Two Coventry Corpus Christi Plays.

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Two

Coventry Corpus Christi Plays:

1. THE SHEARMEN AND TAYLORS' PAGEANT,
   RE-EDITED FROM THE EDITION OF THOMAS SHARP, 1825;
   AND

2. THE WEAVERS' PAGEANT,
   RE-EDITED FROM THE MANUSCRIPT OF ROBERT CROO, 1534;

WITH A PLAN OF COVENTRY, AND APPENDIXES
CONTAINING THE CHIEF RECORDS OF
THE COVENTRY PLAYS.

BY

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to

Professor John Matthews Manly.
PREFACE.

The appearance of this volume has been delayed first by the addition of appendixes not at first contemplated, but on second thought considered advisable owing to the peculiar value which has been given Sharp's Dissertation by the destruction of most of his sources in the burning of the Free Reference Library at Birmingham in 1879; then again by finding, when the work was almost completed, the manuscript of the Weavers' pageant in the possession of its owners the Clothiers and Broad Weavers' Company of Coventry. In issuing this book I wish to thank Prof. John Matthews Manly, to whom I have dedicated the volume without meaning to involve him in any share of its faults, for invaluable instruction when I was beginning the study of these plays, and for his kind permission to print from his text of the Shearmen and Taylors' pageant. I have also to thank Prof. T. W. Hunt and others of my teachers and colleagues at Princeton for kindesses more or less closely connected with this work. Acknowledgments are due in particular to Miss M. Dormer Harris, who has been good enough to help me with the Coventry manuscripts; Mr. Beard, formerly Town Clerk of Coventry; Mr. Seymour, secretary of the Clothiers and Broad Weavers' Company, and Mr. Brown, at the Free Public Library, have been extremely kind, as has been of course, beautifully and inevitably, Dr. Furnivall.
## CONTENTS.

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>ix</td>
</tr>
<tr>
<td>The Shearmen and Taylors' Pageant</td>
<td>1</td>
</tr>
<tr>
<td>The Weavers' Pageant</td>
<td>33</td>
</tr>
<tr>
<td>Appendix I. Extracts from Coventry Leet Book</td>
<td>72</td>
</tr>
<tr>
<td>Appendix II. Records of the Pageants from Sharp's Dissertation</td>
<td>82</td>
</tr>
<tr>
<td>Appendix III. Pageants on Special Occasions</td>
<td>109</td>
</tr>
<tr>
<td>Appendix IV. Fragments of another Version of the Weavers' Pageant</td>
<td>119</td>
</tr>
<tr>
<td>Glossary</td>
<td>123</td>
</tr>
<tr>
<td>Index of Names and Matters</td>
<td>128</td>
</tr>
</tbody>
</table>
INTRODUCTION.

MANUSCRIPTS AND EDITIONS.

Thomas Sharp's first publication of matter relating to the Coventry pageants was in 1817. The thin volume of 28 + 14 pages, large octavo, of which only 12 copies were issued, has the following title-page: The Pageant of the Sheremen and Taylors, in Coventry, as performed by them on the festival of Corpus Christi; together with other pageants, exhibited on occasion of several royal visits to that city; and two specimens of ancient local poetry. Coventry—printed by W. Reader, 1817. The text of the pageant differs but little from that of the better known edition of 1825, which was evidently printed from the same transcript. All variations except in the spelling of insignificant words have been noted in the text of the pageant in the present volume. The remainder of Sharp's book is taken from the Leet Book,¹ and is contained in Appendix III., except the two pieces of doggerel which relate to Laurence Saunders.

In 1825 Sharp published his well-known Dissertation on the Pageants or Dramatic Mysteries, Anciently performed at Coventry, by the Trading Companies of that City. His book shows that he had before him at that time, besides the Leet Book and the manuscript of the Shearmen and Taylors' pageant, the accounts of the cappers, dyers, smiths, and of Trinity and Corpus Christi Guilds, and other less important manuscripts. Sharp's method was the selection of interesting illustrative details and his object a general presentation of the subject of pageants and "dramatic mysteries." He drew for comparison upon almost everything available which concerned English or continental religious drama, though his chief attention was to "the vehicle, characters, and dresses of the Actors." He published here a second edition of the Shearmen and Taylors' pageant, and added also sections relating to Hox Tuesday Play, the pageants exhibited on the occasion of royal visits to Coventry, the

¹ Coventry Corp. MS. A 3.
processions on Corpus Christi day and Midsummer’s and St. Peter’s eves, and on minstrels and waits. The matters which relate to the Corpus Christi play are made up for the most part of citations from the account books to which Sharp had access. They have been reprinted in Appendix II. of this volume. Sharp’s arrangement has been followed and his own words quoted freely wherever he seems to possess information not directly derivable from entries quoted.

In 1836 Sharp edited for the Abbotsford Club *The Presentation in the Temple, a Pageant, as originally represented by the Corporation of Weavers in Coventry*. The manuscript of this Weavers’ pageant had, he tells us, been unexpectedly discovered in 1832. To it he prefixed a prefatory notice based upon entries in an apparently newly-discovered book of accounts of the Weavers’ Company. He follows the same plan as in the *Dissertation*, and he had gained further information about the location and ownership of pageant-houses which he also includes in the preface. His comments here are also of little value, but all actual information has been included in Appendix II.

The Coventry manuscripts which Sharp used for the *Dissertation* passed into the Staunton Collection at Longbridge House. There Halliwell-Phillips in his *Outlines of the Life of Shakespeare* made a few additional excerpts from them, which I have also copied into Appendix II. Later the manuscripts came into the Free Reference Library at Birmingham, where in 1879 they were destroyed by fire. The last Library catalogue issued before the fire, 1875–7, shows a full list of *Manuscripts relating to Coventry*; this includes, besides those mentioned above, a good many valuable documents, transcripts, and collections, but not the Weavers’ pageant or account-book. It seems to have been taken for granted by students of English miracle plays that the manuscript of the Weavers’ pageant was in this collection; but Halliwell-Phillips nowhere shows that he knew even of the existence of a Weavers’ pageant and makes no mention of the weavers’ account-book. William Reader’s manuscript history of the Guilds of Coventry, now at the Free Public Library in that city, and other documents there, enabled me to find out that the Weavers’ Company still exists under the name of the Clothiers and Broad Weavers’ Company. The Manuscript was accordingly found in possession of Mr. A. Seymour, the secretary of this company.1 It is a codex on

1 The MS. is to be placed among the Corporation MSS. in St. Mary’s Hall.
parchment in octavo, consisting of 17 folios, one missing, written by Robert Croo in 1534. It is in fair condition, with ancient binding, boards and leather; the names of the speakers, stage-directions (which in this play are of great interest), ornamental connecting lines between verses, are in red ink. Along with this Manuscript were two loose leaves in what seems to be a sixteenth-century hand, contemporary with Croo's writing, on paper, torn, illegible in places, but certainly fragments of a purer and presumably an earlier version than Croo's. The account-book used by Sharp (though there was one there from 1636 to 1735, and others later, and a book of rules from 31 H. VI.) was not to be discovered. The fire at Birmingham has made Sharp's books more valuable than they could ever have been had the manuscripts remained; it has therefore seemed worth while, owing to the extent and importance of the information contained in them, to collect in the appendixes of this volume all matter relating to the Coventry Corpus Christi play.

Besides Sharp's two editions of the Shearmen and Taylors' pageant, there is one in William Marriott's Collection of English Miracle-Plays or Mysteries (Basel, 1838); this is an exact reprint of Sharp's text. The pageant is also included in the first volume of Prof. John Matthews Manly's Specimens of the Pre-Shakspearian Drama (Boston, 1897), where a great deal has been done to rectify the text and metre. Prof. Manly's edition has been the basis of the text in this volume, though it has been carefully compared with the editions of Thomas Sharp. The Weavers' pageant has been published only once since the Abbotsford Club edition; that is, in Anglia, Bd. XIII. N.F., pp. 209-50, under the editorship of Prof. F. Holthausen. Prof. Holthausen's edition attempts to rectify the text and metre of the pageant without the aid of the manuscript, at the time of publication not re-discovered.

THE CYCLE.

The number of Coventry crafts which supported pageants was smaller than at most places, and combination of crafts and union of pageants seem to have characterized the movement. The following act of the Coventry leet was passed in 1445 to determine the order in which the trading companies should ride in the procession on the morning of Corpus Christi day; and it shows the whole number of companies taken into account to have been 17: "Pur le ridyng on

1 See also Beiblatt zur Anglia, Bd. XIV., p. 65 ff.
INTRODUCTION.

Corpus's xpi day and for watche on midsomer ev'n: The first craft, fysshers and cokes; baxters and milners; bochers; whittawers and glovers; pynners, tylers, and wrights; skyunners; barkers; corysers; smythes; wevers; windrawers; cardemakers, saddlers, peyntours, and masons; gurdelers; taylours, walkers, and sherman; deysters; drapers; mercers."—Leet Book, f. 122. This was doubtless for the most part an order of precedence already long followed; it is repeated in 1447 in this form: Et quod le raglyng in festo Corporis Christi fiat prout ex antiquo tempore conserverint. The fullers were made a separate craft in 1447,¹ and there were doubtless other changes; but the number was never very large.² An order of leet passed in 1449 enumerating the companies (Leet Book, 143 a. ff.) shows a slightly different list: mercers, drapers, dyers, girdlers, tailors and shearmen, walkers, windrawers, corvisers, smiths, fishmongers, whittawers, butchers, saddlers, cardmakers, masons, skinners, pinners and tilers, bakers, barbers, wrights, barkers, cooks. Of course a company usually included several minor crafts whose occupation was more or less closely connected. The full list of the smiths' fellowship was smiths, goldsmiths, pewterers, cutlers, and windrawers. Something of the size and nature of the Mercers' Company can be told from the following memorandum at the end of their book of accounts beginning in 1578, quoted by Reader³ with the date 1566: "For as much as heretofore every one of the company sold generally commodities belonging to the mystery of mercers, linen-drapers, haber-dashers, grocers, and salters, the charge of which was such that few or none could furnish the trade; in consequence whereof the company is of late greatly decayed. It is enacted that the company shall be divided into five parts, viz.:-Mercers, 1.; linen-drapers, 2.; haber-dashers, and all kinds of small silk wares, 3.; grocers and salters, 4.; all kinds of hats and caps and trimming thereunto, 5."

The cardmakers, saddlers, and ironmongers, and painters (after 1436), and masons (after 1443) were one company; so also whittawers, glovers, fellmongers, and parchment makers.

Of the companies enumerated above, only ten can be shown to

¹ May 3, 1447. It is also enacted that the walkers of this citie shall hens-furthe be a felishipp of themselfs, and have libertie to electe and choose maisters of their company for the good order of the same and mayntenyng of true clothyng.—Leet Book, f. 406.


³ History of the Guilds, one of the valuable and little known MSS, by Wm. Reader at the Free Public Library, Coventry.
have supported pageants; the others were contributory to companies so charged, or in a few cases were able to evade the duty altogether, or for long periods at a time. In the list quoted above from the Leet Book, f. 122, the fishers and cooks were contributory to the smiths' pageant; the baxsters and milners, to the smiths'; the butchers, to the whittawers'; the whittawers and glovers supported a pageant; so did the pinners, tylers and wrights; the skinners contributed to the weavers' pageant; the barkers supported a pageant, to which the corvisors contributed; the smiths had a pageant, as did the weavers; the wiredrawers contributed to the smiths; the cardmakers, sadlers, painters, and masons had a pageant; as did the girdlers; and the tailors, walkers and shearmen; the drapers; and the mercers. The dyers seem always to have evaded the duty of supporting a pageant in spite of several acts of leet designed to make all crafts contribute equally. Only ten pageants are mentioned in the Leet Book or any other record, and these ten are mentioned repeatedly. Another piece of evidence to show that the pageants were ten in number is found in the fact that, upon the reception of Queen Margaret in 1456, ten pageants are mentioned. Now in the Leet Book, 'pageant' means the vehicle on which the plays were acted; and ten vehicles were used. Nine were needed for the Nine Worthies, and one was left over, and stood within the gate at the east end of Bablake Church.

It seems then certain that there were ten Coventry pageants. There were also ten original wards in the city; namely, Gosford Street, Jordan Well, Much Park Street, Bayley Lane, Earl Street, Broad Gate, Smithford Street, Spon Street, Cross Cheaping, and Bishop Street. A good many stations where the plays were acted are mentioned in the records, and these stations seem all to be in different wards; so it seems probable that the ten pageants were wont to be acted at ten stations, one station in each of the ten wards. Gosford Street was the first ward in point of precedence,

1 The act printed on pages 75 and 76 mentions the dyers, skinners, fishmongers, cappers, corvisers, and butchers as not bearing their due share of the charges of maintaining the pageants.

2 Most of the pageant-houses, too, can be located. Reader places the whittawers' pageant-house in Hill Street, and the mercers' and drapers' in Gosford Street. The weavers had a pageant-house in Mill Lane, as did the shearmen and tailors (see p. 108) and the cappers (p. 98).

3 See Appendix II.

4 This was sometimes increased to eleven (once twelve) wards in town representation caused by the splitting up of one ward or another into two.
and it is known to have been the first station of the smiths' pageant. 1 Jordan Well ward probably had its station at Jordan Well; for upon the visit of Henry VIII. 2 a pageant was set at Jordan Well with nine orders of angels. Much Park Street ward seems to have had a station at New Gate; Much Park Street end is also mentioned, but New Gate stood at one end of Much Park Street. 3 If there was a station in Bayley Lane ward, it was probably somewhere near St. Michael's Church. Earl Street ward had a station at Little Park Street end, on Earl Street, as there are two mentions of the house of Richard Woods, a grocer who lived in Earl Street. Queen Margaret lodged there and saw the plays, and the smiths' accounts show an expenditure for ale "at Richard Woodes dur." 4 Broad Gate ward probably had a station at Grey Friars' Church; Henry VII. saw the pageants there in 1492. 5 The most probable place for a station in Smithford Street ward is the conduit which at the reception of Queen Margaret was well arrayed and showed four speeches of four cardinal virtues. 6 Spon Street ward had its station probably at Bablake Gate (St. John's Church). Cross Cheaping ward had its station certainly at the cross in Cross Cheaping. And Bishop's Street ward (called also Well Street ward) may have had a station near the ancient hospital of St. John the Evangelist.

The pageants were few in number as compared to other known cycles, and each pageant seems to have had a whole group of subjects. The two which have been preserved and are published here show this, as do the accounts of the smiths' and cappers' companies published in Appendix II. This grouping of subjects probably characterized the whole cycle. In the following table I have attempted in a general way to restore the cycle. In making up the list of probable subjects I have been guided on grounds of general relationship by the York (Beverley) and Towneley Cycles and the Hereford list of pageants in the Corpus Christi procession; 7 rather than by Chester or Ludus Coventriae. For reasons which will appear later only New Testament subjects are considered:

1 See pp. 84-5. 2 See MS. Annals below. 3 See pp. 84-5. 4 At the visit of Queen Elizabeth (see MS. Annals below) the smiths' pageant stood at Little Park Street end; see also pp. 74 and 84-5. 5 qy. 1493. 6 See p. 111. 7 Hist. MSS. Comm. 13th Rep. pt. iv., p. 288.
<table>
<thead>
<tr>
<th>SUBJECTS.</th>
<th>CRAFTS.</th>
<th>CONTRIBUTORY AND ASSOCIATED CRAFTS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annunciation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Visit to Elizabeth</td>
<td></td>
<td></td>
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<tr>
<td>Joseph's Trouble</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Journey to Bethlehem and Nativity</td>
<td>Shearmen and Taylors</td>
<td>Skippers, walkers.</td>
</tr>
<tr>
<td>Shepherds</td>
<td>(and walkers until 1447).</td>
<td></td>
</tr>
<tr>
<td>Kings of Cologne</td>
<td></td>
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<tr>
<td>Flight into Egypt</td>
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<td>Slaughter of Innocents</td>
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<tr>
<td>Purification</td>
<td>Weavers.</td>
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<td>Doctors</td>
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<tr>
<td>Baptism of Christ</td>
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<tr>
<td>Temptation</td>
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<td>Raising of Lazarus</td>
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<td></td>
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<tr>
<td>Entry into Jerusalem</td>
<td></td>
<td></td>
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<tr>
<td>Conspiracy of the Jews</td>
<td></td>
<td></td>
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<tr>
<td>Bargain with Judas</td>
<td></td>
<td></td>
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<tr>
<td>Last Supper</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agony in the Garden</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Betrayal and Capture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Before High Priest</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Denial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Before Pilate</td>
<td></td>
<td></td>
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<tr>
<td>Pilate's Wife</td>
<td></td>
<td></td>
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<tr>
<td>Before Herod</td>
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<td></td>
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<tr>
<td>Second trial before Pilate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Repenance of Judas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Way to Calvary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parting of Garments</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crucifixion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mortificatio Christi (!)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Descent into Hell</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Setting the Watch</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Resurrection</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amazement of Soldiers, etc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peter and John before Tomb (!)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance to Mary Magdalen</td>
<td></td>
<td></td>
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<tr>
<td>Appearance to Travellers.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance to Disciples</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doubting Thomas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ascension</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pentecost</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Death and Assumption of Mary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Appearance of Mary to Thomas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Doomsday</td>
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<td></td>
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<td></td>
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<td></td>
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<td></td>
<td></td>
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</tbody>
</table>

1 See page 90.

2 See page 94.
The subjects of the smiths', cappers', and drapers' pageants can be told from the records preserved in Sharp; the pinners' from a document quoted by him, the rules and orders of the company, which speak of their pageant called the "Taking down of God from the Cross." 1 One of the reasons for assigning the Assumption group of subjects to the mercers is, besides the importance of the subject 2 and the priority of that craft, the fact that when the Princess Mary came to Coventry in 1525 she saw "the mercers' pageant play being finely drest in the Cross Cheeping." 3 This, although a mere agreement of names, carries some weight when we compare it with the special exhibitions provided for the entertainment of Margaret, Edward, and Arthur. Besides this, and more important, is the fact that the mercers' seems to have been a fraternity in honour of the Assumption. Their arms, the same as those of the Mercers' Company in London, which may still be seen painted on a wall in the mercers' room in St. Mary's Hall, Coventry, are—gules, a demy Virgin Mary with her hair disheveled crowned, rising out and within an orb of clouds, all proper; motto, Honor Deo. St. Mary's Guild, or the Merchants' Guild, founded in 1340, had annual meetings in St. Mary's Hall, at the feast of the Assumption. St. Mary's, St. John Baptist's, St. Katharine's, and Trinity Guild were formally united in 1392; and they seem, with the Guild of Corpus Christi, always closely associated and finally united with the amalgamated guild in 1534, to have been from the beginning in control of the mercers and drapers. 4 After the union of guilds there appear in 1539 in the Corpus Christi accounts 5 entries of expenses on Corpus Christi day and evening which indicate a pageant of the Assumption in the Corpus Christi procession. The entries are: first, among several entries for food, pency brel for the apostells ry. d., beiff for the appostles viij. d.; then, to the Marie for hir gloves and wages ij. s., for bereng the crosse and candelsticks the even and the day viij. d., to the Mr. to offer xij. d., the Marie to offer j. d., Katharine and Margaret xiiij. d., xiiij. virginus xiiij. d., to Gabriell for bereng the lilly xiiij. d., to James

1 See Appendix II., p. 103.
2 There is every evidence of a devoted worship of the Virgin at Coventry; St. Mary's Hall and the Cathedral were both named in her honour.
3 If this was, as seems probable, a presentation of the regular mercers' play, it is also possible that in the four pageants set forth in honour of Queen Elizabeth the regular plays of the crafts were enacted, since nothing is said in the Annals to indicate that these pageants had anything else set upon them: see MS. Annals below.
4 M. D. Harris, Life in an Old English Town (Lond. 1898), Chs. 7 and 13.
5 Quoted by Sharp, p. 162; Coventry Corp. MS., A. 6.
and Thomas of Iule viij. d., to v. other apostells x.v. d. (1541, xij. torches of wax for the apostles). With these entries are also to be connected the following items from an inventory of jewels 1493 in the same MS. (f. 53): a girdull of blue silk harnest with silver and gilt weyng cord and all iiiij. unc. et dim., a girdull of rede silk harnest with silver and gilt weyng cord and all vi. unc. iii. qrt. These last entries and several others about payments and properties for the Mary on Corpus Christi day prior to 1534 seem to indicate that the presentation of the Assumption in the Corpus Christi procession had been controlled by the Corpus Christi guild even before the union of the guilds; but the connection with the mercers' company would not in any way be affected.

Two other facts are also to be brought into this connection:

The Smiths provided that Herod, the chief character in their pageant, should ride in the Corpus Christi procession, a circumstance which may indicate that other companies did a similar thing. Then it is to be remembered that the Shearmen and Taylors', as the guild of the Nativity, presented an appropriate subject. More will be said about their relation to the fullers later; at present it may be noted that their seal, impressions of which are still in existence, was (according to Fretton) round, about an inch and a half in diameter, of brass, representing the Virgin Mary seated and crowned with the infant Christ in her lap, receiving gifts of the three Kings of Cologne. These two circumstances might offer clues for the determination of the names of other pageants, if more were known about the Corpus Christi procession, and more of the patron saints of the different companies could be determined.

At any rate, we see that, out of ten pageants, the subjects of six can be told with certainty, and of another, the mercers', with some probability. This leaves three companies, tanners, whittawers and gilders, the subjects of whose pageants are unknown. An examination of the table will show, however, three important groups of subjects unprovided for. First, there is John the Baptist. The popularity of this saint in Coventry was such that it may be taken as certain that there was a play upon this subject in the Coventry cycle. What other subjects may have been grouped with it is still more a matter of guess; but the four, or some of them, which succeed it in the list are the more probable. It is perhaps too slight a thread to connect the tanners with the subject, because their pageant stood before the Church of St. John the Baptist, and perhaps performed
the craft play there, when Queen Elizabeth visited the city. Secondly, the Last Supper is a most probable subject, inasmuch as no known cycle of plays is without it. It could hardly have been a part of the already over-crowded smiths' pageant, and it would certainly have been a part of any Corpus Christi cycle. Then, finally, there is a group of subjects centering in the Ascension, which is also of universal occurrence and would hardly have failed to appear at Coventry.

