRUS.
nay, lord, forsoth in no maner,
my feet shalt thou not washe here.

IHESES.
But I washe thee, withouten were,
of ioy getts thou no part.

PETRUS.  (20)
Nay, lord, my feet may well be layd,
but washe my handes and my head.

IHESES.
All is clean, therfor doe my reed:
thy feet shall washen be;
and you are clean; but, not all.

PETRUS.
lord, of wayle thou art the wall;
and though he it do not well befal,
haue here my feet to thee.

(tune lavabit pedes omnium singulatim, et absterget lintheolo.)
Ihesus. (21)

My deare brethren, well wytt ye, that lord and maister you call me, and well you say, as it should be, I am and haue been yore.

Sith I haue washen your feet here, lord and maister, in meeke maner, doe echon so to other in fear, as I haue done before. (tunc alius alios pedes lavabunt.)

(22)

My children and my brethren free, little whyle I may with you be, but thither shall you not goe with me, as I am now in way.

But this sothly is my biddinge:
you loue togeather in all thing, as I before, without fleching, have loved you truly aye.

(23)

So all men may know and see, my disciples that you be, falechod if you allways flee, and loven well in feer.

PetruS.

Lord, whether art thou in way?

(Ihesus.)

Peter, thider as I goe to day, come nye sickerly thou ne may, this tyme, in no maner,

(24)

but thou shalt thider goe.

**PETER.**
Why shall it not, lord, now be so?
my lyfe I will [now] putt in woe,
and for thy sake be slayne.

**IHESESUS.**
Peter, I say thee sickerly:
or the cocke hath crow[e]n thry,
thou shalt forsake my company,
and take thy word agayn.

(25) Brethren, let not your harts be sore,
but leeve in god [for] evermore,
and in me as you haue before,
and care not for this case.

ffor in my ffather howse ther is
many wonnings of great blisse;
and thider I will goe now, iwis,
to purvay you a place.

(26) And though I goe from you away
to purvay a place to your pay,
I come agayne another day
and take you all with me.

**THOMAS.**
Lord, we wot not, in good fay,
what maner a gate thou wilt assay;
tell us, that we know[en] may
that gate, and goe with thee.

**IHESESUS.** (27)
Thomas, I tell thee, withoutstryfe:
in me is way, soothenes and lyfe;
and to my father, no man ne wyfe
may come with-out[en] me.

---

And if thou knew me verely
my father you might know in bye;
from hence forth, I say you sickerly,
know him all shall ye.

**PHILIPPUS. (28)**

lord, lett us see thy father anon,
and it sufficeth us everychon.

**IHEUS.**

A long tyme you haue with me gone;
phillip, why sayest thou so?
Sickerly who seeth me,
seeth my father, I tell it thee;
why wills thou my father to see,
whyle I with you goe?

(29)

Phillip, leevest thou not this,
that my father in me is
and I in him also, I-wis,
and, both we be one?
The workes that I doe are his,
for his help may I not misse;
therfore, to win you heaven blis,
my deeds you leefe upon!

(30)

what so ever you aske my father deere
in my name, in good maner,
to fulfill it I haue power;
all that is to my pay,
That my father in magesty
By me gloryfied may be;
and eyther, as I say to thee,
for one haue bene aye.

231 therfore] wherefore W. 233 you] corrected out of I, which is crossed out in H. 235 it] it in W h. 236 to my] to his H.
If that you love me hartely, 241
keep my byddinge tru[e]ly, 244
and to my father pray will I 245
to send you the holy ghost, 248
To abyde with you euermore, 252
for the world knoweth not his lore;
but you that haue known me yore,
in you he shall be moste. 256

Though I goe now to distres, 249
I will not leaue you comfortles;
but leev[e]s this well and expres,
eft I will come agayne. 253
And then your hartes, on a roe,
shall gladly be my bliss to know,
which joy shall no man take you fro;
would he neuer so fayne. 257

(Ryse up! and goe we heathen anon;) 257
(to my prayer I must gone,
but sit you still euerychon,
my father whyle I call.
Wakes, and haue my benison
for falling into tentation!
the spirit aye to bale is bowne,
and the flesh aye ready to fall.

(Tunc Iesus oratum ibit, et Discipuli præ dolore dormient.)

Ihesu. (34)
father of heauen in maiesty,
glorify, if thy will be,
thy sonne that he may glorify thee
now, or I heathen wend.


John xvi. 5. 255
John xvii, 1. 264
Matth. xxvi, 38. 265
In earth thou hast given me posty,
and I have done with heart free
the work that thou charged me,
and brought it to an ende.

(35)
Thy name have I made men to know,
and spared not thy will to shew
to my disciples on a row,
that thou hast given me.

and now they know[en] verely
that from the father sent am I;
therfore I pray thee especially,
save them through thy mercy!

(36) (Tune ad discipulos reedit, cos dormientes inveniens.)
What! sleepe you, Brethren, all here?
ryse up, and make your prayer
lest tentation have power,
to make you for to fall.
The fleshe is, as I sayd before,
inclyninge aye to synne sore,
and ghost occupied euermore,
therfore now wakës all!

(37) (Tunc iterum ad orationem, et alta voce loquitur.)
My hart is in great mislyking
for death that is to me comminge;
father, if I dare aske this thing:
put it away from me!

All thing to thee possible is;
nevertheles, now in this,
at your will I am, iwys;
as thou wilt, let it be.

you slepen, brethren, yet, I see;
sleep[e]s on now all[e] yee!
my tyne is come, taken to be;
from you I must away.
He that hath betray[e]d me,
this night from him will I not fle;
in sory tymê borne was hee,
and so he may well say.

(Tunc redit ad discipulos.)

Ihesu. (38)
You, men, I aske: whom seek ye?
Malchus.
Iesus of Nazareth; him seek we.
Iesus.
here, al ready; I am he!
what haue you for to say?

Iudas Iscariotes.
A! swet maister, kyssê me,
for it is long sith I thee see;
and, togeth'er we will fle,
and steal from them away.

Ihesu. (39)
What seke you, men, with such a breath?

Primus Iew.
We seke Iesus of Nazareth

I said yore, and yet I say:
I am he! [and] in good fay,
suffer thes men to goe ther way,
and I am at your will.

MALCHUS. (41)
flæcæ theſe! thou shalt gone
to Bishop Cayphas, and that anon,
or I shall break thy body and bone,
and thou be to late.

PETRUS.
Theſe! and thou be so bowld
my maister so for to howld,
thou shalt be quit a hundreth fould,
and onward take thou that!

(42)
Be thou so bowld, as thryve I,
to howld my maister here in hye,
full dear shalt thou it ahye,
but thou thee heathen dight.

Thy care shall of, by god[e]s grace,
or thou passë from this place.

goed playnt now to Cayphas,
and bydd him do the right!

MALCHUS. (43)
Out! alas! alas! alas!
by Cockes bones, myne Eare he has.
me is betyde a hard[e] case,
that ever I came here!

IHEUS.
Peter, putt up thy sword in hye!
whosoever with Sword smiteth gladly,
with Sword shall perish hastely,
I tell thee withouten were. (Tune Ihesus tangit auriculam, et sanat cam.)
Malchus. (44) 345

A! well is me, well is me!
my eare is healed, now I see,
so merciful a man as is he,
knew I never non.

Primus Iew. 349

yea, though he has healed thee,
Shut from us shall he not be,
But to Sir Cayphas, as mot I thee,
with us shall he gone!

Jesus. (45) 353

As to a thefe ye come here,
with swords, and stauës, and armyre,
to take me in foule maner,
And end your wikked will.

In temple why! I was with you aye,
no hand on me would you lay;
but now is commen tyme and day;
your talent to fulfill.

Primus Judeus. (46) 357

Come, Caytafe, to Cayphas,
or thou shalt have a hard[e] grace;
trott uppon a powder pace,
Thou vyle pop[e]lard!

Though Belzebub and Satanas
Come to help thee in this case,
Both thy handês that thou hase,
shall be bounden hard!

finis paginae decimaæ quintæ.
Chester Plays. XVI. Christ's Passion. [Harl. 2124.]

Pagina decima sexta de passione Iesu Christi.

The Boyers, fletchers, and Iremongers.

Primus Iew. (1)
Sir Bishopps, here we have brought
a wretch, that much we hath wrought,
and would bring our law to nought,
for it he hath spurred.

Secundus.
yea, wyde-where we have him sought,
and dere also we have him bought,
for, here many man[ne]s thought
to him he hath turned.

Annas. (2)
A! Ianglinge Iesu, art thou here?
now may thou proue thy power,
whether thy cause be clean and clear,
thy christhod we shall knowe.

Caiphas.
me thinke, a maister if he were,
eyther for peny or prayer,
to shunt him[self] of this danger,
and such a sleight to show.

Annas. (3)
Sir Cayphas, I say sickerly,
we that bene in company,
must needs this Disabead destroy,
that wickedly hath wrought.

Cayphas.

It is needful, this say I,
that one must dye, verily,
all the people to forbye,
so that they perish not.

Tertius Iew. (4)
Sir Cayphas, herken now to me:
this Babliant, our king would be,
what-sere he sayeth now before thee;
I hard him say full yore,
That prince he was of such posty,
destroy the Temple well might he,
and build it up in day[e]s three,
right as it was before. Matth. xxvi, 61.

Quartus Iew. (5)
yea, sicker, that I hard him say,
he may deny it by no way;
and also that he was god veray,
Emanuell, and Messy.
He may not nicke this nor say nay,
for mo then twenty, in good say,
that in the temple were that day,
hard him as well as I.

Cayphas. (6)
Say, Iesus! to this what say yee?
thou wottest now what is putt on thee,
put forth, princë, thy posty,
and perceave what they preven.
What the Devill! one word speaks not he!
yet, Iesus, here I coniure thee,
if thou be gods sonne, before me
answears to that they meven!

Cayphas] Annas D. 21 It] Sir it B Wh D. 22 must dye verely] man die
witterly B Wh D. 23 all] then all B. 24 so] and H. they] the D. nought]
not H. 25 now] om. H. to] unto h. 26 Babliant] bablavant B Wh h, bab-
lavaunt D. our] that h. would] before our D. 27 what-sere] whatsoever D.
not denie B Wh D. 37 nicke] denye h, nye W. 38 twenty] fourtie B h D.
40 hard him] harden B Wh D. 41 say] sayne D. 44 they] the D. preven]
sayne H. 45 the] om. B Wh D. Devill] devell of hell W. not] before on
W h. 47 before] here before W. 48 they] the D.
Ihesus. (7)
As thou sayest, so say I:
I am gods some Almighty,
and hear I tell[ée] thee truly,
that me yet shalt thou [ii]se
Sit on god[e]s hand, him bye,
mankynd in clowd to iustifye,

OMNES SIMULL.

witness all this company
that falcey lyeth hee!

Cyphas. (8)
You herken all what he sayeth here!
of witness what need were?
for, before all this folk, in fear,
lowd[e]ly thou lyes.
what say you, men, that be here?

Primus Iew.
Buffets him that makes this Beer!
a new[e] law we shall him leer,
that our law so destroyes!

Cyphas. (9)
Destroy shall he not yt!
you, wretches without witt,
found this freak a fytt,
and gurd him in the face!

Annas.
Despyse him! spurne and spitt!
let se, or you sytt,
who hath happ to hitt
that us thus harmed hase!

(Tune Iudei statuent Iesum in cathedra, dicentes ut sequitur.)

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Chester Plays. XVI. Christ's Passion.

PRIMUS Iew. (10)
for his harms here, 73
nigh will I neare
this same lewd feere, 76
that makes our law false.

SECUNDUS Iew.
he is, but a were, 77
to the devill deere.
Spitt we in feere,
and Buffet him als!

TERTIUS Iew. (11)
you hard in this plac now,
How he lyed has now;
in midds of his face now
fully will I fowle him.

QUARTUS Iew.
Pass he shall a pace now,
for god he him makes now;
getts he no grace now,
When I begyle him.

PRIMUS Iew. (12)
ffye on thee, freake!
Carpe now and breake!
thy breans will I breake;
am I ready bowne.

SECUNDUS Iew.
His face will I streeke
with Cloth, or he break,
and us all wreek
for my waryson.

TERTIUS Jew. (13)

And thou be Messy, 97
and loth for to lye;
who smott thee, Cry,
if thou be christ.

QUARTUS Jew.

ffor all his prophesy,
yet he fayles thry.
though my fist fly,
gettes he a fust!

PRIMUS Jew. (14)

though he him beshitt,
a Buffet shall bytt!
may no man me witt,
though I doe him woe.

Secundus Jew.

he fayles for to flyte,
or ought to despyte.
for he has to lyte,
now must he hauke moe!

TERTIUS Jew. (15)

And moe, if I may,
I shall soone assay:
haste thou large pay,
thou prince on thy pate!

Quartus Jew.

If he say nay,
I shall in fay
lay one; I dare lay,
it is not to late.

(tune cessabat ab Alapis.)

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Cayphas. (16) 124
Lordings, what is your best redd?
this man have served to be dead;
and if he lightly thus be lodd,
our law clean will slepp.

Annas.
Sir, it is fully myne advyce,
lead we him to the hye justice,
Sir Pylat, that is ware and wyse,
and hase the law to keep.

(tunc Cayphas et Annas et Iudei adducant eum ad pilatum.)

Cayphas. (17) 129
Sir pylat! here we bringen one
that falce is, and our Elders fone,
Tribute may be geuen none
to Cesar, for him here.
whersoeuer he and his fellows gone,
they turne the folk to them echone;
now aske we dome him uppon
of thee that hath power.

Annas. (18) 132
Sicker he is our Elders foo;
whersoever he goeth to or fro,
that he is Kinge and Christ also,
he preacheth apery.
Wist Cesar that, he would be woe,
such a man and we lett goo.
therefore to dome him we be throe,
lest he us all destroy.
PILATUS. (19)
What sayest thou, mon in misse aray?
and thou be Kinge of Iewes, say.

IHEBUS.
So thou sayes, as men heare may,
a kinge that thou me mase.

PILATUS.
No cause fynd I, in good fay,
to doe this man to death to-day.

CAYPHAS.
Sir, the people follow his way,
perverted them all he hase.

ANNAS. (20)
yea, all the land of Galaly
clene turned to him hase he;
therefore dome now ask we,
this falce man to doe downe.

PILATUS.
sith he was borne ther, as sayn ye,
to herode sone send he shall be,
ells reft I him his royalty,
and blemish his renowne.

(21)
Goes! lead him to Herode in hye,
and say I send to justifye
this man of which he hase maistry,
at his owne lykinge.

PRIMUS IEW.
him shall he haue hastely,
for lead him thider anon will I.
come then forth with thy sigaldry, and speak with the kinge!

(tune ibunt Duo Iudei cum Christo ad Herodem.)

(22)
Sir kinge, here pilate hath you sent a shrew that our law hase shent, for to haue hye Iudg[en]ment, or he heathen wende.

Herodes.
A! welcome, Iesu, verament, I thank pilate for this present, for ofte tyme I haue bene intent, after thee to sende.

(23)
Iesu, much I haue hard of thee; some sygne now fayne would I see; Giff thou from god in majesty be commen, tell us here. I pray thee that thou say to me, and proe here some of thy posty, and much the gladder I must be, truly all this yeare. (nihil respondet.)

(24)
What! Iween this man is wood, or el[e]s dumbe, and can no good; Such a Stanold before me never stode; and stowt and stearn is hee. Speak on, Iesu, for Cock[e]s blood!

for pilate shall not, bye my myd,

doe thee amisse. now mend thy mode,  
and speak somewhat to me.  

(25)  
alus! I am near wodd for woe!  
me think, this man is wondrous throw,  
dume and deafe as a doted doe,  
or frentick, in good fay.  
yet since that pilate hath done so,  
the wrath that was betwen us two,  
I forgene him, no more his foe  
to be after this day.  


(26)  
Cloth him in whytē for this case,  
to pilate it may be solace,  
for Iews custome before was  
so to cloth men that be wodd,  
(tune induunt eum veste alba.)  
Or madd, as he now him mase,  
as well semes by his face;  
for him that hath lost his grace,  
that garment is full good.  

PRIMUS IEW. (27)  
haue this, Jesus, uppon thee,  
a worshipfull weed as thinken we,  
of the kingēs leverye,  
that on thee now is lifte.  

SECUNDUS IEW.  
putt thee forth, thou may not flec;  
now art thou in thy royalty  

Sir kinge herocle—beleeue will ye!—
and grant mercy this gifte!

(Tune redeunt ad Pilatum cum Christo.)

PRIMUS IEW. (28)

Sir pilate, here the king hath sent
Iesus agayne, and sith he went,
he hath forgeuen his male intent
for thy deed to-day.

PILATUS.

yea, fault in him can I fynd none
nor herode, as seen is here upon,
therefore is best we lett him gone
whether he will his way.

SECUNDUS IEW. (29)

Nayle him! we cry with on voyce,
nyale him, nayle to the crosse!

PILATUS.

you men, for shame! be still your noyce!
my counsell will I say:

you know echone the maner,
deliuered must be a prisoner,
this feast that now aprocheth nere,
for honour of the day.

(30)

will you Iesus deliuered be?

TERTIUS IEW.

Nay to suffer death worthy is he
and therupon cry all we,
and "Barabbas reserved."

W h. gifte] guyse h, guyste D. Stage-direction] tune exsunt duo ludei ad pil-
atum, adducentes Iesum in veste alba et dicat B W h D. 218 he] we D. 222
nor] he B W h D. as] has W h. is] om. W h. seen is] seems D. 225 Nayle
him] nay nay B W h. Nay all all D. we] we all W, all wo h. 226 him] om.
h. nayle to] naile him to B D. crosse] a form croice is required by the rhyme.
death B W h D. 235 all] before cryen B W h D.
PILATUS.
What shall I doe with Iesus here,
that Christ is called and kinge in fere?

QUARTUS Iew.
Nayle him on Crosse, in all manere;
for so he hath deserved.

PILATUS. (31)
now since I see you so fervent,
and shapen that he shall be shent,
wash will I here, you all present,
waxe you neuer so wood.
you shall all witt, veramment,
that I am cleane and innocent,
not for to sheed, in no intent,
this rightwyse mans blood.

(32) (tunc Pilatus manus suas lavabit et postea dicit.)
you prelates, here everychon,
what will you doe? lett him gone!

CAYPHAS.
Nay! nayle him to the crosse anone,
and dome him, or thou leave!

PILATUS.
take yee him that bene so gryme,
and after your law dome you him!

ANNAS.
Nay, it is not lawfull lyfe ne lymine
for us no man to reave.

PILATUS. (33)
what the devill of hell! is this to say?
Jesus tell me, I thee pray:

St. Matth. xxvii. 21.
St. John. xviii. 31.

art thou kinge—say yea or nay!—
of Iews by Ancetry?

Iesus.
whether hopes thou it so be,
or other men towld thee of me?
Pilatus.
Ma fay! thy self may know and see
that no Iew am I. St. John xviii, 35.

(34)
men of thy owne nation
shewe for thy Damnation
with many accusation,
and all this day so han.
Art thou kinge, say for all ther cry.

Iesus.
My realme in this world, as say I,
is not, but if it weer, wittyly,
with Iewes were I not tane.

(35)
And if my realme in this world were,
stryve with you I would now here,
and lead with me such power,
should pryve you of your pray.
But my might in this manere
will I not prone, ne now appear
as worldly kinge, my cause unclear
were then, in good fay.

Pilatus. (36) St. John xviii, 37.
ergo a king thou arte or was.

Iesus.
That thou saies, it is no lesse,
But now I tell thee here expresse
That king I am and be maye.

In world I came to bere witnes
of southnes, therfore borne I was;
And all that lyven southnes,
Take heede to that I saye!

**PILATUS.** (37)
what is sothnes, tell thou me.

**IHEUS.**
Soothnes comes from Gods see.

**PILATUS.**
In earth then truth hath no posty
By thyne opinion?

**IHEUS.**
How should truth in earthe be,
whyle so demed in earth is he
of them that haue Authoryty
in earth agayne reason.

**PILATUS.** (38)  
St. John xviii, 38.
lordes, I fynd no cause, iwys,
to done this man that here is.

**CAYPHAS.**
pilate, he hath done much amis;
let him never passe.

By Moyses law leeven we,
and after that law dead should he be,
for apertly preached has he
gods sonne that he was.

**ANNAS.** (39)  
St. John xix, 12.
yea, pilate he that makes him pere
eyther to kinge or kings seere,
withsayes Cesar of his power,
and so he hath with him;
for who so calls him kinge hear,  

depryvis Cesar of his power.

PILATUS.
anon goe scourge this losenger,  

and beat him leith and lym!

FIRST EW.  (40)

Come now, with care,  

ffreak, for thy fare  
on thy body bare  
stroks shalt thou beare!

SECOND EW.
cast of this ware  
of all thy clothes yare,  
start now and stare!

thee, stanold, I steer.  (tune spoliabunt emu et ad Columnam ligabunt.)

THIRD EW.  (41)

Now is he bownden;  
be he never so wounden,  
sone shall he be bownden  
with flapps in feere.

QUARTUS EW.
In woe shall he be wonden,  
and his graynes growned;  
no ladd unto London  
such law can him leere!

(tune flagellabunt emu et postea induent emu purpurea seclentem in Cathedra.)

First EW.  (42)

Now since he king is,  
quaynt his clothing is;

Begger, to thee I bringe this,  
for this thou shalt beare.  

SECOND IEW.  
All of Heathing this is,  
and of owld spinge is,  
of thorns the thing is,  
thee for to weare.  

THIRD IEW. (43)  
now thou hast a weed,  
haue heer a redee,  
Scepter I thee beede,  
a king for to be.  

FOURTH IEW.  
hark! take heed:  
this must I need  
for my fowle dede  
knele on my knee.  

FIRST IEW. (44)  
hayl, kinge of Iews,  
that so many shrews!  
ribald the rwes  
all this reverence.  

SECOND IEW.  
with spowld on him spues,  
and his hyde hewes,  
amoynting thy brows  
for thyn offence.  

---

331 I bringe] before thee B W h D.  
332 for this thou 
shalt] thic for to B W h D.  
333 as stage-
direction] tune secundus Indens ponens coronam spinam super caput eius et 
dicat B D.  
334 that of old sprong is B W h D.  
335 the] this B W h D.  
336 at B W h D.  
337 in H in the margin, om. W h D.  
338 Scepter] a sceptor D.  
339 Scepter] a sceptor D.  
340 in H in the margin, om. B W h D.  
341 hark] hevye B,  
342 this] thus D.  
343 my] thy H.  
344 on] upon B W h D.  
345 with yron on  
many men D.  
347 the] now this B h D.  
348 all] with all  
349 this] thy D.  
350 to B W h D.  
351 anoyntment the newes B W h D.
Harl. 2124.] Chester Plays. XVI. Christ's Passion. 295

THIRD IEW. (45)

to spitt in thy face,
that thee kinge mase,
now my nose hase
good spice, of the new.

FOURTH IEW.

with a hard grace
thou came to this place;
pass now the rase,
sore shalt thou rewe!

PILATUS. (46)

toringes, here you may see
your kinge all in his royalty!

CAYPHAS.

Nay, sir, for sooth no kinge haue wee
that thee the[ the Emperor of Rome.
but thou neile him to the tree,
the Emperor full wroth will be.

ANNAS.

All we say, right as sayeth he:
deme him whyle thou hast teme.

PILATUS. (47)

whether of them would ye hane,
Christ Iesu or Barabban?

CAYPHAS.

Nay Iesu, that traytor that is tane,
must neiled be on the tree,
and let Barabbas goe his way.

takes him forth then, as you say;
for saue him, I see, I no may,
undone but I should be.  

**First Jew. (48)**
This Dome is at an ende;
now I read us to wende,
this shrew for to shend,
a little here besyde.

**Second Jew.**
heer shalvt thou not lend,
come lither and be hend,
thy back for to bend,
here may thou not abyde.  

**Caiaphas. (49)**
Now of this Sager we bene sicker,
against vs boots not to bicker,

[374 forth then] to you now B Wh D.  
you] I B W D.  
he D.  
376 should] would B Wh D.  
_Stage-direction_ om. B Wh D.  
_Heading_ [primus Judeus D.  
377 Dome] dome D.  
378 I after read B Wh D.  
us to] that wee B Wh D.  
_before 381_ Secundus Judeus ponens erurnem super dorsum eius dicat B h D (ponens ponet h, eius et h.)  
_Heading_ Secundus Judeus D.  
382 be hend] behind D.  
384 here] he B. hit W.  
_Stage-direction_ om. W D.  
in H in the maria.  
_after 384_ B Wh D insert the scene of Christ's betrayal by Peter, with which in these four MSS. the 16th pageant ends.

**The Damsell doth speak to Peter.** I know him not, by any degree.  

**Peter.**  
I know him not nor what thou saith.

**Damsell.**  
Sires, seekerly, I tell you plaine:  
this man here is one of them,
That was with him in the garden,
I know it to be true.