It will be noticed that this leaves no room for any Old Testament plays at Coventry, a characteristic which would be exceptional. Of course one of the unknown pageants may have been upon such a subject; but one hardly sees in the circumstances how it could have been. The following explanation may solve the difficulty. The Coventry plays in existence, except the Doctors' play, evidently grew up bit by bit with little influence from the outside. The Shearmen and Taylors' pageant and the first part of the Weavers' pageant, the Purification, are mosaics of different metres and hands, and show evidence of having undergone a course of amplification extending through a long period of time. It is still possible, as we shall see later, to discover in each of the three stories the traces of an earlier form, a complete outline, with all essential features, of a very early play. The peculiarity which may account for the absence of Old Testament plays is that the prophet plays and prologues in the two pageants preserved, which are probably the first two in the cycle, contain the outline of a Processus Prophetarum. Isaiah is the prologue to the Shearmen and Taylors' pageant, and two other prophets enter at line 332 between the parts of the play.1 There is no way of identifying these prophets, but the allusions in their speeches correspond in a rough way to the parts usually given to Moses, and there is a reference to David (l. 396) and to Habakkuk (ll. 460–2).2 The Weavers' pageant is also introduced by a prophet play, and here we have to do with Balaam, Jeremiah, and Malachi (ll. 23, 58, 68). Finally, Simeon refers to the Sibyl (l. 197) and to Daniel (ll. 204, 244). In other words, those familiar Latin quotations, ultimately derived from the Augustinian sermon 3 which is the basis of the Processus Prophetarum, appear or are alluded to in the two plays preserved. Besides that other lost plays appear from the

1 See below.
2 Note also the reference to Adam, line 204.
records to have had prologues and prophets. It looks very much as if the Processus Prophetarum had never been developed at Coventry, so that the prophets did not make their formal speeches by name as at other places. At York, it became the basis for many other plays (I–XI), and had enough left over for a prologue to the Nativity (XII). In the Towneley cycle, there are several Old Testament plays, some of which may be native to Wakefield and derived from the prophet-play—the remainder, probably incomplete as preserved, was an independent play. The fifth Chester play shows the Processus Prophetarum in a transition stage, with the Balaam and Balak play formed in the midst of it. The prophecies of Octavian and the Sibyl occur in the midst of the Nativity play (VI), a thing which still further bears out the theory of the origin; since Zachariah and Elizabeth, the proper node for the growth of the Annunciation and the Visit of Mary to Elizabeth, occur in the regular scheme of the prophet-play before the Sibyl and Caesar Augustus. There is nothing, then, inconsistent in believing, since at other places there are such wide differences, that at Coventry the Old Testament plays never developed at all.

DUGDALE AND THE MANUSCRIPT ANNALS.

Dugdale is the earliest authority for the belief that the Coventry Corpus Christi play told the story of both Old and New Testaments. In order to understand his error it is necessary to consider first a reference to the plays in several more or less trustworthy lists of Coventry mayors with annals, some of them still in manuscript. The annals have some bearing on the plays in general, so it is well to transcribe all of the references which they contain to the Corpus Christi play.

There are at least four of these books of annals still to be found in manuscript. Two, A. 26 and A. 43, are among the Corporation Manuscripts at Coventry. Neither is of very great age, and both contain pretty much the same matter. A. 26 has more references to pageants, and it, with Harl. 6388, have been used as a basis for the

1 Adam and Eve and probably other Old Testament characters were in the cappers' pageant and would appear always in the Desert into Hell; what use was made of the three patriarchs in Doomsday is more puzzling. See Appendix II., where the three patriarchs, Jacob's twelve sons and the Children of Israel are seen to have been represented at the reception of Prince Edward.

2 Towneley Plays, p. 64.

INTRODUCTION.

following collation. There are two also at the British Museum, Harl. 6388, and an octavo manuscript, presented by Mr. Joseph Gibbs, 11346 Plut. CXLI 1. A., which is of no great value as regards the pageants. Harl. 6388 was written by Humfrey Wanley, and bears the date Dec. 17th, 1690. He says: "This book was taken out of manuscripts, the one written by Mr. Cristofer Owen Mayor of this city which contains the charter of Walter de Coventre concerning the commons etc. to Godfrey Leg Mayor 1637, the other beginning at the 36 mayor of this city and continued by several hands and lately by Edmund Palmer late of this city, Counsellor, till Mr. Yardly late Mayor (1689), and another written by Mr. Bedford and collected out of divers others and continued to Mr. Septimius Bott. And two other collected by Tho. Potter and continued to Mr. Robert Blake, and another written by Mr. Francis Barnett, to the first year of Mr. Jelliff's Majoralty, and another written by Mr. Abraham Astley, and continued to Mr. Sept. Bott, and another written by Mr. Abraham Boune to Humfrey Wrightwick, 1607." Wanley dates his list one year too late. In Dugdale's Warwickshire (1656) there is also a list of Mayors of Coventry; in the second edition, revised by William Thomas (1730), pp. 147-54, it appears with the following heading, the parts in square brackets being by Thomas: "I will here subjoin a catalogue (Ex Catal. Majorum penes praefat. Joh. Hales) of the Mayors thereof [which I have carefully compared with another Manuscript Catalogue of them which is wrought in a brown leather cover, penes, and with that lately published by Mr. Hearne at the End of his Edition of Fordun's Scotichronicon which was printed from a Manuscript communicated to him by Mr. Tho. Jessom, A. M. et Aed. Christi apud Oxon. Cap]." Sharp quotes MS. Annals and Codex Hab. s, and there was at least one copy of annals in the Birmingham Free Reference Library at the time of the fire, so that Sharp may represent an original. In Poole's Coventry (London, 1870) there is a list of mayors without annals. Many of the annals are contradictory in date; in the following list the dates are from Dugdale, who seems to be fairly correct:

S. p. 8: MS. Ann., Anno 1416 4. Hen. V. The Pageants and Hex tuesday invented, wherein the King and Nobles took great delight.

Harl. 6388: Sir Robert Onley, merchant, Mayor, 1485[4]. At Whitson tide King Richard the 3d came to Kenilworth and at Corpus Christi came to Coventre to see the playes.
Cov. Corp. MS., A. 26: Thos. Bailey, Mayor, 1486. The King [Henry VII.] came to Coventry to see our plays, and lodged at Rob. Onely’s house in Smithford Street before the conduit.1

Corp. MS., A. 26: John Wigston, Mayor, 1490. This year was the play of St. Katharine in the Little Park.

Corp. MS., A. 26: Thomas Churchman, bucklemaker, Mayor, 1492.2 This year the King and Queen came to Kenilworth; from thence they came to Coventry to see our plays at Corpus Christitide and gave them great commendation.3 Harl. 6388: The King and Queen came to see the playes at the greyfriers and much commended them. Dugdale: In his Mayoralty K. H. 7. came to see the plays acted by the Grey Friere, and much commended them.4

Corp. MS., A. 26: John Dadsbury, Mayor, 1504. In his year was the play of St. Christian5 played in the Little Park.

Harl. 6388: Richard Smith, merchant, Mayor, 1508[7]. He made the bakers pay to the smiths 13s. 4d. towards prest and pageants.

Corp. MS., A. 26: John Strong, mercer, Mayor, 1510[1]. In this year King Henry [VIII.] and the Queen came to Coventry. . . . Then were 3 pageants set forth, one at Jordan Well with 9 orders of Angells, another at Broad gate with divers beautifull damsells, another at the Cross Cheeping with a goodly stage play.6

S. p. 11: MS. Ann., 1519. New Plays at Corpus xpityde which were greatly commended. S. p. 11: id. Coyle. Hales, 1519–20. In that year was new playes at Corpus Christityd which playes were greatly commended.7

Corp. MS., A. 26: Henry Wall, weaver, Mayor, 1526.8 The Princess Mary came to Coventry and was presented with an 100 marks and a kercher, and see the mercers pageant play being finely drest in the Cross Cheeping and lay at the Priory.9

S. p. 11: MS. Annals, 1561. This year was Hox tuesday put down.

Corp. MS., A. 26: Edmund Brownell, Mayor, 1567. The Queen came to this city. The tanners pageant stood at St. Johns Church,

1 In Harl. 6388 and A. 43. 2 Qy. 1493.
3 So A. 43. 4 So 11364 Plut. CXLII. A.
5 S. St. Crytyan. Both evidently mistakes for St. Katharine.
6 All sources have this entry.
7 S. says that he found nothing in the accounts to corroborate this. The entries probably refer to the same year. 8 Dugdale, 1525.
9 11364, Plut. CXLII. A. agrees with this. Harl. 6388 has, the Mercers (majors) Pageant was gallantly trimmed, etc. S. agrees with Harl. 6388.
the Drapers pageant at the cross, the smiths pageant at Little Park Street, and the Weavers pageant at Much Park Street.\(^1\)

Harl. 6388: Henry Kerwin, mercer, Mayor, 1568\(^7\). The Pageants and Hox Tewsday played.

S. p. 12: MS. Annals, 1575. This year the Pageants or Hox tuesday that had been laid down 8 years were played again.

Harl. 6388: Thomas Saunders, butcher, Mayor, 1580\(^7\). The pageants laid down.\(^2\)

The item for the year 1492 gave rise to the impression in Sharp's mind, and in Dugdale's too in all probability, that there were plays in Coventry acted by the grey friars. The idea of plays acted by a religious brotherhood at so late a time, if ever, would probably have to be given up upon other grounds; but in this case it is easy to see that we have to do with a misunderstanding. "By the grey-friers" need not mean agency; but may mean "at the Grey-friars' Church," the grey-friers being the common way of indicating the church. At any rate Wanley says, in Harl. 6388, "to see the plays at the grey-friers," which, seeing the list of manuscripts from which he compiled, is more apt to be an ancient reading than the other which Sharp speaks of as a "solitary mention in one MS. (not older than the beginning of Cha. I.'s reign)." Dugdale probably had this entry to start him wrong, and the manuscript of Ludus Coventriae to confirm the error, the information gathered from "old people" being too vague to be definite as to who the actors were. Dugdale, writing of the Gray Friers of Coventry, says: \(^3\) Before the suppression of the Monasteries, this City was very famous for the Pageants that were played therein, upon Corpus Christi day; which occasioning very great confluence of people thither from far and near, was of no small benefit thereto; which Pageants being acted with mighty state and reverence by the Friers of this House, had Theaters for the severall Scenes, very large and high, placed upon wheels, and drawn to all the eminent parts of the City, for the better advantage of Spectators: And contain'd the story of the [Old and] \(^4\) New Testament, composed into old English Rithme, as appeareth by an antient MS. (In Bibl.

\(^1\) So A. 43; quoted also in S. and in Foulsham's Scotichroniam. S. mentions a charge in the books of the Smiths' Company for painting and gilding many pageant vehicles on the occasion of the Queen's visit.

\(^2\) So 11304 Plut. CXLII. A. S. has, again laid down.


\(^4\) Not bracketed in first edition (1656). The passages do not differ otherwise in 1st and 2nd eds.
Cotton, sub effigie Vesp. D. 9 (8.) intituled Ludus Corporis Christi, or Ludus Coventriæ.

"I have been told by some old people, who in their younger years were eye witnesses of these Pageants so acted, that the yearly confluence of people to see that show was extraordinary great, and yielded no small advantage to this City."

There would certainly have been a station where the pageants were acted at the Grey Friars Church, and there King Henry VII. and his Queen saw the pageants, just as Queen Margaret had seen them at a station in Earl Street. Reference has already been made to the performance of "the Mercers pageant play" in honour of Princess Mary, and the only other important entry is the one about the reception of Queen Elizabeth in 1567. It seems possible that the pageants put forth then had their own plays, or something connected with them, since no mention is made of any special pageant.

THE NATIVITY, THE THREE KINGS OF COLOGNE, AND THE PRESENTATION IN THE TEMPLE.

The Shearmen and Taylors' pageant is made up of two very well developed plays. The subject of the first is the Annunciation, the Nativity, and the Shepherds; it ends with line 331. Then comes a dialogue between three Prophets which belongs rather to the succeeding play than to the one before, if one may judge by the very similar dialogue prefixed to the Weavers' pageant; since there the dialogue rehearses the events of the Visit of the Kings which immediately precedes it in the cycle just as this reviews the Shepherds' play which it follows here. The second play, which begins at line 475, treats of the Visit of the Kings, the Flight into Egypt, and the Slaughter of the Innocents. The second is longer and more elaborately developed than the first, a thing no doubt resulting from the evident popularity of its subject at Coventry. Two crafts have apparently been united and their pageants acted one after another. There is no direct evidence for such a union in any of the records; but at the very first there may be a trace of it. The Shearmen and Taylors' Guild, the Guild of the Nativity, called also St. George's Guild, was established by licence in the reign of Richard II. In 1392 there is a mention of the "tailour pageant howse", and before the formation of the Shearmen and Taylors' Guild, the tailors and the shearmen, whose occupation was not at that time separate from
that of the fullers, may each have had a pageant of their own. More than this, there is reason to connect the shearmen (and fullers), but not the tailors, in particular with the visit of the Kings; for when fulling had become a separate occupation from cloth-shearing, and the fullers had formed a company of their own, the fullers were granted in 1439 the privilege of using a common seal with the shearmen. This seal before referred to may perhaps be taken to be the original property of the shearmen. It represented the Virgin Mary seated and crowned with the infant Christ in her lap, receiving gifts from the Magi. The inscription in capital letters round the margin, according to Fretton, is, si jillum coe scissor fulloni fral nitat gilde mat'nttal d'ni de Coventre.

The Shearmen and Taylors' pageant was probably very old at Coventry, and in its earlier stages was of course very much shorter and simpler than it is now. Its variety of metres and its mixed character generally are due to many additions and revisions, made during the two hundred years or more preceding the final "correction" by Robert Croo in 1534. It is possible to see in it a very much earlier stage in the development of pageants than at first sight it would seem to represent. The substance of the pageant (most of what is essential to the story and, presumably, oldest) is contained in the octosyllabic quatrains scattered throughout the play; these quatrains, it will also be noticed, contain a great many archaic words. Some of the quatrains are doubtless late, and some of the parts of the original story are now told in other metres, but in general this is not the case. The Presentation in the Temple (Weavers' Pageant (WCo), ll. 1-721), which is also probably an original Coventry play, shows also the bare outline of a story in quatrains, a fact which bears further testimony to the existence of an early cycle, or part of a cycle, in this form.

The Nativity (Shearmen and Taylors' Pageant (STCo), ll. 2-331) has the following passages in quatrains: ll. 47-54, 55-8 (I), 68-99, 168-203, 278-81, 293-6, 303-6, 321-4.

2 The arms of the Shearmen and Taylors' Company, which would be appropriate, though they may or may not be the original tailors' arms, are, as given by Reader: Argent tent royal, between two parliament robes gules, lined ermine, on a chief azure a lion of England. Crest a holy lamb in glory proper holding a flag. Supporters, two camels or. Motto: Concordia per sua nos crescant.
3 Scissor seems to have meant shearmen, cp. Du Cange, Gloss. Med. et Inf. Lat. sub scissor.


The next most significant metre in these plays, though not necessarily older than the seven-line strophe of the longer speeches spoken of later, is a more or less successful attempt to conform to the riming scheme of the familiar eight-line stanza much used in the Chester Whitsun Plays.3 It rimes aaahaaah, or aaahccch, and has four accents to the line, except the fourth and eighth, which have three. Throughout the plays the passages written in Chester metre offer in general clear readings, and although this metrical scheme is used to corrupt every other variety of metre used, the passages written in it seem to be frequently uninterrupted. Moreover it is interesting to note that many of the most humorous parts of the plays, including most of the Shepherds' play, some of the Visit of the Kings, and nearly all of the dove episode in the Presentation in the Temple, besides a majority of the excrescences of story, the incidents and inessential speeches, are either in pure or approximate Chester metre. The natural inference is that one of the most thorough redactions these plays have ever had, and it must be added the only one of any spirit or excellence, was characterized by the use of the eight-line stanza, or an approximation to it in the use of the linking rimes. The passages which are written in this metre, or which show the influence of it, are:


The third metrical form is a seven-line stanza riming ababbecc.4

1 Borrowed from STCo, 47–50.
2 Manifestly new.
4 Schipper, loc. cit., § 171.
INTRODUCTION.

This is of two sorts. The first, *rime royal*, has five beats to the line, and is used for the opening speeches of Isaiah (STCo, ll. 1-14), Herod (*id.*, ll. 486-520), Simeon (WCo, ll. 177-204, 205-18 (†)) and Anna (*id.*, ll. 219-32).\(^1\) The other seven-line stanza has the same riming scheme, but has usually only four beats to the line. In both, the rime of the final couplet is continued in the first and third lines of the succeeding strophe; three riming lines are thus thrown together, a circumstance which has no doubt rendered the metre liable to misunderstanding and corruption. The second variety of seven-line stanza has been very extensively used in the Presentation in the Temple and in the Doctors' Play which succeeds it, and rather scantily in STCo. It seems to have been corrupted in places by the Chester metre, which may indicate that it is older in the cycle than the passages in the Chester form.\(^2\) It is noticeable that the Chester metre seems to make its appearance in the fragments of another probably earlier version of WCo.\(^3\) The parts of the plays remaining in the seven-line stanza of four beats, though traces of it no doubt appear at other places, are:

The Nativity: ll. 307-20.

The Three Kings of Cologne: ll. 533-9, 870-83.


THE PROPHET PLAYS AND THE DOCTORS' PLAY.

It is impossible to make out anything like a consistent scheme in the metre of the Prophet play in STCo (ll. 332-474). Prof. Manly has broken up the long lines in Sharp, doubtless copied from Croo, since Sharp follows Croo very closely in transcribing WCo, into the short doggerel lines in which it was probably composed. The octosyllabic seven-line stanza was the original form of the Prophet play in WCo (ll. 1-176); but it is doubtful if some of the speeches of the second prophet (ll. 15-18, 46-9 (†), 75-8, 106-9), who is at first a sort of interlocutor, were ever in the regular strophe. The corruption which appears at ll. 46-50 is perhaps an attempt to conform to the Chester strophe. This metre makes its unmistakable appearance in ll. 110-76; the passage is evidently newer matter, telling as it does about the wonderful star upon the hill of Wawse,\(^4\)

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\(^1\) The fragments show more of it: see below.

\(^2\) See below.

\(^3\) See Appendix IV., ll. 46-53.

and rehearsing the events of the Visit of the Kings which it followed in the cycle. This passage, besides being a parallel to the Prophet play in STCo, which tells the events of its preceding Shepherds' play, is also very irregular in metre and falls into the same doggerel which characterizes the Prophet play in STCo. This part and that play I should take to be from the same hand.

The Doctors' play (WCo, ll. 722—1192) also shows a mixture of metres. The first three stanzas (ll. 722—45) are double quatrains perhaps composed in imitation of the first eight lines of the York twelve-line strophe in which the body of the play was composed, if not originally a part of the parent play. Then comes one suspiciously modern sounding seven-line strophe (ll. 747—53), followed by a characteristic comic passage in Chester metre extending to line 815, where the parallel with the other Doctors' plays begins. From this point the play is in octosyllabic alternately rimming stanzas of four to eight lines, based upon the northern twelve-line strophe, the hexasyllabic caudae having been lengthened throughout to four feet, except line 964. The discourse of the doctors (ll. 857—84) is in the seven-line strophe and is similar in kind to the Prophet play and other passages earlier in the plays. There are some metrical irregularities in the recital of the commandments, but its basis seems to be the northern strophe as is the case with the body of the play. This is interesting because the other versions of the Doctors' play show still greater irregularity at this point. The expanded leave-taking scene (ll. 1089—1145) is in Chester metre, which also appears in the final dialogue of the doctors (ll. 1146—92) probably originally composed in the seven-line form. The importation of the Doctors' play cannot have been a very recent thing since both metres, the Chester metre and the seven-line strophe, appear in it.

The fact that the Chester metre seems always to be the disrupting, interpolating element has led me to think that the passages written in it are probably more recent than those written in the seven-line strophe, a conclusion somewhat strengthened by the fact that the parts in the latter variety are more dignified, conventional and pedantic, and therefore probably older. Both metres were, however, in common use in the fifteenth century, and the statement that the seven-line stanza is the older would probably be true only of the bulk of the matter in each form.

1 See ll. 128—46.  
2 See below.  
3 Note the use of the seven-line stanza and the conventional style in the Pageants on Special Occasions published in Appendix III.
INTRODUCTION.

THE FOUR PARALLEL VERSIONS OF THE DOCTORS’ PLAY.

The Disputation in the Temple (WCo), which begins with line 722, is particularly interesting because the same play occurs with variations in the York Corpus Christi Cycle\(^1\) XX (Y), in the Towneley Plays\(^2\) XVIII (T), and in the Chester Whitsun Cycle\(^3\) XI (Ch).

This agreement is mentioned by ten Brink,\(^4\) and is the subject of a letter by Dr. Chas. Davidson to Modern Language Notes;\(^5\) and of a chapter in his Studies in the English Mystery Plays.\(^6\)

Dr. A. R. Hohlfeld,\(^7\) Dr. Charles Davidson,\(^8\) and A. W. Pollard, Esq.,\(^9\) agree with ten Brink that the original doctors’ play was of Northumberlander origin, and probably grew up at York. It is evident for many reasons, corruptions, dialect, etc., that neither Ch nor WCo could have been the original for Y and T. Moreover, Y in its present form cannot have been copied; for in many cases T and one of the other plays preserve better readings than those of Y. On the other hand, Y is often nearer the original than T is; hence an earlier play than either Y or T, as they now exist, must have been copied by Ch and WCo. Dr. Hohlfeld\(^10\) found the facts derived from a comparison of Y, T and Ch insufficient to indicate definitely the source of Ch; but he saw, other agreements between the cycles taken into consideration, probability of closer kinship between Ch and T than between Ch and Y. Davidson,\(^11\) whose study was of all four of the texts, was of the opinion that Ch was borrowed from the Coventry cycle. The questions, then, which a further study may help to solve are: Is WCo more closely related to Y or to T? and are, as Dr. Davidson stated, Ch and WCo interdependent?

The Disputation in the Temple in WCo is much longer and more detailed in story than is any other version of the play. It begins (l. 722) with the preparation by Joseph and Mary for the trip to Jerusalem and not with Mary’s discovery that Jesus is

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FOUR VERSIONS OF THE DOCTORS' PLAY.

missing, as do Y and Ch. After the preparation for the trip to Jerusalem and the journey itself (722–814) have been represented in the play, the parallel with Y and Ch begins with a speech of Joseph (l. 815); the agreement, however, is almost never word for word. In the following list of correspondences the comment refers in each case to the agreement last cited:

WCo 817–18, Y 3–4, Ch 219–20.

Y reads, Of solenmpe sightys that we have sene | In that cito were we come frowo; WCo in substantial agreement has, With these solam syghtys that we have seyne | In younur tempall that we cam frowo; Ch perhaps introduces the first of its references to experiences and dangers of travel in the words, of faryly sightes that we have sene, | sith we came the Citie frowe.

WCo 819, Y 5, Ch 221.
'' 820, '' 6.
'' 821–2, '' 7–8.
'' 823, '' 9, Ch 223, 228.

Ch 221–8, which corresponds to Y 5–12 and WCo 819–26, is very much confused as to order, etc. On this and similar instances, see Hohlfeld, Kollektiv-mist. loc. cit. pp. 264–5. Y 9, Hamward I rede we hye becomes in WCo 823, Then homwarde, Mare. lett vs goo. Goo is substituted for the northern word hye, which the rime company (l. 825) shows was original. Ch repeats this line, on which see Hohlfeld as above, where the repetition is accounted for by oral borrowing.

WCo 824–8, Y 10–4, Ch 225–7.

Ch here shows a decided divergence in story. WCo has expanded the idea in Y that company upon the journey is desirable, but Ch has gone far in the other direction. Instead of having Joseph urge Mary to make haste in order that the way may be shortened with good company, as he does in Y and WCo, Ch has (ll. 225–8), [Maria.] In all the might ever we may | for dread of wicked company | lest anie us mete upon the way, | Homward therefore, I red we hye.

WCo 830–6, Y 20–6.
'' 837, '' 37.
'' 840–2, '' 30–2.
'' 844–8, '' 40–4.
'' 852, '' 39.
'', 857–84, '' 49–72, T 1–48.

1 On the defect in T, see Hohlfeld, Kollektiv-mist. loc. cit. p. 258, and subsequent references in that article.
INTRODUCTION.

It is here simply to be observed that the discourse of the doctors occupies similar places in WCo, Y, and T, and that in Ch a colloquy of the doctors is implied; for Primum Doctor says before Jesus has spoken, \textit{Hear our reason right on a row, / you clares, that be of great coming; / me thiink this childe beare our law, / he taketh great tent to our talking.} In these passages the other texts show slight agreements with Y: Ch with confusion in speeches preserves practically one whole line and parts of others (Y 50, Ch 222; Y 49, 65-6, Ch 233-4, 236); WCo bears resemblance to Y all through this passage, but is in a different metre (WCo 857-8, Y 48, 63; WCo 870, Y 53; WCo 875-6, Y 63-5; WCo 878, Y 69; WCo 882, Y 59-60); even in the part of the colloquy preserved in T there is at least one slight agreement (Y 61-2, T 9-10).

\begin{align*}
\text{WCo 885-94,} & \quad Y 73-82, \quad T 49-57. \\
\text{WCo 890, and} & \quad Y 78, \text{warne; } T 54, \text{tell.} \\
\text{(WCo 899,} & \quad Y 91, \quad T 65, \quad \text{Ch 243.)} \\
\text{WCo 900-1,} & \quad Y 87-8, \quad T 61-2, \quad \text{Ch 233-49.} \\
\text{WCo 902-5,} & \quad Y 89-92, \quad T 63-66, \quad \text{Ch 241-4.}
\end{align*}

\textit{Y 90, He wenes he kens more than we knowes; T 64, he wenys he kens more than he knowys; Ch 242, he wenes he kennes more than he knowes;} WCo 903, \textit{All seccretis surely he thynkith he knower.} T, Ch and WCo here represent evidently the same reading, one which makes sense too; but in Y the sense seems somewhat more original and \textit{knower} is perhaps a northern plural. \footnote{1} WCo 905 \textit{clere, Y 92 gitt, T 66 gis, Ch 244 cleane. Claryy clere (Y 54, WCo 870) is indicated by alliteration.}

\begin{align*}
\text{WCo 911-7,} & \quad Y 94-100, \quad T 67-72. \\
\quad 918-21, & \quad Y 101-4, \quad ,, 73-6, \quad \text{Ch 253-6.} \\
\quad 922-34, & \quad ,, 105-16, \quad ,, 77-88. \\
\text{WCo 932 and T after 86 have the Latin quotation, \textit{Ex ore infancium, etc.}; it does not occur in Y. In WCo 922-34 the paraphrase is exceedingly free.}
\end{align*}

\begin{align*}
\text{WCo 937-56,} & \quad Y 117-36, \quad T 89-108. \footnote{2} \\
\text{WCo 957-61,} & \quad Y 137-44, \quad T 109-16, \quad \text{Ch 273-6.}
\end{align*}

In Ch it is Jesus who asks for the first commandment; in Y and T, the third doctor; in WCo, the first doctor. Ch 140, which is a part of the first doctor's answer, agrees with Y 140, T 112, WCo 960, where it is the second line of the question.

\footnote{1 \textit{See, however, York Mist. Plays, p. lxxii.} \textit{2 See also Ch 268, 271-2.}}
FOUR VERSIONS OF THE DOCTORS' PLAY.

WCo 965-68, Y 145-8, T 117-20, Ch 277-80.

,, 969-70, ,, 155-6, ,, 127-8.
,, 971-2, ,, 151-2, ,, 123-4.
,, 973-4, ,, 159-60, ,, 132-3.
,, 975-6, ,, 169-70, ,, 141-2.
,, 977-84, ,, 143-52.

Before considering this important correspondence of WCo and T, the following minor agreements might be pointed out: Y 171-2, T 143-4; WCo 985-6, Y 175-6; WCo 989-90, Y 181-2. The corresponding passages are: WCo 977-84. The thryd beddith the, in any wey, That th of thy labour thou schuldest reste, And truly kepe thy Sabbatt day, Thy-selfe, thi servaunde and thy best. The forthe bydith the do thy best, Thy fathour and mother for to honoure; And when ther goodis are decrest, With all thy myght thou shuldrist them secoure. T 143-52, The thryd bydys, "where so ye go, That he shall halow the holy day; J from bodely werk ye take youre rest; J youre household, look the same thay do, Both wyfe, chyld, servaunde, and best, The fourt is then in weyll and wo "Thi fader, thi moder, thou shall honour, not only with thi reverence, Bot in thare nede thou thygm socoure, And kepe ay good obedyence." The writer or reviser of WCo was perhaps trying to make an eight-line strophe which would have prevented a closer agreement than exists, or, as is more likely, the difference has been increased by the rewriting of T. In any case, the diversity among the plays in their recitals of the commandments, and the metrical regularity and almost entire independence of Y being taken into consideration, the conclusion is almost unavoidable that WCo and T preserve here parts of the same original.

WCo 1001-10, Y 193-202, T 181-90, Ch 257-66.

The placing of these speeches in Ch before the recital of the commandments was certainly accidental, the result of unskilful borrowing.

WCo 1011-26, Y 203-18, T 191-206.
WCo 1022 and T 202, amended; Y 214 mende.
WCo 1027-40, Y 219-32, T 207-20, Ch 305-16.

The order in which lines of Y and T are reproduced in Ch is: 223, 224, 221 and 219, 222; 225 and 226; 231, 230, 229, 232. Ch omits the idea of hurrying home on account of the lateness of the hour (Y 227-8) and puts in (Ch 311-2), thatt sitteth with yonder Doctors gay; for we have had of hym great care. WCo follows C. C. PLAYS.
Y and T closely in sense and order of lines except in ll. 1037-40, where the arrangement is that of Ch. This is the most important of the resemblances between Ch and WCo; it can be easily seen how it came about. The passages are: Ch 313-6, Mary, wife, thou wottes right well / that I must all my trucayle teew, / With men of might I can not well, / that sittes so gay in furres fyne. WCo 1037-40, Ey! Mare, wyff, ye kuo ryght well, / Ass I have tolde you many a tyne, / With men of myght durst I neyuer well. / Look! dame, how the sytt in there furis fyen! Y 229-32, With men of myght can I not well, / Than all my traycole mon I tyne, / I can noght with them, this wate thow wele, / They are so gay in furres fyne. T follows Y. Ch differs from Y and T in its displacement of genuine lines; but WCo differs from them only because of the exigencies of paraphrasing the archaic words in Y 230 (Ch 314).

WCo 1041-64, Y 233-56, T 221-44, (Ch 317-20). WCo 1043 have regarded did you, Y 235 will take rewarde to you, T 223 will take hede to you. WCo 1044 this wott I well, Y 236 this vate ye wele, T 224 this vote I weyll. Mary’s speech to Jesus, Ch 317-20, follows Y and T in the use of the word deare and in the idea of the search for Jesus, but differs from them in having no reference to the distress of Joseph and Mary; it expresses their joy at having found him. WCo, on the contrary, uses the word sweete, omits all reference to the search and dwells upon the grief which Joseph and Mary have felt during the three days of Jesus’s absence.

WCo 1065-72, Y 257-64, T 245-52, Ch 221-8. Y 257 (T 245, WCo 1065) Wherto shulde ye seeke me soo? does not appear in Ch, where the stanza begins with (321), Mother, full oft I tood you till (Y 258), and ends with (324), that must I wades doe, or I yoe, which is a special line composed to go with the three which had been borrowed. Ch 328, and found to do that they command, diverges slightly from Y 264 (T 252), To fonde what is fobowand; WCo 1072, Ys were glade I have the fonde, uses instead of the northern word found, attempt, the past participle of find, discover, which may have been suggested by the former word.

In connection with this passage arises also the question of the supposed interchange of speeches between Joseph and Mary. Dr. Chas. Davidson¹ says (referring to WCo 1057-64, Y 249-56, T 237-44, Ch 317-28): “Mary addresses Jesus.—Agreement of Y

¹ Loc. cit. p. 177. See also Review by Ungemach, Anglia Beiblatt, iv., pp. 258-9.
and W (T). Immaterial changes in W of Co, speech reduced to four verses of free paraphrase in Ch . . . Jesus replies.—Agreement among W of Co, Ch, and Y. W (T) adds verses after the manner of W (T) in the ‘Harrowing of Hell.’ Joseph addresses Jesus in Y and W (T), but Mary addresses Jesus in W of Co and Ch. This is a significant difference.” Further on, “Ch . . . because of agreement with W of Co in Mary’s speech, when Joseph speaks in the other plays, is without much doubt a borrowing from Coventry before the days of Robert Croo, i.e. before 15—.” This conclusion rests upon a mistake, as will be seen by an examination of the texts. T 249-52 is the only case where there is any material difference in the plays as to speakers. In Y 261-4, Mary, and not Joseph as asserted by Dr. Davidson, addresses Jesus. Moreover, Mary’s speech occurs in T in an exactly similar place to the one it has in the other plays. The mistake was due to the fact that Mary’s speech is given in T to Jesus, who speaks immediately before her.¹ The Towneley editor points out that the speech must have belonged to Mary by referring to Luke ii. (misprinted iii.), 51. These verses are not extraneous as Dr. Davidson implies, but hold their proper place as the conclusion of a twelve-line stanza. In WCo Joseph makes his own speech, but not until ii. 1122-4.

Ch ends at this point² and WCo expands into an extensive leave-taking scene; some correspondences can be discovered:

WCo 1073-4, Y 273-4, T 261-2.
,, 1081-2, ,, 269-70, ,, 257-8.
,, 1113-4, ,, 275-6, ,, 263-4.
,, 1222-4, ,, 267-8, ,, 255-6.

There is no parallel in any play for the dialogue of the doctors with which WCo comes to an end.

Except for T 1-48 and Y 1-73, and T 145-78 and Y 173-90, Y and T are practically the same throughout. Ch and WCo are related to them in very different ways. Ch usually corresponds closely in language and rime, when it agrees at all; strophes and verses are often out of their original order; parts of lines are pieced together; and the story, where it is deficient, is filled out with matter in many cases peculiar to Ch. It is an imperfect version, just such

¹ It must have been spoken by Jesus when the present version of T was written, for not has been changed to well.
as would have resulted from oral transmission. WCo is also corrupt but in a different way. In story it seldom departs from Y and T except to interpolate and expand or to paraphrase into later English. As we have seen, WCo and Ch never coincide in their deviations in story. The few cases in which WCo and Ch have in common readings which differ from Y and T are insufficient to indicate interdependence. Indeed, from agreements in text of WCo with any other play, very little can usually be told; so much has WCo been altered in revision and transmission. This applies also to the relation of WCo to Y and T, as concerns its derivation from one or the other. The best piece of evidence, the agreement in the third and fourth commandments, is in favour of its derivation from T. Several smaller agreements point in the same direction.¹

A fact, which adds to the presumption in favour of T as the original of WCo, is that in the Towneley cycle the Doctors' play stands next after the Purification; but in the York Cycle the corresponding play came between the Massacre of the Innocents and the Baptism of Jesus.² The order of plays in the lost Beverley Cycle was virtually the same as in York: . . . Fysbers, Symeon. Cowpers, flyenge to Egitpe. Shomakers, children of Israel. Seryvnrs, disputacion in the temple. Barbours, sent John baptyste, etc.³

In light of the whole matter, therefore, it seems probable that some Northumbrian nucleus of craft or church plays⁴ was in possession of this Doctors' play, and, since the subject was unusually attractive, the play spread to the south and west. On its way to Coventry it perhaps fell under the influence of T, or under influence which also affected T. This was probably also the case in its journey to Chester; but there is no reason whatever to think that the Play of the Doctors passed from Coventry to Chester or that Ch and WCo in any way interdepend.

¹ Holstfeld, loc. cit. pp. 265-7; and Intro. Towneley Plays, pp. xix-xx.
² If Towneley XVII and XVIII had possibly been combined into one like Ch and WCo, the play would not have been inordinately long. There is a gap in the MS. between the plays; see Towneley Plays, p. 185.
³ Lansdown MS. 896, fos. 133, 139-40; Stean's Beverlac, by Geo. Poulson, Esq., Lond. 1829, p. 272; the list, taken from Beverlac, has been corrected from Leach; see below, note 4.
NOTES ON THE FRAGMENTS OF ANOTHER VERSION OF THE WEAVERS' PLAY.

Fragment I. is a variant of WCo II. 1-58; Abbotsford Club print, pp. 31-4. The following are the significant variations and readings. MS. indicates the principal manuscript, MS. b. the fragments, S. the Abbotsford Club print, H. the edition of Prof. F. Holthausen, Anglia, N. F. XIII., 209-50.

1. Ye gret, MS. E! grett (ep. WCo, l. 864), S. grett.—2. With youre, S. Youre, H. ye.—3. aspect, MS. respecte.—4. franchis, MS. seynge.—7. MS. Apon the hyll of Wawse. This seems to me to indicate a later origin of MS. than of MS. b. Croo was probably familiar with the play, and repeated in line 7 the reference to the Hill of Wawse from line 115, where it belongs. In that place is an account, derived from the Legend of the Three Kings, of the appearance of the star of prophecy upon the Hill of Vaus. See The Three Kings of Cologne, E.E.T.S., Orig. Ser. No. 85, pp. 6 ff., and the Latin version by John of Hildesheim in the same volume, pp. 213 ff.—9. makis, MS. makyth, S. in wyth. No other instance of the plural in s. occurs.—10. For, in MS., is at the beginning of l. 9; MS. b. has the better reading.—15. further-more, MS. Yet further, I pra you for my larning.—15-8. In MS. there is a request; in MS. b., a mere proposition.—19. demonstration, MS. after a strange deformation. This is a characteristic mistake on the part of Croo.—25. Orrectur... Jacob... exurge, etc., MS. Orietur... Jacobo... exsurget, etc.—32-4. MS. Of this nobull prince of soo hi degree, / The ryche of all men, shall have demeneon, / Vndur what maner borne he schuld be. MS. b. has the better and more metrical reading.—35. Worthele, MS. wonderfalle, S. wonderfull, corr. emend. by H.; MS. b. has the better reading.—39. MS. Before prognostefide this to be done.—41... consipith aparet, fillium, MS. ... concipiet pariet filium; the Latin is much more correct in MS.—43. schuld be reysed, MS. spryng; MS. b. is nearer the original.—45. MS. vocabitur, better than vocatur of MS. b.—46-9. MS. Yeit have I grett marvell, / How that men schuld tel / Off such strangis before the fell, / And man beynge here but a mortall creature. Note that here and in the neighbouring strophes, which are very obscure in MS., MS. b., though slightly more archaic, is entirely clear and is metrical. 52. espret, MS. espret.

Fragment II. offers a variant of WCo, ii. 182-233 circa, S.

1 See Appendix IV.
pp. 39-41. It is a portion of the Presentation in the Temple, beginning with the sixth line of Simeon's opening soliloquy and including everything to the entrance and first speech of Anna. The reply of Simeon is broken off after the fourth line. This is probably the fourth page of the original:

MS. b. 183, *Under man . . there, MS. Vnlar hus . . the.* —184. *anceant, MS. formere.*—186, *aboundant bliss, MS. From the by pales and.*—187. *Dovn . . mwindall, MS. Downe into this wale and meneraulle mwindall.* MS. b. has the better reading, whatever mwindall may mean; it probably refers to the world.—188-90. MS. *For the wyche transgression all we ar now mortall, / Thatt before wasse infinithe for eyner to remayne / And now schall take yend be deyth and cruel payne.* The passages are much at variance; MS. is a paraphrase of MS. b.—191. *dol most dolorus, MS. Wyche grewoise sorro.*—192. *bytturle, MS. byttur teyris.*—195. MS. syence; this probably indicates that *seneis* is written for *siencis.*—196. MS. *In there aerter aperith to hus right manefestly.*—197. *Sebbelis, MS. Sebbellam,* a mistake of Croo's which would not have been corrected when once made.—198. MS. *In hart beseke I the.*—202. *This line omitted in MS.—203-4. MS. The wyche be reydencion schall hou all reyloes, / At whose cunynge the tru ovnion of Juda schall seyse.* MS. b. has here the more literal translation of the Latin words usually given to Daniel in the *Processus Prophetereum,* 1 these words also occur in STCo, I. 6 and 7.—206. MS. *For age draith me fast apou.* 208. *from, MS. fro.*—209-25. MS. 209-18 shows a curious abridgment:

Now, Lorde, ase thou se aij in won,  
Grant me grace, yff thatt thy wyll be,  
In my wold age that syght for to see!

Then at thy wyll, Lorde, fayme wold I be,  
Yff thow some grace woldist me sende,  
To boore the, Lorde, with all remelyte,  
And soo of my lyff then to make an ende!  
Yet, Lorde, thi grace to me now extende,  
Suffer me ratheur yet to lyve in payne  
Then to dy, or thatt I thatt solam synth have seyne!

How to account for this is not very easy. At first sight it looks as if lines 209-18 had been overlooked by Croo in his redaction. He may simply have composed lines 209-11 from the ordinary

1 See *Towneley Plays,* VII, 216 f.
FRAGMENTS OF ANOTHER VERSION OF THE WEAVERS' PLAY. XXXVII

jargon of the first part of the play to complete the stanza, taking up the earlier version again at lines 219–25 (MS. b.), which agree fairly well with 212–8 (MS.) above. It might have been accidental, as omissions of lines and even stanzas often occur in this way. It seems, however, much more probable that Croo was rewriting the play with a rather free hand, and that he had already put the substance of lines 209–17 (MS. b.) into the speech of the first Prophet, lines 61–74 (MS.); and since he had used it there, omitted it here. MS. 61–74:

Wyche causid Isaac to cast up his ives
  Toward hegrin with all his inward sght,
Seyng, "Good Lord, afarming thy promes,
  Send downe to us this woulty sun off myght,
  Hus to reystore u nto ocre right!
Out of deserte, from the hard stone,
   Reycomfordyng thi doghtur dwylling in Sion!"

Also Jarano, thatt wholle mon,
Seyd in heycein God schuld make seede,
A greyne off Davith, thatt now ys cum,
  Wyche eyuer in grayys shall spring and speyde
And kepe Juda out of drede
And also Isaraell sett in surenes,
And he schall make jugementis of rightwesenes.

These lines are probably in place in the prophet play for two very slight reasons: Because of the use of the names of Isaiah and Jeremiah, and because of the number of lines. Of the original manuscript b., we have probably pages 1 and +. Page 1 has 58 lines, page 4 has 61 lines. The lacuna, judging by MS. a., is about 120 lines. On the other hand, these speeches of Isaiah and Jeremiah are very puzzling. It is difficult to find a source for them; there is nothing in the original Processus Prophetarum from which they may be derived. The supposition that Croo substituted parts of the original speech of Simeon for earlier and more customary speeches of Isaiah and Jeremiah would clear up the difficulty. All of this is on the supposition that MS. b. is earlier than MS. It must be admitted, however, that almost nothing can be determined for or against the idea of a greater age for MS. b. from the handwritings. But it should be remembered that after the preparation of Robert Croo's codex there would have been no necessity for another "original"; and MS. b. is to be regarded as the fragments of a complete version and not as players' copies. Sharp seems to
have found no entries in the account-book which pointed to the making of another play-book after Croo's or even parts of another.

The agreement of the versions practically ends with the first strophe of Anna's speech (l. 226), and is not very close there. MS. b. represents, I think, no very early form of the pageant; but it seems to be somewhat nearer the source (S. Luke ii. 22–39) in these speeches of Simeon and Anna, than is MS.; see ll. 224–5, 233–6. It may be too much to suppose that ll. 233–43 show any evidence of having been once in the form of quatrains, in which I am disposed to think the body of the play was originally composed. They are, at any rate, simpler and more essential to the play of the Presentation in the Temple than the corresponding lines in MS.