**Peter.**  
It is not true, so mote I thee!  

_B Wh add_ : Thende of this story is finished in the next leaf; _D adds_ finis paginae decimae sextae. This storye is finished in the leaves followinge. _W and H adding_ , besides that: _finis dei gracios;_ and _W alone_ : _per me Georgi Bellin._  
_Come lordes Jesu, Come quickly, 1592._ ——_(1st heading doth speake)_ om. B h D.  
_2 saith_ sayest D.  
_Damsell_ the damsell D.  
_9 them_ then D.  
_13 not_ no D.  
_finished_ begannan W.  
_leafes_ leaves h, B and h adding: _folowinge._ ——385 begins a new play in B Wh D, under the following superscription:  
The tremongers play.  
Inicipit paginae de crucifixione christi et de his que fuerant in mundo versus locum calveri et incipit Caiphas.  
_(tremongers_ tremongers D.  
_que fuerunt_ qui fuerunt D.  
_385 Sager_ seger D.  
_386 against_ all againste W h.  
_him boots not_ bote he not B Wh D.  
bicker] lecker? B.
though he flyte, flatter, or flicker,
this fytt shall he not flee.

Thou, Iesu, would thou be our kinge?

goe forth! evill ioy the winge!
for wrocken on thee at our lykinge
full sone shall we be.

(50)
Gurde him fast, and make him goe,
this freak that hath bene our foe,
for all his wiles from this woe
shall no man him weare.

ANNAS.

him semes wery of his way;
some help to gett I will assay,
for this crosse, in good fay,
so farr may he not beare.

(51)
Come hither Symon of surrey,
take this crosse anon in hye,
and to the mount of Calvary
helpe that it were borne.

SIMON DE CIREN.

The devill speed all this companye!
for death he is not worthy.
for his sake, sickerly,
I howld you all forlorne.

(52)
To bear no Crosse is my entent,
for it was neuer my assent
to procure this prophetts Judgment,
full of the holy ghost.

Chester Plays. XVI. Christ's Passion. [Harl. 2124.]

Caiaphas.
Symon, but thou wilt be shent,
and suffer payne and prisonment,
this crosse upon the backe thou hent,
and lett be all thy boast!

Simon de Sirew. (53)

alas! that ever I hither come!
would god I hadd bene in Rome,
when I the way hither nome,
thus to be anoyed!

but lord I take to witnes
that I doe this by distres.
all Iewes for this falenes
I hope will be destroyed!

(Alas! thy boast, privey.
(tune Crucem accipiet.)

Annas. (54)

hane done! bring forth those two!
on eyther syde of him shall they goe,
this Sir shall be honored so
with fellowship in feere.

Takes him here bounden fast,
while a whipeord here will last.
pryme of the day is past,
how long wilt thou be here?

(Alas! alas! and woe is me!
(tune Iesu et duos latrones abducent et venient mulieres, quorum dicit prima.)

Prima mulier. (55)

alas! alas! and woe is me!
a dolefult sight is it to se:
so many sick saved hath he,
and now goes thus a way:

Sorowfull may his mother be
to witt the flesh, so fayr and free,
ayled so fowle upon a tree,
as he must be to day.

IHEUS. (56)

ye women of Ierusalem,
weeps not for me, nor makes no swem,
but for your own Barnteame
you may wepe tenderlye.

ffor tyme shall come, without weer,
ye shall blesse Belye that never Child beare,
and papps that never milk came neare,
so much is your anoy.

(Cayephas. (57)

haue done, ye Tormentors, tyte!
spoyl him that hath done us spyte!

PRIMUS IEW.
yea, though he both pisse and shyte,
out he shalbe shaken.

be thou wroth, be thou fayne,
I will be thy Chamberlayne:
this Coat getts thou never agayne,
and I be waken.

(SECUND.) (58)

This Coat shall be myne
for it is good and fyne,
and Seam is ther none within,
that I can see.
THIRD.

yea, god gene me pyne,
and that shalbe thyne!
aye thou art enclyne
to draw toward thee.

FOURTH. (59)
nay, fellow, by my fay,
at the Dyce we will play,
and ther we shall assay
this weed for to wynne.

FIRST.

yea, fellow, by my fay,
well canst thou say!
lay forth thes Cloths, lay
on Board, or we blinne!
(tune spoliabunt Iesum vestibus, et stabit nudus, quoaque sortiati sunt.)

SECOND. (60)
fellow, now letts se,
here are Dyce three,
which of all we
shall wynne this ware.

THIRD.

Nay parted it shalbe—
for that is equitye—
in fowr parts as mott I thee,
or we heathen fare.

FOURTH. (61)
this coat with out seame
to break it were sweme;
for in Jerusalem
ther is none suche, verament.

FIRST.

his Dame now may dream
for her Barnteam,
for neyther Aunt nor Eame
getts this garment.

SECOND. (62)

his other Clothes all
to vs four mon fall,
first part them I shall,
and after Dice for this.

This Kirtell myne I call,
and take thou this pall,
each man in this hall
wotts I do not amisse.

(63)

this corsett take to thee,
and thou this to thy fee
eche man may see
that all we be served.

THIRD.

yea, I redd now that we
sytt down, so mott I thee!
and loke whos this shall be,
that is here reserved. (tune sedebunt omni.)

1 FYRST. (64)

now will I beginne

to cast, or I blynne
this coate for to wynne,
that is good and fync. (iacet et perdit.)

2 Second.

By my father kynne
no part hast thou in!
but or I heathen twynne,
this coat shall be myne.

(65)

Take here, I darr lay,
a Roundfull, in good fay.  (Iacet et perdit.)

3 Third.

Thou fayles, by my fay,
to haue this to thy fee.
for it was Cater trey,
therfor goe thou thy way,
and as well thou may,
And leave it with me!  (Iacet et perdit.)

4 Fourth.  (66)

fellows, verament,
I redl, you all assent,
this gay garment,
that is with out same,
you geue, by my Judgment,
to me, this vestament;
for since god has sent,
think ye neuer so swem.  (Iacet et vincit.)

First.  (67)

as haue I good grace,
wonne it thou hase,
for synnes ther was,
ech man might see.

Harl. 2124.] Chester Plays. XVI. Christ’s Passion. 303

Cayphas.

Men, for Cockes face!
how longe shall powdrace
stand naked in this place?
goe, neyles him to the Tree!

Second. (68)
anon, maister, anon;
a hammer haue I one,
as farr as I haue gone,
ther is not such an other.

Third.
and here are, by my pon!
neiles, very good wonne,
to neyle thervpon,
though he were my Brother.

Fourth. (69)
Goe we to hit fast!
this Caytyfe I have cast,
shall be wronge wrast,
or I wend away.

First.
here is a rope will last
for to draw a mast.
this Poplard neuer past
so perilous a play.

Second. (70)
Lay him thervpon,
this ilke mased mon,
and I shall dryve on
this neile to the ende.

As broke I my pon,  
well cast him I can,  
he shall be well wonne,  
or I from him wend. (Tune ponent Iesum super Crucem.)

**Fourth. (71)**

**Third.**

yea, but as mot I thee,  
short Armed is he;  
to bringe to this tree  
it will not long last.

**Second. (72)**

ha! therfore care thou nought,  
a sleight I haue sought,  
Ropes must be brought,  
to strean him with strength.

**Third.**

Draws, for your father kynne!  
whyte that I dryve in  
this ilke Iron pinne,  
that, I dare lay, will last.
First.
as ever haue I wynue, 581
his Arme is but a fynne;
now dryves on, but dyn,
and we shall draw fast. 584

(Tune tres trahent et quartus transfiget Clavem.)

Second. (74)
ffellows, by this light! 585
now if his feet were pight,
this Gommon went aright,
and vp he should be rayesed. 588

Third.
That shall be done in height, 589
anone in your sight;
for my trothe I plight:
I deserve to be rayesed. (Tune pedes transfigent.) 592

Fourth. (75)
ffellows, will ye see, 593
how I haue strecht his knee?
why praye you not me
that haue so well done? 596

First.
yea, help now that hee 597
on height rayesed he;
for, as mott I thee,
almost it is none. 600

(Tune Pilatus, Tabulam habens in manu, tradet vni militum.)

Pilatus. (76)
Come hither, thou! I commande thee! 601
goe neile this Table on the Tree;
Sith he kinge of Iews will be,
he must haue Cognisaunce. 604
“Iesu of Nazareth” men may see,
“kinge of Iews” how lykes ye?
I writt theron, for so sayd he,
without variaunce.

SECOND IEW. (77)
Now, Sir Pilat, to vs take hede:
kinge he is not, as god me spede!
therefore thou doest a sory deed;
that writinge many one rewes.
Thou should wryte that many might reade,
how he lyed to eche leede,
and tovld ouer all wher he yceede,
that he was kinge of Iewes.

PILATUS. (78)
That is written, that haue I written.

Third. St. Iohn xix, 22,
yea, would god thou were beshitten!
for all men shall well written,
that wrong thou hast wrought.
What the Devill! kinge is he none,
but falesly thier as he hath gone,
towld Leasings to many one,
that full dear shall be bought!
(tune omnes Crucem exaltabunt et veniet Maria.)

MARIA, MATER IESU CHRISTI. (79)
Alas! my love! my lyfe! my lee!
Alas! mowrnyng now madds me.
Alas! my Boote looke thou be,
thy mother that thee bare!

Thinke on my freut! I fosterd thee,  
and gaue the sucke vpon my knee;  
vpon my payne haue thou pitty!  
thee fayles no power.

(80)
Alas! why ne were my lyfe forlorne?  
to fynd my foodē me before  
Tugged, Lugged, all to-torne  
with Traytors, now this tyde?  
With neilēs thrust, and Crown of Thorne,  
therfore I madd, both even and morne,  
to see my birth that I haue borne,  
this bitter Bale tc byde.

(81)
[My sorrow, sweet Sonne, thou cease,  
or of my lyfe thou me releace!  
how should I apayd be or in peace,  
to se thee in such Penaunce?  
Sith thou me to thy moder chose,  
and of my body borne thou was,  
as I conceived thee wemlesse,  
thon graunt me some legiaunce!  

(82)
Alas! the sorrow of this sight  
marrs my mynd, mayne and might,  
but aye my hart me think is light,  
to looke on that I love.  
And when I looke anon right  
vpon my Child that thus is dight,  
would Death deliuer me in height,  
then were I all aboue.]

630 kne] brest B W h D.  631 thou] before haue B W h D.  632 thee  
fayles] thou feiles B D, thou feeleste W h.  633 ne were] will B W h, nyll D.  
634 foodē] sonne B W h D.  me before] me here before me before  
W h D.  635 all] and all B W h D.  637 thrust] thast H.  638 madd] mone  
D.  645 chose] the form ches is required by the rhyme.
alas! my sorrow why wilt thou not slake,
and to thes Trayours me betake,
to suffer death, Sonne, for thy sake,
and doe as I thee say?

alas! Theefes, why doe ye so?
slay me, and let my Sonne goe!
for him suffer I would this woe,
and lett him wend his way.

Maria Magdalexa. (84)
Alas! how should my hart be light,
to see my semely lord in sight
dilfully drawn and all to-digit,
that did nevar man grevance.
Marred I am, mayne and might,
and for him me fayles to feight,
but god that aye rules the right,
he gene you much mischance!

Maria Iacobii. (85)
alas! sorrow settes me sore;
mirth of thee gett I no more;
why wouldst thou dye, Iesus? wherfore?
that to the Dead gane lyfe.
Help me, Iesus, with some thinge,
and out of this bitter bale me bringe,
or ells slay me, for any thinge,
and Stint me of this stryfe.

Maria Salome. (86)
Come, lord, downe, and breake thy Bandes!
loce and heale thy lovely handes!

slayes ye D. and] om. Wh. 664 his] a B Wh D. 667 dilfully] dilfully D.
B Wh D. 675 wherfore] therfore W. 681—684 and 685—689] inverted in
H, but the mistake is corrected by a line come lord after 680 and a Thes verses
must come before in the margin opposite to the heading. Lord] after downe B Wh D.
or tell, Isus, for whom thy woundes,
since thou art god and man.

Alas! that ever I borne was,
to se my lord in such vnpeace,
my sorrow will never slake me cease,
such sorrow is me vpon.

ANNAS. (87)
Now this shrew is hoven an height,
I would se for all his sleight,
for his Croune how he would feight,
and fownd from vs to flee.

He that hath healed so many one,
now saue him selfe, if that he can,
and we shall leeve[n] him vpon,
that god[e]s sonne is he.

(Tune Iesus in lignum pendens, ait vt sequitur.)

IHESUS.¹ (88) ¹ MS. Iic.

father of heaven, if thy will be,
for they be blynd, and may not see,
how fowle the do amisse.

CAYPHAS.
If thou be of such posty,
and god[e]s sonne in maiesty,
Come downe, and we will leeve on thee,
that soothly so it is.

PRIMUS LATRO. (89)
If thou be Christ veray,
and gods sonne, now assay,
soone vs from this death to day,
and thy selfe also!

Secundus Latro.

Ah! man, be still, I thee pray!
dread god, I read thee, aye;
for foolishly thou speakest, in fay;
make not thy friend thy foe!

(90)

Man, thou knowest well, iwisse,
that righteously we suffer this,
but this man hath not done amis,
to suffer so great anye.

But, lord, I beseech thee,
when thou art in thy majesty,
then that thou wilt thinke on me,
and on me have mercy.

Ihesus. (91)

Man, I tell thee in good fay,
for thy beleefe is so veray,
in paradice thou shalt be to day,
With me in my blisse.

And to thee, woman, also I say:

ther thy sonne thou se may,
that clean virgin hase bene aye,
lyke as thy self is.

(92)

And, Iohn, thy moder ther may thou se!

Iohannes Evangelista.

Yea, lord, her keper I will be;
welcome Mary, mother free!
to geather we must goe.

Maria.
Alas! my hart will break in three!
alas! Death, I conjure thee!
my lyfe, sonne, thou take from me,
and twine me from this woe!

Ioannes Evangelista. (93)
Comfort thee, swet mary!
though we suffer this anye,
I tell the, suster, sickerly,
on lyfe thou shalt him see,
and ryse vp with full victory;
when he hath fulfilled the prophesy,
thou shalt him se, full sickerly,
with in these dayes three.

Iesus. (94) St. Matth. xxvii, 16.
Hely! hely! hely! hely!
my god! my god! I speak to thee!
Hely, lama sabachthany?
why hast thou forsaken me?

First Iew.
A! hark, he cryes vpon hely,
for to deliver him hastily.

Second.
Abye, and we shall witt in hye,
whether hely dare come here, or noe.

Iesus. (95) St. John xix, 28.
My Thirst is sore, my thurst is sore.

Third Iew.
Yea, thou shalt haue a drink, therfore,

that thou shalt list to drink no more
of all this seven yeare.

Iesus.
Almighty God in majesty,
to worch thy will I will neuer wond;
my spirit I betake to thee;
receive it, lord, into thy hand!

Centurio. (96)
Lordinges, I say you sickerly,
that we hane wrought wilfully,
for I know by the prophesy,
that god[es] sonne is he.
Therfore, sirs, very ferd am I
to hear this noyce and this crye,
I am ashamed, verely,
this vncooth sight to see.

Cayphas. (97)
Centurio, as god me speed!
peace, and speak not of that deed,
for of him thou getts no meede;
what needes the so to say?

But, Longeus, take this spear in hand,
to pearce his hart look thou ne wond!

Longus.
A! Lord, I see neither sea nor land
this seuen year, in good fay.


762—765] in B Wh D:
this was godes sonne, allmightie,
no other, for soth, leve will I,
for needes it so must be.

769 as] so B Wh. 770—773] in B Wh D:
thou most be smytted, thou canst not read;
but when thou seest his hart blede,
lettes see what thou canst saye.

HELEN. 2124. Chester Plays. XVI. The Passion. 313

FOURTH JEW. (98)
take this spear, and take good heed,
and do, as the Bishopp thee badd,
a thing that is great need;
to wonne I hould thee wood.

LONGUS.
I will do as you bydd me,
but on your peril it shall be,
what I doe I may not see,
wher it be ill or good.

(99)
High king of heauen, I call thee here,
what I haue done well wott I near;
but on my handes and on my Spear
whott water runnes ther three;
And on my eyes some can fall,
that I may se you, some and all;
A! lord, wher ever be the waH,
that this water came froo? (Tune sursum Aspicit.)

(100)
Alas! alas! and weele-a-way!
what dede haue I done to day!
a man, I see, soothe to say,
I haue slayne in this affray;
But this, I hope, very Christ be,
that sick and blynd, through his pitty,
hath healed before in this Citty,
as thou has to me day.

Of mereye, lord, now I the praye Jesu, much hane I hard of thie,
For I wist not what I did, 2 That sick and blinde through thy pitty, 4
1 now] after I thee D. 3 hard] hard speake D. 800 has] has done H.
Thee will I serve, and with thee be;
for well I leue, in day[s] three
thou wilt ryse through thy posty,
and saue that on thee call.

**Joseph ab Aramathea.**

A, lord god! what harts haue ye,
to slay this man that I now set
vengeance upon you, witterly,
I warrand some shall fall.

[Alas! how should I be mery,
to se his body, fayr and free,
all to-torne upon a tree,
that was so principal?

**Nichodemus.**

Nichodemus, Sir, both you and I,
haue cause to worship him, witterly,
and his body glorifie,
for god[s] sonne he is.

Therfore goe we, by and bye,
and worship him devoutly;
for we may therwith, perdy,
win vs heaven blisse!

Nichodemus. (103)

Joseph, I leue this sickerly:
that he is gods sonne Almighty.
goe aske of Pilate his Body,
and Buried it shall be.

for sickerly godes sonne is hee, (sickerly] suerlye W,) therefore a tombe is made for me, there in his bodie buried shalbe, for he is king of blisse.

822 that he] this B W h D. 823 goe] to H. of] at B W h D. 824 it] he W, he after shall B h. it shall be] shall hee bee D.
I shall help thee, witterly,
to take him downe devoutly,
though Cayphas goe wood therby,
and eke also his meny.

Ioseph ab Aramathea. (104)

To Pilate, Brother, will we gone,
you and I togeather alone,
to ask his body of our fone,
if that it be thy read.

A Sepulchre I wott ther is one,
well graved in a stonne;
he shall be buryed, flesh and bone,
his body that is dead.

(Tunc venint simul ad pilatum, et Ioseph flectando dicat.)

(105)

Ben avoose, Sir Pilate in hye!
as you sitt in your Sea,
a boone graunt for Charity
to my Brother and me!

To Pilate, Brother, will we gone,
you and I togeather alone,
to ask his body of our fone,
if that it be thy read.

A Sepulchre I wott ther is one,
well graved in a stonne;
he shall be buryed, flesh and bone,
his body that is dead.

(Tunc venint simul ad pilatum, et Ioseph flectando dicat.)

(106)

Ioseph, I tell thee without nay,
that body thou shalt haue to day;
but let me know, I thee pray,
whether his lyfe be gone.

hark! Centurio, is Iesus dead?

Pilate. (106)

Ioseph, I tell thee without nay,
that body thou shalt haue to day;
but let me know, I thee pray,
whether his lyfe be gone.

hark! Centurio, is Iesus dead?

Sir pilate, speciallie I thicke pray, this prophett that is dead to daye
a boone thou graunte me, as thou maye: thou graunte me his bodie.

Ioseph, alreadie, in good faye, that he is dead, withouten naye
yf that Centurio, he will saye him will I not denie.

hark] om. B W h D.
yea, Sir, as ever break I bread, in him is no lyfe lead, nor never a whole vayne.

**Pilatus. (107)**

Joseph, then take him to thee; goes and let him be buryed; but look thou make no sigaldry, to rayse him vp agayne!

Joseph.

Graunt mercy, sir of Dignity! you need not for to warn it me, for ryse he will of his posty, and make vs all full vayne. (Tune ibant per iter super montem.)

(108)

A! swet Iesu! Iesu! swet Iesu! that thou must dye, full well thou knewe! lord, thou graunt vs grace and vertue, to serve the in our lyfe!

That they to thy Blisse renew All that ever to thee be true!

for Emperour, kinge, knight ne Iew, with thee they dare not stryve.


as thou arte good, faithfull and true in a tombe is made full new this bodie shall be laid. (shall) shall in be W H D.)

865-868] are substituted by the following 12 lines in B W H D:

shouldest thou never hame had such thic blessed bodie buryed shalbe vertue, 1 with all worshipe and honestie, As thou hast shewn, since I thie knew, and menske, all that I may. 8 But that godhead thic deedes should shewed hope I within these dayes three, 9 show, In flesh and blade, one lyve to see As thou before hast said; 4 thie that art nayled one a tree Therefore Iesu, come hether to me, 5 Unworthelie to daye. 12


865 and 866] written as one line in H.
Sir Iosephe, Brother, as well I se,
this holy prophett is geuen to thee;
some worship he shall haue of me,
that is of might most.

for as I leev, by my luteye!
very god[e]s sonne is he;
for very sightēs men may se,
when that he yeeld the ghost:

ffor the sonne lost his light,
Earthquake made men a fright,
the Roch that never had cleft
did cleev then, as men might know.

Sepulchrs opened in mens sight,
dead men rysen ther by night;
I may say he is god Almight,
such Signēs that can show.

Therfor brought here haue I
an hundreth pound of Spicery:
mirhe, Aloes, and many mo, therby
to honour him will I bringe;

ffor to Balme his swete body,
in Sepulchre for to lye,
that he may haue on me mercy,
when he in heaven is kinge.

Amen.

A ! lord and Severayne Saviour, our Comfort and our Counselor, of this light thou art Author, as I se well in sight. This is a Signe, thou would succour thy folke that bene in great langour, and of the Devill be Conquerour as thou hast yore behilt.

(2) Me thou madest, lord, of Clay, and gaue me paradice in to play; but after my Sinne, sooth to say, deprived I was therfro; And from that weale putt away, and here haue lenged sithen aye, in Thesternes, both night and day, and all my kynd also.

(3) Now by this light that I now se, ioy is commen, lord, through thee, and of thy people thou hast pitty, to putt them out of payne. Sicker it may none other be, but now thou hast mercy on me,
and my kynd, through thy posty,  
thou wilt restore agayne.  

ESAY.  (4)

Yea Sickerly, this ilke light  
comes from gods sonne Almighty,  
for so I prophesied aright,  
whyle that I was lyvinge.  

Then I to all men behelight,  
As I ghostly sawe in sight,  
this word that I through gods might  
shall rehearse without tariinge:

(Populus qui ambulabat in tenebris vidit Incom magnam.)  Isa. lx, 5.

(5)

The people, that tyme I sayd expresse,  
that went about in Thesternes,  
se a full great lightnes,  
as we done now, echone.  

Now is fulfilled my prophesy,  
that I, the Prophet Esay,  
wrott in my Books that will not lye,  
who so will looke theron.

SIMEON IUSTUS.  (6)

And I Symeon, soothe to say,  
will honor god, all that I may,  
for when Christ a Child was, in good fay,  
in Temple I him tooke.  

And as the holy ghost that day  
taught me, or I went away,  
these wordes I sayd to god[e]s pay,  
as men may fynd in Booke:

(7)  

(Nunc dimitis servum tuum, Domine, secundum verbum tuum in pace.)  


Ther I prayd, with-out[e] lesse, 49
that god would lett me dye in peace, 50
for he is Christ that Commen was, 51
I had both feld and seene; 52
That he had ordayned for mans heale, 53
ioy to the people of Israel, 54
nowe is it wonnen, that ilk weale, 55
to vs, withouten weene. 56

IOHANNES BAPTISTA. (8)

Yea, lord, I am that ilk Iohn, 57
that followed thee in flood Iordan, 58
and that in world about can gone 59
to warne of thy conninge. 60
And with my finger I shewed expresse 61
A meke lamb in thy lyknes, 62
in token that thou common was 63
mankynd of Bale to bringe. 64

ECCE AGNUS DEI, ECCE QUI TOLLIT PECATA MUNDI.  

(Seth. (9))  

And I, Sethe, Adams sonne, am here, 65
that lyvinge went, without[en] were, 66
to aske at Paradyce a prayer 67
at god, as I shall say. 68


mercy conclusion rightwisenes, with honour unto thee.  

(Seth) therfore thes wordes I doe rehearse our ransom for to be B W h D. 64 at] of B.  

Between 64 and 65] B W h D insert:  
at the coming wee had forgience, therfore these wordes I do rehearse mercy conclusion rightwisenes, with honour unto thee.  

(therefore wherfore B.) concluded D.
That he would graunt an Angell in hye,
to gene oyle of his mercy,
to anoynt my father in his yne,
in sicknes when he lay.

(10)
Then to me appered Michael, and bade me travell never a deale, and sayd weeping nor prayers fell avayled me nothing to seeke.
Nay, of that Oyle might I haue none, made I neuer so much mone, vntill fyve Thousand years were gone, and fyve hundreth eke.

DAVID. (11) (Omnis Genu flectantes.)
A ! high god and king of blisse, worshiped be thy name, iwis ! I hope that tyme now come[n] is to deliuer vs of danger.
Come, lord! come to Hell anone, and take out thy folk, everychon, for those years are fully gone sith mankynd first came heare.

(Tune Satan sedens in Cathedra dicat Demonibus.)

SATHAN. (12)
Hell hownds, all that be here, make you bowne with Bost and Bere, for to this fellowship in feere ther hyes a fearly freak.
A noble morsell you haue mon: Iesu, that is gods sonne,

comes hither with vs to wonne;
on him now ye you wrecyte!

(13)
a man he is fullye, in fay,
ffor greatly Death he dredd to day,
and these wordes I hard him say:
"my soule is thirste vnto Death:"
(Tristis est anima mea vsque ad mortem.)
Such as I made halfe and Blynd,
he hath healed into ther kynd,
therfor that Boyster looke that you hynde
in Bale of hell Breath!