In all respects, except the correctness of the Latin quotations, MS. b. is better than MS.—spelling, readings, metrical regularity, strophe-form, sense, and style. It is probably the version which Robert Croo "translated", or a transcript of it.

KEY TO MAP.

This section of Bradford's map shows intramural Coventry in 1750.

Stations of pageants, some known, some conjectural [r. Introd. xiii–xiv], are, one in each of the ten wards of the city, beginning from the east of the central thoroughfare. (1) In Gosford Street. (2) In Jordan Well, a continuation of the thoroughfare; or possibly at the junction of New Street and Mill Lane, as a prolongation of New Street, not marked in this map, was anciently called Corpus Christi Lane. To the south of the thoroughfare in Much Park Street on the London Road is (3) New Gate. (4) Little Park Street ends in Earl Street. To the north of the thoroughfare in Bayley Lane ward is (5) S. Michael's Churchyard [picture of church in map]. In the centre of the city in Cross Cheaping ward is (6) The Cross [picture in map]. Further north, near Bishop Street, is (7) S. John's Hospital [Free School and Library in map]. To the south of the thoroughfare again in Broad Gate ward is (8) Grey Friars' Church [picture of steeple in map]. Continuing the thoroughfare along Smithford Street we arrive at (9) The Conduit [just legible in map opposite the "Bull" and "Green Dragon" inns]. Further on, close to Spon Street Gate is (10) S. John's or Bablake Church [picture in map].

Pageant houses were in Hill Street by Bablake Church, and in Mill Lane, which runs at right angles to Jordan Well.
The Pageant of the Shearmen and Taylors.

[Dramatis Personae.]

| Isaiah as Prologue (L.I. 1-46). |
| Gabriel |
| Mary |
| Joseph |
| i. Angel |
| ii. Pastor |
| iii. Pastor |
| iv. Angel |
| i. Profeta |
| ii. Profeta |
| iii. Profeta |
| Nucius |
| Herod |
| i. Rex |
| ii. Rex |
| iii. Rex |
| Mary |
| Angelus |
| i. Miles |
| ii. Miles |
| Joseph |
| i. Woman |
| ii. Woman |
| iii. Woman |

In the Annunciation and the Nativity (L.I. 47-331).
In the Adoration of the Kings and the Slaughter of the Innocents (L.I. 475-900).

Enter Isaiah as prologue.

Isaiah prays God to release mankind from misery.

Isaie. The Sufferent that seith the euerse seycrette, (83)

He saue you all and make you parfett and stronge, 2

And give us grace with his marce forto mete!

For now in grett mesere mankynd ys bownd;

The serpent hathe gevin vs soo mortall a wonde

That no creature ys abull vs forto reyles

Tyll thye right vncion of Iuda dothe seyse.

Then schall moche myrthe and joie in-cresse;

And the right rote in Isaraell spryngge,

Thatt schall bryng forthe the greyne off whollenes;

And owt of danger he schall vs bryng

In-to thatt reygeon where he ys kyng

Wyche abowe all othur far dothe a-bownde,

And thatt cruell Satan he schall confownde.

1 Reprinted from A Dissertation on the Pageants or Dramatic Mysteries Ancientely Performed at Coventry... by Thomas Sharp. Coventry, 1825. In most matters I have followed by permission the edition of Professor John Matthews Manly in his Specimens of the Pre-Shakespearian Drama, Boston, 1897, vol. i, pp. 120-52. His treatment of lines and strophes has not been altered; stage-directions, punctuation, and text but seldom. M. in the notes indicates this edition; S., the edition of Thomas Sharp above referred to. The MS. was destroyed in the burning of the Free Reference Library at Birmingham in 1879. Numbers in parentheses are pp. in S.


3 S. geuenus, emend. by M. C. C. PLAYS.
There is a comfort in spite of Adam's fall.

TWO COVENTRY CORPUS CHRISTI PLAYS.

Wherefore I cum here upon this grounde (84)
To comforte euere creature off birthe;

For I, Isaye the profet, hathe sownde
Many sweete matters whereof we ma make myrth
On this same wyse;

For, thogh that Adam be demid to deythe
With all his childur, ass Abell and Seythe,
Yett Ecce virgo\(^2\) conspect,—
Loo, where a reymede schall ryse! 23

Be-holde, a mayde schall consevye a childe
And gett vs more grace then euere men had,
And hir maydynd[hi]al\(^3\) nothing defylid.
Seche ys deputyd to beare the Sun, Almyghte God.
Loo! sufferitis, now ma you be glad,

For of this maydynd all we ma be fayne;
For Adam, that now lyis in sorrois full sade,
Hir gloroeose birth schall reydem hym ageyn
From bondage and thrall.

Now be myrre euere moyn
For this dede bryffly in Isaraell schalbe done,
And before the Fathur in trone,
Thatt schall glade vs all.

More of this matter fayne wolde I meve,
But lengur tyme I haue not here for to dwell.

Benediction,
That Lorde that ys marcefull his marce soo in vs ma prve
For to sawe owre sollis from the darknes of hell; 40
And to his blys
He vs bryng,
Asse he ys
Bothe lord and kyng,
And schalbe\(^4\) eyuerlastyng,
\textit{In secula seculorum, amen!} \(^5\)

1 S. eyerne, corr. by M.
2 The sign for \(er\) is used for \(ir\), \(ri\), \(ar\) (marce), \(e\) (under), as well as for \(er\) and \(re\).
3 Correct. by M.
4 No S., M. shall be.
5 Lines 41-46 as two in S., the first ending with kyng.
PAGEANT OF THE SHEARMEN AND TAYLORS.

[Exit Isaiah; enter Gabriel to Mary.]

Gaberell. Hayle, Mare, full of grace!
Owre Lord God ys with the; * Abone all wemen that eyuer wasse,
Lade, blesside mote thow be!

Mare. All-myght Fathur and King of blys,
From all dysses thou saue me now!
For inwardely my spretis trubbuld ys,
Thatt I am amacid and kno nott how.

Gaberell. Dred the nothyng, meydin, of this;
From heyvin a-bowe hyddur am I sent
Of ambassage from that Kyng of blys
Unto the, lade and virgin reuyerent!
Salutying the here asse most exselent,
Whose virtu aboue all othur dothe abownde.
Wherefore in the grace schalbe fownde;
For thow schalt conseve apon this grownd
The Second Persone of God in trone;
He wylbe borne of the alone;
With-owt sin thou schalt hym see. ¹
Thy grace and thou heartes wyl neyuer be gone,
But eyuer to lyve in virgenete.

Mare. I marvell soore how thatt mabe.
Manis⁵ cunpany kneve I neyuer yett,
Nor neyuer to do, kast I me,
Whyle thatt owre Lord sendith me my wytt.

Gaberell. The Wholle Gost in the schall lyght,
And schado thy soll soo with virtu
From the Fathur thatt ys on hyght.
These wordis, turtill, the³ be full tru.
This chylde thatt of the schalbe borne
Ys the Second Persone in Trenete;
He schall saue that wase forlore
And the fyndis powar dystroie schall he.

¹ This and the preceding line as one in S.
² The contraction here is for us, and is used to represent the genitive and the plural throughout. It has been written as, the customary spelling in S.
³ M. here and throughout prints the[y].
These wordis, lade, full tru the bene,
   And furthur, lade, here in thy noone lenage
Be-holde Eylesabeth, thy cosyn elene,
   The wyche wasse barren and past all age,
And now with chyld sche hath bene
Syx monethis and more, asse schalbe sene;
   Where-for, discomforde the not, Mare!
   For to God onpossibull nothyng mabe.
Mare. Now, and yt be thatt Lordis wyll
   Of my bodde to be borne and forto be,
Hys hy pleysuris forto full-fyll
   Asse his one hande-mayde I submyt me.
Mare. Truly, husebonde, I am here
   And looly he leyde me and be my leyche!
   Here the angell departyth, and Joseff cunyth in and seyth:
Josoff. Mare, my wyff soo dere,
   How doo ye, dame, and whatt chere
   Ys with you this tyde?
Mare. Truly, husebonde, I am here
   Owre Lordis wyll forto abyde.
Josoff. Whatt! I troo thatt we be all schent!
   Sey, womoyn; who hath byn here sith I went,
   To rage wyth thee?
Mare. Syr, here was nothur mañ nor mans eyvin,
   But only the sond of owre Lorde God in heyvin.
Josoff. Sey not soo, womoyn; for schame, ley be!
   Ye be with chyld soo wondurs grett,
   Ye nedo no more therof to tret
   Agense all right.
PAGEANT OF THE SHEARMEN AND TAYLORS.

For-sothe, this chylde, dame, ys not myne.
Alas, that eyuer with my nynee
I suld see this syght!

Tell me, womon; whose ys this chylde?
Mare. Non but youris, husebond soo myld,
And that schalbe seyne, [ywys].
Josoff. But myne! alas! alas! why sey ye soo?
Wele-awey! womon, now may I goo,
Be-gyld as many a-nothyr ys.

Mare. Na, truly, sir, ye be not be-gyld,
Nor yet with spott of syn I am not defylde;
Trust yt wel, huse-boude.
Josoff. Huse-bond, in feyth! and that acold!
A! weyle-awey, Josoff, as thow ar olde!

Lyke a folc now ma I stand
And truse. But, in feyth, Mare, thou art in syn;
Soo moche asc I haue cheyrischyd the, dame, and
all thi kyn,
Be-hynd my bake to serve me thus!

All olde men, insampull take be me,—
How I am be-gylid here may you see!—
To wed soo yong a chylde.
Now fare-well, Mare, I leyve the here alone,—
[Wo] worth the, dam, and thy warkis ycheone!—

For I woll noo-more be be-gylid
For frynd nor foe. But of this ded I am soo dull,
And off my lyff I am soo full,
No farthur ma I goo.

[Lies down to sleep; to him enters an angel.]

I. Angell. Arise up, Josoff, and goo whom ageyne
Vnto Mare, thy wyff, that ys soo fre.
To comford hir loke that thow be fayne,

For, Josoff, a cleyne meydin ys seche:

1 Emend. by M. 2 This and the preceding line as one in S.
3 S. be gylid be, emend. by M.
4 S. Angell 4; so below for angels, shepherds, kings, knights, and women, alteration by M.
5 M. so.
Sce hath consevvd with-owt any trayne
The Seycund Person in Trenete;
Jesus schalbe hys name, sarten,
And all thyis world sawe schall he; (88) 150
Be not agast.
Josoff. Now, Lorde, I thanke the with hart full sad,
For of these tythyngis I am soo glad
Thatt all my care away ys cast;
Wherefore to Mare I woll in hast. 155

[Returns to Mare.]
A! Mare, Mare, I knele full loo;
Forgewe me, swete wyff, here in thys lond!
Mare, Mare! for now I kno
Of youre good gourance and how yt doth stond. 159
Thogh thatt I dyd the mys-name,
Mare, Mare! Whyle I leve
Wyll I neyuer, swet wyff, the greve
In ernyst nor in game.2
MARE. Now, thatt Lord in heyvin, sir, he you for-
gyve!
And I do for-gyve yow in hys name
For evermore.2
Josoff. Now truly, swete wyff, to you I sey the
same. 167
But now to Bedlem must I wynde
And scho my-self, soo full of care;
And I to leyve you, this grett, behynd,—
God wott, the whyle, dame, how you schuld fare. 171
MARE. Na, hardely, husebond, dred ye nothyng;
For I woll walke with you on the wey.
I trust in God, all-myghte kyng,
To spede right well in owre jurney. 175
Josoff. Now I thanke you, Mare, of youre6 goodnes
Thatt ye my wordis woll nott blame;
And synth that to Bedlem we schall vs dresse,
Goo we to-gedur in Goddis wholle name. 179

1 S. Jhn here and throughout.
2 This and the preceding line as one in S.
3 M. That.
4 So M., S. has Thoght. 5 In Am. M. your.
Now to Bedlem haue we leygis three;
The day ys ny spent, yt drawyth toward nyght;
Fayne at your es, dame, I wold that ye schulde be,
For you groue all werely, yt semyth in my syght. 183

MARE. God haue marcy, Josoffe, my spowse soo dere; (89)
All profettis herto dothe beyre wyttnes,
The were tyne now draith nere
Thatt my chyld wolbe borne, wyche ys Kyng
of blis. 187

Unto sum place, Josoff, hyndly me leyde,
Thatt I moght rest me with grace in this tyde.
The lyght of the Fathur ouer hus both spreyyd,
And the grace of my sun with vs here a-byde! 191

Josoff. Loo! blessid Mare, here schall ye lend,
Cheff chosyn of owre Lorde and cleynist in degre;
And I for help to towne woll ! wende.
Ys nott this the best, dame? whatt sey ye? 195

MARE. God haue marce, Josoff, my huse-bond soo
meke!
And hartely I pra you, goo now fro me.
Josoff. Thatt schalbe done in hast, Mare soo swete!
The comford of the Wholle Gost leyve I with
the. 199

Now to Bedlem streyght woll I wynd
To gett som helpe for Mare soo free.
Sum helpe of wehen God may me send,
Thatt Mare, full off grace, pleysid ma be. 203

[In another part of the place a shepherd begins to speak.] 207

I. Pastor. Now God, that art in Trenete,
Thow sawe my fellois and me!
For I kno nott wheyre my scheepe nor the be,
Thys nyght yt ys soo colde. 207

1 M. changes to grone, but suggests that it may be for growe.
2 M. That. 3 M. so. 4 M. wenmen.
Now ys yt nygh the myddis of the nyght;
These wedurs ar daybe and dym of lyght,
Thatt of them can hy hane noo syght,
Standing here on this wold.

But now to make there hartis lyght,
Now wyll I full right
Stand upon this looe,¹
And to them cry with all my nyght,—
Full well my voiso the kno:
What hoo! fellois! hoo! hooe! hooe!

[Two other shepherds appear (in the street).]

II. Pastor. Hark, Sym, harke! I here owre brother
on the looe;
This ys hys woiso, right well I knoo;
Therefore toward hym lett vs goo,
And follo his woiso a-right.
See, Sym, se, where he doth stond?
I am ryght glad we hane hym tawnd!
Brothur, where hast thou hyn soo long,
And hit ys soo cold this nyght?²

The first shepherd explains.

I. Pastor. E! fryndis, ther cam a pyrie of wynd
with a myst suddeñly,
Thatt³ forth of my weyis went I
And grett hevynes then⁴ made I
And wase full sore afryght.⁵
Then forto goo wyst I nott whyddur,
But trawellid on this loo hyddur and thyddur;
I wasse so were of this cold weddur
Thatt nere past wasse my might.

'It is nearly day;

III. Pastor. Brethur, now we be past that fryght,
And hit ys far within the nyght,
Full sone well spryng the day-lyght,
Hit drawith full nere the tyde.

¹ This and the preceding line as one in S.
² S. And this ryght hit ys soo cold, corr. by M.
³ M. That.
⁴ S. in, corr. by M.
⁵ S. afraye, emend. by M.
Here awhyle lett vs rest,
And repast owreself of the best;
Tyll thatt the sun ryse in the est
Let vs all here abyde.

There the sheppardis drawys furth thare meyte and cloth
eyte and drynk; and asse the drynk, the fynd the star,
and say thus:

III. Pastor. Brethur, loke vp and behold!
Whatth thyng ys yondur thatt schynith soo
bryght?
Asse long ase eyuer I haue wachid my fold,!
Yett sawe I neyer soche a syght
In fyld.¹
A ha! now ys cum the tyme that old fathurs hath
told,
Thatt in the wynturs nyght soo cold
A chylde of meydyiyn borne be he wold
In whom all profeciys schalbe fullfyld. 246

I. Pastor. Truth yt ys with-owt naye, (91)
Soo sayd the profett Isaye,
Thatt a² chylde schuld be borne of a made soo
bryght
In wentur ny the schortist dey
Or elis in the myddis of the nyght. 250

II. Pastor. Loovid be God, most off myght,
That owre grace ys to see thatt syght;
Pray we to hym, ase hit ys right,
Yff thatt his wyll yt be, 259
Thatt³ we ma haue knoleyge of this syngnecocacion
And why hit aperith on this fassion;
And eyuer to hym lett vs geve lawdacion,
In yerthe whyle thatt we be. 263

There the angelis syng "Glorca in exselsis Deo."

III. Pastor. Harke! the syng abowe in the clowdis clere!
Hard I neyuer of soo myrre a quere.

¹ This and the preceding line as one in S.
² S. has 1. Emend. by M. ³ M. That.
Now, gentyl brethyr, draw we here
To here there armony.1

1. Pastor. Brothyr, myrth and solas ys cum hys among;
For be the swettenes of ther songe,
Goddis Sun ys cum, whom we hane lokid for long,
Asse syngnesyth thys star that we do see. 271

II. Pastor. "Glore, glorea in excelsis," that wase ther songe;
How sey ye, fellois, seyd the not thus? 273

1. Pastor. Thatt ys wel seyd; now goo we hence
To worschipe thatt chyld of hy manyfecence,
And that we ma syng in his presence
"Et in terra pax omynibus." 277

There the scheppardis syngis "Asc I out Voddr,"3 and (92)
Josoff seyth:

Josoff. Now, Lorde, this noise that I do here,
With this grett solemnete,
Gretly amendid hath my chere;
I trust hy nevis shortly wolbe. 281

There the angellis synyg "Gloria in excellsis" agyne.

Mary announces the Savour's birth.

MARE. A! Josoff, h usbond, cum heddrn anon;
My chyldde ys borne that ys Kyng of blys.
Josoffe. Now welcum to me, the Makar of mon,
With all the omage thatt I con;
 Thy swete mothe here woll I kys. 286

MARE. A! Josoff, h usbond, my chyld waxith cold,
And we hane noo fyre to warme hym with.
Josoff. Now in my warmys I schall hym fold,
Kyng of all kyngis he fyld and be fryth;
He myght hane had bettur, and hym-selfe4 wold,
Then the breythynge of these bestis to warme hym with. 292

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1 M. armony.
2 S. welseyd.
3 The song (II.) is at the end of the playes.
4 M. hym-selue.
Mare. Now, Josoff, my husband, set heddur my chylfd,
The Maker off man and hy Kyng of blys.
Josoff. That schalbe done anon, Mare soo myld,
For the brethyng of these bestis hath warnyd [hym] well, i-wys.

[Angels appear to the shepherds.]

I. Angel. Hyrd-meñ hynd,
Drede ye nothyng²
    Off thys star that ye do se;
For thys same morné
Godis Sun ys borne²
    In Bedlem of a meydyn fre.

II. Angel. Hy you thyddur in hast;
Yt ys hys wyll ye schall hym see
Lyinge in a crybbe³ of pore reypaste,
Yett of Davithis lyne cu?7! ys hee.

[The shepherds approach and worship the Babe.]

I. Pastor. Hayle, mayde-modur⁴ and wyff soo myld!
    Asse the angell seyd, soo haue we fonde.
I haue nothyng to present with thi chylde
    But my pype; hold, hold, take yt in thy hond;
Where-in moche pleysure that I haue fonde;
And now, to oonowre thy glreose byrthe,
Thow schallt yt haue to make the myrthe.

II. Pastor. Now, hayle be thow, chyld, and thy dame!
    For in a pore⁵ loggyn here art thow leyde,
Soo the angell seyd and tolde vs thy name;
    Holde, take thow here my hat on thy hedde!
And now off won thyng thow art well sped,
For weddur thow hast noo node to complayne,
For wynd, ne sun, hayle, snoo and rayne.

¹ Suppl. by M. ² This and the preceding line as one in S. ³ M. cribbe. ⁴ M. mothur. ⁵ S. spore, corr. by M.
III. Pastor. Hayle be thow, Lorde ouer watur and handis!
   For thy cumyng all we ma make myrthe.
   Haue here my myttens to pyt on thi hondis,
   Othyr treysure haue I non to present the with. 324

MARE. Now, herdmen hynd,
   For youre comyng
   To my chylde schall I prae,
   Asse he ys heyvin kyng,
   To grant you his blessyng,1
   And to hys blys that ye may wynd
   At your last day.1 331

There the schepparis synqith2 agyne and goth forthe of the place; and the yf profettis cumyth in and seyth thus:

Wonderful tidings!

i. PROFETA. Novellis, novellis
   Of wonderfull marvellys,1
   Were hy and defuce vnto the heryng!
   Asse scripture tellis,
   These strange novellis
   To you I bryng.3 337

ii. PROFETA. Now hartely, sir, I desyre to knoo, (94)
   Yff hytt wolde pleyse you forto schoo,
   Of whatt maner a thyng.

   i. PROFETA. Were mystecall vnto youre her-
   yng,—
   Of the natevete off a kyng. 342

ii. PROFETA. Of a kyng? Whence schuld he cum?
   i. PROFETA. From thatt reygend ryall and mighty mancion,
   The sede seylesteall and heyvinly vysedome,
   The Seycond4 Person and Godis one Sun,
   For owre sake now ys man be-cum. 347

This godly spere,
   Desendid here4

---
1 This and the preceding line as one in S.
2 The song (III.) is at the end of the pageant.
3 lines 335-7 as one in S. 4 M. Second.
In-to a *virgin clere,*
   Sché on-defyld;  
Be whose warke obskevre
Owre frayle nature
   Ys now begilde.

II. *Profeta.* Why, hath sche a chyld?

I. *Profeta.* E! trust hyt well;
   *And never* the las
   Yet ys sche a mayde evin asse sche wasse,
   And hir sun the king of Isaraell.

II. *Profeta.* A wondur-full marvell
   How that ma be,
   And far dothe exsell
   All owre capásete:
   How that the Trenete,
   Of soo hy regallete,
   Schuld jonyd be
   Vnto owre mortallete!

I. *Profeta.* Of his one grett marce,
   As ye shall se the exposyssion,
   Throgh whose vmanyte
   All Adamis progeny
   Reydemyd schalbe owt of perdyssion.

Syth mañ did offend,
   Who schuld amend
   But theseyd moñ and no nothur?
For the wyche cawse he
   Incarnate wold be
   And lyve in mesere asse manis one brothur.