Secundus Demon. (14)
Sir Sathanas, what man is he
that should thee pryve of thy posty?
how dare he doe agaynst thee
and dread his Death to day?
gretter then thou he semes to bee,
for Degraded of thy Degree
thou must be soone, well I see,
and pryvéd of thy pray.

Tertius Demon. (15)
Who is this, so stiffe and stronge,
that maisterly comes vs amonge,
our felowship that he would fonge?
but therof he shall fayle.
wete he vs with any wrong,
he shall singe a sory song;
but on the, Sathanas, it is long,
and his will ought avayle.
Sathan.  (16)
Against this Shrew, that comes here,  
I tempted the folke in fowle manere;  
ayesell and Gall to his Dinner  
I made them for to diet,
And hange him on a Rood Tree.
now is he dead right so throw me,
and to Hell, as you shall se,
he comes anone in height.

Secundus Demon.  (17)
Sathan, is not this that Syre  
that raysed Lazar out of the fyre?
Sathan.
Yea, this is he that will conspyre
anone to reave vs all.

Tercius Demon.  
Out, out! alas, Alas!
hear I coniure the, Sathanas,
thus suffer him not to come to this place,
for ought that may befall.

Secundus Demon.  (18)
Yea, sickerly, and he come here,
passed is cleane our power,
for all this fellowship in feere
he may take away when he would;
for all be at his Commandment:
Lazar, that was with vs lent,
mawger our Teeth away he went,
and him might we not howld.

(Tune veniet Ihesus et fiet Clamor vel sonitus materialis magnus, et dicit Ihesus: "Attolite portas principes vestras et elevamini porte aeternales, et introibit Rex glorie.")

B Wh, Syr Sathanas D.  130 out] one B.  131 will] would B Wh D.  132  
reave] repe W, rule B.  Hearing] om. H.  133-4 as one line H.  133 out out]  
out one B.  alas, alan] out alas h.  135-6] as one line H.  135 to] om. B Wh.  
not] after come B.  to come] om. to D.  Second to] in B Wh D.  140 have  
whom a waie he woulde B Wh D.  (whom) home D.  141 all be] om. B Wh  
D.  142 was] after vs B Wh D.  143 away] om. B Wh.  went] bent B Wh D.  
venit] venit B Wh D.  fiet] fiat B Wh D.  materialis magnus] magnus ma-
terialis B Wh D.  et dicit Ihesus] Ihesus sit H.  porte] portas D.  introibit]  
introibis H.  glorie] glorie et dicit Ihesus h.
Chcer Play. XvII. Crist's Descent into Hell.

INREUS. (19)

Open hell Gates anon!
you princes of payn, every chou!
That Gods some may in gone,
And the kinge of Blisse!

SECUNDUS DEMON.

Goe hence, Poplard, from this place!
or thou shalt have a sory grace;
for all thy Boste and thy manase
these men thou shalt[e] misse.

SATHAN. (20)

Out! alas! what is this?
see I never so much blisse
toward hell come, iwise,
sith I was prince here.

My maisterdome now fares amisse,
for yonder a stubborn fellow is,
right as wholly hell were his
to reve me of my power.

TERTIUS DEMON. (21)

Yea, Sathanas, thy Soveraintye
fayl[e]s cleane, therfore flee,
for no longer in this See
here shalt thou not sytt.

Goe forth! feight for thy degree!
or ells our Prince shall thou not be,
for now passeth thy postye,
and hence thou must flitt. (Iaccant tune Sathanam de sede sua.)

SATHAN. (22)

Out! Alas! I am shent.

my might fayles verament,

this Prin(e that is now present
will spoyle from me my pray.
Adam, by my Intycement,
and all his bloud through me were blent;
now hence they shall all be hent
and I in hell for aye.

IHESUS. (23)
Open vp hell gates, yet I say,
you Princes of pine that be present!
and lett the kinge of bliss this way,
that he may fulfill his intent!

SATHAN.
Say, what is he, that Kinge of blisse?

IHESUS.
That lord the which Almighty is;
ther is no power lyke to his,
of all ioy he is kinge.

(24)
And to him is none lyk, iwis,
as is soothly scene by this,
for man, that sometyme did amis,
to his blisse he Will bringe. (Tunc Iesus accipiet Adam per manum.)

DAVID Rex.
I, kinge david, nowe well maye saye, I taughte men this here in my life daie,
my prophesye fulfilled is in fayre, to worship god by all waie
as nowe shewes in sighte verrye that hell gates he shall affraye,
and southlye here is scene. 4 and wone that his hath bene: 8

Confiteantur domino misericordie eius et mirabilia eius, filius hominis con-
trivit portas aeræus et vectes ferreas confreget.

(Rex] before daniil h.) 5 this] thus D. daie] dayes B. 6 waie] wayes B.
7 shal] should D. aeræas] prores W h. confreget] continued by Tune item dicat W h). Tunc item dicat Iesus D.

172 spoyle] powle B W h, pull D. 174 me] hym h. bient] shente B W h D.
175 hence] hethen D. 176 for aye] for ever W. After 176] B W h D insert:

Stagc-direction] Hic extrahuntur patriarchi B W h D, followed by Here God
doth take out addam in W h. (doth take] taketh h.), by and here must God
take out Adam in B D. (and] om. D.)
Jesus.

Peace to the, Adam, my Darlinge, and eke to all thy ofspringe, that righteous were in eirth lyvinge; from me you shall not sever.

(25)

To blis[se] now I will you bringe, ther you shall be without endinge; Michael, lead these men singinge to ioy that lasteth ever.

Michael.

Lord, your will done shall be, come forth, Adam, come with me! my lord upon the Rood Tree your sinn[e]s hath forbought.

(26)

Now shall you have lyking and lee, and be restored to your degree, that Sathan with his subtily from bliss to bale hath brought.

(Tune Michael adducet Adam et Sanctos ad Paradisum, et in obviam venient henoe et helias, Latro salvatus, et Sathan dict:)
Chester Plays. XVII. Christ's Descent into Hell. 327

ADAMUS.

Say, what maner men bene yee, 213
that bodely meten vs, as I see,
and Dead come not to hell as we,
since all men Damned were? 216

(28)
when I trespassed, god hett me
that this place closed alway should be
from earthly man to haue entry,
and yet fynd I you here. 220

ENOCHE.

Sir, I am Enocke, sooth to say,
putt into this place to gods pay,
and here haue lyved euer since that day,
at lyking all my fill. 224

(29)
And my fellow here, in good fay,
is Hely the prophett, as you se may,
that ravished was in that aray,
as it was god[e]s will. 228

HELIAS.

Yea bodely death—leeue thou me—
yet never suffred we,
but here onlaynd we are to be,
till Ante Christ come with his. 232

(30)
feight against vs shall he,
and slay vs in the holy Citty ;
but sickerly with in days three,
and half one we shall ryse. 236

Adam.

And who is this that comes here
with Crosse on shoulder in such manere?

Latro.

I am that Theefe, my fader deere,
that honge on Roode tree;

(31)

but for I leaved, without weere,
that Christ might saue vs both in feere,
to him I made my prayer,
the which was granted me.

When I see signes very
that he was gods sonne, soth to say,
to him devoutly I can pray,
In his Realme when he come,

(32)

To think on me by all way;
and he Answered and sayd: "this day
in Paradise with me thou shalt be aye,"
So hither the way I noome;

And he betooke me this tokeninge,
A Crosse vpon my backe hanginge,
The Angell michael for to bringe,
that I might haue entrye.

Adamus. (33)

Goe we to blisse, then, owld and yonge,

and worship god, alway weldinge,

and Afterward, I read, we singe
with great solemnity.

(“Te Deum laudamus, te Dominum confitemur.” Et sic Ibunt glorificantes Deum, cantantes “Te Deum.”)

Finis Paginæ Decimæ Septimœ.

[The four MSS., B W h D, continuing after the stage-direction as follows:]

[mvlier.]

wo be to the tyme that I came heare!
I saye to thee nowe, lucifer,
with all thy fellowshippe in feare,
that presente be in in place,

(34)

woful am I, with thee to dwell,
sir sathanas, sergante of hell!
endles paines and sorowe cruel
I suffer in this place.
sometyne I was a tavernere,
a gentill gosspie and a tapstere,
of wyne and ale a trustie brewer,
which wo hath me wroughte.

(35)
of cannes I kepte no trewe mesuer,
my cuppes I soulde at my pleasuer,
deceavinge manye a creature,
tho my ale were naughte.

and when I was a brewe longe,

(36)

therfore I maye my handes wringe,
shake my cannes and cuppes ringe,

sorowfull maie I sicke and singe, 284
that ever I so dealed.

Taverners, tapsters of this cittie 285
shalbe promoted heare by me
for breakinge statutes of this cuntrey,
hurtinge the common welth;

(37)
with all tipplers, tapsters that are cunninge, 289
mysspendinge moche maulte, brewinge so theyne,
sellinge small cuppes, moneye to wyn,
against all truth to deale.

therfore this place ordeyned is 293
for suche ylle-doeres, so moche amisse ;
here shall the have ther Ioye and blesse,
exasulted by the neck ; 296

(38)
with my mayster, mightye mahounde, 297
for castinge maulte besyddes the combe,
moche watter takinge for to compounde
and litill of the secke ;

with all masters, minglers of wyne in the nighte, 301
brewinge so blendinge against daye lighte :
suche newe made clarrytte is cause full righte
of sicknes and desease.

(39)
this I betake you, more and lesse, 305
to my sweete mayster, sir sathanas,
to dwell with hym in this place,
when it shall you please.

Sathanas.
welcombe, deare darlinge, to vs, all three ; 309
though Iesus be gone with our meanye,

yet shall thou abyde heare still with me,
in paine with oute Ende.

Secundus Demon. (40)
welecome, dere ladye, I shall thee weld!
for manye a heavye and droncken head,
cause of thy ale, were broughte to bed,
farre worse then anye beastes.

Tercius Demon.
welecome, dere darling, to endles balle;
vsinge cardes, dice, and cupses smalle,
with manye false outhes to sell thy ale;
nowe thou shalt haue a feaste!]

Pagina Decima Octava De Resurrectione Iesu Christi.
The Skinners.

Pilatus. (1)
Per vous, Sir Cayphas,
Et vous avous, Sir Annas
Et sum Disciple Iudas,
Gule Treison fuite.
Et grande luces de lucite,
A moy perfeyt deliuere,
Nostre Dame fuit Judge,
per loys Roy estreit.

(2)
You lordinges and ladys so louely and leere,
You kempes, you known knights of kynde,

311 shall D. 313 dere h. 314 h. 315 dronken] 317 darling] 318 shall] shall W h. D has at end: finis buis paginie.

Christi] Christi 1600 h. Skinners] skinneres playe B W h D, in W h D be-
fore the Latin. 2 vous avous] vous evous W h D. 3 Disciple] discipule W.
harkens all hitherward my lestes to here,
for I am most sayrest and freshest to fynde,
And moste highest I am of estate,
for I am Prince pereles most Royall man of Riches;
I may deale and I may dresse,
my name is Sir Pilate.

(3)
for Cesar, lord moste of Posty,
honored my estate and my degree,
when that he sent Iesus to me,
to deliuer him to the dead.
They cryed on me all with one voyce,
the Iews on me made piteous noyce,
I gae them leave to hange him on Crosse;
this was through Ieves red.

(4)
I dread yet lest he will vs greeve,
for that I saw, I may well beleue;
I saw the Stones began to cleue,
and Dead men vp can ryse
In this Citty all about;
was none so sterne ne so stowt,
that durst look vp for great doubt,
they could so sone agryse.

(5)
And therfor, Sir Cayphas, yet I dread
lest ther were Peryll in that deed;
I saw him hange on Rood and bleed
tyll all his bloud was shedd.
And when he should his Death take,
the wedder waxed wonderous blacke,
Layte, Thunder, and Earth began to quake,
thatrof I am a-dread.
Chedcr
Plays.
XVIII. Christ's Resurrection.

Cayphas. (6)
And this was yesterday about noone.

Pilate.
Yea, Sir Bishopp, this is one,
to speake therfore we haue to done,
for I leet bury him soone
in a Tomb of Stonne.
And therfore, Sirs, amongst vs three
let vs ordayne and oversee
if ther any perill be,
or we hence gone.

Cayphas. (7)
Sir pilate, all this was done,
as we saw after soone,
but belyve, at after noone
the wedder began to cleare.
And, Sir, if it be your will,
such wordes you lett be still,
and speake of an other skyll,
est any man vs here.

Annas. (8)
Yea, Sir Pilate, nought for-thy,
I saw him and his company
rayse men with Sorcerye,
that longe before were dead.

for and ther be any more such lafte
which can of any such wicke craft,
if that body be from vs safe,
advysse you well, I redd.

Cayphas. (9)
Yea, Sir Pilate, I tell thee right,
lett vs ordayne many a harde Knight,
well armed, to stand and feight
with power and with force.

That no shame to vs befall, 70
leth vs ordayne here amongst vs all,
and trew men to vs call,
to keep well the Coarse. 73

PILATUS.  (10)
Now by Ihesus, that dyed on roode, 74
me think your counsell wonderous good;
the best men of kynne and bloud
anone I will call in. 77

Sir Colphran, and Sir Ierafas! 78
Aroysat and sir Gerapas!
we pray you, Sirs, here in this case,
anone looke you ne blinne. 81

(11)
A! my knights, stiffe and sterne of hart, 82
you be bowld men and smart;
I warne you now at word[es] short,
with you I haue to done. 85

PRIMUS MILES.
Sir, we be here, all and some, 86
as bowld men all ready bowne
to dryve your enemies all adowne,
whyl that we may stande. 89

(12)
We be your knights, everichon; 90
fayntnes in vs ther shall be none,
we will be wroken vpon thy fonne,
wher ever he may be found; 93
and for no dred that we will wond! 94

That I am well to vnderstand:
you be men doughty of hand,
I love you without lacke.

But that propheth that was done and draw
through the recounting of your law,
but yet some thinge me stands in awe
of wordes that he spake.

for sooth, this I hard him say,
that he would ryse the third day;
now surly, if he so may,
hethathawonderous tatch.

Yea, lett him ryse if that he dare!
and I may of him be warr,
he bode neuer a worse Charr,
or that he wend away.

I helped to slay him ere-whyle;
wenes he to do vs more guyle?
may, it is no perayle,
my head here dare I lay.

Yea, lett him quicken hardly;
whyle my fellows here and I
may awak and stand him bye,
he scapeth not uncought;

for and he once heave vp his head,
but that he be soone dead,
shall I neuer eate more bread,
ne neuer more be saught.
Chester Plays. XVIII. Christ's Resurrection.

Primus miles. (16)

Have good day, Sirs! we will gone.
Geue vs our Charge, every one.

Cayphas.

Now fares well, the best of bloud and bone!
now takes heed vnto my saw!
for as I am a treue Iew,
yf that you any Treason sue,
ther is none of you all shall it eschew,
but he shall be to-draw.

Secundus miles. (17)

Now, fellows, we be charged hye;
our Prince hath sworne that we shall dye,
with out any prophesy
or any other enchare,
But if we done as the wyse;
I redd vs, we right well advyse,
though he be bowld he shall not ryse
but one of vs beware.

Tertius miles. (18)

Sir, the most Witt lyeth in thee,
to ordayne and ouersee;
you bene the eldest of vs three,
and man of most renowne.
The Tombe is here at our hand,
sett vs ther as we shall stand;
yf that he ryse we shall fond
to beate him all adowne.

Primus miles. (19)

And I shall now sett vs so,
yf that he ryse and would goe,
one of vs, or ell[e]s two,
Shall see of his vprist. 149
Stand thou here and thou ther,
and I my selfe in middle mere.
I trow our hart[e]s will not feer,
but it were stowly wyst. 153

(Tunc Cantabunt duo Angeli, "Christus resurgens a mortuis, &c.,"
et Christus tune resurget ac Cantu finito dicit vt sequitur;)

Iesus resurgens. (20)
Earthly man, that I haue wrought,
awake out of thy sleepe! 154
Earthly man, whom I haue bought,
of me thou take no keepe. 157
from heauen mans sowl I sought
into a Dongeon deepe;
my deere Lemmon from thence I brought,
for ruthe of her I weep. 161

(21)
I am very prince of peace
and kinge of free mercy;
who will of sinnés have releace,
on me the call and cry. 165
And if they will of synnés cease,
I graunt them peace truly,
and therto a full riche messae
in Bread, my own body. 169

(22)
I am very bread of lyfe,
from heauen I light and am send.
who eateth this Bread, man or wyfe,
shall lyue with me, without ende. 173

149 vprist] uprise W. 150 ther] here W, here and there] transposed D. 152
and 153] om. h. resurget[ resurgit B. ac] ac postea B W h D. sequitur] sequitur Iesus resurgens et pede omnes milites quatiat B W h D, in the latter as heading (pede) pedes B, omnes] eos B D). Heading] Iesus B W h. 156
Earthly] earth B, whom] that D. 157 take] haue W h. 161 of] or W.
164 sinnes] Sinnes H. 165 the] altered into they by a later hand in H. 166
synnes] Sinnes H. 168 therto] therto H. messe] messye W h. 172 this] that B W h D.

CHESTER PLAYS.
And that Bread that I you give, to amend, becomes my flesh through your belief, and doth release your sinful band.

(23)
And who so ever eateth that Bread in sin or wicked life, he receiveth his own death, I warn both man and wife.

The which bread shall be scene instead, ther joy is aye full ripe, when he is dead through fools redd, then is he brought to payne and stryf.

(Tune dno Angeli postquam Christus resurrexit, sedebrunt in Sepulcro quorum alter ad Coput, alter ad pedes sedeant.)

PRIMUS MILES. (24)
Out Alas! wher am I? so bright about is hereby, that my hart wholly out of Slough is shaken.

So fowle feared with fantasye was I neuer in none anoy, for I witt not witterly whether I be on slepe or waken.

SECUNDUS MILES. (25)
Wher art thou, Sir Bachelor? about me is wonder cleare, witt me wants, without were, for fearder I neuer was.

To remove, farr or neer, me fayles might and power; my hart[e] in my body heer is hoven out of my Brest.

Chester Plays. XVIII. Christ's Resurrection.

TERTIUS. (26)

Alas! what is this great light, shininge here in my sight?
marred I am, bothe mayn and might,
to move haue I no meane.

Thes two Beastes that are so bright!
power I ne haue to ryse aright;
me fayles with them for to seight,
would I neuer so fayne.

PRIMUS MILES. (27)

Yea, we ar shent sickerly;
for Iesu is risen, well wott I,
out of the Sepulcre mightely,
and therof I haue in mynd.

And as dead here can I lye,
speak might I not, ne espye
which way he tooke truly,
myne eyes the were so blynd.

SECUNDUS MILES. (28)

Yea, I will Creep forth on my knee,
tyll I this perill passed be,
for my way I may not see,
neyther earth nor stonne.

Yea, in a wicked tyne we
nayled hym on the Rood Tree,
for as he sayd, in day[s] three
Risen he is and gone.

TERTIUS MILES. (29)

Hye we fast we wer away,
for this is gods sonne veray;
stryve with him we ne may,
that maister is and more.

I will to Cayphas, by my fay, the sooth openly for to say, fare well, Sirs, and haue good day! for I will goe before.

PRIMUS MILES. (30)
We two lenge here, it is no boote; for needs to Sir pilate we moote, and tell him, both Cropp and Roote, so soothly as we wist!

for and the Iews knewe, as well as we, that he were rysen through his posty, then should the last[e] errer be worse then was the first. (Tune adeunt Pilatum.)

SECUNDUS MILES. (31)
Herken, Sir Pilate, the sooth to sayne, Iesu, that was on fryday slayne, through his might is risen agayne, this is the third day.

Ther came no power him to fett, but such a slepe on vs he sett, that none of vs might him lett to ryse and goe his way.

PILATUS. (32)
Now by the othe I haue to Cesar sworne, all you Doggs sonnes beforii to morne shall dye! therfore think no scorne yf it be on you long:

yf that you haue prevely should him to his company, then are you worthy for to dye, right in your owne wronge.
TERTIUS MILES. (33)

Now by the order that I bear of knight,
he rose vp in the morning-light
by vertu of his ow[n] might,
I knowe it well afyne,
He rose vp, as I say now,
and left vs lying, I wott near how!
all be-mased in a sowne,
as we had bene sticked swyne.

PILATUS. (34)

fye Theif! fye Traytor!
fye on thee! thy Thrift is full bare.
fye feind! fye feyture!
Hye hence! fast, I reed, that thou fare.

PRIMUS MILES. (35)

That tyme that he his way tooke,
durst I neither speak nor looke,
but for fear I lay and quooke,
and lay in a Sownd Dreame.

He sett his foote vpon my Backe,
that every lith began to cracke;
I would not byde such another Shacke
for all Jerusalem.

PILATUS. (36)

fye harlott! fye hownd!
fye on thee, thou taynted Dogge!
why lay thou still in that stownd
and lett that Lozenger go on thee, rogge?

Sir Cayphas, and Sir Annas,
what say you to this trespas?
I pray you, Sirs, in this case
advys me of some readd.

Cayphas. (37)
Now good Sir, I you praye, herkyns to me what I say—
For much avayle vs it may—
and doe after my Spell!
Pray them now, sir, perdye,
as they loven well thee,
here as the standen all thre,
to keep well our counsell.

Annas. (38)
Sir Bushopp, I say to you verament,
vnto your Counsell I fully assent;
this foolishe prophett, that we all to-rent,
through his witchcraft is stolen away.
Therfore lett vs call our Counsell togeather,
and lett vs conclude to the whole matter,
or ells our laws are done for ever hereafter.

Pilatus. (39)
Now in good fayth full wo is me,
and so I trow bene all ye,
that he is risen thus prevely
and is from vs escaped.
Now I pray you, Sirs, as you loue me,
Keepe this in close and privitye,
vntill our Counsell, and tyll we
haue hard how he is scaped.

Maria Magdalena. (40)
Alas! now lorne is my lykinge,
for woe I wander and handes wringe;
my hart in sorrow and sighinge
is sadly sett and sore.

That I most loved of all thinge, 313
Alas! is now full low lyinge.
why am I, lord, so longe lyvinge
to loose thy luxom lore?

Maria Iacobi. (41)
Alas! wayle away! is went
my help, my heale from me is hent;
my Christ, my conforte that me kent
is Clongen now in Clay.
Mighty god omnipotent,
thon gene them hard Iudgment
that my Soveraine hath so shent!
for so I may well say.

Maria Solome. (42)
Alas! now marred is all my might;
my lord, throw whom my hart was light,
shamfully slayne here in my sight;
my sorrow is aye vnsought.
Sith I may haue no other right
of these Devills that haue my lord so dight,
to Balme his Body, that is so bright,
Boyst here haue I brought.

Maria Magdaleyna. (13)
Suster, which of vs echone
shall remove this great Stonne
that lyeth my sweet Lord vpon?
for move it I ne may.

Maria Iacobi.
Sister, maystrye is it none,
it seemes to me as he were gone,
for on the Sepulcre sitteth one,
and the Stonne away.

316 luxom| luxonne D. 319 comorte| Comscll H. 320 clongen| lodged B.
325 all| om. D. 326 my hart| that I B Wh D. 329 may| om. B W. 333
echone| everye one W, every echone B h, everychon D. 337 is it| it is h.
338 it| he H.
Maria Solome. (44)

Two Children ther I see sittinge,
all of whyte is ther Clothinge,
And the Stonne besyde lyinge;
go we neare and see! (Tunc ibunt et in Sepulcrum circumspicent.)

Angelus primus. (45)

What seeke ye, women, what seeke ye here,
with weeping and with vnlyking cheare?
Jesus, that to you was deare,
is Risen, leev ye me!

Angelus secundus.

Be not afrayd of vs in feere!
for he is gone, withoutten were,
as he before can you leere,
forth into Galely.

Angelus primus. (46)

This is the place, be ye apayd,
that Iesu, our lord, was in layd;
but he is risen as he sayd,
and heathen went away.

Angelus secundus.

Hye you, for ought that may befall,
and tell his Disciples all,
and Peter also tell you shall,
ther fynd him that you may.

Maria Magdaleena. (47)

A! hye we fast for any thinge,
and tell Peter this Tydinge;
a Blessedfull word we may him bringe,
sooth if that it weere.
Maria Iacobi.

Yea, walke thou, Suster, by one way, and we another shall assay, tyll we haue mett with him to day, my dearworth lord, so deere.

(Tune discendunt et paulisper circumambulabunt, et tune obvient Discipulis, Petro et Iohanni.)

Maria magdalenæ. (48)

Ah! Peter and Ihon! Alas! Alas! ther is befallen a wondrous case; some man my lord stollen hase, and putt him I wott not where.

Peter.

what! is he removed out of the place in the which he Buryed was?

Maria magdalenæ.

Yea, sickerly, all my solace is gone and is not there.

Iohannes Evangelista. (49)

Peter, goe we thidder anone, running as fast as we may gone, and looke who hath removed the stonne, and whether he be away.

Peter.

Abyde, Brother, sweet Iohn, lest we meet with any fone! but now I see non other wonne, to runne I will assay.

(Tune simul concurrunt sed Iohannes precuret citius petro, et non intrat sepulchrum.)

Iohannes. (50)

A! peter, Brother, in good fay my lord Iesu is away!
but his Sudary, sooth to say,
lyinge here I fynde
By it selfe, as thou see may,
farr from all other Clothes it lay;
now maryes wordes are sooth veray,
as we may haue in mynde.

PETRUS. (51)
Yea, but, as god keep me from woe,
into the Sepulcre I will goe,
to looke whether it be very so,
as Marye to vs can say. (Tune introbit in Sepulcrum.)
A! lord, Blessed be thou ever and oe,
for as thou towld me and other moe,
I fynd thou hast overcomen our foe,
and rysen art, in good fay.

PETRUS. (52) (Tune Petrus Lamentando dicat:)
A! lord, how shall I doe for shame,
that haue deserved so much blame,
to forsake thy swete name,
to meet with thee by any way?
I, that in penance and great anye
my sweet lord forsooke Thrye!
save endles hope of his mercy,
ther to trust I may.

(53)
for ne it were his great Grace,
and sorrow in hart that in me was,
worse I were then was Iudas,
my lord so to forsake.

IOHANNES EVANGELISTA.
Peter, comfort thee in this case!
for, sicker, my lord Jesus accepted base

Chester Plays. XVIII. Christ’s Resurrection.

great repentance for thy trespass,
my lord in heart will take.

(54)
Goe we, seekk Iesu anone in hye!
one way thou and another way I.

PETRUS.
Yea, well I hope, through his might,
my penance shall him please.

(Tune abeunt hic per aliam viam, ille per alteram.—moliere venient.)

MARIA MAGDALENA.
Hence will I never, sickerly,
till I be comforted of my anye,
and know wher he is redely,
here will I sitt and weep.

ANGELUS PRIMUS. (55)
Woman, why wepest thou so aye?

MARIA MAGDALENA.
Sonne, for my lord is taken away,
and I wott nere, the sooth to say,
who hath done this thinge.
Alas! why were I not dead to day,
Clought and Clougen under Clay!
to se my lord that here lay
once at my lykinge?

(Tune veniet Iesus Alba indutus Baculumque crucis manibus
portans et Maria magdalenæ venienti sit obviam dicens.)

B ends here, but has space for 4—6 lines left blank after aye, has no finis, and
the opposite page (1352) is also quite blank. 427 nere] not where W h. 428
this] that W h D. After 432] D has Finis. W has:

finis Deo gracias per
me Georgi bellin 1592
Come lorde Iesu
Come quickely 1592

432 to the end] om. W B. Instead of the Latin stage-direction h has: then
cometh Jesus with a robe about hym, and a crosse staffe in his hende, and
mary magdalenæ appeared vnto hym in the dawninge of the day, and Iesus
shall say to her.
Ihesus. (56)

Why wepest thou, woman? tell me why! whom seek[es]t thou so tenderly?

Maria Magdalenae.

My lord, Sir, was buryed hereby, and now he is away;
If thou hast done me this anye, tell me, lefe sir, hastily, anone this ilk day.

Ihesus. (57)

Woman, is not thy name Marye?

Maria Magdalenae.

A lord! I aske the mercy!

Ihesus.

Mary, touche not my Body! for yet I haue not beene
With my father Almighty;
But to my Brethren goe thou in hye, and of this thing thou certify that thou hast soothe seen.

(58)
Say to them all that I will gone to my father, that I came from, and ther father he is alsoe;
hye! looke that thou ne dwell!

Maria Magdalenae.

A! bee thou blessed ever and oe!
now wayved is all my woe, this is joy to them and other moc; anone I will goe tell.

(5 Maria magdalenae ad mariam Iacobi et ad mariam Solome.)

433 wepest] reamest h. 434 whom] and whom h. seekst thou] thou seekest h. 437 hast] haue h. me] hym h. 441 the] om. h. 444 with] at h. 448 to] om. h. 452] A blessed be thou ever and oye h. (Stage-direction) here maryl magdelen goeth to mary Iacobi and to mary Salome sayinge h.
Chester Plays. XVIII. Christ's Resurrection.

Maria Magdalenæ. (59)

Ah women, wayle now women is:

my lord Icsu is Rysen, iwyis;
with him I spake a little or this,
and saw him with myne eye.

My Bale is torned into Blisse,
mirth in mynd ther may none mysse,
for he bade warne that was his,
to heven that he would flee.

Maria Iacobi. (60)

A! Sister, goe we search and see
whether these wordes sooth[e] bee;
no mirth were halfe so much to me,
to see him in this place.

Maria Salome.

A! Sister, I besech thee,
with full will wynde we,
for fayne, me thinkes, me list to fly
to see his fayre face.

(Tune ibunt mulieres et veniet obviam illis Iesus dicens:)

Ihesus. (61)

All hayle, women! all hayle!

Maria Iacobi.

A! lord, we leeven, without fayle,
that thou art Rysen vs to heale,
and wayved vs from woe.

Maria Salome.

A! welcome be thou, my lord sweet!

lett vs kisse thy blessed feete,
and handle thy woundes that be so weet,
or that we hence goe.

459 eye] eyes h. 462 he] ha, but corrected into hee in another ink H. 463 flee] stea h. 469 will] mynd H. 471 fayre] freely h. Stage-direction] then shall the women goe and Jesus shall meete them sayinge h. After 472] then marye Iacoby makinge curtesye sayth h. 474 heale] wayle h. 477 blessed] sweete h.
Be not afrai'd, women, of me, but to my Brethren now wend yee, and bydd them goe to Galelye, ther meet with me they mon.

Maria Iacob.  
Anon, lord, done it shall be. well is them, this sight to see; for mankynd, lord, is bought by thee and through thy gret Passion.  

(Tune ibunt ad Petrum et ait maria Solome.)

Maria Solome.  
Peter, Tydinges good and new! we haue seene my lord Iesu on lyfe, clean in hyde and hew, and handled haue his feete.

Petrus.  
Yea, well is yee that haue bene trew, for I forsware that I him knew, therfore shame makes me eschew, with my lord for to meet.

(64) But yet I hope to se his face, though I haue done so great Trespas; my sorrow of hart know he hase, and to yt will take heed.

Thither as he buryed was, I will hye me, to runne apace, of my swet lord to Aske Grace for my fowle misdeed. (Tune veniet Iesus obviens Petro.)

Maria Iacob.  
Peter, knows thou not me?
PETRUS.
A! lord, mercy I aske thee
with full hart, knelinge on my knee;
forgeue me my Trespase. 507
My faynt flesh and my fraylty
made me, lord, falce to be,
but forgeuenes with hart free
thou graunt me, through thy Grace! 511

IESUS. (66)
Peter, so I thee beheight,
thou should forsake me that night:
but of this deed thou haue in sight,
when thou hast Soverainty; 515
Thinke on thyne owne deed to day,
that flesh is frayle and fallinge aye,
and mercifull be thou allway,
as now I am to thee. 519

(67)
Therfore I suffered thee to fall,
that to thy Subiects, hereafter, all
that to thee shall cry and call,
thou may haue minning. 523
Sithen thy self so fallen hase,
the more inclyne to graunt Grace!
Goe forth—foruen is thy Trespase—
and haue here my Blessinge! 527

finis paginæ Decimæ Octavæ.

Chester Plays. XIX. Christ appears to two Discipulis.

Pagina Decima Nona de Christo duobus Discipulis ad castellum Emaus evntibus apparente: et aliis Discipulis.

Lucas. (1)
Alas! now weale is went away,
myne owne my maister ever I may,
that is now Clongen vnder Clay,
that makes my hart in care.

Sorrow and Sighinge, the sooth to say,
makes me half dead, that is no may;
when I think on him, night and day,
for dole I drowp and dare.

Cleopas. (2)
Ye, much mirth was in me,
my swete Soverayne whyl I might se,
and his lyking lore with lee,
which now so low is layd.

Brother, now are Day[e]'s three
sith he was neiled vpon the Tree;
lord, whether he rysen tee,
as he before hath sayde?

Lucas. (3)
Leife Brother Clephas,
to know that were [a] coynt[e] case;
sith he throw hart wounded was,
how should he lyve agayne?

Cleopas.
If that he godhead in him hase,
and commen to buy mans trespass.
he may ryse through his owne Grace,
and his death do vs gayne.

Lucas. (4)
A mysty thinge it is to me
25
to hane beleef it should so be,
how he should ryse in dayes thre;
such wonders neuer was wyst.
28

Cleopas.
Sooth thou sayest, now well I se;
leeve may I not, by my luteeye!
but god may of his maiesty
doe what soener hym lyst. (Tune veniet Ihesus in habitu peregrinæ et ait :)

Ihesus. (5)
Good men, if your will were,
tell me in good manere
of your talkinge; that, in feare,
and of your woe witt I would.

Cleopas.
A! Sir, it seeme to vs here,
a Pilgrem thou art, as can appeare;
Tydings and Tales all intyre
thou may hear what is towld

(6)
In Jerusalem that other day,
thou that walkest many a way,
may thou not hear what men do say,
about ther as thou yeed?

Ihesus.
What are those? tell me, I thee pray.

Lucas.
Of Iesus of Nazareth, in good fay,
a prophett to ech mans pay,
and wyse in word and deed.


Chester Plays.  A A
(7)

To god and man wyse was he,
but Bishoppes—cursten mott they be!—
damned him and nailed him on a Tree,
that wronge neuer yet wrought.

CLEOPHAS.

Witterly before wend we
that Israel he should haue made free;
and out of payne, through his posty,
the People he should haue brought!

LUCAS. (8)

Yea, Sir, now this is the third day,
sith they made this affray;
and some women, ther as he lay,
were yerly in the morne;
And feared vs foule, in fay:
they tould vs he was stoln away,
and Angells, as they can say,
the Sepulcre sitting beforne.

CLEOPAS. (9)

Yea, Sir, these wemen, that hard I,
sayd he was Risen redely;
and some men of our company
thither anon can goe;
And found it so as it towld of yore,
and they sayd so, neither lesse nor more,
and yet our hartes are full sore,
lest it be not so.

IHESESUS. (10)

A! fooles and feeble, in good fay,
latt to beleev vnto gods law!
the prophetts before can thus say;
leeve you on this soothly;

52] that wronghte yet never wronge W h. 54 he] om. W. 57 this] om. B W h D. 60 yerly] Erlye W h, om. B. 64 Sepulcre] sepulture h. these] ther B. 69 towld of yore] so lesse and more B W h. as it towld of yore] lesse and more D. 70] om. B W h. 74 law] the synonymous lay is required by the rhyme. 75 thus] this B W h. 76 say] sawe B W h.
That it needs be, all way,
Christ to suffer death, the sooth to say,
and to ioy that lasteth aye,
bring man through his mercy.

(11)
And first at Moses to beginne,
what he sayeth I shall you minne,
that God was a Greave within,
that burned aye as hym thought.
The Greave payred nothing therby:
what was that but mayd Mary,
that bare Iesu Sinlesly,
that man hath now forbought?

(12)
Also Esay sayd this,
as a woman comfort, Iwis,
her Child that hath done amis,
to amend, leve ye me;
So god would man reconciled hear,
through his mercy, in good maner,
and in Ierusalem, if better weere,
forbought they should be.

(Cuemadmodum mater consolatur filios suos ita et ego consolabor vos et in Ierusalem consolabimini. Esayas Capitulo sexagesimo sexto.)

CLEOPAS. (13)
A ! lord geue thee good Grace,
for greatly comforted me thou hase.
goe with vs to this place,
a Castle is hereby.

IHESUS.
Now, good men, soothly for to say,
I haue to goe a great way,
therfore at this tyme I ne may,
but I thank you hartely.

Sir, you shall, in all mener,
dwell with vs at our Supper,
for now night aprocheth here;
tary heer for any thinge!

CLEOPHAS.
Now God forbydd that we wear
so vncourteous to you here;
for save my lonely lord of leer,
thy lore is most lykinge.  (Tune omnes ad Castellum evnt.)

LUCAS.  (15)
Sitt down, Sir, here, I you pray,
and take a morsell, if you may,
for you haue walked a great way
sith to day at morne.

Iesus.
Graunt mercy, good men, in good fay;
to blesse this Bread, sooth to say,
I will amone in good aray,
rightly you before.  (Tune frangit panem et ait.)

(16)
Eates on, men, and doe gladly,
in the name of good Almighty!
for this bread blessed haue I,
that I gene you to day.  (tune Iesus evanesceit.)

LUCAS.
Graunt mercy.  Sir, sickerly!
now I read you be right mery!
what! wher is he that sate vs by?
alas! he is away.

CLEOPAS.  (17)
Alas! Alas! Alas! Alas!
this was Iesus in this place.
by breaking of bread I knew his face,  
but nothing ther before.  

Lucas.

A burning hart in vs he masse;  
for whyle that he with vs here was,  
to know him we might hane no grace,  
for all his luxom lore.

Cleopas.  (18)

Goe we, Brother, and that anone,  
and tell our Brethren, everychone,  
how our maister is from vs gone;  
yea, sothly we may say.

Lucas.

yea, well may we make our mone,  
that sate with him in great wonne,  
and we no knowledg had him vpon  
till he was passed away.

(Tune Ibunt ad Cateros Discipulos in alio loco congregatos.)

Cleophas.  (19)

A ! rest well, Brethren, one and all!  

wonderously is vs befall:  
our lord and we were in a hall,  
and him yet knew not we!

Andreas.

Yea, leue thou well this, Cleophas,  
that he is risen that dead was,  
and to Peter appered hase  
this day apert[e]ly.

Lucas.  (20)

With vs he was a longe fytt,  
and opened his holy writt,  
and yet our wytt[e]s were so knytt  
that him we might not know.
Cleopas.
Now sicker away was all my Witt,
yll the Bred was broken, ech Bytt,
and anone when he brake yt,
he vanished in a thrawe.

Petrus. (21)
Now we be, Brethren, all in feere;
I redd we hyde vs somwher here,
that Iewes meet vs not, in no manere,
for malice, leeue you me.

Andreas.
Lenge we here in this place;
Peradventure god will shew vs grace,
To see our lord in little space,
and comforted for to bee,

(Tune ornies enunt infra Castellum, et veniet Iesus stans
in medio Discipulorum, ac postea dicat.)

Ihesus. (22)
Peace amongst you, Brethren fayre!
yea, dread you not, in no maner;
I am Iesus, with out were,
that dyed on rood Tree.

Petrus.
A! what is he that comes here
to this fellowship all in feere?
as he to me can now appeare,
a ghost me think I see.

Ihesus. (23)
Brethren, why are you so frayd for nought,
and noyed in hart for feble thought?
I am he that hauue you forbought,
and dyed for mans good.

My feet, my handes you may see,
and know the sooth allso may yee,

soothly that I am he
that dead was vpon a tree.

(24)
Handle me, both all and one,
and leeve this well, everichone,
that ghost hath neither flesh ne bone,
as you see now on me.

Andreas.
A! lord, much ioy is vs vpon,
but what he is wott I ne can.

Ihesus.
Now sith you leeve I am no man,
more signes you shall see.

(25)
haue you any meat hear?

Petrus.
Yea my lord, leefe and dear,
rosted fishe and hony, in feere,
therof we haue good wonne.

Ihesus.
Eate we then, in good manere:
thus you now know, without were,
that ghost to eate hath no power,
as you shall see anon.  (Tune comedet Ihesus et dabit Discipulis.)

(26)
Brethren, I towld you before,
when I was with you, not gayne an houre,
that needly both less and more
must fulfilled bee.

In Moses law, as written were;
all other prophesyes as then were,
is fulfilled, in good manere
of that was sayd of me.

(27)
for this was written in prophesye,
that I must suffer death needly,
and the third day with victory
ryse in good aray;
And prech Remission of Sinne
vnto all men that his name doth mync.
therfore all you that be herein,
think on what I say!

(Petru. (28)
A! Thomas, Tydinges, good and new!
we haue scene the lord Iesu.

Thomas.
Shall I never leeve that this is trew,
by god omnipotent!
But I see in his handes two
holes that neiles can in goe,
and putt my finger eek also
ther as the neiles went.

(Andreas. (29)
Thomas, goo we all in feere,
for dread of Enemys better were,
then Iewes should haue vs in their dangere,
and all our fraternitye.

Thomas.
Wher euer you goe, Brethren deere,
I will goo with you, in good manere,
but this talk you tell me here,  
I leevc not, till I see.  

PETRUS. (30)  
Now, Thomas, be thou not away,  
and in happy se him thou may,  
and feele him also, in good fay,  
as we have done before.  

THOMAS.  
Wher ever you be, I will be aye,  
but make me loe this thing veray,  
you payne you not, therfor, I pray,  
to speak of that no more.  

(Tune Ibunt omnes ad mansione et recumbent et subito apparebit Ihesus dicens :)  

IHEUS. (31)  
Peace, my Brethren, bothe one and all!  

come hither, Thomas! to thee I call:  
sheue forth, for ought that may befall,  
thy hand, and putt in here;  
And see my handes and my feet,  
and putt in thy hand, thou ne leet!  
my woundes are yet fresh and weet  
as they first were.  

(32)  
And be thou no more so dreadinge,  
but ever truly beleevinge!  

(Tune immittet in latus et vulnera manus.)  

THOMAS.  
My God! My Lord! My Christ! My Kinge!  
now leevc I without weninge.  

IHEUS.  
Yea, Thomas, now thou seest in me,  
thou leevcest now that I am hee;
but Blessed must they all bee
that leeve and neuer see.

(Beatit qui non viderunt et crediderunt, Iohn.)  St. Iohn. xx, 29.

(33)
That I am that same body
that borne was of meek Marie,
and on a Crosse your soules dyd bye
vpon good fryday.

Who so to this will consent,
that I am god omnipotent,
as well as they that be present,
my Darlinges shalbe aye.

(34)
Who so to this will not consent,
ever to the day of Judgment
in hell fyre they shall be brent,
and euer in sorrow and teene.
Whosoeuer of my father hath any mynd,
or of my mother in any kynde,
in heaven Bliss they shall it fynd,
with out any woe.

(35)
Christ geue you grace to take the way
unto that joy that lasteth aye!
for thers no night but ever day;
for all you thither shall goe.

Finis Paginar Decimae Nonae.
Iulii 29 Anno Domini 1607.

257 that same] the same B. 263 be] did B. 264 aye] ever B W. shalbe
aye] aye shall bene would satisfy the rhyme. 267 brent] brene (brende f) B.
269 of] on D. any] om. B. 274 that joy] the joye W h. 275 thers] their is
Iulii 29 Anno Domini 1607] per me Georgi belliu 1592 W, om. B D.
Chester Plays. XX. Christ's Ascension.

Pagina Vicesima de Ascentione salvatoris Iesu Christi.

The Taylers.

Iesus. (1)

Pax vobis! ego sum, nolite timere!
My Brethren that sit in company, with peace I greet you hartfully:
I am he that standes you by, ne creed[e] you nothing!
Well I know and witterly that you be in greate Extasy, whether I be Rysen verely, that makes you sore in longing.

(2)

Ther is no need to be anoyed so, neither through thought to be in woe;
your handes putt[e] you now froe and feel my wondes weet;
And leues this, both all and one, that ghost hath neither flesh ne bone, as you may feel me vpon, on handes and on feet.

Spiritus carmen et ossa non habet sicut me videtis habere Luc. 24.

Petrus. (3)

A! what is this that standes vs bye?
a ghost me him semeth witterly; me thinks lightned much am I this spirit for to see.

Andreas.

Peter, I tell thee prively, I dread me yet full greatly,

St. Luke xxiv, 36.


that Iesu should do such maystry, and whether that this be hee.

Ihon. (4)
Brethren, good is it to thinke ever more, what wordes he sayd the day before he dyed on Rood, gone is not yore, and we be stidfast aye.

Iacobus maior.
A! Iohon, that makes vs in were, that alway when he will apeare, and when vs best list to haue him here, anon he is away.

Ihesus. (5)
I see well, Brethren, sooth to say, for any signe I shew[e] may, you be not stidfast in the fay, but flechinge I you fynd. more signes thence ye shall see; haue you ought may eaten bee?

Symon.
Yea, lord, meat enouge for thee, or ells we wear vnkynd.

Ihesus. (6)
Now eate we then for Charity, my lefe Brethren, fayr and free, for all things shall fulfilled bee written in Moses law. Prophetts in Psalms sayd of me that Death behowned me on the Roode tree, and ryse within dayes three, to joy mankynd to draw,

And preach to folke this world within,  
Penance, Remission of ther synne;  
In Jerusalem I should beginne,  
as I haue done for loue.  
Therfore beleevs Stidfastly,  
and comes with me to Bethany!  
in Jerusalem you shall all lye,  
to abyde the grace aboue.  

(Tane comedet Iesus cum Discipulis suis et postea dicat :)

PHILIPPUS.  (8)

Lord, from vs do not concele;  
what tyme thou art in thy wayle,  
shalt thou restore Israel  
agayn her Realm that day?

Iesus.

Brother, that is not to thee  
to know my fathers privity;  
that towcheth his owne posty,  
wyt that thou ne[uer] may.

(9)

But take you shall, through my behest,  
vertue of the holy ghost,  
that send shall be to help you most,  
in world wher you shall wend.

My witnes all you shalbe  
in Jerusalem and Iudye,  
Samaria also, and ech contray  
vnto the worldes ende.

(10)

Goe in all the world, through my grace,  
preach my word in eche place:

49 this\] the h.  50 synne\] sines B.  53 Therfore\] Therfore Brethren H.  54 comes\] come yee B W h D.  55 all\] om. W h.  comedet\] comedit W.  et postea dicat\] om. H.  57 not\] nought D.  do\] thou B W h D.  58 what\] that W.  tyme\] tyme that B W h D.  63 his\] to his B W h D.  64 thou\] yee B W h D.  65 behest\] the rhyme requires behest.  68 in\] in the B.  shall\] maye W h.  wynn D.  72 vnto\] to B W h D.  73 Goe\] goe ye B W h D.  in\] om. D.  through\] and through W h D.
all that stidfast beleef have
and fully, saved shall be.
And who so leeces not in your lore,
the wordes that you preach them before,
damned shall be for evermore,
that payne they may not flee.

(11)
By this thing they shall well know,
who so leeves stidfastly on you,
such sygnes aperly they shall show,
wher so ever the tyde to goe.
In my name well shall they,
Devills powers to doe away;
new Tongs shall haue to preach the fay,
and other mysteris mae.

(12)
And though the poyson cate or drink,
it shall nye them no thinge;
sick men with ther handlinge
shall heale redely bee;
Such grace shall be in ther doinge.
now to my father I am goinge;
you shall haue here my Blessinge,
for to heaven I must stye.

My swet Brethren, lefe and deer,
to me is graunted full power,
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in heauen and earth, farre and neere, for my godhead is most.  100
To teach all men now goe yee, that in world will followed be, in the name of my father and me, and of the holy ghost.  104

(Tunc Jesus Ascendet et in ascendingo cantabit Ihesus vt sequitur:)

Iesu.
Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum. Alleluia! Alleluia!

(Et Cantico finito, stabit Ihesus in medio quasi supra Nubes.)

ANGELUS PRIMUS.
Quis est iste qui venit de Edom, tinctis vestibus de Bosra?

ANGELUS SECUNDUS.
Iste formosus in Stola sua, gradiens in multitudine fortitudinis sua?

Iesu.
Ego qui loquor Iusticiam et propugnator sum ad salvandum.

ANGELUS TERTIUS.
Et vestimenta tua sicut Caleantium in Torculari.

Ihesus.
Torcular Calcavi solus, et de gentibus non est vir mecum.

ANGELUS PRIMUS.  (14)
Who is this that commeth within, the blisse of heauen that neuer shall blyn?

and harrowed hell hath he.  108

Angelus Secundus.

Comely he is in his clothing, and with full power goinge; a number of Sayntes with him leadinge; he semes great of posty.

(Tune Iesus stans paulisper in loco codem dicat.)

Iesus. (15)

I that speake righteousness, and haue brought man out of distres; for Byar I am called and was of all mankynd through grace.

My people that were from me Raffe, through Synne and through the Devills crafte, to heauen I bringe, and never one lefte, all that in Hell was.

Angelus Tertius. (16)

Why is thy Clothing now so redd? thy body blody and also heade? thy Clothes also all that bene lead, lyke to Pressors of wyne?

Iesus.

for the Devill and his power, that mankynd brought in great Dangere, through death on Crosse and bloud so clear, I haue made them all myne.

(17)

These blody dropps that you may see, all they freshe shall resarved be, till I come in my maiesty to Deme the last day.

This bloud shall witnes bear to me,
I dyed for man on the Rood tree,
and rose with in day[es] three;
such loue I loued them aye.

(18)
These Dropps now, with good intent,
to my father I will present,
that good men that on earth be lent
shall know apert[ely],
How graciously that I them bought,
and for good workes that they wrought,
everlasting blisse that they sought,
to prove the good worthy;

(19)
And that the wicked men, eche one,
amay know and se, all and one,
how worthely they forgone
that Blis that lasteth aye.

for thses Causes, leewe you me,
the Dropps I shedd on rood tree,
all fresh shall reserved be,
ever till the last day.
(Tunc Ascendet et in ascendendo cantant Angeli Canticum subsequentem ;)
Exaltare, domine, in virtute tua, cantabimus,
et psallemus virtutes tuas. Alleluya.

Angelus quartus. (20)
You men that be of Galelye,
wher vpon now wonder ye?

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wayting him that through posty
is now[c] gone you free?