II. *Profeta.* Syr, vnto the Deyite,
   I beleve parfettle,
   Onpossibull to be there ys nothyng;

---

1 M. puts a period here and a comma after Sché; he suggests that a line is omitted after 351.
2 This and the preceding line as one in S.
3 S be jonyd, emdul, by M.
How be yt this warke
Vnto me ys darke

In the opperacion or wyrkyng,

1. PROFETA. Whatt more reypriff
Ys vnto belyff
Then to be dowtyng?

384

387

The follie of doubting.

ii. PROFETA. Yet dowtis oftymis hathe derevacion.

l. PROFETA. Thatt ys be the meyynes of comenecacion

Of trawthis to hawe a dev poblacion

Be the same dowts reysoning.

ii. PROFETA. Then to you this won thyng:

Of whatt nobull and hy lenage ys schee
Thatt myght this verabull 3 prinice modur be?

394

The lineage of Mary.

i. PROFETA. Ondowtide sche ys cum of hy parrage,
Of the howse of Davith and Salamon the sage;
And won off the same lyne joynd to hir be mareage;

Of whose trybe

We do subscribe

This chy[l]dis\(^5\) lenage.

400

II. PROFETA. And why in thatt wysse?

i. PROFETA. For yt wasse the gyssse
To conte the parant on the manys lyne,
And nott on the feymyne,

Amonst vs here in Isarella.

405

God may act contrary to nature;

consider Aaron's rod.

How thys chylyde borne schuldb be with-ow[t]\(^5\) naturis prejudye.

i. PROFETA. Nay, no prejudye vnto nature, I dare
well sey;

For the kynge of nature may

Hawe all at his one wyll.

410

Dyd not the powar of God

Make Aronis rod

Bayre frute in on day?

413

1 This and the preceding line as one in S.
2 Lines 385-7 as one in S.
3 M. Qy. renumble. 4 S. subscriue, corr. by M.
5 Corr. by S. 6 Lines 388-400 as one in S.
7 M. prints feymy[n]ye. 8 Lines 411-3 as one in S.
II. Profeta. Truth yt ys in-deed.
I. Profeta. Then loke you and rede.
II. Profeta. A! I perseyve the sede
Where apon thatt you spake.¹
Yt wasse for owre nede
That he frayle nature did take,¹
And his blod he schuld schede
Amens forto make¹
For owre transegession;
Ase yt ys seyd in profece
That of the lyne of Jude¹
Schuld spryng a right Messe,
Be whom all wee
Schall² haue reydemcion.¹

I. Profeta. Sir, now ys the tymo cum,
And the date there-of ruñ,
Off his Nathevet.
II. Profeta. Yett I beske you hartele
That ye wold schoo me how¹
Thatt this strange newelte
Were broughght vnto you.

I. Profeta. This outhur nyght soo cold
Hereby apon a wolde
Sheppardis wachyng there fold,
In the nyght soo far
To them aperid a star,
And² eyner yt dreev them nar;
Wyche star the did behold
Bryghter, the sey, M folde
Then the sun so clere
In his myddday spere,
And the these tythyngis tolde.

II. Profeta. Whatt, seycetly?
I. Profeta. Na, na, hardcly;
The made there-of no conseil;

¹ This and the preceding line as one in S.
² So M.; S. schulld; Qy. schulld. ³ M. And.
For the song ase lowde
Ase cyner the cowde
Presyng the kyng of Isaraell. 451

II. PROFETA. Yett do I marvell
In whatt pyle 1 or castell
These herdmen dyd hym see. 454

'In what place was it?' 451

I. PROFETA. Nothir in hallis nor yet in bowris
Born wold he not be,
Nother in castellis nor yet in towris
That semly were to se;

But att hys Fathurs wyll,
The profeci to full-fyll,
Be-twyyxt an ox and 2 an as
Jesus, this kyng, borne he was.

Heyvin he bryng us tyll!

'In no such place:'

The shep-
herds went
forth re-
joicing,

between two
beasts ac-
More, prophecy.
Hab. iii. 2
(Sept.)

The shep-
herds went
forth re-
joicing,

shewing a
Christmas
song.

And aftur, asse I hard the[m] 4 tell,
He reywardid them full well:
He graunt them hevyn ther-in to dwell;
In ar the gon with joie and myrthe,
And there songe hit ys "Neowell."

And aftur, asse I hard the[m] 4 tell,
He reywardid them full well:
He graunt them hevyn ther-in to dwell;
In ar the gon with joie and myrthe,
And there songe hit ys "Neowell."

There the profyttis goth the furthe and Erod cunyth in, and
the messorer.

Noncose. 6 Faytes pais, dýis, 5 baronyes de grande
reynowne!

1 1817 ed. pallays.  2 Repeated in M.
3 M. sheppardis.  4 So M.
5 Sheldon suggests that this is the pl. of O.F. dame, damne,
influenced by the spelling of some form of Lat. dominus.
6 In his note Prof. Muntly says: "In reading this proclamation
I have had the aid of both Prof. Kittredge and Prof. Sheldon.
As this aid, however, was given a year or two ago in the form of a
Pageant of the Shearmen and Taylors.

Payis, seceroris, schevaleris de nooble posance! 1
Pays, gentis homos, 2 companeounys petis egance! 3
Je vos command dugard treytyus 4 sylance.

Payis, tanque vottur nooble Roie syre ese presance! 5
Que nollis 6 persone ese non sawis perwynt 7 dediffer-
ance,
Nese 8 harde de frappas; 9 mayis gardus to 10 paccance,—
Mayis gardus 11 voter seneor to cor 12 reynance; (98)
Car elat vottur Roie to to puysance. 13
Aun de leo, 14 pase tos ! je vose cummande,
E lay Roie erott la grandeaboly vos vimport. 15

Erode. Qui statis 16 in Jude et Rex Israell,
And the myghttyst conquerowre 17 that eyuer walkid on grownd; 17
For I am evyn he thatt made bothe hevin and hell,
And of my myghte powar holdith vp this world rownd.
Magog and Madroke, bothe the[m] 18 did I con-
fownde,
And witti this bryght bronde there bonis I brak on-
sunder,
Thatt all the wyde worlde on those rappis did wonder. 492

pretty lively oral discussion of the most perplexing of the difficulties, and as I unfortunately neglected to take any notes at the time, I find myself unable, except in one or two cases, to remember to which of the two each suggestion belongs. Of course they are not responsible for any mistakes that may appear here. I have printed the text with no change except in punctuation. All of the notes upon this passage are taken directly from M.

1 puissance.
2 The second o is probably only a careless form of e.
3 et grands.
4 de garder trestous.
5 roi soit ici present.
6 nulle.
7 Kittredge: ici non fasse point. 
8 No so.
9 frapper.
10 gardez tote.
11 A preposition before the indirect obje'ct seems unnecessary.
12 tete. 13 Sheldon: Car il est votte roi tout puissant.
14 A (=au) nom de lui (Sheldon suggests loi instead of lui).
15 Sheldon suggests that the line properly ends with grand (modify-
ing Erott and rhyming with 484),—diable vos emporte! being merely an unattached pleasantry addressed to the audience.
16 Qui statis is in red in S.
17 that . . . ground. 
18 So M.

C. C. PLAYS.
I am the cause of this great light and thunder;
Yet as through my fire that the sooth noyse doth make.

My fervent contentance the cloud doth incumbr
That of tymis for drede ther-of the verre yerth doth quake.

Loke, when I with males this bright brand doth shake,
All the whole world from the north to the south I ma them dystroie with won worde of my mouth!

To reyeount vnto you myn inneverahull substance,—
Thatt were to moche for any tong to tell;
For all the whole Orent ys under myn obbeycance,
And prync am I of purgatorre and cheff capten of hell;
And those tyraneous trayturs be force ma I compell
Myne enimys to vanquese and evyn to dust them dryve,
And with a twynke of myn iee not won to be lafte alyve.

Behold my contenence and my colur,
Bryghtur then the sun in the meddis of the day.

To look at him is better than meat or drink.

Throgh-owt this world in all reygeons abrod,
Reysemleyng the fauer of thatt most myght Mahownd;
From Jubytor be desent and cosyn to the gret God,

And namyl the most reydownldid kyng Eyrodde,
Wyche thatt all pryncis hath under subjeccion
And all there whole powar vndur my proteccion.

M. edends to he. Cp. II, 685-8. ² M. king.
And therefore, my harcote here, callid Calcas,
Warne thow eyuere¹ porte thatt noo schyppis a-ryve,
Nor also alcond stranger throg my realme pas,
But the for there truage do pay markis fyve.
Now spede the forth hastele,
For the thatt wyll the contrare
Apon a galowse hangid schalbe,
And, be Mahownde, of me the gett noo grace!
Norcios. Now, lord and mastur, in all the hast
Thy worethe wyll ytt schall be wroght,
Thro my realme pas,
But the for there truage do pay markis fyve.
Now spede the forth hastele,
For the thatt wyll the contrare
Apon a galowse hangid schalbe,
And, be Mahownde, of me the gett noo grace!
Erode. Now schall owre regeons throgh-owt be soght
In eyuere¹ place bothe est and west;
Yff any katyffis to me be broght,
Yt schalbe nothyng for there best.
And the whyle thatt I do resst,
Trumpettis, viallis, and othur armone
Schall bles the wakyng of my maieste.

Here Erod goth away and the iij kyngis speykyth in the strete.

1. Rex. Now blessid be God of his swet sonde,
For yondur a feyre bryght star I do see!
Now ys he coñon, vs a-monge,
Asse the profet² seyd thatt yt schuld be.
A seyd³ there schuld a babe be borne,
Comyng of the rote of Jesse,
To sawe mankynd that wasse for-lorne;
And truly come now ys he.

Reyuerence and worship to hym woll I do (100)
Asse God and man, thatt all made of noght.
All the profettis acordid and seyd evyyn soo,
That with hys presseos blod mankynd schuld be boghth.

¹ Contraction for cr. ² S. profettis, emend. by M. ³ S. Aseyd, corr. by M. Qy. A seyd = they said.
His herald Calchas must announce a tax of five marks on foreigners.
Calchas will do it.
A search for aliens ordered.
Matt. ii. 1-12.
The first king sees the star
and remembers the prophecy, Isa. ix. 1.
He prays that he may see the Lord's face.

He grant me grace,

Be yonder star that I see, ¹
And in-to thatt place
Bryng me ²
Thatt I ma hym worshipe with umellete
And se hys gloroese face.

The second King has lost his way.

Yondur, me thynke, a feyre, bryght star I see,
The wyche be-toeunythe the byrth of a chyld
Thatt hedur ys cum to make man fre;
He borne of a mayde, ² and she nothyng defylid. 565

He sees the star of prophecy,

To worchip thatt chyld ys myne in-tent;
Forth now wyll I take my wey.
I trust sum cumpany God hathe me sent,
For yonder I se a kyng labur on the wey; 569

To worde hym now woll I ryde.
Harke! cumly kyng, I you pray,
In-to whatt cost wyll ye thys tyde,
Or weddur lys youre journey? 573

They converse.

1. Rex. To seke a chylde ys myne in-tent
Of whom the profetis hathe ment;
The tyne ys cum, now ys he sent,
Be yondur star here ma [you] ³ see. 577

11. Rex. Sir, I prey you, with your lysence,
To ryde with you vnto his presence;
To hym wyll I offyr frank-in-sence,
For the hed of all Whole Churche schall he be. 581

The third King is also lost.

III. Rex. I ryde wanderyng in veyis wyde, (101)
Oner montens and dalis; I wot not where I am.
Now, Kyng off all kyngis, send me soche gyde
Thatt I myght hawe knoleyge of thys cuntreys name. 585

¹ This and the preceding line as one in S.
² S. amayde, corr. by M. ³ Supplied by S.
A! yondur I se a syght, be-semyng all afar,
   The wyche be-tocuns sum nevis, ase I troo;
Asse me thynke, a chyld perying in a stare,
   I trust he be sum that schall defend vs from woo. 589

To kyngis yondur I see,
   And to them woll I ryde¹
Forto haue there cumpane;
   I trust the wyll me abyde.¹ 593

Hayle, cumly kyngis augent!²

Good surs, I pray you, whedder ar ye ment?

i. Rex. To seke a chylde ys owre in-tent,
   Wyche be-tocuns yonder star, asse ye ma see. 597

ii. Rex. To hym I purpose thys present.
   II. Rex. Surs, I pray you, and thatt ryght
   vmblee,
   With you thatt I ma ryde in cumpane.

[?All.]³ To all-myghte God now prey we
   Thatt hys pressiose persone we ma se. 602

Here Erod cumyth in aegyne and the messengere seyth:

Nuncios. Hayle, lorde most off myght!
   Thy commandement ys right;
   In-to thy land ys comyn this nyght
   iij kyngis and with them a grett cumpane. 606

Erod. Whatt make those kyngis in this cuntry?

Noncios. To seke a kyng and a chyld, the sey.
   Erod. Of whatt age schuld he bee?
   Noncios. Skant twelwe deysis old fulle. 610

Erod. And wasse he soo late borne? (102)

Noncios. E! syr, soo the schoede me, thys same dey
   in the morne.

Erod. Now, in payne of deyth, bryng them me
   beforne;
   And there-fore, harrode, now by the in hast, 614
   In all spede thatt thow⁴ were dyght
   Or thatt those kyngis the cuntrye be past;
   Loke thow bryng them all iij before my syght; 617

¹ This and the preceding line as one in S.
² M. Qy. and gent. ³ Suggested by M. ⁴ M. thou.
And in Jerusalem inqure more of that chyld.
But I warne the that thy wordis be myldes,
For there must thow hede and crafte wey[kle]\(^3\)
How to for-do his powere; and those iiij kyngis shalbe
begild.

Noncios. Lorde, I am rede att your byddying
To serue the as my lord and kyng;
For joye there-of, loo, how I spryng
With lyght hart and freshe gamboldyng
Alofte here on this molde!

Erode. Then sped the forth hastely,
And loke that thow beyre the eyvynly;
And also I pray the hartely
Thatt thow doo comand me
Bothe to yong and olde.\(^4\)

[The messenger goes to the kings.]

Nuncios. Hayle, syr kyngis, in youre degre;
Erood, kyng of these cuntryes wyde,
Desyrith to speyke with you all thre,
And for youre comyng he dothe abyde.

1. Rex. Syr, att his wyll we be ryght hayne.
Hy us, brethur, vnto thatt lordis place;
To speyke with hym we wold be fayne;
Thatt chyld thatt we seke, he grant us of his
grace!

[They go to Herod.]

Nuncios. Hayle, lorde with-owt pere!
These iiij kyngis here have we broght.

Erode. Now welcomm, syr kyngis, all in fere; (103)
But of my bryght ble, surs, basche ye noght!

Sir kyngis, as I vndurstand,
A star hathe gydid you into my land,
Where-in grett harie\(^5\) ye hane fonde
Be reysun of hir belynys bryght.

\(^1\) S. Jerusalem, corr. by M.
\(^2\) S. mast, corr. by M.
\(^3\) Emend, by M.
\(^4\) Lines 629-631 as two in S., the first ending with doo.
\(^5\) M. changes to harting.
Wherefore I pray you hartely
The vere truthe thatt ye wold sertey,
How long yt ys surely
  Syn of that star you had hurst syght. 651

i. Rex. S[r kynge, the vere truthe to sey
  And forto schoo you as hit ys best,
This same ys evin the xijth day
  Syn yt aperid to vs to be west.1 655

Erode. Brethur, then ys there no more to sey,
But with hart and wyll kepe ye your jurney
And cum whom by me this same wey,
  Of your nevis thatt I myght knoo. 659
You schall truyomfe in this cuntre
And with grett conquorde bankett with me,
And thatt chyld myself then woll I see
  And honor hym also. 663

ii. Rex. Sir, youre commandement we woll fullfyll
And humbly abaye owreself there-tyll.2
He thatt welthl all thyng at wyll
  The redde way hus teyche,3
Sir kyng, thatt we ma passe your land in pes!
Erode. Yes, and walke softely eyvin at your one es; 669
Youre pase-porte for a C deyis
  Here schall you hauve of clere cummand,
Owre reme to labur any weyis
  Here schall you hauve be spesschall grante. 673

iii. Rex. Now fare-well, kyng of hy degre, (104)
Humbly of you owre leyve we take.
Erode. Then adev, sir kyngis all thre;
And whyle I lyve, be bold of me!
There ys nothyng in this cuntre
  But for youre one ye schall yt take. 679

1 1817 Ed. has to us be west, which is probably the original reading.
2 M. Qy. there-to. 3 M. Qy. show.
Now these iij kyngis are gon on ther wey;
    On-wysely and on-wyttely hame the all wroghte.
When the cum¹ ageyne, the schall dy that same day,
    And thus these vyle wrychis to deyth the schalbe
        broght,—
Soche ys my lykyng.
He that agenst my lawis wyll hold,
Be he kyng or keysar neyner soo bold,
I schall them cast in-to caris cold
    And to deyth I schall them bryng.

There Erоде goth his weyis and the iij kyngis cum in
agyne.

i. Rex. O blessid God, moche ys thy myght!
Where ys this star thatt gawe vs lyght? 690

ii. Rex. Now knele we downe here in this presence,
Be-sekyng that Lord of hy mangnefecens²
That we ma see his hy excellence
        Yff thatt his swet wyll be?³
694

iii. Rex. Yondur, brothur, I see the star,
Where-by I kno he ys nott far;
Therefore, lordis, goo we nar
        Into this pore place.
698

There the iij kyngis gois in-to the jesen, to Mare and hir
child.

The first
brings gold;

i. Rex. Hayle, Lorde thatt all this worlde hathe
    wroght!
Hale, God and man to-gedur in fere! (105)
For thow hast made all thyng of noght,
    Albe-yt thatt thow lyist porely here;
A cupe-full [of]⁴ golde here I haue the broght,
        In toconyng thow art with-out perce.
701

ii. Rex. Hayle be thow, Lorde of hy mangnyfieccens⁵
    In toconyng of presto[h]od⁶ and dyngnute of
officen,

¹ M. cum. ² S. mangnefecens, corr. by M.
³ S. wylhe, corr. by M. ⁴ Corr. by S.
⁵ S. mangnyfieccens, corr. by M. ⁶ So M.
To the I offer a cup full of in-sence,
   For yt be-hovith the to haue soche sacrefye.  

ii. Rex. Hayle be thou, Lorde longe lokid fore!
   I haue broght the myre for mortaale,
In to-cunyng thou shalt mankynd restore
   To lyf be thy deyth apon a tre.  

Mare. God haue marce, kyngis, of yowre goodnes;
   Be the gydyng of the godhed hidder ar ye sent;
The provyssion off my swete sun your weyis whom
   reydres,
And gostely reywarde you for youre present!  

[As the kings go away, they say:]

i. Rex. Syr kyngis, aftur owre promes
   Whome be Erode I must nedis goo.

ii. Rex. Now truly, brothur, we can noo las,
   But I am soo for-wachid I wott not wat to do.  

iii. Rex. Right soo am I; where-fore I you pray,
   Lett all vs rest vs awhyle upon this groud.

I. Rex. Brethur, your seying ys right well unto my
   pay.
   The grace of thatt swet chylde saue vs all sownde!  

[They lie down, and while they sleep, an angel appears.]

Angellus. Kyng of Tawrus, Sir Jespar,
Kyng of Arraby, Sir Balthasar,
Melchor, Kyng of Aginare,
   To you now am I sent.  

For drede of Eyrode, goo you west whom;
In to those parties when ye cum downe,
Ye schalbe byrrid with gret reynowne;
   The Wholle Gost thys knoleyge hath sent. [Exit.]  

I. Rex. Awake, sir kyngis, I you praye,
   For the voise of an angell I hard in my dreyme.  

ii. Rex. Thatt ys full tru thatt ye do sey,
   For he reyherssid owre names playne.  

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1 1817 Ed. puysion.  2 S. berthur, corr. by M.
3 S. far wachid, corr. by M.  4 Contr. for yr.  5 S., M. thus.
TWO COVENTRY CORPUS CHRISTI PLAYS.

iii. Rex. He bad thatt we schuld goo downe be west
For drede of Eyrodis fawls be-traye.

i. Rex. Soo forto do, yt ys the best;
The Child that we haue soght, gyde vs the wey! 740

Now fare-well, the feyrist of schapp so swete!
And thankid be Jesus of his soude,
Thatt we iij to-geder soo suddenly schuld mete,
Thatt dwell soo wyde and in straunge lond, 744

And here make owre presentacion
Vnto this kyngis son clensid soo eleyne
And to his moder for ovre saluacion;
Of moche myrth now ma we meyne,
Thatt we soo well hath done this obblacion. 749

ii. Rex. Now farewell, Sir Jaspar, brothur, to yoeu,
Kyng of Tawrus the most worthe;
Sir Balthasar, also to you I bow;
And I thanke you bothe of youre good company
Thatt we togeyddur haue had. 751
He thatt made vs to mete on hyll,
I thanke hym now and eyuer I wyll;
For now may we goo with-owt yll,
And off owre offerynge be full glad.2 758

And the third king.

iii. Rex. Now syth thatt we must nedly goo (107)
For drede of Erode thatt ys soo wrethe,
Now fare-well brothur, and brothur also,
I tak my leve here at you bothe
This day on fete.3 763

Now he thatt made vs to mete on playne
And offur4 to Mare in hir jeseyne,
He geve ys grace in heyvin a-gayne
All to-geteyder to mete! 767

[They go out, and Herod and his train occupy the pageant.]

Hail! Maintainer of courtesy!

Nuncios. Hayle, kyng,5 most worthist in wede!
Hayle, manteinar of curtese throgh all this world wyde!

1 M. That. 2 S. fayne, corr. by M. 3 S. fote, corr. by M.
4 S. olfurde, corr. by M. 5 M. kyng.
Hayle, the most myghtyst that eyuer bestrod a stede! Hayle, in thyne hoonowre!

Thesse iij kyngis that forthe were sent And schuld hane cum ageyne before the here present, Anothur wey, lorde, whom the went, Contrare to thyn honowre.

Erode. Anothur wey? owt! owt! owtt! Hath those fawls traytvrs done me this ded?

I stompe! I stare! I loke all abowtt! Myght I them take, I schuld them bren at a glede! I rent! I rawe! and now run I wode! A! thatt these velen trayturs hath mard this my mode!

The schalbe hangid yf I ma cum them to!