Angelus primus.

Iesu Christ, leene you me,
that stayed to heauen, as you might se,
right so come agayne shall he,
as you saw him goe.

Petrus. (21)

Loe! Brethren, what these Angells sayen!
that Iesu, which through his great mayne
to heauen is gone, will come agayne
right as he forth[c] went.

Andreas.

Many sith so height he
to send his ghost with hart so free;
and in Ierusalem we should be,
till it were to vs sent.

Symon. (22)

Brethren, I redd vs in good fay,
that we thither take the way;
and with Denotion, night and day,
tenge in our prayer.

Philipus.

For now we know by signes veray
that he is gods sonne, sooth to say;
therefore it is good we goe and pray,
as he commanded here.

Iohannes. (23)

For now must we leene it no leasinge;
for bothe by sight and handlinge,
speaking, eating and drinking, 180
he proved his Deitie.

IACOBUS MAIOR.
Yea, also by his vpstayinge 181
he seems fully heauen Kinge,
who hath ther in full leevinge,
saved lyfe and soule is he. 184

PETRUS. (24)
Goe we, Brethren, with one assent, 185
and fulfill his Commandement;
but looke that none through deed be blent,
but leevs all stidfastly. 188
Pray we all, with full intent,
that he to vs his ghost will sent.
Iesu, that from vs is went,
saue all this Company! Amen. 192

1607 Iulij 30.
Finis Paginae Vicesimae.

Pagina Vicesima Prima de Electione Mathie et de Emissione Spiritus sancti, De Symbolo Apostolorum.

The Fishmongers.

PETRUS (ad condiscipulos). (1)
My dear Brethren, every one,
you know well, both all and one,
how our lord is from vs gone
to Bliss that lasteth aye.
Comfort now we have none,
sane his Behest to leeve vpon ;
therefore lyve we in this womme,
that neuer one wend away.

(2)
Lenge we stiff in our prayer,
for well I wott, withouten were,
he will send vs a Counselere,
his ghost as he beheight.
Therefore lenge we all right here,
this faythfull fellowship in fear,
till our lord, as he can vs leere,
send vs of heauen light.

(3)
(Tam Petrus exurgens, in medio fratrum ibit et dicat ;)
My dear Brethren, fayre and free,
Holy Scripture—leeve you me—
fully must fullfilled bee,
that David sayd before.
All of the holy ghost had he,
touching Judas, wytten ye,
that sould our maister for money,
and now is clean forlore.

(4)
Among vs numbered that wretch was,
to preach the fayth in eche place,
and now his hyre fully he hase,
for hanged him self hath he.
His body bursten for his trespasse,
his sowle damned without grace ;
therefore, as the psalter mynd mase,
fullfilled now must be:

(Fiat habitatio eius deserta, et non sit qui habitat in ea, Episcopatum eius accipiat alter.)

Chester Plays. XXI. The Sending of the Holy Ghost. 373

(5)

Therfor men, that now be here, and fellows that aye with vs were, while Iesu Christ, our mayster deere, in earth lyving was,

That you, that see his power, his Miracles many, in good manere, dyinge, Rysinge, booth in feer, may best now bear witnes.

(6)

Mathias, I redd, here be one, and Ioseph, that aye with vs hath the gone, for whom we cast two lotts anone, and Buske vs all to pray;

whether of them it is gods will the same office to fulfill. (Tunc omnes vna voce respondent.)

OMNES.

We assent vs all ther-tyll, for that is the best way. (Tune Genua flecent.

PETRUS. (7)

Thou lord that knowest all thinge, eche hart and will of man lyvinge, shew vs here by some tokeninge whom that we shall take;

And whether of thes is thy lykinge, in Iudas stidd that be standinge, thy name to preach to owld and yonge, and whether that thou wilt make.
This lot is fallen, Brethren free,
on Mathias, all men may see;
to vs therefore I take thee,
and Apostle the make.

MATHIAS.
Yea, honored be god in Trinity!
though I unworthy thereto be,
and to you that hath chosen me;
dye will I for his sake.

ANDREAS. (9)
Now Peter, Brother, goe we and pray;
for evermore I myn may
my Soverayn, how I hard him say,
here in your company,

IACOBUS MAIOR.
He would not leave vs, by no way,
fatherles Children, in good fay,
but ritch vs soone in better aray
with his ghost graciously.

IIOANNES EVANGELISTA. (10)
Yea, Brethren, also verament
to vs he sayd, in good intent,
in earth here while he was present,
and with vs could lend.

THOMAS.
But if so were that he ne went,
his ghost to vs should not be sent;
and if he yode wher we were lent,
yt he would [to] vs send.

Chester Plays. XXI. The Sending of the Holy Ghost. 375

IACOBUS MINOR. (11)
Yea, sweet and likeinge was his lore,
and well ye wot that ther were not yore,
but a little while before,
or he to heaven steight.

PHILIPPUS.
He badd we should not goe away
from Jerusalem to no Contray,
but ther abyde—sooth to say—
his hest[œ] from an height.

BARTOLOMEUS. (12)
Also he sayd to us echone,
that his forgoer, St. John,
with water Baptized many one
whyle that he was here.

MATHEUS.
But we shall Baptise, without Boste,
fully with the holy ghost,
through helpe of him that is most,
soone after, withouten weere.

SYMON ZELOTES. (13)
We mynd theron, lesse and more;
yet some that standen him before,
asked him whether he should restore
that tymé all Israel.

IUDAS TADDEVS.
And he answered anone right,
that tymé know you ne might,
that in his fathers will was pight,
for that he must conceale.

Chester Plays. XXI. The Sending of the Holy Ghost.

Non est vestrum nosse Tempora vel momenta quae pater posuit in sua potestate. Acts i, 7.

MATHIAS. (14)

Yea, Brethren, that tyme, he vs behight, 105
the holy ghost should in vs light,
That we might tel to ech wight
his deedes all, by deene;

In Ierusalem and Iudye, 109
wher in world so ever walke we,
and Samaria, that men should see,
as after may be seenec.

Acceptis virtutem supervenientis spiritus sancti in vos, et eritis mili
Testes in Ierusalem et in omni Iudea, Samaria et vsque ad ultimum
Terre. Acts i, 8.

PETRUS. (15)

Knele we down upon our knee,
and to that lord now pray we;
sone I hope, that he will see
To his Disciples all.

ANDREAS.

Yea, in his lyfe so taught he:
ask and hane with hart free,
righteous Boone shall graunted be,
when men will on him call.

(Tune omnes Apostoli, genu flectentes, cantent: "veni Creator spiritus, 
mentes inornita visita, Iple superna gratia, que in creasti, pectora."

IACOBUS MAJOR. (16)

Come holy ghost, come Creator!
visitt our hartes in this stowre;
thou art mans Conquerour,
and graunt vs, lord, thy grace!

B W D. terre] terre dicit petrus W. 115 and 116 written as one line in H.
W h. genu flectentes] genibus flectentibus H. cantant] cantabant H, cantet
h. spiritus] spiritus postea Iacobus major W h. (postea] posta W), spiritus
et postea dicit B D, all the four MSS. omitting the rest of the quotation.
122 our] or D. hartes] thoughtes B W h D. this] this B 123 art] om. B.
Johannes.

Thou, that art called Counceleer, 125
and sent from heaven as Saviour, 128
well of lyte, Leach of Langour, 132
that prayn here in this place.

Thomas. (17) 129
Yea, that in fyfty dayes would conceile,
grace of thy ghost abowt to deale,
as thou promist for mans heale,
appear now, since I pray. 132

Iacobus minor. 133
Light[en] our witt[e]s with thy wayle,
putt lyfe in our thought[e]s leale,
fulsome thy frendes that be frayle,
with vertues lasting aye.

Philippus. (18) 137
Vanish our enemyes fart away!
and graunt vs peace, lord, to our pay;
for while thou art our leader aye,
we may eschew anoy.

Bartholomeus. 141
Through thy might know we may
the father of heaven, in good fay;
and thou, his sonne—sooth to say—
thou art in Company.

Matheus. '(19) 144
Worshipped be thou, ever and oe,
the father and the sonne also!
lett thy ghost now from thee goe,
and fayth that we may fynde.

Simon.

That we aske with hart three, to fulsome vs agaynst our fee, graunt thy men here, one and moe, to haue thee ever in mynde.

Jesus. (20)

Glorious father, Fayr and free, you know well of your Deitie that I haue done your will. The Apostles that you haue chosen to me, with grace, wisdome, and prophesye, that you will them fullfil.

(Tunc omnes Apostoli contemplabunt vel orabunt, quovs pro Spirtus sanctus missus fuerit.)

Deus pater. (21)

My sonne, beloued, lyfe and deer, your fulsome asking ever here, that you aske is not a reere; I know your clean intent.

with will full liberall and cleare, my ghost to them shall appeare, to make them wyser then they wear; that is my full assent.

(22)

My ghost to earth shall goe downe with Seven giftes of renowne, ther to haue by Denotion, confirme them to be sadd;

That they may be ever ready bowne, in heauen bliss to wear the Crown,

ever to raygne in possession,
ther to be mery and gladd.

(23)
My Patriarches and Prophetts here,
that through their fayth to me wear deere,
Angells and Archangells clere,
all in my Blisse woninge;
yee wot well, withouten were,
how I haue mendid, in good maner,
man that was lorne through Lucifer,
and through his owne lykinge.

-(24)
My sonne I send downe from my Sea
into a Virgin, fayr and free,
and mankynd tooke, as lyked me
on man to haue mercy.

That Righteousnes might saved be,
seinge man had lost his liberty,
I made man in one degree,
his bale behoued to bye.

(25)
Now man fully haue I bought,
and out of Bale to Bliss brought;
his kynd also, as me good thought,
is mixt with in my godhead.

This man, that I haue made of nought,
that Sathanas through synne had sought,
by this way I haue so wrought,
one good in hell be leade.

(26)
But while I was in that degree,
in earth abyding as man should be,
Chosen I have a good menye,
on which I must have mynd.

Now they have made their mone to me
and prayed especially, as I see,
whom I must suflye with hart free,
or ells I were vnkynd.

(27)

Through out the world they shall gone,
my deeds to preach to many one,
yet stidfastnes in them is none
to suffer for me anye.

fleching yet they be, echone,
But when my ghost is them vpon,
then shall they after be stiffe as stonne,
my deeds to certify.

(28)

Dread of death, ne no distres,
Shall let them of stidfastnes;
such loure in them and such goodnes
My spirit shall ever inspyre;
That to speak and [to] expresse
all languages that ever yet was,
they shall haue conninge more and lesse,
through force of heavenly fyre.

(29)

Also they shall haue full power
to Baptize men in water cleare,
that beleuen, in good manere,
to haue full mynd on me.

And on all such, withouten were,
the holy ghost at their prayer
shall light on them, that they may leere
in fayth stidfast to bee.

Now will I send, anone in hye, to my Brethren in company, my ghost to glad them graciously, for that is ther willinge.

In lyknes of fyre freely, that they may strengthened be therby, my workes to preach more stidfastly, and therby have more conninge.

(Tune Deus emittit Spiritum sanctum in spete ignis et in mittendo content Duo Angeli. "Accipite spiritum sanctum, quorum remisiritis peccata, remittantur eius," etc. et cantendo praeitient ignem super apostolos.)

ANGELUS PRIMUS. (31)

Rest well, all that bene here! my lord you greets and his ghost deare; he bydds you dreed no bost ne bere of Iew[e]s, farre nor neere. But looke you goe anon in hye, into all the world by and by, and also preach the fayth mckely, and his word so deere.

ANGELUS SECUndus. (32)

And through this ghost that I you bringe, you shall have understandinge of every leed speakinge, what so ever they say.

And this world, that is flechinge, you shall despice over all thinge, and heauen at your endinge you shall have to your pay.
PETRUS. (33)

A! mercy, lord, full of might!
booth I feele and se in sight
the holy ghost is on vs light;
of fyre this house full is.

ANDREAS.

Now haue we that was vs beheight,
for all of loue my hart is pight,
and wyser then is any wight
me think I am, iwis.

IACOBUS MAIOR. (34)

Yea, lord, blessed must thou be!
for booth I feel and eke I see
the holy ghost is light on me,
thus quitt I am my meede.

JOHANNES EVANGELISTA.

for such loue, by my lewtye,
this fyre hath sett in my hart free,
that death to dye for my maister, truly,
I haue no maner of dread.

THOMAS. (35)

And I thank thee, both god and man,
for since this fyre light me vpon,
of all languages well I can,
and speak them at my will.

IACOBUS MINOR.

I that before was but a fone
am waxen as wyse as Solomon;
ther is no science but I can ther on,
and cuninge to fulfill.

PHILIPPIUS. (36)

And I that neuer could speak thinge,
save Hebrue that I learned yonge,

258 of] for D. full is] is full W. 259 was vs] vs was B. 265 holy] holiest h. Evangelista] om. B W h D. 268 with this fier in my harte can fie B W h D. 269 dye] doe D. truly] free B W h D. 270 of] om. B W h. 275 that before] before that W h D. 277 can] am B. 280 that] as D.
now I can speak, at my lykinge,
all languages bothe low and yhe.

BARTOLOMEUS.
And so stiff I am of belevinge,
that I doucht neither Prince ne kinge,
my maisters miracles for to minge,
and for his lone to dye.

MATHEUS. (37)
A! blessed be my maister deere,
that so little while can vs leer;c;
all languages that ever weer,
upon my Tonge bene light.

SYMON ZELOTES.
My beleif is now so clear,
and lone in hart so Printed here,
to mowe my mynd in no maner
ther is no man hath might.

TADDEUS. (38)
Yea, sith this fyre came from an highe,
I am waxen so wonderous sleigh,
that all languages, farr and neighe,
my Tonge will spek now right.

MATHIAS.
Now sith my lord to heauen steight
and send his ghost, as he beheight,
to all distresses now am I dighte,
and dye for the lone of god Almighty.

PETRUS. (39)
Now, Brethren, I redd vs all in feere,
make we the Creed in good manere,
Of my lord[e]'s dedes deare,
that gladed vs hath to day.
And I will first beginne here, 307
seinge Christ betoke me his power, 310
lewld hereafter that we may leere, to further them in the fay.

PETRUS. (40)

Credo in Deum patrem omnipotentem Creatorem Coeli et Terræ.

I Belene in God Omnipotent, 311
that made heauen and earth and firmament with stidfast hart and true intent, and he is my comford.

ANDREAS.

Et in Iesum Christum filium eius unicum Dominum nostrum.

And I beleue, wher I am lent, 315
in Iesu, his somme, from heauen sent, vereye Christ, that vs hath kent, and is our Eldars lord.

IACOBUS MAIOR. (41)

Qui conceptus est de Spiritu sancto, natus ex maria Virgine.

And I beleue, without boste, 319
in Iesu Christ, of might moste, Conceaved through the holy ghost, and borne was of Mary.

IOHANNES.

Passus sub Pontio Pilato, Crucifixus, mortuus, et sepultus.

And I beleue, as I can see, 323
that vnder Pilate suffred he, scourged and mayled on Rood tree, and buryed was his fayr body.

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THOMAS. (12)

Descendit ad Inferna, tertia die Resurrexit a mortuis.
And I believe and sooth can tell,
that he ghostly went to Hell;
delivered his that ther did dwell,
and rose the third[e] day.

327

IACOBUS MINOR.

Ascendit ad Coelos, sedet ad dexteram Dei patris Omnipotentis.
And I believe fully this,
that he stayd vp to heauen blis,
and on his fathers right hand is,
to raigne for euer and aye.

330

PHILIPUS. (43)

Inde venturus est Indicare vivos et mortuos.
And I beleue with hart stidfast,
that he will come at the last
to judge mankynd, as he hath cast,
both the quick and the dead.

335

BARTOLOMEUS.

Credo in Spiritum Sanctum.
And my Belene shall be most
in vertue of the holy ghost,
and through his help, without bost,
my lyfe I think to lead.

340

MATTHIEUS. (44)

Sancta Ecclesiam Catholicam, Sanctorum Communionem.
And I beleue, through god's grace,
Such leffe as Holy Church hase,
that god his body graunted vs was,
to use in forme of Bread.

345

SYMON ZELOT.

Remissionem Peccatorum.
And I beleue with Devotion,
of Sinnes to haue Remission
through Crist his Blood and passion,
and heauen when I am dead.

350

Thaddeus. (45) Carnis Resurrectionem.

And I Beleue, as well we mon, in the general Resurrection of ech body, when Christ is bowne to Dome both good and evill.


And I Beleue, as well we may, everlasting lyfe after my day in heauen to haue, ever and aye, and so overcome the Devill.

Petrus. (46)

Now, Brethren, I read all we goe, echon, to dyvers contray, and preach to Shyre and Citty The fayth, as Christ vs bade.

Andreas.

Yea, leif brethren, kisse now we Echon an other, before we dye; for gods will must fulfilled be, And that is now great need. (Tune venient duo Alienigena.)

Primus Alienigena. (47)

A, fellow, fellow, for gods pitty! are not these men of Galely? our languages they can as well as we, as ever eate I Bread.

Secundus Alienigena.

Yea, well I wott, by my lewty, that with in thes day[es] three one of them could not speak with me, for to haue been deade.

Of all languages that be hereby,
Capadocia and liewry,
the Langlen, withouten ween;
Of the Isle of Ponthus and Asye,
frizeland and Pamphilye,
of Egypt right in Lybby,
which is besyde Syrene.

Yea, also men of Arabye,
And of Greece, that is thereby,
hard them prayse full tenderly
God of his great grace.

And we hard them wittyer
prays god fast, bothe thou and I;
follow we them therfore and espye
how goeth this wonderous case.

finis Decimae prima pagina.
Harkens all that louen heale!
I am the Prophet Ezeciell;
what I saw I will not conceale,
but as me thought I will tell.

God his ghost can with me deale,
that ledd me longe with wordes heale,
into a field wher in Bones fell,
all bare with out flesh or fell.

Then spake that ghost thus vnto me,
sayd: mans sonne how lyketh thee?
thinkes thou not well that this might be,
thes Bones might turne and lyve?

Then bade he me tell and prophesy,
that he would revive them sone in hye,
with flesh and Sinew and Skynn therby,
which sone he can them gene.

After that ghost he them geste,
ryse out of their graves he them lect,
and made them stand vpon ther feet,
Speake, Goe and See.

This saw I right in my sight,
to know that he was god Almighty,
that heauen and earth should deal and light,
and never shall ended be.

Now that you shall expressly know
thes Prophetts wordes vpon a row,
what they do signify I will shew;
that much may doe you good.

By them understand may I
the day of Dome skilfully,
Chester Plays. XXII. The Prophets and Antichrist.

when men, through gods posty,
shall ryse in flesh and blood.

(5)
Therfore this Prophett sayd full yare,
he saw a feild of Bones bare,
and soone that ghost with them can fare,
Gaue them flesh and lyfe.
Belens this fully, withouten wene,
that all, which dead and rotten bene,
in flesh shall ryse, as shalbe sene,
man, mayde and wyfe.

(6)
They that shall be saued, shall be as bright
as seven tymes the Sonne is light;
the Damned Thester shall be in sight,
ther Dome to vnderfoe.
Both saued and damned after that day
Dye they may not, by no way.
god gene you grace to doe so aye,
that bliss you may come to!

Zacharias. (7)


I, Zachary,—men, leues you me,—
lifie vp myne eyes a sight to see,
and as me thought verely,
 four Charretts came anon
Out of two hills—leue you me—
Siluer hills they were, as weten we;
great wonder I hadd, in my degree,
whether that they would gone.
(8)
Redd Horses in one were redely,
an other Black, that went then by;
the third was whyte, I wott not why,
the fourth of Divers hew.
They were stiff drawing lightye;
then anon Answered I
to that Angell, in my body,
which towld me wordes trew.

(9)
I asked him then what it might be,
and he Answered anon to me:
These Charretts, he sayd, which thou doest se,
four wyndes they be, iwis,
Which shall blow and ready be
before Christ that prince which is of posty;
ther is none so fell their fitt may flee,
nor wyn ther will from this.

Expositor. (10)
Now for to moralize aright,
which this prophet saw in sight,
I shall founde, through my might,
to you in meke manere;
And declare that soone in height,
more playnly as I haue tayght.
listens now with heart[e]s light
this Lesson for to leerne.

(11)
Four Charretts this prophett se, how they
out of two hills tooke ther way:
the hills of Siluer, the sooth to say,
the horses of Divers hewe.
Which hills signify may
Enoch and Helie, in good fay,
that as good silver shall be aye,  
Stidfast men and drew.  

(12)  
Four Charrtts, he saw, as thinkes me,  
skilfully may likened be  
to Saynts of four maner of degree,  
that then shall suffer anye.  

(13)  
Martirs, Confessors, ther be two,  
men mislevinge converted also,  
that turned shall be from synne and woe  
through Enoch and Helye.  
Virgins also, both one and moe,  
here be divers hewes two,  
that through gods grace shall goe  
for him to suffer anye.  

(14)  
Thees Redd horses call I may  
all maner of martyrs, in good fay,  
for reed may well betoken aye  
mans blood-shedinge.  
The whyt, he sayth, token ther way  
about the earth to goe astray,  
as such as neither night nor day  
dreden death nothinge.  

(15)  
The black horses which went them bye,  
by them well may signifie  
Preachers of gods word truly,  
that Confessours shall be.
The Skewed horses, by myne intent, the which into the Sowth forthwent, I may well liken Verament to Iews and Paynims eke.

(16) yet through fayth with hart fervent, shall come to good amend[e]ment, when Enoch and helye haue them kent, Salvation for to secke.


I, Daniell, as I lay on a night, me thought I saw a wonderous sight: four wynds to geathe the can feast above the Sea vpon hye.

flowr Beastes out of that sea yeede;
to the fourth Beast I tooke good heede, for that to speak of now is neede;
the other all I will leave.

(18) That Beast was wonderous stille and stronge, of Teeth and neiles sharp and longe, eatainge over all that he could fonge, the remnant he fortred.

Vnlyke he was to any lead:
Tenne homes he had vpon his head, in the midst one little horne can spread above all other on hye.

(19) That Horne had mouth to speak and eyes to see,
And spak great word[e]s—leeue you me—
Chester Plays. XXII. The Prophets and Antichrist. 393

but of the Tenne the first three
sone wear consumed away.
That one horne had so great posty,
the remnant meek to him to be,
that heighest was in that degree,
and endured so many a day.

(20)
Then was it toold me right ther,
that ten hornes tenne Kinges weree,
but them all that one should fear
that sprang vpward so fast.
And that he should worke agaynst that Kinge,
that of nought made all thinge,
but little whyle, without leasinge,
that Kinge his might should last.

Expositor. (21)
By this Beast vnderstand I may
the world to come next Domes day;
and by that horne, in good fay,
in middst the tenne can springe,
Antechrist I may vnderstand,
that then great lord shall be in land,
and all the world haue in hand,
three years and a halfe duringe.

Tradentur in manu eius usqve ad tempus et tempora et dimidium
Temporis et usqve ad annum Annam duos Annos et dimidium
Anni. Hae in libro Danielis Cap. septimo.

(22)
Ten hornes Ten Kinges in land shall be,
Of which Antechrist shall slay Three,
the other Seven this case shall see
and putt them to his grace.
This shall befall witterly,
by the vnderstanding that haue I
of Daniells Prophesye,
that here rehearsed was.

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I, Ilon, Christes owne Darlinge, as I lay in great longinge 
upon my maisters Barne slepinge, wonders saw I many one.
My ghost was Ravished, with out leasing, to heauen before that highest Kinge; ther saw I many a wonderous thinge, one will I tell anon.

(24)
Ther hard I God greatly commend 
two witnesses, which he thought to send false faythes for to defend, that raysed were by his foe.
He sayd, they should Prophesye a thowsand dayes, wetterly, tow hundreth and sixti, in Sackes cladd they should goe.

(25)
He called them Chandlers of great light, burning before gods sight; fyre out of ther mouthes they should feight, theyr enemyes to destroy. whoso ever them harmed, as sayd he, dead behoued him for to be; to lett they rayne they had posty in tyme of their prophesy.

(26)
He sayd, they should haue power good, to turne the water into blood,

*Heading* after the Latin passage W. 
meis h. amici] amici W. om. B. 
Apocalypsis] apocalipsis D B h D. 
and overcom their Enemies that were wodd
and mayster them through their might.

And when they had done their devour,
A Beast should come of great power
from beneth, withouten were,
against them he should feight;

(27)
And slay them also should he
in middst of the holy Citty,
wher Christ was nayled on a tree,
forsoth as I you tell.

But after three dayes and halfe one,
they shall ryse, speak, and gone,
and into heauen betaken anon,
in joy enermore to dwell.

Expositor. (28)
Now, lordinges, what these thinges may be,
I pray you barkyns all to me;
and expressly in certaynty,
as I haue might and grace,
I shall expound this ilke thinge,
which Sainct Iohn saw thus sleeping,
through helpe of Iesu, heauen Kinge,
anone right in this place.

(29)
Thes two witnesses wytterly,
he sayd they should come and prophesy;
the one is Enoch the other hely,
shall haue great might and mayne;
That when Antechrist comes in hye,
godds people for to destroy,
that he deceveth falsely,
they shall convert agayn.