Here Erode ragis in the pagond and in the strete also. E! and that kerne of Bedlem, he schalbe ded And thus schall I for-do his profece.2

How sey you, sir knyghtis? ys not this the best red, Thatt all yong chyldur for this schuld be dede, Wyth sworde to be slayne?

Then schall I, Erod, lyve in lede, And all folke me dowe and drede, And offir to me bothe gold, rychesse, and mede;

Thereto wyll the be full fayne.

I. Myles. My lorde, kyng Erode be name, Thy wordis ageinst my wyll schalbe; To see soo many yong chylder dy ys schame, Therefore consell ther-to gettis thou non of me.

II. Myles. Well seyd, fello, my trawth I plyght. Sir kyng, perseyve right well you may, Soo grett a monder to see of yong frute Wyll make a rysyng in thi noone cuntrey.

Erode. A rysyng! Owt! owt! owt! 1

1 Corr. by S. 2 Qy. his profece for-do.
There Erode ragis ageyne and then syth thus:

Herod threatens to hang them.

Owt! velen wrychis, har apon you I cry!
   My wyll vtturly loke that yt be wroght,
Or apon a gallowse bothe you schall dy,
   Be Mahownde most myghtyste, that me dere
   hath bought!

1. Myles. Now, cruel Erode, syth we schall do this
dede!
   Your wyll nedefully in this realme mvste be wroght;
All the chyldre of that age dy the mvst nede;
   Now with all my myght the schall be vpsoght.

They swear obedience.

ii. Myles. And I woll sweyre here apon your bryght
sworde,¹
   All the chyldre that I fynd, selayne the schalbe;
Thatt make many a moder to wepe and be full sore
   aferde²
In owre armor bryght when the hus see. (109)

Erode. Now you have sworne, forth that ye goo,
   And my wyll that ye wyrke bothe be dey and
   nyght,
   And then wyll I for fayne trypp lyke a doo.
But whan the be ded I warne you bryng ham³
   be-fore my syght.

Matt. ii. 13-15. [Herod and his train go away, and Joseph and Mary are,
   while asleep, addressed by an angel.]

Angellus. Mare and Josoff, to you I sey,
   Swete word from the Fathur I bryng you full
   ryght:

Owt of Bedlem in-to Eygype forth goo ye the wey
   And with you take the King, full of myght,
   For drede of Eroddis rede!

Josoff. A-ryse up, Mare, hastely and sone;
   Owre Lordis wyll nedys mvst be done,
   Lyke as the angell vs bad.

¹ M. changes to swerde.
² This line as two in S., the first ending with wepe.
³ M. prints [t]ham.
MARE. Mekely, Josoff, my none spowse, 
Towarde that cuntrey let vs reypeyre;
Att Eygyp 1 to sum cun off 1 howse,
God grant hus grace saff to cum there! 829

Here the wemen 2 cum in wythe there chyldur, synyng 3
them; and Mare and Josoff goth awcy cleyne.

I. Womyn. I lolle my chylde wondursly swete,
And in my narmis I do hyt kepe,
Be-caurse thatt yt schuld not crye.

II. Woman. Thatt babe thatt ys borne in Bedlem,
so meke,
He saue my chyld and me from velany! 834

III. Woman. Be styll, be styll, my lyttall chylde!
That Lorde of lordis saue bothe the and me! (110)
For Erodd hath sworne with wordis wyld
Thatt all yong chyldur sclayne the schalbe. 838

I. Myles. Sey ye, wyddurde wyvis, whydder ar ye
a-wey?
What beyre you in youre armis nedis mvst we se.
Yff the be mañ-chylldur, dy the mvst this dey,
For at Eroddis wyll all thyng mvst be. 842

II. Myles. And I in handis wonys them hent,
Them forto sley noght woll I spare;
We mvst full-fyll Erodis commandement,
Elis be we asse trayturs and cast all in care. 846

I. Woman. Sir knyghtis, of youre curtessee,
Thys dey schame not youre chevaldre,
But on my child 4 haue pytte
For my sake in this styde; 850
For a sympull sclaghtur yt were to sloo
Or to wyrke soche a chyld 5 woo,
That can noder speyke nor goo,
Nor neuer harme did. 854

1–1 M. introduces this emend. by Kittredge; S. sum tocum off.
2 M. wemen. 3 The song (II.) is at the end of the pageant.
4 M. chyld. 5 M. chyld.
II. Woman. He thatt slayis my chylid in syght, Yff thatt my strokis on hym ma lyght, Be he skwyar or knyght, I hold hym but lost. Se, thou fawls losyngere, A stroke schalt thow beyre me here² And spare for no cost.

III. Woman. Sytt he neyuer soo hy in saddull, But I schall make his braynis addull, And here with my pott-ladull With hym woll I fyght. (111) I schall ley on hym, a[s] thogh² I wode were, With thyss same womanly geyre; There schall noo man steyre, Wheddur thatt he be kyng or knyght.

[Here they kill the children.]

I. Myles. Who hard eyuer soche a cry Of wemen thatt there chyldur haue lost, And grettly reybukyng chewaldry Throgh-owt this rene in eynere⁴ cost, Wyche many a mans lyff ys lyke to cost? For thyss grett wreyche that here ys done I feyre moche wenganze ther-off woll cum.

II. Myles. E! brothur, soche talis may we not tell; Where-foro to the kyng lett vs goo, For he ys lyke to beyre the perell, Wyche wasse the cawser that we did soo. Yett must the all be broght hym to With waynis and waggyns fully fryght; I tro there wolbe a carefull syght. [They go to Herod.] 883

They report. I. Myles. Loo! Eyrode, kyng, here mast thow see How many M' thatt we haue slayne. II. Myles. And nedis thy wyll full-fyllid must be; There ma no mon sey there-aygne.

¹ M. Woman. ² Contr. for er. ³ S. athog, corr. by M. ⁴ So M., S. eyner.
[Enter Nuntius.]

NUNCiOs. Eyrode, kyng, I schall the tell,
   All thy dedis ys cum to noght;
This chyld ys gone in-to Eygipte to dwell.
   Loo! sir, in thy none land what wondurs byn
wroght!

EROD. Into Eygipte? alas, for woo!
   Lengur in lande here I canot abyde;
Saddull my palfrey, for in hast wyll I goo,
   Aftur yondur trayturs now wyll I ryde,
   Them for to sloo.
Now all men hy fast
In-to Eygipte in hast!
   All thatt cuntrey woll I tast,
   Tyll I ma cum them to.

Fynes lude de taylars and scharmen.

Tys\(^1\) matter / nevly correcte be Robart Croo / the
xiiij\(^{th}\) dey of marche / fenysschid in the yere of owre Lorle
God / M CCCCC & xxxiiij\(^{e}\) / then beyng mayre mastur
Palmar / also mastris of the seyd fellyschipp Hev Corbett /
Randull Pynkarl and / John Baggeley.

Theise songes (113) / belonge to / the Taylors and Shearmens Pagant. / The first and the laste the shepheardes singe / and the second or middlemost the women singe.

THOMAS MAWDYCKE

Die decimo tertio Maij anno domini millesimo quingentesimo nonagesimo primo. / Praetor fuit ciuitatis Couentrie D. Mathaens\(^2\) Richardson, tune Consules / Johanes Whitehead et Thomas Grauener.\(^3\)

SONG I.

As I out rode this enderes night,
Of thre ioli sheppardes I saw a sight,
And all a-bowte there fold a star shone bright;
   They sange terli terlow;
   So merceli the shepheardes ther pipes can blow.

---

1 S. T[h]ys.  2 S. Mathaens, corr. by M.  3 M. Grauener.
Song II.

Lully, lulla, thon littell tyne child,
By by, lully lullay, thon littell tyne child,
   By by, lully lullay!

O sisters too,
How may we do\(^1\)
   For to preserve this day
This pore yongling
For whom we do singe\(^1\)
   By by, lully lullay?

Herod, the king,  \hspace{1cm} (114)
In his raging,\(^1\)
   Chargid he hath this day
   His men of might
In his owne sight\(^1\)
   All yonge children to slay,—  

That wo is me,
Pore child, for thee,\(^1\)
   And ever morne and may\(^2\)
For thi parting
Nether say nor singe,\(^1\)
   By by, lully lullay.

Song III.

Doune from heaven, from heaven so lie,
Of angeles ther came a great companie,
With mirthe and joy and great solemnnty,
   The sange terly terlow;
   So mervel the sheppards ther pipes can blow.  

\(^1\) This and the preceding line as one in S.
\(^2\) S. say; M. attrib. corr. to Kittredge.
The Pageant of the Weavers.

[Dramatis Personæ.

- i. Profeta
- ii. Profeta
- iii. Profeta

Simeon
Anna
i. Angel
ii. Angel
Clareus
Gabriel
Mary
Joseph
Mary
Jesus
i. Doctor
ii. Doctor

In the Prophet Play (Ll. 1-176).

In the Purification (Ll. 177-721).

In the Disputation in the Temple (Ll. 722-1191).

In the Presentation in the Temple, A Pageant, as originally represented by the Corporation of Weavers in Coventry. Edinburgh: Printed for the Abbotsford Club, 1836. The editor of this was Thomas Sharp. In the footnotes, S. indicates this edition. H. indicates the edition by Professor F. Holthausen in Anglia, N. F. XIII., 209-50. The MS., with which this text has been collated, belongs to the Clothiers and Broad Weavers' Company of Coventry, and is to be placed among the Corp. MSS. MS. b refers to the fragments of another version printed for the first time in Appendix IV.

1 Reprinted from The Presentation in the Temple, A Pageant, as originally represented by the Corporation of Weavers in Coventry.
2 Ye grett astronemars now awake, (31) Strange news! A star has appeared in the east.
3 With youre famus fatheres of felosefy
4 And in-to the oreient reyspecte ye take,
5 Where nevis and strangis be cum of lately,
6 Affermyng the seyng of old profecie,
7 Thatt a star schuld apere
8 Apon the hyll of Wawse among hus here!
9 Ye brethur all, then be of good chere,
10 For those tythings makyth my hart ful lyght!
11 We haue desirid many a yere
12 Of thatt star to haue a syght,
13 And spesschalli of that kyng of myght

C. C. PLAYS.
Of whose cumyng we haue playne warnyng
Be this same star aftur profettis deserynyg.\(^1\) (32) 14

Yet furthur, I pra\(^2\) you for my larnyng,
Lett hus haue\(^3\) sum comenanceion
Of this star be oldd provnosteyfying\(^4\)
How hit aperid\(^5\) and under whatt fassion.

1. PROFETA. Sir, after a strange deformacion\(^6\)
As be atorite reyherse I can;
For this same star be interpretacion
Syngnefyth\(^7\) the natevete of a man;
As the profett Balam
In his text afarmyth right well,
Seying: "Orietur stella ex Jacobo, et exsurget homo de Israel."

He sayd of Iacobe a star schuld springe,
Wyche syngnefyth only this same kynge
Thatt amongist vs now ys cum.
And as towchyng the letter folloyng:
\[Et ipse dominabitur omni generatione.\] 30

II. PROFETA. Sir, here ma be movid a questeeon
Of this nobull prince of soo hi degree,
The wyche of all men schall haue domeneon,
Vndur what maner borne he schuld be.

1. PROFETA. Ase ye schall here right wonder-
fulle\(^8\)
Be devine powar of a virgene pure,
Afarmynyg the profeci agener against all nature. (33) 37

II. PROFETA. Where fynde you that in wholle scriptur
Before provnostefide\(^4\) this to be done?

1. PROFETA. Isaae the profett wyrtith full sure,
\[Ecce virgo concipiit,\] \[pariet filium!\] \[[f. 1a]\]
Balam seyng of the hevynly wyssedome\(^9\)

---

1. H. changes to desamyng; many similar alterations throughout.
2. H. writes pra[y], similarly below in numerous other cases.
3. H. changes w to v; so below in other similar words.
4. H. changes w to v; similarly below in numerous other cases.
5. Contraction for pro.
6. S. aperi.
7. MS. b. demonstration.
8. S. Syngnefyn, MS. illigible, MS. b. singnefith.
9. S. wonderfull.
10. H. inserts [of].
A man schuld spryng here in Isaraell,

The 1 seyd Isayee answeyring to that questeon : 2

Et vocabitur nomen eius Emanvel. 45

II. Profeta. Yett haue I grett marvell,

How thatt men schuld tell 3

Off such strangis before the fell,

And man beyng here but a mortall creature. 2

1. Profeta. Be devine powar, I make you sure,

The sprete of prouece to them was sent,

Soo to subscrybe in wholle scripture, 2

And yett them-selfe wyst not watt yt ment. 53

II. Profeta. Now laude be vnto hym that soche

knoleyge sent

Vnto hus wreychis of pore symplecete.

Where 4 he ys Lord and God omnipotent, (34)

In this hys wyll to make hus preve !

1. Profeta. Did nott that profett man Malache

Resite vnto hus on this same wyse

Thatt the sun of lyff schall spring and arise ? 60

Wyche cawsid Isace to cast up his ices

Toward heyvin with all his inward syght,

Seyng, "Good Lord, afarmyng thy promes,

Send downe to hus this wonly sun off myght,

Huse to reystore vnto owre owre right !

Owt of deserte, from the hard stone,

Reycomfordyng thi doghtur dwyllung in Sion !" 67

Also Jaramo, 5 thatt wholle moi,

Seyd in heyvin God schuld make seede,

A greyne off Davith, thatt now ys cum,

Wyche eyuer in gracies shall spring and spreyde

And kepe Juda owt off drede

And also Isaraell sett in surenes,

And he schall make jugementis of rightwesenes. 74

1 H. emends The[n].
2 This and the preceding line inverted in H.
3 This and the preceding line as one in H.
4 H. his Where[as]. 5 H. alters to Jarome.
TWO COVENTRY CORPUS CHRISTI PLAYS.

i. Propheta. I wondre to here you this expres,
Be actoris hi, this worthe mystere,
And spesschalle of this virtu rightwessenes,
Where hit schalbe vsid and in whatt parte.

1. Propheta. Apon the yarde bothe with hy amol loo
degre;
And rightwessenes men schall hym call,
When he schall cum to sit in the see
Of King Davit, that most riall stall; 1
And ther schall he before the pristis all
Of Juda amol Leyve be his powar device,
With nev 2 insence to do sacrefyce.

To God abone for the grett offence
Of the peple amol for yngnorance, 3
With there offeringe to make reycompence
For the lenage of Adams progeny.
This schall this childle by them free
From all the offencis that the hau done
Be cruell deyth and bytter passion.

ii. Propheta. Good sir, yet under produstacion
Owre feyth thereby for to incresse,
Of this star let hau haue reylacion,
How hit aperid amol vndur whatt fassion,
Yff hit wold pleyse you for to expresse.7

Further question about the star.

A child therin of flagrant swetenes,
Wyche apon his bake a crosse did beyre,
And of an eygull hit bare the lykenes,
Beytyng his wyngis into the eyre;
A woise there-in off lange feyre 8
Thatt wasse hard throgh-owt the cuntrey,

Description of the vision.

sethcre." 9 (36) 105

1 S. of all. ii. omits of all.
2 H. changes v to w; so below in similar words.
3 H. inserts [their]. 4 H. inserts [hi].
5 H. God. 6 H. changes to protestacion.
7 H. inserts this and the preceding line.
8 S. lange feyre; H. has lang[a]ge feyre.
9 H. corr. [h]olie . . . cetera.
PAGEANT OF THE WEAVERS.

II. PROFETA. Of a farthur declaracion I wold you praye, 

Whatt trybus the were and in whatt parte, 
The were date, and whatt maner a wey 
They haue made probate of this profece. 109

I. PROFETA. And thatt schall I scho you right 
eyvedently. 
The grett lordis of the land of Caldy 
Fowndid twelve masturs of asestronomy 
For to se this star apere; 
And when these masturs were eylecte, 

On the hill of Wawse ther wache the kepte 
And the all togedder neuer slepte 

Above ix\textsuperscript{o} yere. 117

II. PROFETA. And dide the soo longe wache\textsuperscript{1} that hill ? [I. 2\textsuperscript{a}]

I. PROFETA. Ye truly, tyll that hit was this kyngis 

will 

This seyd profece for to fullfyll, 
Thatt strange star to send them till,\textsuperscript{2} 

Whereof the had intellegence; 122

That aftur the darkenes of the nyght 
In the day hit schone soo bright, 
Thatt when the sun and the stare 
In the yeyre togeythur warre, 

Betwyxt them wasse lyttull or non indyfference. 127

And soo this stare wasse a serveture 
And vnto iiij kyngis a playn cundeture 
Vnto the macion of a virgin pure. 130

II. PROFETA. But ar you sure for whatt intent ?

I. PROFETA. Forsothe to Bedlem streght the went, 

Whereasse the offurd to this childe reverent 

With grett omage a famus present. 134

The first wasse gold, as most myghte kyng; 
The seycond wasse myr, ass prist of pristis beyng; 
The thryd wasse insence, in tokyning of byrring.\textsuperscript{3} 137

\textsuperscript{1} H. inserts [on]. 
\textsuperscript{2} H. changes to there. 
\textsuperscript{3} H. changes to byrring.
II. PROFETA. Yet wold I kno the cawse spesschally,  
Whatt movid these kyngis to cum so hastely,  
And whedur the cam oopun or prevy.  

1. PROFETA. The star broght them throughe eynere cunte;  
And eyner as the cam oopunly,  
The dide inquerie of those nevis;  
Eyner the axid, "Where ys he  
Thatt ys borne for to be  
The kyng of Juys?"  

Therefore lett hus with all deleugence  
Vnto that chyld geve honowre and reynere,  
And thatt we ma cum vnto his presence  
To hane fruyssion of his hi deyit[e].  
And, brothur, I thanke you of youre pacyence;  
For now att thys tyme departe wyll wee.  

Errect.  

II. PROFETA. Now, brothur, for youre swete sentence,  
Att all tymis weleum to me—  
Loo! fryndis, there may you see  
How God in man workith alwey.  
Now all we that his servandis be  
Hathe grett cawse in hym to joie,  
Wyche sendyth hus knoleuyge the truth to sey;  
And he soo meraculosly wyrkyng therwith  
Thatt of all seycretts we wryte the were pyth;  
Wherefore moche cawse hane we to make myrth,  
When we reymembur the gloreose birthre  
Of this virgyns sun.  
He the Seconde Person in the Trenete  
Eypwall with his Fathur in deyite  
And under the curteyne of owre vmanete,  
For hus wold man becum.  

Wherefore, here I exsorte you all,  
That in this place here asembulde be,  
Vnto this chyld for merce cawll,
Wyche schall reydeme vs apon a tre.  
And thatt gloreose blys thatt we ma see,  
Wyche he hathe ordenide for all men  
In his selestall place to be (39)  
In secula seculorum, amen!  

Here Semeon intrysthe and the last profett gothe owtt.

Semeon. The seylesteall Soferent, owre hy Gode eternall!  
Wyche of this meravelus world ys the fowndatur,  
And create\(^1\) the hy heyvins his one see emperell  
With sun, mones and staris, yorthe,\(^2\) sky and wattur\(^3\)—  
And al for the sustenence of owre vmayne nature—  
With fysche, fowle, best, and eyuere othyr thynge,  
Vndur hy has to haue the naturall cowrs and beyng.  

Yett owre formere parence at the begynnyng  
Throgh dyssobeydence had a grevose fawll  
From the hy pales and blys eyuerlastyng  
Downe into this\(^4\) wale\(^5\) off\(^6\) meserabull mvndall;  
For the wyche transgression all we ar Now mortall,  
Thatt before wasse infynite for eyuer to remayne  
And now schall take yend\(^7\) be deyth and cruell payne.  

Wyche grevoise sorro ofte dothe me constrayne  
Inwardly to syghe and byttur teyris to wepe,  
Tyll thatt I reymembur the grett comforde agyeyne  
Of ancieant profettis with ther sentens swete, \([\text{r.}\ 3\text{a}]\)  
Whose fructus syence of profownde larnyng depe  
In there awtres aperith to hus right manefestly,  
Of Isace, Sebbellam,\(^8\) Balam, and Malache.  

O Lorde of lordis! In hart beske I the,  
Of this infinite worke to send me the tru lyght,  

---

1 H. omits And and writes Creat[d].  
2 S. thorthe. H. changes to for the.  
3 S. matter.  
4 Omitted in S.  
5 H. changes to vile.  
6 So MS. b., MS. and.  
7 S. thend.  
8 MS. b. has the Sebellis.
Truly to expounde this seyde wholle profece;
And also of that kyng that I ma haue a syght, (40) 201
And that we ma walke in his weyis upright,¹
The wyche be reydencion schall hus all reyles,
At whose cumyng the tru ovncion of Juda schall seyse.

Now, Lord, fullfyll thatt hy tyme of pes!
For age draith me fast apon.
Fayne wold I see thatt wholle of whollenes,
Or this mortall lyff fro me were gone.
Now, Lorde, ase thow art iij in won,
Grant me grace, yff thatt thy wy² be,
In my nold age that syght for to see!

Then at thy wyll, Lorde, fayne wolde I be,
Yff thow soche grace woldist me sende,
To loove the, Lorde, with all vmelyte,
And soo of my lyff then to make an ende!
Yett, Lorde, thi grace to me now extende,
Suffir me rathur yett to lyve in peyne
Then to dy, or thatt I thatt solam syght haue seyne! 218

Here Ane cumyth in to Semoon and seythe:

ANE. O sufferent Semoon! With all solemnete,
Thatt of owre glorieose tempull hath the gouern-
ance,
With all dev reverance here besieke I the
Thi³ olde frynde in Gode to haue in reymembur-
ance,
The wyche hathe tarrid be a long contenuance
For the comyng of the right Messee,
Wyche hathebyn promysid vnto hus be profece.

O Lorde! thogh that I be nothyngge worthye
To see the fassion of thi most presseose pycore,
Yett, Lorde, acepte me of thi grett marce, (11)

¹ This line supplied from MS. b.
² H. inserts [hit].
³ H. writes thi[n].
Asse thy pore servand and feythfull creature.
To se the, Lorde, yff that I myght be sure,
No lenger on grownd wold I reyquere
In this mortall lyff to contenev here. [f. 1] 232

SIMEON. O feythfull frynde and louver dere!
To you this text ofte hane I tolde,
That the lyght of Leyve amonge vs here
In Isaraell schuld be boght and sold;
Asse avnecant profettis herc of hathe told,
That in this lande here he schuld make surenes,
And he to be cawlid the Kyng of Pes.

Asse Isae hymselfe herein to wyttnes,
"In facie populorum," this did he sey,
"Cum venerit sanctus sanctorum cessabit unctio vestra."
And soo when owre ryght blod schall seyse,
Moche virtu and grace then schall increse
With hy jugementis of rightwessenes
Amongest hus evyn here in Isaraell.

ANE. Yff that I myght abyde that dy,
Thatt wholle off wholleis for to see
Wyche that I haue desyrid allwey,
In this worlde well were me.
Now, Lorde, and yff thy wyll hit be,
Grant me my hoope, longe lokid fore;
Then joie nor welthe kepe I no more.

SIMEON. Now, Ane, systur and dere frynde,
Lett hus bothe with a whole intent
In thys tru feyth owre lyvis yend,
Lawdyng thatt Lorde wyche ys omnipotent;
Wherefore I thynke hyt full expeydente2
In conteniall prayar for to indure,
To kno therby his graceose plesure.

ANE. O sofferent Semeon! Thi famus consell
Inwardely gladyth me in my hart.
No-thyug contentyth my mynd soo well,
Wherefore at this tyme woll we departe.

1 H. inserts [so].
2 S. expeydent. H. changes to expedyent; so other similar words.

She would also die gladly if she could see the Lord.
He quotes prophecy.
Anna prays that she may abide until the coming.
They must endure in continual prayer.
Anna is encouraged.
Simeon. Now, Anne, synth that ye wol hence nowe.

Vnto the tempull with all spee.

Owre Lordis wyll for to abyde,
That Lord of lordis be thy gyde
And sende the that wyche thou lovist most;
Bothe heyle and bote for the provide,
Where-cyner thow goo in any cost!

Anne goes out.

Fryndis, now ys hit tyme to prey.
Before that I my rest do take,
My custome hathe yt byn alwey,
Asse long ase eyner I am awake, (43)

Intersession vnto that Lorde to make
Of hym to obtayne all my reyquest,
And then full peysable to take my rest. 3

His prayer.

Now, Lorde, that madist all thyng of noght,
Both hevin and hell and eynero creature,
Asse thow knoist myn inwarde thoght,
Reycomforde [me] 4 when hit ys thy plesure;
For I do covett no more treysure
Then the tyme of thy natevete
With my mortall yeeis thatt I myght se.

But asse thow wolt, Lorde, all thyng must be,
And reysun hit ys thatt hit be soo;
My wyll therto schall eyner agre.
My wholle desyre now dost thou kno.
Or thatt I vnto slepe do goo,
I commytt my warkis with all the sircumstance
Wholly vnto thy lawis and ordonance.

There Simeon settyr, hym donne to rest, as hit were, and the Angell saythe to hym:

1. Angell. Simeon, of thy rest awake;
Owre Lorde in hevin he sendyth 5 the gretyng
Of my messeg, with the for to make,

1 S. yede. II. changes to rede and inserts [I] before it.
2 Changed by a later hand to heylth.
3 Omitted in S.
4 Supplied by H.
5 So H., S. sendyght.
With the, hys frind, a solame metyng; [f. 5] that Christ is shortly to be brought to the temple. 

Hys blessid bode vnto thi kepyng

Within schort tyne schal be broght,
And here in thy tempull thow schalte be soght. 299

SEMEON. Lorde, whence cam this solam noyse (44)
That awoke me here soo suddenly?

My spretis therwith did soo rejoyse,
Thatt no lenger slepe cowlde I.

Me-thought he seyde right perfettly,

Thatt solam Sufferent thatt I schulde see
And haue hym here in my custode. 306

II. ANGELL. Semeon, thatt Lorde in Trenete

Whom thow hast desirid to see alwey

At thy tempull ofurde schal be

Vnto thy honde this same day;

Therefore spede in all thatt thow may,

That the tempull in ordur be

This prynce to reysyeve with all vmelete. 313

[Exeunt the two angels.]

SIMEON. Now, Lorde of lordis, thankis be to the!

These golereose tythyngis that here be tolde

In my hart soo gladith me
Thatt I am lyghtar a M folde

Then eyuer I wasse before. 318

Therefore wyll I with al my myght
To se my tempull soo presseosly pyght

In gorgis araye thatt hyt be dyght

This prynce for to ownowre. 2 322

Thare Semeon goth to his Clarks and seyth:

Now, frynidis all, be of good chere, (45) and informs his clerks.

And to owre tempull draw we nere;

Soche solam nevis now I here,

Thatt all my spretis dothe glade.

Thatt babe ys borne of dyngnete
Thatt we soo long hathe desirid to see,

1 II. inserts [spede].  2 II. has [h]onowre, similarly below.
Oure Lord and Kyng most myghte,  
Thatt all this world made.

CLARECUS. Now blessid mot that lorde be,  
Thatt dey and owre thatt we schall see  
His glorose boldde in Trenete,  
Thatt flowre that never schall fade!

SEMEON. No lenger, Surs, lett vs abyde,  
But to the tempull with all spede  
To reysewe the Saneowre of this world wyde  
And hym to serve with lowe and drede!  
Now, Sirs, loke thatt ye take good heale  
To wayte and serve with all delegence,  
His grace to ownowre with humble reuerence!

CLARECUS. To serve a prynce of soche magnificences,  
Sir, I wasse never wont there-to.  
Syth ye therin hathe more intelligence,  
Instructe me, Sir, how that I schuld do,  
Lest thatt I do offende;  
For rathur then I wold hym greive,  
Thatt Lord on whom I do beleve,—  
Yett had I leyuer my-self reymove  
Vnto the worldis yende.

SEMEON. Sith thatt ye for knoleyge dothe make sute,  
Your wytis the bettur do I reypyte.  
With humble hartis and meke,  
Won of hus must holde the lyght  
Ande the othur the sacrifyce;  
And I on kneis, asse hyt ys right,  
The office to exsersyse  
Vnto thatt babe soo swette.

CLARECUS. Then hast we this alter to araye  
And clothis off onowre theron to laye  
Ande the grownde straw we with flowris gay  
Thatt of oddur swetely smellis.

1 H. inserts [that].  
2 H. inserts [bath].  
3 H. has lord[ing].  
4 H. inserts [ful].
Semeon. And when he aprochis nere this place,  
Syng then with me thatt conyng hasse  
And the othur the meyne space  
For joie rynge ye the bellis.  

There Semeon and his Clarkes goth vp to the tempull and  
Gabereell cumyth to the tempull dore and sayth: [Mary  
and Joseph with the child have occupied the front part  
of the pageant.]  

Gabereell. Hayle, Mare, meke and myld!  
The virtu in the schall neyuer fade.  
Hayle, meydyn, and thy chylde,  
Thatt all this world made!  

Thy seylesteall Fatur wyche ys omnipotent  
Of his ambassaye hethur hathe me sent  
Vnto the, lade and virgyn reuynerent,  
With thy sun, owre hevyyn Kyngye!  
Unto the tempull thatth thou schuldist goo,  
And to whyt turtuls with the also,  
And present the chyld and them to,  
All iij of them in offerynge.  
Spede you forth thatth ye were gone!  
But leyve nott ye wold Josoff at whome;  
For nedely, lade, he myste be won  
In this sacrefyce doyng.  

Mare. With hart and wyll hit schal be done  
In pleysing of that fathur of myght.  
Thyddur wyll I bothe hastely and sone  
And take [with] me my child soo bryght.  

Gabereell. Then to Josoff goo ye full right,  
And make hym preve of this case.  
Byd hym hast that he were dyght  
To gyd you theddur into that place.  
Now rest well, Mare, with moche solas!  
For I mvst thiddur asse I cam froo.  

[Helgo goes out.]  

[This song (I.) is at the end of the pageant.  
H. inserts [hath].  
S. this.  
H. changes to the.  
So H.]
MARE. He thatt ys ande eyuer wasse  
Be thy gyde where-eyuer thow goo,  
And send bus all of his grace!  
I pray here knelynge hit ma be soo.  

[Addresses Jesus.]  

Now, cum heddur to me, my darlyng dere,  
My myrth, my joie, and al my chere!  
Swetter then eyuer wasse blossum\(^2\) on brere!  
Thy swete mowthe now wyll I kis.  
Now, Lorde of lordis, be owre gide,  
Where-eyuer we walke in cuntrywis wyde,  
And these to turris for hus provide  
Off them thatt we do nott mys!  

Here Mare goth to Josoff and seyis:  

Rest well, Josoff, my spouse soo free!  
JosOFF. Now welcum, Mare! Dame, whatt sey yee?  
MARE. Swet nevis, huebond, I bring to thee;  
The angell of God with me hath be  
To geve hus bothe warnyng,  
Thatt you and I with a wholle intent,  
Aftur the law thatt here ys ment,  
Schuld in the tempull owre chyld present  
In Jerusalem, ther to make offeryng.  

JosOFF. Now, Mare, thatt woll I neuer deny; [\(t, w\)]  
But aftur my powar for to apply  
And thatt you kno, dame, asse well asse [I]\(^3\);  
You neuer cawll but I am reddy.  
Josoff. Now, huebond, ye speyke full gentylle;  
Therefore leke, Josoff, and ye cold spy  
To turris dowis, how thatt we myght cum ny:  
For nedely turris offer mvst we;  
Thatt offeryng fawlyth for owre degre.  

JosOFF. Nay, nay, Mare, thatt wol not be.  
Myne age ys soche, I ma not well see;  
There schall noo duffus\(^4\) be soght for me,  
Also God me same!\(^5\)  

\(^1\) H. inserts [the gift].  
\(^2\) MS. (?1) blossum. *It is often difficult to differentiate the scribe's e's and o's, and o's and a's.*  
\(^3\) Supplied by S.  
\(^4\) Contraction for us.  
\(^5\) H. adds [so fre].
PAGEANT OF THE WEAVERS.

MARE. Swette Josoff, fullfyll ye owre Lordis hestes.
Josoff. Why and woldist th[o]n haue me to hunt bridis nestis?
I pray the hartely, dame, leve thosse jestis
And talke of thatt wol be.

For, dame, woll I neuer vast my wyttis,
To wayte or pry where the wodkoe syttis;
Nor to jubbard among the merle pyttis;
For thatt wasse neyuer my gyse.
Now am I wold and ma not well goo:
A small twyge wold me ouerthroo;
And yche were wons lyggyd aloo,
Full yll then schulde I ryse.

MARE. Ye hardeley, Josoff, do nott drede!
Owre Lorde wyll quyte right well youre mede,
And att all tymis be youre spede,
And further you in youre viage.
Josoff. Ey! dame, ey! God helpe his hus all!
Me-thynke youre meymorre were\(^1\) small,
On me soo whomly eyuer to call:
You mynde nothynge myne age
But the weykist gothe eyuer to the walle;
Therefore go thyself, dame; for me thow schall,\(^2\)
Ye, or ellis get the a new page.

MARE. Husebande, these be no womens dedis;
Therefore, Josoff, ye must forthe nedis;
For surely there ys no reymedy.
Josoff. Noo remedy then but I mvest goo?\(^3\)
Now be my trowthe,\(^3\) I ma tell you,
Thosse tythingis ar but cold.
Then nedis mveste thatt nedis schall;
And now he thatt ma worst of all
The candyll ys lyke to holde.

MARE. Now, gentyll Josoff, when wyll ye goo
To make an ende of this owre journey?

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\(^1\) If. writes veré.  \(^2\) H. supposes that a line is here omitted.  
\(^3\) See note on line 399.
JOSOFF. *That shal be or I have any lust thereto*¹
And thatt dare I boldely sey.

How sey ye all this compny
Thatt be weddid asse well asse I?
I wene *that* ye suffur moche woo;
For he thatt weddith a yonge thyng
Myst fullfyl all hir byddlyng,
Or els ma he his handis wryng,
Or watyr his iis when he wold syng;
And thatt all you do knoo.

MARE. Why sey ye soo, sir? Ye be to blame.
JOSOFF. Dame, all this compny wyll sey the same.
Ys itt not soo? Speyke, men, for schame!
Tell you the trothe as ye well con!
For the *that* woll nott there wylis plese (52)
Ofte-tymis schall suffur moche dysees;
Therefore I holde hym well at es
Thatt hathe to doo with non.

MARE. Leyve of these gawdis for my lowe;
And goo for these fowlys, Sir, I you pray.
The Fadur of heyvin thatt ys abowe
Wyll spede you well in youre jurney.

JOSOFF. No reymede but I mvst forthe nede.
Now owre Lord grant me well for to spede!
Loo! feyre wordis full² ofte doth leyde
Men eleyne agen there mynd.

Now, Lorde God, thow sende me feyre weddur,
And thatt I ma fynd those fowlis togeddur,
Whytt or Blake, I care nott wheedur,
So thatt I ma them³ fynde!

MARE. Full well schall you spede hardely,
Yll thatt ye goo abowt hytt wylllyngly.

JOSOFF. Then I woll goo by and by, [L. 7 a]
Theogh⁴ hit be not full hastely.

With all my hart I wol goo spy,

¹ So II., S. thereta. ² MS. *and* S. *full*. ³ MS. then. ⁴ S. Thoght.
Yff any be in my wey,                              (53) He will find
I wyll them fynd and I may,¹ any that
Or thatt I make an ende.                  498 come in his

MARE. Now that Lorde, thatt best² may; He be your spede in your jurney,
Ande good tythyngis of you me send!                  501

Josoff. Yea, he thatt hatth soche on on hym to craue He schal be sure, asse God me sawe,
Eyuer the worse yend of the staff to haue,³ Att the lattur yend.                  505

Here Josoff goth from Mare⁴ and scyth:

I wandur abowt myself alone,                   He wanders
Turtulis or dowis can I non see. about,
Now, Kyng of heyvin, thow amend my mone; For I tro I seke nott where the be!
For I tro I seke nott where the be!                  509

My myght, my streuth ys woren fro me;⁵ the fowls are
For age I am waxun almost blynd. evil to find,
Those fowlys the ar full far fro me those fowlys the ar full far fro me
And werie yvill for me to fynde.                  513

I loke fast and neuer the nere; those fowlys the ar full far fro me
My wynd for feynt ys allmost gone. And werie yvill for me to fynde.
Lord, benedissete! Whatt make I here Lord, benedissete! Whatt make I here
Among these heggis myself alone?               517

For-were I ma no lengur stond; and he is
These buskis the teyre me on eyuere syde. weary.
Here woll I sytt apon this londe,                Here woll I sytt apon this londe,
Oure Lordis wyll for to abyde.                   521

1. ANGELL. Aryse vp, Josoff, and take no thoght (54) An angel
For these to fowlys thatt thow hast soght. brings them
Evyn to thy hond I haue them broght, to him.
And therefore be off good chere.                  525

Take them here bothe to
And ayeyne to Mare thy wyff thow goo
Yn all the hast thatt hit be doo;
Thow turre noo lengur here!                  529

¹ This and the preceding line as one in S. and MS.
² H. inserts [so]. ³ H. prints to have with the following line.
⁴ Qy. into the street. ⁵ So H., S. [me] frome.
C. C. PLAYS.
JOSEFF. O! lawde be vnto thatt Lorde soo excellent
For those to fowlis thatt I haue soght!

Fullfyllid now ys myn intent;
My hart ys evyn asse yt oght, ¹
  All care fro me ys past,
Now thatt Mare my wyff these birddis had! ²
For to make hir hart asse glad ³
To hir wyll I in hast. ⁴

[Returns to Mary.] ⁵

MARE. Now rest well, Mare, my none darlyng!
Loo! dame, I haue done thy hyddying
And bringt these dowis for oure offerying;
Here be the bothe alyve.

Womon, haue them in thy honde,
I am full glade I haue them² fond.
Am nott I a good husbonde?
Ye! dame, soo mot I thryve!

MARE. Now, the Fathur of heyvyn that ys above,
He quyty you, Josoff, for this dede; ⁵
And furthur I pray you for my lowe,
Vnto the tempull lett vs make spede!

JOSEFF. Ey! bloo a whyle, dame, I the pray!
For soft and essele men goo far.
I hane laburde all this dey;
Yett am I vere lyttull the nar.
I tro thatt I schall neyuer be war.
Soo full of fyer wordis these wemen be,
Thatt men thereto must nedis agre;
And therefore, dame, alsoo mote I the.
Aftur my labur fayne wolde I rest;
Therefore goo thyselfe thow schalt for me,
Or tarre att whome wheddur thou thykist beste.

MARE. Na, swet husebond, ye do well kno
To goo alone ys not for me;
Wherefore, good sir, I pray you soo
Thatt I ma hane your company.

¹ Manly's suggestion. ⁶ and MS. have wold be; H. has wold be [thought].
² As two lines in H., first ending with wyff; he adds the words [as fast].
³ H. substitues blith. ⁴ Bracketed in H.
JOSOFF. Loo! fryndis,1 here ma you know
The maner of my wyff ys soo,
Thatt with hyr nedis moust I goo,
Wheedur I wyll or nyll.
Now ys nott this a cumbrurs2 lyff?
Loo! sirs, whatt ytt ys to haue a wyff!
Yett had I3 leyuer, nor to live in stryff,
Apply evyn to hir wyll.
For syn that here ys no remede,
Take vp youre chylde, I sey, Mare,
And walke we togedur feyre and essele
And soo to stynt all strywe;
And4 I woll trusse vp thyss gere,5
For I se well I moust hit beyre.
At Jerusalem I wold all ye6 were,
Also7 mot I thryve.7

MARE. There schall we be when God wyll,
For at his plesure all thyng moust be.
JOSOFF. Dame, and thatt ys bothe reysun and skill;
Sett forward then and lett me see.6

[They continue in the front part of the pageant as if making
a journey. An angel appears in the temple.]

II. ANGELL. Awake, Semeon, and drede the noght!
In all the hast thatt eyuer ma be,
And reseyve that Lord thatt all hathe wroght,
With hym his modur Mare.
Make spede, Semeon, that thou were dyght
To reseyve thatt chyld with all thy myght
Now schalt thou see the blessidist syght
Thatt eyuer thow didist see.

SHEMEON. O Lord of lordis! this solam noyse
From the Maker of heyvin and hell,
My hart therewith soo dide reyjoise,
Thatt the myrthe theroff can noo tong tell,
Nor hand with pen subserybe.

1 H. inserts [dere]. 2 H. writes cumbrus: so similar words below.
3 S. omits; H. writes [I]. 4 H. omits And.
5 H. changes to we. 6 S. Also.
7 Line in later hand, Also well that ye thrive; line as printed by
S. canceled but legible.

The hardship of having a wife.

They depart.

An angel arouses Simeon from slumber.

He is delighted.
TWO COVENTRY CORPUS CHRISTI PLAYS.

I thanke *that* Lorde *and* Kyng of myght,
Thogh all my lust throgh age be wore,
Thatt I schall see this gloriose syght.

Blessid be the owre thatt thow wast borne,

**This dey *that eyuer* I do abide.**

**Now to reseyve this Kyng of pes**
Thatt owt of dangyr schall hus reles.
Owre hy merrettis schall he increas
In joiye abundantly;

For here kepe I no more blis,
But thatt he marke me¹ for won of his,
And then whan his swete wyll² ys,
Am I evyn redde to dy.

**He calls upon his clerks.**

Now, Clarkis, *cum forth* *and* do your offes,
And this awter hastely *that* ye aray;
For here schal be the solamynt saecrelyce
Thatt eyuer wasse seyne in Juda.

Make sure, fryndis, *and³* all thatt ye may
Thatt ordur be hade in eyuer place.

**CLARECUS. Now *that* Lord of lordis thatt best may**
To do oure devties he grant *vs grace!*

And for to plese hym to his paye
Sey al you *Deo gracias.*

¹*All is ready.*

Loo! mastur,⁴ bothe man *and* place
Be all redde at your byddyng.

⁵*Ring the bells!*

**SEMEON. Then, surs, *cum forthe⁶ apase**
And myrrele the bellis ryng.

Ane, systur, goo ye⁶ with me
For to reseyve that prince of onowre
And hym to welcum reenerently,
Ase of this world lorde *and* gouernowre.

**ANE. Now, fathur Semeon, I am obeydentt,**
*Youre graceose pleysure for to obeye.*
To *serve* thatt Lorde wyche ys omnipotent,
Lett vs goo mete hym on the wy.

¹ H. *brackets me and puts it before marke.* ² H. *inserts [hit].
³ H. *changes to in.* ⁴ H. *inserts [now].
⁵ H. *inserts [with me].* ⁶ H. *inserts [also].
CLARECUS. Mastur, now ar the bellis rong
And redde att hond ys eyuere thyng.

SEMEON. Then lett me see with hart and tongue.
How myrrely that ye can syng. \(\text{Cantant.} \quad 636\)

\[
\text{Here the cum downe with pressession}^1 \text{ to mete them:}
\]

MARE. Heyle, suffrent Semeon so good!
My semely sun here I bryng to the \(59\)
To offur hym vp in flesche and blode,
Ase be the law he oght to be. \(640\)

SEMEON. Now, whole Mare \text{and} Josoff also,
Ye be ryght welcum vnto this place;
For off God ar ye blessid bothe to
Thatt hath you grondid in soche grace:
And ye, Josoff, of soo grett age
Thatt soche a babe forth can bryng,
In whom all owre reydemcion dothe hyng,
And off this worlde ys lorde \text{and} kyng;
This\(^2\) wase a graceose mareage. \(649\)

JOSOFF. Now gentill bysschope, I the pray,
Evyn the verre truth thow woldist me sey,
Ys nott this a preette bewey
Asse eyner thow hast knone? \(653\)
Now, be hym \text{that} made both heyvin \text{and} hell,
This lyttull myte I lowe as well,
Asse thogh he were myn oone! \(656\)

MARE. Reyseyve [him],\(^3\) Semeon, with good chere;
The law\(^4\) wyll hit schall so be,
For wyche cawse I bryng hym here;
Here in thi hondis take hym the. \(660\)

SEMEON. Now welcum, Lord \text{of} honowr! \(^5\) \(60\)
Now welcum, Prince, vnto this place! \(^6\)

\[
\text{Welcum, owre suffrent Saweowre!}^7
\]

\(^1\) H. \text{writes} prosession. \(^2\) S. \text{and MS. Thus.} \(^3\) So H.
\(^4\) H. \text{inserts} \text{[hit].}
\(^5⇒\) S. \text{prints} vnto my hand, which is written on an erasure; a smudged and obliterated termination of the line has what looks like of honorwr.
\(^6\) S. \text{omits of honorwr from end of this line; it is in different ink and above.} \(^7\) H. \text{inverts} suffrent and Saweowre.
Welcum, the Growndr of owre grace!