200 through their might[ throwly B, through their power W. their might] om. h D.
201 devour[ yower W h. 206 of] om. h.
209 shall[ should h.
214 barkyns] harcken B W h D.
215 and[ as H D. 217 ] and I W h. ilke]
same W. 219 heauen] hevenlye W h.
221 witnesses[ witnesses B D. 223 the
the one] that one D. Enoch and hely] In red ink H.
227 deceveth[ deceaved W. falsely] full falsely W h.
(30) Many signes they shall show, which the people shall well know, and in their token truly trow and leefe it stidfastly. Many signes they shall know, which the people shall well know, and in their token truly trow and leefe it stidfastly.

And all that tyme, leefe you me, Antecchrist will slay through his posty, but very martyrs they shall be and come to heauen on hye.

(31) The beast, that I hon spake of heare, is Antecchrist, without[en] were, which shall haue the Devills power, and with thes good men meete.

And at the last, witterly, he shall slay Enoch and Hely in Hierusalem, as read I, even in midds of the Street.

(32) Now that you shall know and scene, what men Enoch and Hely beene, I will you tell, withouten wene, whyle that I haue tyme, They are two good men—lune you me—to Paradise through gods posty were ravished both, and ther shall be ever till the day do come.

(33) The one was taken, for he was good, longe before Noe his flood, and ther he lyves in flesh and blood, as fully leeven we.

The other was taken, withouten were, after that many a hundreth yeare,
Chester Plays. XXII. The Prophets and Antichrist.

and ther together they bene in feer, 
untill that tyme shall be.

Signa Quindecim magna quae secundum opiniones Doctorum extremum precedent Indicium ab antiquis Hebreorum Codicibus selecta a Doctore huius pagine recitanda.

(34)

Now xv Signes, whiles I haue space, I shall declare, by gods grace, of which Sayunt Iherom mention mase to fall before the day of Dome. The which were written vpon a Rowe, he found in booke of hebrew; now will I tell in word[ë]s few, a Whyl if you will dwell.

(35)
The first day, as I written fynd, The Sea shall ryse against kynd, and as a wall agaynst the wynd, aboue all hills on hye, forty Cubyttes, as read we. the second day so low shall be that scarcely a man the Sea shall se, stand he neuer so nyc.

(36)
The Third day after, as read I, great fishes aboue the Sea shall lye, yelle and rore so hideously, that onely god shall heare. The fourth day next after then, Sea and water all shall Brenne agaynst kynd, that mon may ken, Tinder as thought it wear.

(37)
The fift day, as read we,
all maner Herbs, and also Tree,
of bloody dew all full shall be,
and man and beast all Dased.

(38)
The Sixt day, in the world over all,
Builded things to ground shall fall:
Church, Citty, Howse, and wall,
And men in Greeves dare.

(39)
The Seventh day, both rocke and Stonne
shall break in sonder and feight as fone;
the sownd therof shall hear no man
but onely god Amight.

(40)
The Ninth day, as our booke sayen,
hills shall fall and wax all playne;
Stoune turne to Sand through gods mayne,
so streat men shall be stadd.

The Tenth day, men that hydd hath be,
out of their Caves they shall fle;
to speke togetheer haue no posty,
but goe as they were madd.

(41)
The Eleventh day, from morow to even,
al Beeryalls in the world open shall beone,
that dead may Ryse, withouten wene,
aboue the earth standinge.
The Twelth day, Stars shall fall in hye,
and fyre shoot from them hydeously;
all maner of Beastes shall rore and crye,
and neither eate nor drinke.

(42)
The Thirteenth day, shall dye all men,
and ryse agayne anon right then.
The fourteenth day, all shall brenne,
both[e] earth and eek heaven.
The Fiftenth day, made shall be
new earth, new heaven, through gods posty;
which heauen god graunt vs in to be,
for his names seven.

Conclusio. (43)
Now haue I touuld you, in good fay,
the tokens to come before Domes day:
God geue you grace to do so aye,
that then you worthy be,
To come to the Blisse that lasteth aye,
as much as here we and our play,
of Antechrists sygnes you shall assay:
he comes sone, you shall see.

Finis Paginae vicesimae Secundae.
De celso Throno Poli, pollens clarior Sole,
age, vobis monstrare descendi, vos Iudicare;
Reges, et Principes, sunt Subditi sub me viucentes;
Sitis Sapientes vos, semper in me credentes,
Et faciam flentes gaudere atque dolentes;
Sie omnes Gentes gaudebant in me sperantes.
Descendi Presens Rex, pius et Perlustrator,
Princeps eternus vocor, Christus, vester salvator.

All lands in land now be light,
that will be ruled throughout the right;
your Saviour now in your sight
here may you safely see.

Messias, Christ, and most of might,
that in the law was you beheld,
all mankynd joy to light,
is comen, for I am he.

Of me was spoken in prophesy
of Moses, David and Esay;
I am he they call Messy,
forebyar of Israel.

Thes that leuen in me stidfastly,
I shall them save from anye,
and such joy, right as haue I,
with them I think to deale.

Dictur enim de me, Ezechiel Cap. 36° "Tollam vos de gentibus, et congregabo vos de vulneris terris, et reducam vos in terram vestram."

But one hath ligged me here in land,  
Isu he height, I understand;  
to further falsehood he can fonde,  
and fared with fantasy.  
His wickednes he would not wonde  
till he was taken and putt in Band,  
and slayn through vertue of my sand;  
this is sooth, sickerly.  

My people of Iews he cowld twyn,  
that their land come they never in;  
then on them now must I myn,  
and restore them againe.  
To build this Temple will I not blinde,  
and as god honored be therin,  
and endless wayle I shall theym wyn,  
all that to me be bayn.

One thing me glades, be you bould,  
as Daniell the prophett afore me towld;  
all women in world me loue should,  
when I were come in land.

This prophesy I shall well hould,  
which is most lykinge to yonge and ould;  
I think fast manye to hould,  
and ther fayrnes to fownd.

Also he towld then, leue you me,  
that I of giftes should be free,  
which prophesy done shall be,  
when I my Realm haue nomman;  

De me enim dicitur in Psalmo: "Adorabo ad Templum sanctum enim in timore tuo."

One thing me glades, be you bould,  
as Daniell the prophett afore me towld;  
all women in world me loue should,  
when I were come in land.

This prophesy I shall well hould,  
which is most lykinge to yonge and ould;  
I think fast manye to hould,  
and ther fayrnes to fownd.
And that I should graunt men posty,
Ryved Riches, land, and fee;

it shall be done, that you shall se,
when I am hither common.

Dabit eis potestatem et multis terram dividet gratuito.
Danielis Decimo tertio.

(8)
What say you, kinges, that here be lent?
are not my wordes at your assent?
that I am Christ omnipotent,
leene you not this, eehone?

PRIMUS REX.
We leuen, lord, with out lett,
that Christ is not common yet;
if thou be he, thou shalt be sett
in Temple as god alone.

SECUNDUS REX. (9)
Yf thou be Christ, called Messy,
that from our bale shall vs bye,
doe before vs maistery,
a Signe that we maye see.

TERTIUS REX.
Then will I leue that it is so,
if thou do wonders or thou goe;
so that thou saue vs of our woe,
then honored shalt thou be.

QUARTUS REX. (10)
fowle haue we leued many a year,
and of our weninge bene in were;
and thou be Christ now commen here,
then may thou stint all stryfe.

ANTECHRISTUS.
That I am Christ and Christ will be,
by very signes sone shall you see,
for dead men through my posty
shall ryse from death to lyfe.
Now will I turne, all throughe my might,
Trees down, the Rootes vpright;—
that is marvayle to your sight!—
and fruit growing vpon.
So shall the grow and multiply
through my might and my maystry;
I put you out of heresy,
to leue me vpon.

And bodyes that bene dead and slayne,
if I may rayse them vp agayne,
then honours me with might and mayne;
then shall no man you greeve.
forsooth then after will I dye,
and Ryse agayne through my posty;
If I may doe this marvelously,
I redd you on me leeve.

Men buryed in grave, as you may see,
what maistry is now hope ye,
to rayse them vp through my posty,
and all through myne accord!
whether I in my godhead be,
by very signe you shall se.
Ryse vp, Dead men, and honours me,
and know me for your lord! (Tunc Resurgant mortui de Sepulcris.)

A! lord, to thee I aske mercye!
I was dead, but now lyve I;
now wott I well and witterly
that Christ is hether commen.

Him honour we and all men,
devoutly kneling on our knel.
worshipped be thou ther, amen!
Christ, that our name is nummen.

Antechristus. (15)

That I shall fulfill holy writ,
you shall wot and know well it,
for I am wall of wayl and witt,
and lord of every land.

And as the Prophet Sophony
speakes of me full witterly,
I shall rehearse here redely,
that Clarkes shall understand:

Expects me in die Resurrectionis meae in futurum quia Iudicium,
vt congregem Gentes et colligam regna. Sophon. 3.

(16)

Now will I dye, that you shall see,
and ryse agayn through my posty;
I will in grave that you putt me,
and worship me alone;

For in this Temple a tombe is made,
therein my body shall be layde;
then will I ryse, as I haue sayd;
take tent to me, echone!

(17)

And after my Resurrection,
then will I sitt in great renonne,
and my ghost send to you downe.
I dye, I dye, now am I dead.

Primus Rex. (18)

Now sith this worthy lord is dead,
and his grace is with vs lead,
to take his body it is my redd,
and bury it in a grave.

111 worshipped] worship H D. 112 that] om. W h D. name] name D.
119 here] om. W h. 120 Clarkes] Carckes H. resurrectionis] resurgens W.
regna] ragna h. 3] om. W h. 128 tent] teene W h. 130 renome] renome
H. Between 131 and 132] B W h D insert in forme of her full bone. 132]
In red ink H.
Chester Plays. XVIII. The Coming of Antichrist. 405

Secundus Rex.
forsooth, and so to vs he sayde,
in a Tombe he would be layd;
now goe we forth all in a brayd,
from disease he may vs saue.  (tunc eunt ad Antechristum.)

Tertius Rex. (19)
Take we the body of this sweet,
and lay it low vnder the greet!
now, lord, comfort vs, we thee beske,
and send vs of thy grace!

Quartus Rex.
And if he ryse sone through his might,
from death to lyfe, as he beheight,
him will I honour, day and night,
as God in every place.  (Tunc recedent de Tumulo vsque ad terram.)

Primus Rex. (20)
Now wott I well that he is dead,
for now in graue we haue him layd.
if he ryse as he hath sayd,
he is of full great might.

Secundus Rex.
I can not leeve him vpon,
but if he ryse him selfe alone,
as he hath sayd to many one,
and shew him here in sight.

Tertius Rex. (21)
Till that my Saniour be risen agayne,
in fayth my hart may not be fayne;
my body eke will not be bayne
till I him se with eye.

Quartus rex.
I most mowrne with all my mayne
till Christ be rysen vp agayne,

and of that miracle make vs fayne.

Ryse vp, lord, that we may see!

(Turn Antecliristus levat Corpus summ surgens a mortuis.)

**Antechristus.** (22)

I Ryse! now Recurence dose to me!
god glorified, greatest of degree!
if I be Christ, now leues ye me,
and werch after my wyse.

**Primus Rex.**

A! lorde, welcome must thou be!
that thou art god now leue we;
therefore goe, sitt vp in thy See,
and keepe our Sacrifice.

(Turn Sacrificant.)

**Secundus Rex.** (23)

for sooth, in Seat thou shalt be sett,
and honored with lambe and Geatt,
as moses Law that lasteth yet,
as he hath sayd before.

**Tertius rex.**

O! Gracious lord, goe, sitt downe then!
and we shall, knelinge on our kneen,
worship thee as thyne owne men,
and worch after thy lore.

(Turn Ascendet Antecliristus ad Cathedram.)

**Primus rex.** (24)

Hether we be commen with good intent,
to make our Sacrifice, lord excellent,
with this lambe that I haue here hent,
kueling thee before.

**Secundus rex.**

Thou graunt grace to doe and say
that it be plesinge to thee aye,
to thy blis that come we may,
and neuer from it be lore!

ANTECHRISTUS. (25)
I lord, I god, I heighge Justice,
I Christ, that made the dead to ryse,
here I receaue your Sacrifice,
and blesse you, flesh and fell. (Tune ab Antechristo revertemur.)

You kinges, I tell withouten bost,
I will now send my holy ghost,
to know me lord of might most,
of heauen, earth and Hell.

(Tune emittet Spiritum, dicens: Dabo vobis Cor novum et Spiritum novum in medio vestri.)

QUARTUS Rex. (26)
A! god! a! lord! micle of might,
this holy ghost is in me pight;
me thinks my hart is very light,
sithe it came into me.

PRIMUS Rex
Lord, we thee honour, day and night,
for thou shewest vs in sight
right as Moses vs beheight.
honored most thou be!

ANTECHRISTUS. (27)
Yet worthy workes to your will
of prophesy I shall fulfill,
as Daniell prophesyled you vntill,
that landes I should devyse.

That prophesy it shall be done,
and that you shall see right sone;
worshipps me all that you mon,
and doe after the wyse.

188 lor:] borne W, flore (stole ?) R. 189 First I] A W.  Stage-direction]
(28)

You kinges, I shall advance you all,
and because your Regions be but small,
Cityes, Castles shall you befall,
with Townes and Towns gay;
And make you lordes of lordshipps fayre,
as well it fall[e]s for my power;
yea, looke you doe as I you bad,
and harkyns what I say.

(29)

I am very god of might,
all thinges I made through my might,
Sonne and Moone, Day and night;
to Blis I may you bringe.
Therfore kinges, noble and gay,
token your people what I say,
that I am Christ, god veray,
and tell them such Tydinge.

(30)

My people of Iews were put me from,
therfore great ruth I hau them on;
whether they will leeve me vpon,
I will full soone assay.
For all that will leeve me vpon,
wordly welth shall them fall on,
and to my blisse they shall come,
and dwell with me for aye.

(31)

And the gyftes that I behight,
you shall hau, as is good right;
hence or I goe out of your sight,
ech one shall hau his Dole.
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To thee I gejie Lumbardy,
and to the Denmark and Hungary,
and take thou Pathmos and Italy,
and Roome it shall be thyne.

SECUNDUS REX. (32)
Graunt mercy, lord, your gyftes to day!
honour we will thee alway;
Never so rich were we, in good fay,
nor none of all our kynne.

ANTECHRISTUS.
Therfore be treu and stidfast aye,
and truly leves on my law,
for I will harken on you to day,
Stidfast if I you fynd.

(Thence recedet Antechristus et venient Enoch et Helias.)

ENOCH. (33)
Almighty god in maiesty,
that made the heauen and earth to be,
fyre, water, Stonne and Tree,
and man through thy might;
The poyntes of thy privity
any earthly man to se
is impossible, as thinkes me,
for any worldly wighte.

(34)
Gracious lord that art so good,
that who so long in flesh and blood
hath graunted lyfe and heavenly food,
let neuer our thoughtes be defyled!
But gene vs, lord, might and mayne,
or we of this shrew be slayne,
to convert thy people agayne,
that he hath thus begyled.

Sith the worlds beginninge
I have lyved in great lykeinge,
through help of hye heaven kinge,
in Paradyce without anoye,
Till we hard tokeninge
of this Thefes cominge,
that now on Earth is rayginne,
and doth gods folke destroy.

To paradyce taken I was that Tyde,
this Thefes cominge to abyde,
and Helye, my brother, here me besyde,
was after sent to me.
With this Champion we must Chyde,
that now in world walketh wyde,
to dispren his Pompe and pryde
and payre all his Posty.

HELIAS. (37)
O! lord, that madest all thinge,
and long hath lent vs lyvinge,
lett neuer the Devills power springe,
this man hath him within!
God geve you grace, both owld and yonge,
to know deceite in his doinge,
that you may come to that lykinge
of Blisse that neuer shall blyrne.

I warne you, all men, witterly,
this is Enoch, I am Helye,
been commen his errores to distroy
that he to you now shewes.
He calls himself Christ and Messye;
He lyes, forsothe, apertlye!

269] since first the worlde begane h. 270 and 271) inverted in h. 271 heaven] heavenly W h. hye] high and D. 275 ou] in W. 276 folke] folkes D. 277 taken I was] I was taken D. 278 Thefes] thef his B D. 279 Helye] In red ink II. 287 never] nover II. 289 both] om. D. 295 now] before to W.
The Coming of Antichrist.

He is the Deuyl, you to anoy, and for none other him knowes.

Tertius Rex. (39)

A! men, what speak yeu of Helye and Enoch? they be both in company; of our blood they beene, witterly, and we be of their kynd.

Quartus Rex.

we reeden in Bookes of our law, that they to heauen were I-draw, and yet bene ther is the common saw, written as men may fynd.

Henoch. (40)

We be those men, forsoth, I wis, commen to tell you do amis, and bring your soules to heauen blis, if it were any boote.

Helias.

This Devills lymme that comen is, that sayeth heauen and earth is his, now we be ready—leve you this!—agaynst him for to moote.

Primus Rex. (41)

If that we hear witt mon, by proofes of Disputation, that you haue skyll and reason, with you we will abyde.

Secundus Rex.

And if your skyls may doe him downe, to dye with you we will be bowne, in hope of Salvation, what so euuer betyde.
To doe him downe we shall assay,
through might of Iesu, borne of a May,
by right and reason as you shall say,
And that you shall well heare.

And for that cause hether are we sent
by Ihesus Christ Omnipotent;
and that you shall not all be shent,
he bought you all full deere.

(43)
Be gladd, therfore, and make good Cheare,
and doe, I redd, as I you leere,
for we be comen in good manere,
to saine you every one.

And dread you not for that falce feend,
for you shall see him cast behynd,
or we depart and from him wend,
and shame shall him light on!

(Enoch. (44)
Say, thou very Devils lym
that sitts so grisely and so grim!
from him thou came and shalt to him,
for many a soule thou deceaves.

Thou hast deceived men many a day,
and made the people to thy pay,
and bewitched them into a wrong way,
wickedly with thy wyles.

Antechristus. (45)
A! falce features, from me you flee!
am not I most in maiesty?
what men dare mayne them thus to me
or make such distance?

Enoch. (42)
To doe him downe we shall assay,
through might of Iesu, borne of a May,
by right and reason as you shall say,
And that you shall well heare.

And for that cause hether are we sent
by Ihesus Christ Omnipotent;
and that you shall not all be shent,
he bought you all full deere.
The Coming of Antichrist.

Helias.

Fye on thee, feature! fye on thee!
the Devills owne nurry!
through him thou preachest and hast posty
a whyle, through sufferance.

Antechristus. (46)

O! you hypocrites that so cryen!
lozells! Lordans! lowdly you lyen!
to spill my law you asyne,
that spech is good to spare.
you that my true faith defyne,
and needles my folke denyne,
from hence hastily but you hyne,
to you comes sorrow and care!

Enoch. (47)

Thy Sorrow and care come on thy head!
for falsely through thy wicked redd,
the people is putt to paine.
I would thy body were from thy head,
Twenty myles from it layd,
till I hit brought agayne.

Antechristus. (48)

Out on the, wyseard, with thy wyls!
for falsely my people thou begyles:
I shall the hastily honge.
And that Lurdeane that standes the by,
he putts my folke to great anye,
with his falce, flattering tonge.

(49)

But I shall teach you curtesy,
your Saviour to know anon in hye;
false Theevcs, with your heresy,
and if you dare, abyde!

Helias. (50)
Yes, forsooth, for all thy pryde,
through grace of god Almighty
Here we purpose for to abyde;
and all the world that is so wyde,
shall wonder on thee, on every syde,
sone in all mens sight.

Antechristus. (51)
Out on you, Theevs, both two!
ech man may see you be so,
all by your aray:
Muffled in Mantells none such I know;
I shall make you lowt full low,
Or I depart you all fro,
to know me lord for aye.

Enoch. (52)
We be no Thenees, we thee tell,
thou false feind, commen from hell!
with the we purpose for to mell,
my fellow and I in feere,
To know thy power and thy might,
as we thes kinges hane heaight,
and therto we be ready dight,
that all men now may here.

Antechristus. (53)
My might is most, I tell to thee;
I dyed, I rose through my posty;
that all thes Kinges saw with ther Eye,
and every man and wyfe.
And miracles and marvayles I did also;
I counsell you therfore, bothe two,
to worshipp me and no mo,
and lett vs no more stryve.

382 and 383] ought to be inverted in their order as Collier prints them in his "five miracle plays," inverted in D. 392] the metre is improved by an omission of this line, which is not necessary to make sense. 398—402] om. B. 401 now] after maye W h. 409 us] us nowe W h D.
They were no Miracles, but marvayls thinges that thou shewed to these kinges; into falsehood thou them brings through the feindes craft.

And as the flowrs now springes, falleth, fadeth, and hings, so thy joy now it raignes, that shall from thee be raftte.

Out on thee, Theefe, that sits so still!
Why wilt thou not one word speak them tyll?
but lett them speak all ther will, that commen me to reprove!

Of my godhead I made thee wyse, and sett thee ever at mickle price;
now I would feele thy good advyse, and heare what thou would saye.
Thes Loullords they would faine me greeve, and nothing on me they will leue,
but ever be ready me to repreue, and all the people of my law.

O ! lord, thou art so mickle of might, me think thou shouldst not chyde nor feight,
but curse them, lord, through thy might,
then shall they fare full ill:
For thos whom thou blessest, they shall well speed,
and those whom thou Cursedst they are but dead;
this is my Counsell and my redd,
yonder heretikes to spill.

**Antechristus.** (58)
The same I purposed—leeve thou me!—
all thinge I knew through my posty;
but yet thy witt I thought to see,
what was thyn intent.
Hit shall be done full sickerly,
the sentence geaven full openly
with my mouth truly,
upon them shall be bent.

(59)
My curse I geue you to amend your meeles,
from your head vnto your heeles!
walke ye forth in the twenty Devills way!

**Enoch.**
Yea, thou shalt neuer come in Ceilis,
for falsely with thy wyles
all this people thou begyles,
and puttes them all to paine.

**Antechrist.** (60)
Out on you, Theues! why fare ye thus?
Whether had you leiffer hane: payne or blisse?
I may saue you from all amys;
I made the day and eke night,
And all thinge that is on earth growinge,
flowers fresh that fayre can springe;
Chester Plays. XXIII. The Coming of Antichrist.

also I made all other thinge,
the Starrs that be so bright.

Helias. (61)
Thou lyest! Vengeance on thee befall!
out on thee, wretch! wroth thee I shall;
thou calls thee kinge and lord of all—
a feind is thee within!

Antechristus. (62)
Thou lyest falsely, I thee tell;
thou shalt be damned into hell;
I made the man of flesh and fell,
and all that is lyvinge.
for other godds haue you none,
therfore worshipp me alone,
the which hath made the water and Stonne,
and all at my lykinge.

Henoch. (63)
Forsoth, thou lyest falsely!
thou art a feind, come to anye
gods people that stands vs bye;
in hell I would thou were!

Helias.
Fye on thee, felone! fye on thee, fye!
for all thy witchcraft and sorcery,
to moote with thee I am ready,
that all the people may heare.

Antechristus. (64)
Out on you, Harlotts! whene came ye?
wher haue you any other god but me?

Enoch.
Yes! Christ, God in Trinity,
thou false feature attaynt!
That sent his sonne from heauen Sea,
that for mankynd dyed on rood tree,


CHESTER PLAYS.

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that shall sone make thee to flee,
thou feature false and saynt!

Antechristus. (65)
Ribbaldes ruled out of raye,
what is the Trinitie for to say?

Helias.
Three Persons, as thou leeeve may,
in one godhead in feeere;
father and Sonne, that is no nay,
and the holy ghost, stirring aye,
that is on god veray,
bene all three named here.

Antechristus. (66)
Out on you, Theeves! what say yce?
will you haue one god and three?
how dare you so say?
Madmen, madmen! therfore leeeve on me,
that am one god, so is not he;
thou may you lyve in joy and lee,
al this land I dare lay.

Enoch. (67)
Nay, Tyrande! vnderstand thou this:
without beginninge his godhead is,
and also without endinge, iwis;
thus fully leven we.
And thou that ingendered was amis,
hast beginninge, and now this blis
an end shall haue, no dread ther is,
full foule, as men shall see.

Antechristus. (68)
Wretches! Goles! you be blent;
godds Sonne I am, from him sent;

491 some] ful some B W D. make thee] before full some W. 496 feeere] free W h. 501 say] sayen D. After 502] a line seems to be omitted, the apparent omission of which is not indicated in any MS. 505 One madmen om. h. 515 an] and H D. 516 full] fully B W h. 517 Goles] glowes W, gowles B h, galles D.
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how dare you maintayne your intent
sith he and I be one?

Haue I not, sith I came him froe,
made the dead to speak and goe?
and to men I send my ghost also,
that leeved me vpon.

Helias. (69)
Fye on thee, felone! fye on thee, fye!
for through his might and his maistry,
by sufferance of god almighty
the people is blent through thee.
yf thos men be raysed, witterly,
without the Devills fantasy,
here shall be proued apertly,
that all[e] men shall see.

Antech[r]istus. (70)
A! fooles! I redd you leue me vpon,
that miracles haue shewed to many one,
to the people everychon,
to putt them out of doubt.
Therfor I redd you hastely
converts to me most mighty;
I shall you saue from anoy,
and that I am about.

Enoch. (71)
Now of thy miracles would I see.

Helias.
Therfore comen hether be we:
do what is thy great posty,
and some therof to leere!

Antechristus.
Sone may you se yf you will abyde,
for I will neither feight nor chyde.
of all the world that is so wyde,
ther in is not my peere.

Enoch. (72)
Bringe forth thos men here in our sight,
that thou hast raysed agaynst the right,
if thou be so mickle of might,
to make [them] eate and drinke!
for very god we will thee know,
such a signe if thou wilt show,
and doe the reuerence on a row,
all at thy lykkeinge.

Antechristus. (73)
Wretches! damned all be yee!
but nought for that it falleth mee,
as gracious god abydinge be,
yf you will mend your lyfe.
You Dead men, ryse, through my posty!
come! eate and drinke that men may see,
and proue me worthy of Deitie!
so shall we stint all stryfe.

Primus mortuus. (74)
Lord, thy bidding I will do aye,
and for to eate I will assay.

Secundus mortuus.
And I also, all that I may,
will doe thy biddinge here.

Helias.
Haue here Bread, both two,
but I must blesse it or I goe,
that the feind, mankynd[e]s foe,
on it haue no power.

(75)
This Bread I blesse with my hand,
in Jesus name I understand,
The Coming of Antichrist.

The which is lord of sea and land,
and king in heaven so hye.

"In nomine patris" that all hath wrought,
"Et filii virginis" that deare vs bought,
"Et spiritus sancti" is all my thought:
One god and Persons three.

Primus mortuus. (76)
Alas! put that Bread out of my sight!
to look on it I am not light;
that printe that is vpon hit pight
it putts me to great feare.

Secundus mortuus.
To looke on it I am not light,
that Bread to me it is so bright,
and is my foe, both day and night,
and putts me to great deere.

Enoch. (77)
Now you men that haue done amis,
you see well what his power is.
converts to him, I redd, iwys,
that you on Roode[e] bought.

Tertius Rex.
A! now we know, aperly,
we haue bene brought in heresy
With you to death we will for thy,
and neuer efte torne our thought.

Quartus Rex. (78)
Now, Enoch and Helye, it is no nay,
you haue taunted thy Tyrant this same day.
blessed be Iesu, borne of a may!
on him I leue vpon.

Primus Rex.
Thou fetsure, fer'd with fantasy,
with Sorcery, witchcraft and nigromancy,

Chester Plays. XVIII. The Coming of Antichrist.

thou hast vs lead in heresy;
fyce on thy workes, echon!

SECUNDUS REX. (79)
Ihesu, for thy mickle grace,
forgeue vs all our trespass,
and bring vs to thy heavenly place,
as thou art god and man.

Now am I wyse made through thi might;
blessed be thou, Ihesu, day and night!
the grisely grome girts him to feight,
to slay vs here anon.

TERTIUS REX. (80)
Of our lyues let vs not reche,
thoughe we be slayne of such a wretch
for Jesus sake that may vs leech,
our soules to bring to blisse!

QUARTUS REX.
That was well sayd, and so I assent;
to dyce, forsoth, is my intent,
for Christes loue Omnipotent,
in cause that is rightwyse.

ANTECHRISTUS. (81)
A! false fayturs, turne ye now?
ye shall be slayne, I make a vow,
and thos Traytors that torne you,
I shall make them vnfayne;
That all other, by very sight,
shall know that I am most of might;
for with this sword now will I feight,
for all you shall be slayne.

(Tune Antechristus Occidet Enochum et Heliam, omnes que Reges cum gladio, postea vero redibit ad Cathedram; et Michael cum gladio in dextra dicit.)

Antichrist, now commen is thy day:
raygne no longer thou ne may.
he that hath ledd thee alway,
to him now must thou goe.

No more men shall be slayn by thee;
my lord will dead that thou be.
he that hath genen thee this posty,
thy sole shall vnderfoe.

In Sinne ingendered first thou was,
In Sinne ledd thy lyfe thou hase;
In Sinne now an ende thou mase,
that marred hast many one.

Three year and half one, witterly,
thaust had leave to destroy
gods people wickedly,
through thy foule redd.

Now thou shalt know and wytt in hye,
that more is gods maistry
then eke the Devils and thyne, therby,
for now thou shalt be dead.

Thou hast euer served Sathanas,
and had his power in every place,
therefore now getts thou no grace,
with him thou must [be] gone.

(Tune Michael occidet Antechristum, et in occidendo clamat:
"Helpe, Helpe, Helpe, Helpe!")

629 is} after now B Wh D. thy} this Wh D. 630 longer] longer now B. thou ne] nowe thou D. 632] now him thou must goe to B Wh D. 636 vnderfoe] vnderfree? B. 637—641 form the first half of a stanzæ, which is made complete by 649—653, and ought to come after 648 and before 649. 639 now] after ende B Wh D, probably the right place for it. 640 many] manye a W. 641 Three year and half one} In red ink H. 641—645} om. D. 646 maistry} majestie B Wh D. 648 for] om. W. 649} cf. above 637 v. l. 651 now getts thou] thou gettes nowe D. occidet} occidit W.
Antecchristus. (86)

Help, Sathanas and Lucifer!
Belzebub, bold Bachler!
Ragnell, Ragnell! thou art my deere!
now fare I wonder evill!
Alas! Alas! wher is my power!
Alas! my witt is in a weer;
now body and Soule, both in feer,
and all goeth to the Devill.

(Dene morietur Antecchristus et venient duo Demones,
et dicat Primus Demon, vt sequitur:)

Demon primus. (87)

Anone, maister, anon, Anon!
from hell grownd I hard thee grone;
I thought not to come my self alone,
for worship of thyne estate.
with vs to Hell thou shalt gone;
for this death we make great mone,
to winne more soules into our wonne,
but now it is to late.

Demon secundus. (88)

With me thou shalt; from me thou come;
of me shall come thy last Dome,
for thou hast well deserved.
And through my might and my posty
thou hast lined in Dignitye,
and many a soule deceyued.

Demon primus. (89)

This Body was gotten, by myne assent,
in clean whordom, verament,
of mother womb; or that he went,
I was him with in;
And taught him aye, with my entent,
Synne by which he shall be shent;

Demon B W h D. 655 thou [that thou B. 667 wonne] pon W h. [Reading]
Secondus demon D. Demon primus[ inverted in B W h D everywhere. 677
and 678 written as one line in H. 679 aye] ever W. with] om. W.
for he dyd my commandement, his soule shall never blynde.

Demon secundus. (90)
Now, fellow, in faith great mone we may make for this lord of estate that stands in this stydd. many a fatt morsell we had for his sake, of soules that should be saved in hell be the hydd.

(Tune auffertur Corpus Antichristi a Demonibus.)

Demon primus.
His soule with sorrow in hand haue I hent, yea, Penance and payne some shall he feel; to Lucifer, that lord, it shall be present, that burne shall as a Brand, his sorrow shall not keele.

Demon secundus. (91)
This Procter of Prophecy hath procured many one in his lawes for to leue, and lost for his sake Their soules bene in sorrow, and his shall be some, such maystryes through my might many one do I make.

(Postquam Demones loquenti fuerint, Resurgent Enoch et Helias, ab Antichristo Coesi, et Auditoribus status suos commonstrabunt.)

Demon primus. (92)
With Lucifer that lord long shall he lenge; In a Seat aye with Sorrow, with him shall he sytt.

Demon secundus.
yea, by the heeles in Hell shall he henge, In a Dourgeon deep, right in hell pitt.

Demon primus. (93)
To hell will I hye, without any fayle, with this presant of price, thither to bringe.
Chester Plays. XVIII. The Coming of Antichrist.

Demon secundus.
Take thou him by the Topp and I by the Tayle; a sorrowfull songe, in fayth, shall he singe.

Demon primus. (94)
A! fellow, a Dole looke that thou now deale to all this fayr company, hence er thou wend.

Demon secundus.
Yea, sorrow and Care ever shall they feel; All sinnfull shall dwell in hell at ther last ende.

Enoch. (95)
A! lord that all the world shall lead, and Dome bothe the Queck and dead, that reuerenc thee thou on them read, and them through right releeve.

I was dead and right here slayne, but through thy might, lord, and thy mayne, thou hast me rysed vp agayne; Thee will I loue and leeve.

Helias. (96)
Yea, lord, blessed must thou bee! My flesh now glorified I see; witt ne sleight agaynst thee Conspired may be no way.

All that leeven in thee stidfastly, Thou helps, lorde, from all anoy, for dead I was and now lyve I; lord, honored be thou aye!

Michael. (97)
Henoch and Helye, come you anone! my lord will that you with me gone To Heauen blis, both blood and bone, cuermore ther to bee.

Chester Plays. XXIV. The Last Judgment.

You have bene longe—for you be wyse—
dwellinge in earthly Paradise;
but to heauen, wher him selfe is,
now shall you goe with me.

(Tune Michael Archangelus adducet Henochum et Heliam ad Caelum et Cantabit: "Gaudete justi in Domino etc.")

finis Vicesimae Tertiae Pagine.

Pagina Vicesima Quarta et omnium Postrema de Judicio Novissimo.

The Webstars.

DEUS. (1) Ego Sum Alpha et O, Primus et Novissimus.

I God, greattest of degree,
In whom begining none may be,
that I am Peerles of Posty
Aperity shall be Proved.
In my godhead are Persons three;
may none in fay from other be,
yet Souerayne might that is in me
may Justlye be moved.

(2)
It is full yore sith I beheight
to make a reconinge of the right;
now to that Dome I will me dight,
that Dead shall duly dreed.
Therfore, my Angells, fayre and bright,
looke that you wake eche wordly wight,
that I may see all in my sight,
that I Blood for can bleed.


Shew you my Crosse apertly here, 17
Crown of Thorne, S[p]ounge and Spear, 20
and Neiles, to them that wanted neuer
to come to this anye.

And what Weed for them I weare, 21
upon my Body now I bear;
the most Stoutest this sight shall stear,
that standeth by Street or Styce.

**Angelus primus.** (4) 24
Lord, that madest through thy might
heauen and earth, Day and Night,
without distance, we be dight
your bidding for to done;

And for to awake ech worldly wight
I shall be ready, and that in height;
that they shall show them in thy sight,
thou shalt see, lord, full soone.

**Angelus secundus.** (5) 28
Take we our Beames, and fast Blow;
all mankynd shall them know,
good accomptes that now can show,
soone it shall be scene.

That haue done well in their lyving
they shall haue ioy without endinge;
that exil hath done without amendinge,
shall euer haue Sorrow and Teene.

(Tune Angeli Tubas accipient et flabunt; et Omnes mortui de Sepulchris
resurgent quornm Primus Papa Saluatus dicit vt sequatur:)

**Papa saluatus.** (6) 32
A! lord, mercy now aske we,
that dyed for vs on the rood tree;

18 Thorne] thorne B W h D. 19 neuer] never D. *Heading* primus Angel-
lus B W h. 32] that shalbe lorde full soone W. thou] that B. *Heading*
Secundus angelus B W h D. 33 Beames] beames W h. 34 mankynd] mink-
ing B. 35 accomptes] accompte B W h D. 37 That] The that h. *well* Exil
W. 39 hath] have D. amendinge] endinge B W h D. Sepulchris] Sepul-
chris H. sepulcor h. resurgent] surgent B W h, surgent D. *papa saluatus*
on. B. *papa salvata* W. salvatus] on. h. *dicit* before primus D. *vt sequi-
tur* on. B W h D. 41—51 are numbered with 1—10 in H, and so throughout.
42 the] om. W.
it is three hundredth years and three
since I was putt in grave.

Now through thy might and thy posty,
thy Barnes blast hath rayesed me
in fleshe and Blood, as I now se,
my Judgment for to haue.

(7)
Whyle that I lived in flesh and Blood,
thy great Godhead, that is so good,
Ne knew I neuer, but ever was wood,
worshipps for towynne.
The witts, lord, thou sent to me,
I spend to come to great Degree;
the highest offyce vnder thee
in earth thou puttst me in.

(8)
Thou grantedst me, lord, through thy grace,
Peters power and his place;
yet was I blent, Alas! Alas!
I dyd not thyne assent.
But my fleshly will that wicked was,
the which rayesed now thou hase,
I-forthered, lord, before thy face,
shall take his iudg[en]tment.

(9)
When I in earth was at my will,
this world me blent, bothe lowd and still,
but thy Commandement to fulill
I was full negligent.
But purgyd it is with paynes ill,
in Purgatory that sore can grill;
yet thy grace I hope to come till,
after my great Torment.

(10)
And yet, lord, I must dread thee
for my great sinnes, when I thee se,
for thou art most in maiesty;
for mercy now I call.
The paynes that I haue long in bee,
as hard as hell—saue hope of Lee!—
agayne to goe neuer suffer me
for ought that may befall!

Imperator saluatus. (11)
A! lord and Soveraine Saviour,
that lyvinge putt me to honoure,
and made me kinge and Emperour,
highest of kythe and kynne;
My flesh, that fallen was as the flower,
thou hast restored in this Stower,
and with paynes of great Langour
clensed me of my sinne.

(12)
In Purgatory my soule hath bene
a Thousand yeare in woe and teene;
now is no sinne vpon me seene,
for purged I am of pyne.
Thoo that I to sinne were Bayne and bowne,
and coveted Riches and renowne,
yet, at the last, Contricion
hath made me one of thyne.

(13)
As hard paynes, I dare well say,
in Purgatory are night and day,
as are in hell, save by on way:
that one shall haue an ende.

(14)

Worshipped be thou, high Justice,
that me hast made in flesh to ryse;
now wott I well those that haue bene wyse
shall come into thy welth.

Graunt me, lord, amo[n]gst moe,
that purged am of synne and woe,
on thy right hand that I may goe
to that everlastinge healthe.

Rex Saluatus. (15)

A ! lord of lordes, and kinge of kinges,
and Informer of all thinges,
thy power, lord, spreads and Springes,
as soothly here is seen.

After Bale Boot thou bringses,
and after Teene tyde Tydinges,
to all that ever thy name minges,
and Buxvm to thee bene.

(16)

Whyle I was lord of land and leed,
in Purple and in riche weed,
me thought to thee I had no need,
so wronge the world me wyled.

Though thou for me thy Blood can sheed,
yet in my hart more can I heed,
my flesh to forther and to feed;
but the soule was ever beguyled.

(17)

My foule body, through Sinne blent,
that rotten was and all to-rent,
through thy might, lord Omnipotent,
raysed and whole it is.
My soule that is [in] Bale Brent, 129

to my body thou hast now sent,
to take before thee Judgment 132

of that I have done amiss.

18

But, lord, though I were sinful aye, 133

Contrition yet at my last day, 136

And Almes dedes that I dyd aye, 137

hath holpen me from hell.

But well I wott that ilke way 140

that Abraham went, weind I may, 141

for I am purged to thy pay,

with thee euermore to dwell.

Regina saluata. (19)

Pearles Prince of most Posty, 144

that after Langour sendeth Lee, 145

that now in body hast raysed me,

from fyre to rest and roe;

My flesh that as flower can flee, 148

and Powder was, through thy pitty

togeaether hath brought, as I now se,

the soule the body too.

20

Whyle I in earths riche can goe, 149

in softe Sendal and Silk alsoe,

velvet also that wrought me woe,

and all such other weedes,

All that might excyte Lechery, 152

Pearles and precious Perrye,

agaynst thy biddinge vse I,

and other wicked dedes.

129 Bale] balleus Wh, bales B, in bales D. 133 though] al though W. 135

1 om. W h. 138 weird] wende W h. 140 with] to W h. saluata] salvator

W h. 141 of most] most of h. 142 sendeth] lendeth B Wh D. 145 flee] flye

D. 146 powder] power W h. thy] om. H. 147 I now] nowe I W h. 148

the body] and bodye D. 150 Sendal] sandalles B Wh D. 153—157] between

151 and 155 in B Wh D. 154 pearles] perelles D.
Neither prayed I, ne fast; 157
save Almes deeds, if any past, 158
and great Repentance at the last 159
hath gotten me to thy grace; 160
That saved I hope fully to be, 161
for purged synnes that were in me, 162
thy last Dome may I not flye, 163
to come before thy face. 164

(22)
After Purgatory paynes, 165
from me thy lordship thou ne laynes; 166
to flee thy Dome me ne gaynes, 167
though I were neuer so great. 168
Sith I haue suffred woe and Teene, 169
In Purgatory long to beene, 170
let neuer my sinne be on me scene, 171
but, lord, thou it forgett! (Tunc venient Damnati.) 172

PAPA DAMNATUS. (23)
Alas! Alas! Alas! Alas! 173
now am I worse then ever I was; 174
my Body the soule agayne base, 175
that longe hath bene in hell. 176
To gether they be, now is no grace, 177
defyled they be before thy face, 178
and after my death here in this place, 179
in payne ever to dwell. 180

(24)
Now Bootles is to aske mercy; 181
for lyvinge, highest in earth was I, 182
and Conning, chosen in Clergie, 183
but Coueteousnes did me care. 184


CHESTER PLAYS.
Also Siluer and Simonye
made me Pope vnworthy;
that burns me now full bitterly,
for of Blis I am full bare.

(25)
Alas! why spend I wrong my wit,
in Coveteousnes my hart to knytt?
hard and whott now feele I it:
Hell hould[es] me right here.
My Body burnës, every bytt;
of sorow must I never be shutt;
me to saue from hell pitt
now helpeth no prayer.

(26)
Of all the Soules in Christianty
that damned were whyle I had degree,
now gene Accoumpt behoueth me,
through my laches forlorn.
Also damned now must I be,
Accoumpt befalls or ells to flee;
make me Deafe, I coniure thee!
as I had never bene borne.

Imperator Damnatus. (27)
Alas! now Stered I am in this stower!
Alas! now fallen is my flower!
Alas! for sinne now no Suceower;
no siluer may me save.
Alas! that ever I was Emperor!
alas! that euer I had Towne or Tower!
Alas! I Buy hard now my honour:
Hell paynes for it I haue.

Alas! in world why was I ware?
alas! that euer my mother me bare!
Alas! ther is no gayne Charke,
skape maye I not this chance.
Alas! doe evill who is that dare?
to threat no more now no care,
for to payne we ordayne are
ever, without deliuerance.

Now is manslaughter vpon me scene,
now Covetuousnes makes my cares keene;
now wrong worchinge, withouten weene,
that I in world have wrought.

Now Trayterous turnes do me teene,
and false Domes, all by dene;
In Glotony I haue in beene,
that shall now deer be bought.

Now know I what I dyd by wronge,
and eke my lither living longe;
Falshe to hell makes me to fonge,
in fyre ever foule to fare.

Misgotten money I mixed amonge,
now is me yelded to hell thonge.
why were I not dead as is the donge?
for dole I droupe and dare.

Rex Damnatus. (31)
Alas, vnlyking is my lott!
my weal is gone, of woe I wott;

my synne is scene, I was a Sott;
of Sorrow now may I singe.
To hell Payne that is so hott,
for my misdete now wend I mott.
Alas! that I had bene sheep or goat
when I was crowned kinge!

(32)
When I was in my maiesty,
Soverayne of Shyre and Citty,
ever dyd I good in no degree,
through me was any grace.
Of poore had I never pitty,
sore ne sicke would I never se;
now haue I Langour, and they haue lee;
Alas! Alas! Alas!

(33)
Wronge I ever wrought to eche wight,
for Penyes poore in Payne I pight;
Religion I reaved agaynst the right;
that keenly now I know.
Lechery I held but light,
In Couteuousnes my hart was clight;
one good deede in Gods sight
now haue I not to show.

Regina Damnata.  (34)
Alas! Alas! now am I lorne!
Alas! with teene I am to-torne!
Alas! that ever I was woman borne,
this bytter bale to byde!
I made my mone, both even and morn,
for fear to come Iesu before,
that Crowned for me was with thorne
and thrust into the Syde.
Alas! that I was woman wrought!
alas! why made god me of nought,
and with his precious Blood me bought,
to worch agay[n]st his will?
Of Lechery I neuer roght,
but ever to that sinne I sought,
and of that filth in deed and thought
yet hadd I never my fill.

fye on Pearles! fye on pryde!
fye on gowne! fye on gnyde!
fye on hewe! fye on hyde!
these harrowen me to hell.
Against this chaunce I may not chyde.
this bitter Bale I must abyde;
yea, wee and teene I suffer this tyde,
no lyvinge tonge may tell.

I that so seemly was in sight,
wher is my Blee that was so bright?
wher is Barone, wher is knight,
for me to aledge the law?
wher in world is any wight,
that for my fayrnes now will feight?
or from this deathe I am to dight,
that dare me heathen draw?

Iusticiarius Damnatus. (38)

Alas! of Sorrow now is my Saw!
Alas! for hell I am in awe;
my flesh as flowr, that all to-flaw,
now tydes a fearly fitt.

Alas! that ever I learned law! for suffer I must many a hard Thraw, for the Devill [now] will me draw right even to hell pitt.

(39)
Alas! whyle that I liued in lond, wroge to worch I would not wond, but false causes tooke in hond, and much[e] woe did als.

When I sought Siluer or rich sound, of Barone, Burges or a Bonde, his moot to further I would found, were it neuer so false.

(40)
Now is the Devill ready, I see, his moote to further agaynst me; before the ludge of such posty, that me will not avayle.

Hart and Thought both knoweth he; thoughte I would lye, no boote will be. Alas! this hard[e] fitt to flee rufully I must fayle.

(41)
All my lyfe ever was I bowne to trouble poore in Tower and Towne; payr holy Churches possession, and sharply them to shend;

To ryve and robb Religion, that was all my Devotion; therfore me Tydes Damnation and payne withouten ende.

Marcator Damnatus. (42)

Alas! Alas! now woe is me!
my foule Body, that rotten hath be,
and Soule togeather now I se;
All stinketh full of sinne.
Alas! marchandyze marreth me,
and purchasing of land and fee,
in hell Payne euermore to be,
and Balle that neuer shall blyrne.

(43)
Alas! in world fervent was I
to purchase landes falsely;
Poore men I dyd such anye,
made them their land to sell.
But when I dyed, witterly,
all that hadd my Enemye;
bouth Body and Soule dammed therby
ever to the Payne of hell.

(44)
Yet might not falce purchace suffyze,
but ofte I dealed with Marchandyze,
for ther me thought winninge would ryze;
I vsed it many a year.
Ofte I sett vppon falce Assyze,
rayvinge poore with layinge myze,
faledly by God and Saynts hyse
a Thowsand sythes I swear.

(45)
Occour I vsed willfully,
Wanne I neuer so much therby,
to holy Church neuer Teithed I,
for me thought that was lorne.

Chester Plays. XXIV. The Last Judgment.

Why made thou me of nought, lord, why?
to worch in world so wickedly,
and now Burne in the devilles Belly.
Alas! that ever I was borne!

(Finitis Lamentationibus mortuorum, descendet Iesus quasi in nube, si fieri poterit; Quia secundum Doctorum Opiniones in Acre propere terram indicabit filius Dei. Stabuit Angeli cum Cruce, Corona Spinea, lancea, alisque Instrumentis, omnia demonstrantes.

Iesus. (46)

You good and evill, that here be lent,
here you come to Judgment:
if you wist wherto it would apent,
and in what manere!

Butt all myne, as I haue ment,
Prophetts, Patriarches here present,
must know my Dome with good entt-nt,
therfore I am now here.

(47)

But you shall heare and see expresse,
I doe to you all Righteounes;
lovesome Deedes, more and lesse,
I will rehearse now heere.

Of earth throughge me made man thow was,
and putt in place of great cleannes,
from which thou fast through wikkednes
away thou waved were.

(48)

When thou had done this Trespace,
yet wayted I which way best was,
thee to recouer in this Case
into my Companye.

How might I doe thee more grace
then that selfe kynd, that thou hase,
take here now, as in this place
appeareth aperely?

(49)
After dyed on the rood tree,
and my blood Shed, as thou may se,
to prive the Devyll of his posy,
and winne that was away.
The which Blood, behoulds ye,
fresh houlden till now I would should be,
for certayne poyntes that lyked me,
of which I will now say.

(50)
One cause was this certaynly,
that to my father Almighty
at my Asceltion offer might I
this Blood, praying a Boone:
That he of you should haue mercy,
and more gracious bee therby,
when you had sinned horribly,
not takinge vengeance to soone.

(51)
Also I would, without[en] were,
this Blood should now be shewed here,
that the Iews dyd in this manere,
might know apert[e]ly,
How vnkyndly they them bare.
behould on me, and you may leere
whether I be god in full power,
or ells man onely.

(52)
Also my blood now shewed is,
that good therby may haue blisse,
that avoyded wickednes, iwys,
and ever good workes wrought.

And evill also, that dyd amys,
must haue great sorrow in sight of this,
that lost that joy that was his,
that him on Rood bought.

(53)
Yet for all this great torment
that I suffred here whyl I was lent,
the more I spared in your intent,
I am not as I feele;
for my body is all to-rent
with Othes false, alway fervent;
Mo lymne on me but it is hent
from head right to the heele.

(54)
Now that you shall apertly se,
fresh Blood bleed, man, for thee,
good to joy and full great Lee,
the evill to Damnation;
Behould now all men on me,
and se my Blood fresh out flee,
that I bledd on rode tree
for your Saluation. (Tune emittet Sanguinon de Latere sno.)

(55)
How durst you ever doe amysse,
when you vnbethoughte you of this?
that I bledd to bringe you to blis,
and suffered such woel?
Ne you must not whyte, iwys,
though I doe now as right is;
therfore ech man recon his,
for righteousnes must goe.

PAPA saluatus. (56)

A, lord, though I liued in sinne,
in Purgatory I haue bene in;
suffer my Bale for to blyn,
and bringe me to thy blisse.

Imperator Saluatus.

Yea, lord, and therin haue I be
more then three hundreth years and three;
now I am clean, forsake not me,
although I did amis.

Rex saluatus. (57)

Lord, receiue me to thy grace,
that payne hath suffred in this place;
although I foule and wicked was,
waschen it is away.

Regina saluata.

And I, lord, to thee cry and call,
thyne owne Christen and thy thrall,
that of my sinnes am purged all;
of thy joy I thee pray.

Ihesus. (58)

Come hither to me, my Darlings dere,
that blessed in world allway were;
take my Realme all in feere,
that for you ordayned is.

ffor while I was on earth here,
you gaue me meat in good maner,
therfor in heauen blis clear
you shall ever leng iwis.

(59)

In great Thirst you gaue me drinke;
when I was naked also Clothing,
and when me neded harboringe
you harbored me in Could.

And other Deedes to my lykings, you did on earth ther lyvinge; therfore you shall be quitt that thinge in heauen an hundreth fould.

**Papa saluatus.** (60)

Lord, on this I can not myn, earth when I was dwelling in, thee in mischeif or any vnwyn to shew thee such a will.

**Imperator saluatus.**

No, sickerly I can haue no mynd that euer to thee I was so kynd, for their might I neuer thee fynd, such kyndnes to fullfill.

**Ihesus.** (61)

Yes, forsooth, my frend[e]s deare, Such as poore and naked were you Cladd and fedd them both in feere, and harbored them also.

Such as were also in great danger in hard Prison in earth here, you visited them in meek manere, all men in such[e] woe.

(62)

Therfor, as I you ere tould, you shall be quitt an hundreth fould; in my Blisse—be you bould—euermore you shall be,

Ther neither honger is ne could, but all things as your selues would; euermasting joy to yonge and owld that in earth pleased me.
Therfore, my Angells, goe you anone, and Twyn my chosen, everychon, from feble that have bene my fone, and bringe them into Blis.

On my right hand they shall be sett, for so full yore I them behight, when they did, withouten lett, my biddinge not amys.

**ANGELUS PRIMUS.** (64)

Lord, we shall neuer blyn
tyll we have brought them blisse within;
those Soules that bene withouten Sinne, full sone, as you shall see.

**ANGELUS SECUNDUS.**

And I know them well afyne,
which bodyes, lord, that bene thyne;
they shall have ioy without pyne, that neuer shall ended be.

(Tune Angeli cantabunt euntes ac venientes "Letamini in Domino"
vel "Saluator muadis Domine": tune omnes Salvati eos sequentur, Postea venient Demones, quorum primus dicat:)

**DEMON PRIMUS.** (65)

A, Righteous Judge, and moste of might,
that ther art sett to Dome the right,
mercy thou was, now is gright
to saue these men from pyne.

Doe as thou hast yore behight;
thes that be synfull in thy sight,
to reckon their deedes I am dight,
to prove these men for myne.

Chester Plays. XXIV. The Last Judgment.

(66)
Judge this Pope myne in this place,
that worthy is for his trespass,
and oughte to be thyne throughge grace,
through synne is commen my hyne.
A Chiristan man I wott he was,
knew good from evill in ech case,
But my Commandement done he hase,
and ever forsaken thyne.

(67)
Through mercy he should be thyne,
but myne through wretchednes and synne;
thyne through Passion that thou was in,
and myne through Tentation.
To me obedient he was aye,
and thy Commandements putt away;
thou Righteous judge therfore I pray,
Deem him to my Pryson.

(68)
This Emperour also, that standeth by,
I howld him myne full witterly,
that held him ever in heresy,
and leved not on thy lore.
Therfore I tell thee verament,
myne he is without judgment;
thou saydst when thou on earth went,
that leved not, Damned were. Qui non credit iam Indicatus est.

(69)
This Kinge and Queene would never know
Poor men, them Almes [for] to show;
therfor putt them all from yow,
that stand before thy face.

And I shall lead them till a low,
the fire shall burne though no man blow;
I have tyed them on a row;
the shall never passe that place.

Demon secundus. (70)

Nay, I will Spute with him this,
that sitteth as highe Justice;
and if I se he be righteous,
soone I shall assay.

And eyther he shall forsooth, iwis,
forsake that of him written is,
or these men that haue done amys,
Deme them vs to day.

These words, God, thou sayd expresse,
as Mathew therof beareth witnes,
that right as mans deed was,
yelden he should bee.

And least thou forgett, good man,
I shall myyne the vs,
for speak Latyne well I can,
and that thou shalt some see:

Filius hominis venturus est in gloria patris sui cum Angelis suis, et tunc reddet unicuique secundum Opus suum.

(72)

Therfor Righteous if thou be,
these men are myne, as mott l thee;
for one good deed here before thee
haue they not to Show.

Yf ther be any, say on, lett se;
if ther be none, deme them to me,
or else thou art as false as we, all men shall well know.

**Demon primus. (73)**

Yea, this thou sayd, verament, that when thou came to judgment, thy Angells from thee should be sent, to part the evil from the good, Ant putt them into great Torment, wher Reeminge, Grininge were fervent, which wordes to Clarks here present I will rehearse, by the roode!

---

[Math. xiii. 49, 50.

Sic erit in Consummatione Seculi; exibunt Angeli et separabunt malos de medio iustorum, et mittent eos in Caminum Ignis, vbi erit Fle tus, et Stridor Dentium.

(74)

Therefore deliuer these men hence, and, as broke I my Penne, I shall make them to grynne and ruthfully to Reeme.

And in as what a Chimney as is ordained for me, baked all shall they be, in Bitter Bale to brenne.

(75)

This Popelard Pope here present, with Concularnes aye was fully bent; This Emperour also, verament, to all synne did inclyne.

This kinge also all righteous men shent, damned them through the false judgment,
and dyed so without amendment; therfore I hould him myne.

(76)
This Quene, whyle she was lyvinge here, spared never synne in no manere, and all that might, by Mahound so dere, excite her Lecherye, She used mans hart to sturr, and therto fully ordayned her; therfore she hath lost her lurr, heauen blis, right as dyd I.

Ihesus. (77)
Lo, you men that wicked haue bene, what Sathan sayeth you heare and seene; righteous Dome may you not fleene, for grace is putt away.

when tyme of grace was enduringe, to seke it you had no lykinge; therfore must I for any thinge doe righteousnes to day.

(78)
And though my sweet mother dere and all the Saintes that ever were, prayed for you right now here, all it were [now] to late.

No grace may goe through ther prayer, then Righteousnes had no power; therfore goe to the fyre in feere, ther gaynes none other grace.

(79)
When I was hungry and thirsty booth, and naked was, you would not me cloothe;

CHESTER PLAYS.

G G
also sicae and in great woe,
you would not visytt me;
Noe yet in Prison to me come,
Noe of your meate geue me some,
nor me to yower harbour noome,
ever yet in will were yee.

PAPA DAMNATUS. (80)
When waste thou naked or harbourles,
hungry, thirsty, or in sicknes?
eyther in any Prison was?
we saw thee neuer a could!

IMPERATOR DAMNATUS.
Had we thee hongraduate or thirsty scene,
Naked, sicke, or in Prison bene,
harbourles or in any teene,
haued harboured thee we would.

IHEUS. (81)
Nay, when ye saw the least of myne
that on earth suffered pyne,
with your Riches you would not them Ryne,
nay fulfill my desyre.
And sithe you would nothing enclyne
for to helpe my poore hyne,
to me your loue it was not fyne,
therefore goe to the fyre.

DEMON PRIMUS. (82)
A, Sir Judge this goeth aright,
By Mahound much of might!
you be myne, eche wight,
ever to lyue in woe.
A dolefull deathe to you is dight;
for such hyre I you behight
when you served me, day and night,
to be rewarded so.
Goe we forth to hell in hye; 653
With out ende ther shall you lye;
for you haue lost, right as dyd I,
the Blisse that lasteth euer. 656
Judged you be to my Belly,
ther endlesse Sorrow is and nye;
one thinge I tell you truly:
Deliuerd bene you never. 660

DEMON secundus. (84)
Nay, maister, forgett not these Theues two,
for by Mahound ! they shall not goe;
ther dedes, lord, amonoge moe
sone I can them spye. 664
This Iustice, lord, was euer thy foe,
but falsehod to further he was euer throe;
therfore dome him to sorrow and woe,
for he is full well worthy. 668

This Marchant also that standeth here,
he is myne, withouten were;
as ofte tyme he him foresware
as seedes be in my secke. 672
And Occour also vsed he,
that my Powch is so hevy,
I swere by Mahound so free,
it wel ny breaks my necke. 676

(Matheus. (86)
I, Mathew, of this bear witnesse,
for in my Gospell I wrett expresse,
this, that my lord of his goodnes
hath rehearsed here. 680

655 right as] as right h. 658 nye] anoy H. Heading] Secundus Demon h.
664 sone] some B. can] came B, 666 but] om. h. 667 dome] deeme h D.
669 standeth] staneth H. here] by here h. 671 tyme] tymes D. 673 Occour]
Occurre D. Evangelista] Evangelie h, quatuor Evangelistæ D.

*
And by me all were warned before,  
to save ther Soules for evermore,  
that now through lyvinge they bene lore,  
and damned to fyre in fere.

**Marcus.** (87)

I, Marke, now apertly say,  
that warned they were by many a way,  
ther lyvinge how they should aray,  
heauen blisse to recover;

So that excuse them they ne may,  
that they beene worthy, in good fay,  
to suffer the Dome geven to day,  
and Damned to be for ever.

**Lucas.** (88)

And I Luke, on earth lyvinge,  
my lords words in every things  
I wrott and taught through my Conninge,  
that all men know[e] might.

And therfore I say forsoth, iwis:  
Excusation none ther is;  
against my talkinge they dyd amisse;  
this Dome it goeth aright.

**Iohannes.** (89)

And I, John, the Evangelist,  
bear witnes of thinges that I wist,  
to which they might full well haue trust,  
and not haue done amisse.

And all that ever my lord sayde here,  
I wrott it all in my manere;  
therfore excuse you, withouten were,  
I may not well, I wisse.

Laus maxima omnipotenti!
Deo gratias.

Finis Vicesimae Quartae Paginae.

Anno Domini 1607, Augusti Quarto, Anno Regni Regis Iacobi Quinto; per Iacobum Miller.

*Instead of the close of H from Deo gratias to Miller] h reads Finis deo gracias*

<table>
<thead>
<tr>
<th>Come lorde Iesus</th>
<th>1600</th>
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<tbody>
<tr>
<td>Come quickly</td>
<td></td>
</tr>
<tr>
<td>To hym this booke belongs</td>
<td></td>
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<tr>
<td>I wishe contynuall health,</td>
<td></td>
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<tr>
<td>in daily vertues for to flow,</td>
<td></td>
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<tr>
<td>with floude of godly wealth.</td>
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</tbody>
</table>

praye ever (in the margin besides the last 4 verses). B and D close:

This is the last of all the xxiijer pageantes or playes played by the xxiijer craftes men of the Cittie of Chester, written in the yere of our Lord god 1604, And in the second yere of the reigne of King James, by the grace of god, of England, ffrance and Ireland, defender of the faith, and of the realme of Scotland the xxxviiith, per me gulielmum Bedford.


Underneath Finis D has, By me Edward Gregorie, scholler, at Bunburye, the yeare of our lord god 1591.
GLOSSARY

afright = afraid, 16, 88
agrise = ? ? 18, 133
algestes = by all means, in any case, anyhow
als = in the same way, also, 16, 88
anker = anchorite, hermit
anow = enough, enow, 13, 261
aspine = to espy, to watch, to look for an opportunity, to lie in search of, 23, 358
attaynt = convinced, convicted, 23, 488 and 597
ayesell = vinegar, 17, 123
baine, bane = bowne
bale-brent = burnt in torture
bames = beams, 24, 47
barme = lap, 22, 175
barnteame = offspring, descendants, 16, 443 and 486
baron = bairn, child, son, 11, 99
basenetes = helmets, 10, 319
baynable = obedient? 6, 321
beames = trumpets? 24, 33
beede = to offer, 16, 339
beere = behaviour, ill-behaviour, tumult, 3, 109; 6, 402; 14, 90; 16, 62; 21, 241
beheight = promised, 15, 146
Belamy = friend, said to a stranger
Belave = with your leave, 8, 362
betaken = to hand over, to surrender, to endow with; to commit, 21, 308
bewsprytt = bowsprit, 3, 93
bibble = to drink, to gobble, 7, 154
bisse = precious stuff, fine linen, 5, 62; 10, 2
blamenr = a precious stuff, 10, 2
bluisine = to end, to cease, 16, 472; 18, 81
bloting = ? ? 7, 414
bode = message, order, command

bossart = ? term of abuse, 7, 287
bourding = jesting, mocking
bowne = bound, going to, 10, 194; ready, obedient
boyst = box; especially a balm-box? 18, 332
boyster = boaster, bragart, 17, 183
brayd = moment, start, whiff, 23, 139
breeres = briars, thorns
buske = to prepare, get ready
bydene = at once; together
byle = to blow, to make sound? 7, 163
bytt = bite, 16, 106

can = know, understand, 21, 273
carpe = to dispute, jangle, 16, 90
carsell = ? 6, 225
cater = designation of a side, of a die, or of a cast at dice, 16, 514
chaffer = ware, merchandise, property, 14, 362
cheare = face, men
ches = chose, 16, 641, var. lect.
chist = chest, ark, 3, 206
clave = stick, be faithful, belong to a party, 13, 67
cloe = to beat, to thrash, 10, 437
Clongen, pp. of clingen = to wither, to fade away,
clowte = rag, clout, swaddling clothes, 10, 209
conioyne, congeon = fellow, villain, 10, 145
conning = king, sovereign, 24, 183
corde = to fit, to suit
corsett = a garment, 16, 497
coynt = clever, 2, 224; quaint, 19, 18
coyntoche, countise = contrivance, plot, cunning, cleverness, acquaintance, 2, 192
coyysell = ? 6, 225
crach = crip, manger, 6, 131
Glossary.

dare = tremble, 22, 296; 24, 236
dased = bewildered, astonished, 22, 282
deadlie, deadly = mortal, 2, 92
deadlish = mortal, 12, 27
dear, dere = to injure, to damage, 10, 271
deere = injury, inconvenience, 23, 587
degheter = daughter, 13, 486
deuyne = to prophesy, to suspect, 23, 362
dice = to cast dice for, to gamble, 16, 492
dight = to get ready; to prepare, to manage,
dillfully = sorrowfully, 16, 673
dinenge = dying, death, 21, 39
discreee = dishonour? 6, 141
Dosaberdl, Disabeard = a smart fellow,
a choice man (Wight), then ironically
term of abuse, 12, 94
dowb = to fear
downe = hill, down, 10, 51; in the expre-
sion: "oer dale or dwayne"
druy = affection, love, 7, 598
dye = Dee
dyversory = diversorium, inn, public-
house, harbour, 6, 532
eame = uncle, 16, 487
eft = again, bask, afterwards, 2, 610; 15, 252
elnish = foolish, 8, 314
cre = ever, 14, 71
erstely = first, Danes, 67
este = favour, predilection, preference,
2, 376

fantasy = witchcraft, 23, 600
fayne = glad
fearly = dangerous, dreadful, 17, 92
feature, fayture = deceiver, humbug, 18,
268
ferd = hadst to do, occupiedst thyself,
23, 600
fere = mate, husband, 12, 227
fett = to fetch
fiddler = feather, 7, 51
finde = to procure the means to get
somewhere, 6, 107
followed = baptized, 20, 102
fonge = to catch, 22, 135
foode = foster-child, 16, 630
fopee = ?, 23, 47, v. 1.
for bought = bought, delivered, 10, 179

forther = to further, to advance, to grant
advantages to, 24, 63
for-treed = to trample down, to crush
beneath one's feet, 22, 136
fownd = to endeavour, to struggle for
frankish = frantic? 3, 100
frapped = beat, knocked about? 13, 292
fray = to ask, 10, 493
freake = warrior, man, fellow
freey = liberal, munificent, 23, 50
fulsome = to help, to assist, to support,
21, 135 and 150
fytt = a blow, 16, 67 and 398

gaine = convenient; inclined to do,
gracious
gambon = gunnmon, 7, 139
gange = to go, 7, 623
gentes = goats, 3, 163
giff = if, 18, 179

glent = to move swiftly, to slide away
glore = to sing: gloriam, gloriam etc.
gole = ? term of abuse, 7, 273; 13, 432
golians = ? 7, 258
graynes = groins, chine, back-bone, 16,
326
greet = grit, little stones, 7, 75
grennes = grins, 7, 273
gright = terror, consternation, 24, 511
gright = forfeited, 2, 391; 2, 396 and 419
grill = to vex, to anger, to irritate, to
torture, 3, 46; 4, 341; 5, 226
growing = grossing, food? 7, 146
groynge = snout of a pig, 7, 122
gurd = to strike, to beat, 16, 68 and 393

guyde = gorgeous, costly clothing, 24,
278

hackstock = chopping-block, 3, 46
han = have, 16, 268 and 369; 19, 132
hartfullie = heartily, thoroughly, sound-
ly,
heathing = ? heather, briars, thorns?
16, 333
heighte = promised, 5, 116
hell-thonge = fetter of hell, hell-prison
hend = to hand round, 7, 138
hend = swift, nimble, quick, skilful,
obedient, 3, 271; 16, 382
hent = to take, 16, 415
here = to praise, 16, 791, varia lectio
hest = order, command, 5, 158
Glossary.

hett = commanded, bad, 17, 237
heth = head
hill = to cover, 2, 503 and 231
hillinge = coverture, apron, 2, 273
hoste = hest, 5, 158, v. lect.
hunter = harlot, 10, 313
hyndermost = last, quite behind, 7, 595
hyne = slave, thrall, 24, 520

i-ment = meant, decreed upon the intention, 6, 74
in-fear = together, likewise
informer = formator, creator, 24, 110
inter = entire, 11, 126
intisement = enticement

janglinge = chiding, quarrelling, murmuring
janock = oat-cake, 7, 120 (according to Wright)
jawes = ? ? 7, 215
Jesaine, Jasane = lying-in, confinement, 9, 246

Kempes = champions, 10, 229
Kent = shown, instructed, 7, 356
Kever = to recover, 7, 482; to gain, to earn, 2, 8
Kynd = nature, 21, 193

layd = dirty, ugly, 15, 153
layne, leane = to conceal, deny, 4, 311; 24, 166
leach = physician
lead = layl = wrong? 9, 77; 15, 153
v. lect.; ugly, 20, 123
lead = man, human being, 22, 137
leale = loyal, honest, upright
leare = to teach, to show, 5, 86; 16, 328; 21, 229; to learn, 22, 80
leasinge = lie, falsehood, lying, 22, 177
leet = lighting? 22, 297
ledden = language, song
lee = protection, salvation, 16, 621; 24, 28
leech = to cure, to heal, 13, 332
leed = people, nation, 21, 249; 24, 117
leere = face; beauty? 14, 33; beautiful, nice? 18, 9
leese = to loosen, to weary, to cease? 7, 163
leeve = believe, think
lemed = beamed, shone, 7, 389
lend = to land, to arrive, to stay, to dwell
leng = to dwell, to remain, to linger, to stay, 17, 14
lent = landed, arrived, 8, 111
leesse, leas = lie, falsehood, 17, 49
let = to leave off
lewed = laymen, laity; unlearned, unexperienced, 21, 309
liecoris = eager for dainties, 2, 198
light = alighted, come down, descended
lither = lecherous, immoral, wicked, reprobate, 10, 115
liveray = means of sustenance, food, 7, 165
loos = fame, power, influence, charm, 5, 116
lordan, lurdane = clumsy town, cad, 23, 358
lorn = lost, 5, 100
losingere = flatterer, term of abuse, 10, 254
low = flame, glare, 10, 438
lowe = hill
lowt = loud = sound, noise, 7, 172
lowte = to stoop, to bow, to subject one's self, 5, 47; 6, 154
luxom, lixsom = pleasant, handsome, 19, 136
lyckes = leeks, 7, 114
lyne = lie, tell falsehoods, 23, 351
lyveras = ? ? 7, 214

madd = to rave, to be crazy, to be mad, 16, 634
malison = curse, 2, 678
manner = manor, comfortable building, 6, 410
mase = makes, makest, 16, 205; 16, 354
mased = amazed, 22, 292
maundye = last supper of Jesu, 4, 128
Mawmentence = idiots, 5, 2; 5, 248
maye = maid, virgin, girl, 6, 126
maystry = miracle, feat of witchcraft, 20, 23
meanye, mesnie = household, servants, followers, congregation
mell, melen = to speak, to talk, to have intercourse
menske = courteous behaviour, kindness, grace, bounty, 9, 203
messel = leprous, a leper, 14, 18
mete = measure, dimension
ribbotes = ? a term of abuse, 10, 159 and 309
ritch = to make rich, to endow, 21, 71
rocked = ? 10, 31
rogge = ? a term of abuse, 18, 281
roght = cared for, 24, 273
rowe = rest, quiet, 7, 401
roundfull = ? a heap of coins, 16, 510
rewes = rues, gives pain, 16, 387
ryne = to touch, to approach, 214, 639
ryved = ryf? = plenteous, abundant, 23, 54
sad = serious, undeniable,
sand = messenger, chargee, 23, 37
seinge = since, 21, 308
semblant = face, mien, 2, 57
sere, seer = so ever, 14, 281
seuen year = a kind of protest, to indicate a long space of time, or to assert a fact very strongly, 16, 762 and 782
shad = ? 7, 280
shaye, straye = ? milky way, 4, 164
shooe = she, 2, 185
shrewen = to curse, to beshrew
shros = shrews, villains, 5, 106
sibbe = family, kindred, 7, 566
sick = to sigh
sigaldry = sorcery, 16, 167
Sir = sire, father, 13, 158
skewed = piebald?, 12, 144
slye = contrivance, sleight, 12, 144
sorte = swarthy, dark, 22, 43, 167
spowld = saliva, spittle, 16, 349
stanold = term of abuse, 16, 187 and 320
stayed, styed, steed = steight, 20, 158; 21, 84; 21, 332
sted, styd = place
stear = to move, to touch, to seize with pity, 24, 23
steight = arose, ascended
stene = to stone, 12, 229 and 284, lect. var.
stowre = time, hour, 21, 122
strang = strange, extraordinary
stray = straw? 17, 227
stream = to strain, torture, 16, 568
strynde = breed, kind, 452
swedling swayne = baby in swathing clothes, 8, 388
sween = trance, ecstasy, 5, 96
swen = grief, sorrow, 16, 442; a pity, 16, 482 and 523
swyre = neck, 14, 389

tabet = clothes, gown, 13, 304
tach = blemish, fault, stain, blot, 7, 296
talch = tallow? 7, 36

talent = inclination, wish, purpose, 10, 278
tane = taken, 16, 271 and 371
tarboyle = jar with tar? 7, 185
tarboyst = tar-box? 7, 78 and 185
tayle = ? ? 7, 410
tee = to ruin, to torment
teeene = affliction, vexation
tempeartlye = worldly power and splen
dour, 9, 68
tend = attend, listen, 23, 128
thee = to thrive, prosper, fare
thester = dark, 22, 43
thesterness = darkness
this = thus, in such a way
thole = to suffer, to undergo, to abide,

2, 659; 19, 31
thrawl = servitude, trouble, 13, 50
throw, throw = moment, time, 19, 160;
"on a throw" = in a whiff, very soon,
7, 31
threpe = to maintain a point of contro
version, 12, 143
thro = ready, zealous, eager
throe = through, 16, 794
thry = three times, thrice, 12, 144
tildes = tents, 7, 6
to-dight = in a woful plight, 16, 673
to-flaw = flew asunder, away like dust
vanished, 24, 295
tome = leisure, 16, 368, var. lect.
trusse = to pack up, to get ready
tug = to mump, to eat
tupp = ram, 6, 282
twayne = two, 2, 89

twene = two, 3, 126, var. lect.
twyn = to separate, to pass, get away,
16, 507
tyde = good, pleasant, 24, 114
tyde = to happen; to undergo, to suffer,
24, 296
tyke = dog, cur, 7, 276
tyte = quickly, 16, 449
tytefull = with a full udder? 7, 11

underfœ = to receive
unwth = ? ? 16, 774, lect. var.

vprist = resurrection, 18, 149

waryson = guerison, reward
weare = to defend, 2, 101
wemlesse = stainless, pure, chaste, 12,
28
wemmonsle = womanly? 6, 157
were = doubt, 12, 192: 16, 77; 18, 350
wher = whether, 16, 790
whott = hot, 24, 191
wonne = wan, wretched with pain and
suffering, 16, 555
wonne = to linger, hesitate, 16, 786
wonne = one, 18, 383
would = wold, forest, 7, 175
wraw = angry, fierce, 3, 209
wydewher = far about, in many places,
16, 5

wynn = joy, pleasure
wyseard = wizard, fellow practising
witchcraft, 23, 371

yare = of yore, 22, 33
yeald = to requite, reward
yeeode = went, 22, 120
yelden = requited, rewarded, 24, 234 and
560
yode = went, 13, 307
yoo = ewe, 7, 30
youle = to howl, to cry, 13, 431