Welcum, owre joie! welcum, owre myrthe! 665

Welcum, owre graceose Gouvernowre!

Welcum to huse, thatt heyvynly flowre!

Now, blessid be the dey and owre

Of thy glreose byrthe! 669

Anna’s welcome.

ANE. Now welcum, Kyng of kings all!

Now welcum, Maker of all mankynd!

Welcum to huse, bothe grett and small!

Good Lord, thy servandis now haue in mynd

Thatt longe hath levid here,

In clenes pure withowt offence,

With grett desyris for to be hence;

But now the syght of thy presence

Hath amendid all owre chere.

674

The clerk’s welcome.

CLARECUS. Now welcum, Lord, vnto all huse,

Thatt none tru servandis, as reysun ys! 682

Welcum, owre God and Kyng of blys,

Owre Lorde, longe lokid fore!

All the profetts thatt of the spake

Seyd thow schuldist, for owre sake,

Fleysche and bld of a meydyn take

Owre joys to reystore.

(61)

686

Simeon receives the Child and begins his prayer.

SEMEON. On, on with me, my fryndis dere,

With this chylde thatt we hane here,

Of this worlde the lanterne clere

Of whom all lyght schall spryng!

690

With hoole hartis, now lett hus prace!

Thatt owre and tyme now blesse we may

That eyuer we abode the dey

Of this chylblis comynge.

Cantant. 4

Here Semeon goth to the awtere with the chylde in hys

arms and seyth:

5 Now art thow cum, Lorde, to my honde,

Thogh thatt I onwurthe were;

Yett, Lorde, forgeve thi pore servande—

697

1 MS. welcum; H. omits this word.

2 H. here inserts [Child].

3 H. supposes that a line is omitted here.

4 Qy. [Song II.]

5 MS. repeats Semeon.

6 Folio 10 is missing.
MARE. Whyle the weddur ys soo feyre; [f. 11] And I woll cum aftur asse I may, For now att whome I wolde we weyre. 700

JOSOFFE. To goo before now I woll asaye, Thogh thatt my fetemanscipe be not full gaye. I pray God spede vs in oure jurney; (62) For I schall be wore or thatt I cum there. 704

There Mare and Josoff departis out of the upper parte of the pagand.

SEMEON. Loo! fryndis, how God for vs hathe wroght, And schode hymself here at this tyde! Blessid mot he be in word and thoght, 708

3 Myghtefull Maker of thy[s] world wyde! I wasse lame of fote and hand, And now am whole ase ye ma see. I thanke thatt5 Lord of his sond, And eyner his servande wyll I be, Thatt Lorde soo moche of myght. 713

Now, Lorde of lordis that hath no pere, Wyche att this tyme wassoffurd here, Sendes you all the fruysson clere Of his heyyvlinly mancion soo bryght! 717

CLARECUS. And of owre mys he amend vs, And from owre foys6 defend vs, And7 his hy trone he send vs, In secula seculorum, amen! 721

Here goth Semeon and his Clarkis out of the tempull.8

[Mary and Joseph enter the lower front-part of the pageant.]

JOSOFF. Now, Mare, my wyff here present, Unto [God]9 myche bondon, dame, ar we (63) Thatt soo goodly a childe here hath vs sent; In this world a feyrcar ther canott be. 725

MARE. I thanke that Lord omnipotent, For yt dothe me good hym for to see; 711

1 Repeated in MS. 2 H. change to fote-. 3 H. inserts [The]. 4 Emend. by S. 5 H. inserts [hi]. 6 H. inserts [he]. 7 H. inserts [to]. 8 Presentation in the Temple ends and Doctors' Play begins. 9 Emend. by H.
Wherefore, Josoff, I wold he went
Unto Jerusalem with you and me.

For now he ys xij yere of age,
Full well reyconid yt ma be,
Of lymys he waxith feyre and large,
And moche he desyrith compayne.

Josoff. Now, dame, he ys a prette page
And, as ye sey, full well cum on.
I kno non soche on of hys age;
I pra God make hym a right good mon.

Make. Now, Jesus, my son, with you whatth chere?
Whatth m[y]rthe make ye, chylde, this dey?
Thow art he thatt I love most dere,
My joie, my myrthe and all my pley!3

Jesus. I thanke you, my modur, in all thatt I may;
And at youre hand, I am here
To do you serves, bothe nyght and dey, (64)
And redde alwey to make you chere.

Now, Gods blyssyng haue you and myne!4

Josoff. Loo! fryndis,5 here doth apere,
Yt ys eyrly scharp thatt wol be thorne.
How glad he ys his modr to pleyse!
And eyuer hathe byn syth he wasse borne.
Thogh thatt my vthe frome me be wore,
Yet in his dedis I have moche joie;
For, in feythe, he woll preve evin6 a prette bwey.

Cum, my sun, well mot thou thee!7
Thow schalt to Jerusalem with thi modur and me,
Sum goodly syghtis, sun, for to seè
Apon this owre festefawll dey.

Make. Now truly, Josoff, as ye sey,
And merely for to pase forthe the wey,
Sum vertuous companye I wold we hald.

1 S. Jhu here and below. 2 Corr. by S.
3 Deleated in MS.; glee substituted in later hand, Mawdycke's (!).
4 This line in parentheses in S.; in footnotes in H.; in contemporaneous hand but different ink and in margin in MS.
5 H. inserts [derc].
6 H. omits evin.
7 S. thriv thee; H. changes to yee.
Josoff. Ye, dame, God shall be owre gyde.\(^1\) 761

Dame, I kepe noo moo but evyn this lad;
For you nor I canot be sade
Thatt dey that we hym see. 764
Mary, you kno thatt I am olde,
And in company canot be soo bolde,
Asse I wasse wont to be; (65) 767

Therefore, Mare, leyde ye the wye
And essely lett vs togeddr goo;
Thogli yt be far furth on the dey,
Yett all be owre fryndis I dare wel sey,
And neuer a won owre foo.
Mare. Now, God hold\(^2\) thatt wyche best may;\(^3\)
And, gentyll Josoff, lett vs goo! 774
Be the hand the chylde wyll I leyde;
I trust the bettur for to spede,
Ande ye,\(^4\) Josoff, alsoo.

Josoff. Ye dame, lett hym goo before ye and me,\(^5\)
And\(^6\) be nothyng afaryde! 779
For the best foteman ofhus thre,
In good feyth, dame, thatt ys hee, 782
Yff he were well asayde.

Jesus. I am full redde with you to goo
At your bydding in weyle and wo,
And to do you serves bothe to,
In hart with all mekenes. 786
Cum on, my mothur, and dred ye noght;
And on your journey, as ye oght,
The Fadur of heyvin that all hat[h]\(^7\) wroght,
He kepe you from dystres! (66) 790
Josoff. Now, thys ys wyttelc sayde and wyll!\(^8\) 791

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\(^1\) This line in parentheses in S.; in footnotes in H.; as 746 in MS.
\(^2\) H. changes to wold.
\(^3\) H. inserts [rede].
\(^4\) So H., S. yo.
\(^5\) S. ends line with goo and retains hardely after Ye; H. adds [fre]; MS. has in margin as 746: Ye, dame, let hym goo before ye and me.
\(^6\) H. inserts [Mare].
\(^7\) Corr. by S.
\(^8\) H. changes to wall; line in margin as 746.
Now, Lord, when I to mynde do call
In vthe when I was were small,
Many wynturs agone,—
Lord God, benedicete!
Yong chyldur now more wyser be,
Nor wase then an olde mon.

[They set out and travel a while.]

The journey.

Mare. Now welcum be owre Lordis sond!
Therefore cum on, gentyll husband,
The sytte ys evyn at owre honde;
Good company there ma we fynd.

Josoff. Ey! ey! dame, in feyth, I can noo more;
My leggis byn were, my fete be soore.
That man thatt canot goo before
Nedis mvst cum behynd.

There the all goo vp to the awter and Jesus before. The
syng an antem.

Now, Mare, my wyff, cum hethur to me!
(Now, Mare, harke what I shall say!)\(^1\)
All thyng ys done asse yt schuld be
And serves song full sollamle
For this owre festefawll dey.

Mare. Now, huseband, then lett vs iij
Make the hast that\(^2\) ma be
Whom to goo with cumpane
To bryng vs on the wey!

Luke ii. 43-51.

There the goo done into the for pungeon and Jesus steylyth
away.

Josoff. Mare, my spretis be ravisschid cleyne,
And clerely cast owt off all woo
With these sollam syghtys thatt we haue seyne
In yondur tempull that we cm froo.

Mare. Now, seriten, Josoff, you wold not wen\(^3\)
Whatt myrthe I make withowt\(^3\) woo,
Thatt my chylde with hys hathe bene
And those sollam syghtis seyne alsoo.

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\(^1\) This line is entirely omitted in H.; in margin as 746.
\(^2\) H. inserts [made].
\(^3\) H. writes withowt[en].
Josoff. Then whomwarde,\(^1\) Mare, lett vs goo\(^2\)

Whyle thatt we hauue the lyght off the day;
For you haue eyuer loyed cumpany,
For yt dothe schorttun well youre wey.

Yet in good owre we ma bothe sey,
For othur did we neyuer fynde.
Mare. Alas! Josoff, and well-awey!

Now haue we lefte owre chyld behynd.

Josoff. Whatt! Mare, Isey amend thy chere!

Pardy! dame, he dothe but as othur done;
Chyldur togedur woll draw nere,
He woll I warrand ouertake vs sone.

Mare. Ouertake vs sone? quotha nay! sertes na!
Whatt neede you me soche talis to tell?
He ys gon sum othur wey,

Or serten, Josoff, he ys not well.
Josoff. Dame, he ys nott far awey.
From vs no man wyll hym wyle.

Mare. Hyt helpyth not, Josoff, soche wordis to sey;
My chylde ys gone, alas the whyle!

Josoff. We schall haue hym,\(^3\) dame, or hit be longe,
Yff we serche well yondur sytte;
Sum chyldur there he ys amonge,
Or elis surely whomwarde ys he.

Mare. Off sorro now schal be my songe,
My chylde ageyne tyll I ma see.

Josoff. Dame, of his welfare I wold be glade,
And of the othur I wolde be woo;
Therefore, Mare, no more be sade,
But agene to the sytte lett vs goo.

Mare.\(^4\) Make hast, Josoff, thatt we were there;
For hail I neuer more lust thereto.
Bake agane lett vs reypeyre;
For statt ytys best for vs to do.

Jospeh speaks of company on the way.
Mary misses Jesus.
'S He will overtake us soon.'
She is inconsolable.
They will return to the city.

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\(^1\) S. homwarde.
\(^2\) H. substitutes the original word [hye].
\(^3\) Supplied by S.
\(^4\) So H., S. Josoff, marj. in MS.
A doctor holds forth upon the penalties of the law.

1. **Doctor.** Now, lordyingis, lystyn to me a whyle,
   Wyche hathe the lawis vndur honde,
   And that no man fawll in soche perell
   Agenst any artyceull for to stand;
   For the comen statute of this lande
   Woll that all soche personys schulde be tane
   And in the face of 1 peple ooponly slayne.

They are holding disputations.

2. **Doctor.** E! and the othyr wholle de cryis a geyne,
   Wyche vnto Moyses wonly wasse sent
   In tabulis of ston only to reymayne
   Vndur an hy and streyte commandement,
   Wyche at thys tyme we thynke convenent (70)
   There-apou to holde dyssepyssions 2 here
   Be polatike syence of clarge clere.

Let every one attend; for they are doctors of high degree.

3. **Doctor.** Wherefore, all peple, now draw nere
   And in this place gewe your atendence.
   How ye schuld lyve, here ma you here
   Acording vnto your alygence;
   For yt ys well knone vnto thy presence
   Thatt doctoris we ar and of hy degre,
   And haue the lawis in custode.

The law of Moses.

4. **Doctor.** Ley forth youre reysonis; now lett me see
   How lawe 3 of leygence oght to be lade,
   Wyche of the Ebruys subscribyd be
   With othyr of Moyses thatt now ys hade.
   To contend herein I wold be glade
   Amonge the peple here manefestly,
   And the truthe expound 4 to them oopinly.

[Jesus comes in.]

5. **Jesus.** Lordis, moche lowe with you be lent,
   And pes be amonge this company!

6. **Doctor.** Sun, awe I wold thow went,
   For othyr haft 5 in hand haue we.

---

1. **H. inserts [the].**
2. **H. has dyssepyssions; similarly below.**
3. **H. has lawes.**
4. **S. expoundid, H. cmends [were] expoundid.**
5. **So H., S. and MS. hast.**
II. Doctor. Chylde, who-soo-eyuer the hyddur sent,
   The were not wyse thus warne I the;
For we haue othur talis to tent,
   Then with chyklur bordyng to bee. 892

I. Doctor. Good sun, thow art to yonge to larne
   The hy mystere of Mosees law;
Thy reysun canot yt deserne,
   For thy wytt ys not worthe a strawe;
And no marvell thogh thow schuldist be rawe,
In soche hy poyntis for to be reysonyng
For of age art thow a vere yonglyng. 899

Iesus. E! Surs, whatt-soo-eyuer to me you sey,
   Me nedith not of you to lerne nothyng. 901

II. Doctor. This besse lweye 2 of his tong
   Al secretis surely he thynkith he knois.

III. Doctor. Nay, serten, sun, thow art to yonge
   Be charge clere to kno owre lawis. 905

Iesus. Ye doctoris all, thatt be present,
   Suffyce and mvse no more off me; 72
For off your lawis the wholl intent,
   No-thyng theroff ys hyde froo me ;
For in those placis haue I be
Where all owre lawis furst were wroght.

1. Doctor. 3 Cum, sett the here and we schall see!
For sarten, sun, soo semys yt noght.

There the Doctoris settyth Cryst among them.

Now were yt natt a wondurs thyng,
   Thys chylde owre reysus that he schuld reyche?
And yett he seyth he hath a felyng
   Owre lawis truly for to teyche.

Iesus. Suris,4 the whoole goste in me hath lyght,
   Thatt my powar ys to preych;
And of the Godhed most of myght
   Most perfettly here ma I teyche. 921

1 S. wytys, H. inserts [ar].
2 H. inserts [proud].
3 H. [Doctor II.], S. [Doctors].
4 S. Syris.
The first doctor remembers the prophecy about babes and sucklings.

Ps. viii. 2.

The first doctor remembers the prophecy about babes and sucklings.

Ps. viii. 2.

Whence came this child?'

Yett Jesus had spoken too freely;

He cannot know their law.

Yet Jesus had spoken too freely;

He cannot know their law.

Jesus will not debar the truth by silence.

Astonishment.

TWO COVENTRY CORPUS CHRISTI PLAYS.

III. Doctor. Whense cam thyse chylde, I marvell soore,

Thatt speykyth to vs this mystecawly? 925

Jesus. Surs, I wasse all you before

And after you agen schal be.

I. Doctor.1 Surs, ys nott this a wonderous thyng, (73)

And also a moche more mervell?

How-be-yt, surely, in his workyng,

The actis thereof ma follo right well;

For ase Dauith in his salme dothe tell,

Be chyldur yong, seyng of them,

Ex ore infancia\textsuperscript{2} et lactancia\textsuperscript{3} perfecti lawdem. 932

Of chyldurs mothis, ye kno right well,

God hath performyde\textsuperscript{3} loving;

But of such on hard I neuer tell,

He beyng but soo yong a thyng. 936

Yet, sun, sum-whatth thow schuldest have let

In this place here to speyke so large;

Where nobull doctors togeddur are met,

There chyldurs wordis ar at no charge. 940

For sure, yff thow woldist neuer so fayne,

Labur thi wyttis to lerne owre lawe;

Yett art thow nodur of myght nor mayne

To persseyve thatt ase a clark ma kne.

Jesus. My wordis in noo wyse woile I reyfrayne,

The trawthe thereby for to debarre;

I woll them prove beth platt and playne

Be youre one lawis, and neuer arre. 948

II. Doctor. Mastur[s]\textsuperscript{4} all, whatt ma this meyne?

I wondur soore how this can be; (74)

Soo yong a chylde hane I nott seyne

With clarkis to talke soo conyngle. 952

III. Doctor. Ase wyde in wor[l]de asse eyuer I went,

Saw I neyuer non soche before;

But I troo amonst vs he be sent

To be the saluer of owre sore. 956

\begin{itemize}
\item 1 Laxer hand puts iii.
\item 2 MS. infanciaem.
\item 3 Corr. by S.
\item 4 H. inserts [him].
\end{itemize}
PAGEANT OF THE WEAVERS.

Iesus. Suris, I woll prove be actoris evident
Har mysteris than eyner you red or saw.

1. Doctor. Sey, sun, wyche wasse the furst com-
mandement
Thatt wasse subscribyd in Moses lawe?

Iesus. Sythe all you masturs togethur be sett
And youre bokys here leyde on breyde,
Ley forthe youre reysunis and do nott lett
How right thatt ye can rede.

II. Doctor. I rede this in the furst byddyng,
Wyche Moses dyd rede vs vntill,
Furst honor God aboue all thyng
With all thy hartt and all thy wyll,
And asse thy-self love thy neybur
And in noo wyse to do hym yll.

Iesus. Ye nede noo nodur bokis to bryng;
But these to pwntis for to insev,
In whome the whole afecte doth hynge
Of all owre lawis bothe olde and nev.

III. Doctor. Syth he these to, son, hath the schoide,
Tell me the othur, chylde, I the pra.
Iesus. The thryd beddith the, in any wey, [f. 11 a]
Thatt of thy labur thow schuldyst reste,
And truly kepe thy Sabett day,
Thy-selfe, thi servwande, and thy best.

The forthe bydithe the do thy best
Thy fathur and mothur for to honowre;
And when ther goodis are decrest,
With all thy myght thow schuldist them succure.

The fyfte commandythe for any reygur
Man nor woman that thou schuldist kyll.
To fle advyltre ys anothure,
And all thatt towchis any yll.

1 H. changes to is. 2 H. changes to teche. 3 H. has efffecte. 4 H. has [y]owre. 5 H. has [The fourthe beddith, the alderbest]. 6 S. another.
TWO COVENTRY CORPUS CHRISTI PLAYS.

The viij\textsuperscript{th} seys thou schuldyst not steyle
Thy neyburis goodis, more nor les.
The viij\textsuperscript{th} forbyddyth the to cownsayle
Or to bare any fawls wyttines.

The ix\textsuperscript{th} forbyddyth othys grett,
In any wise thou schuldist not sweyre.
The last wold thou schuldist no[t]\textsuperscript{1} covett
Thy neyburis goodis, hym to apere;\textsuperscript{2}
And this Moses, amonge vs here,\textsuperscript{3}
Hathe declarid amonge all men,
Aftur scripture \textit{that} we schulde lere,\textsuperscript{4}
How to kepe these commandementis X.

\textbf{i. Doctor.} Beholde, owre lawis how he dothe
expownde,
Thatt never larny[d]\textsuperscript{5} on boke to rede!
Then all we, he ys moche more profownde
In all trawthis, yff we take hede.

\textbf{ii. Doctor.} Brother, lett hym goo his weyis;
For yff \textit{this} abrode were knone perfetly,
The peple wolde geve him more presse
Then we\textsuperscript{6} doctors for all owre clarge.

\textbf{iii. Doctor.} Ye fryndis bothe, syth yt is soo,
He knois no\textsuperscript{7} farthur of owre lore;
But asse he \textit{cum} soo let hym goo,
For \textit{with} vs he schall medyll no more.

\textit{There cumyth Josoff and Marc sekyng the chylde} and \textit{Marc seyth}:

\textbf{MARE.} A! dere Josoff, whatt ys youre redde?
Of my grett dolor noo bote ma be;\textsuperscript{(77)}
My hart ys hеyve as any leyd,
My chylde ageyne tyll I ma see.\textsuperscript{[f. 15]}
We hane hym soght in many a stede,
Vp and downe these deysis iij;
And wheythur that he be quyke or ded,
I do not kno thatt; woo ys mee!\textsuperscript{1020}

\textsuperscript{1} Corr. by H. \textsuperscript{2} H. changes to impere. \textsuperscript{5} S. omits two half lines: amonge all men, / Aftur scripture. \textsuperscript{4} H. changes to ken. \textsuperscript{6} So H. \textsuperscript{6} H. \textit{writes us}. \textsuperscript{7} H. changes to \textit{no}. 

Mary in great grief; she has spent three days in the search for Jesus.
Josoff. In sorro wasse there neyuer man more,
   But mornyng ma nott ytt amend;
Mare, wyff, lett ys therfore
   Take the grace that God woll send. 1024

Yff chyldurs cumpany he haue coght,
   Abowt yondur tempull he ys full right.
[They turn toward the temple.]
Mare. A! Josoff, I see that I haue soght!
   In this worlde wasse never soche a syght.
See, husebond, where he syttyth aloft
   Amonge yondur masturs soo moche off myght.
Josoff. Now blessid be hym1 thatt hethur vs
   broght,
   For now in hart I am full lyght! 1032

Mare. Josoff, ye kno the ordur well,
   Goo ye and feyche youre chylde and myne.
Now I see hym owt of all peryll,
   Whom he schall with vs ageyne.2 1036
Josoff. Ey! Mare, wyff, ye kno ryght well,
   Asse I have tolde you many a tyme,
With men of myght durst I neyuer mell.
   Loo! dame, how the sytt in there furis fyn! 1040

Mare. To them youre arand for to sey,
   Therein, Josoff, ther ys no peryll;
   The haue reygardid you alwey
   Because of age, this wott I well.
Josoff. To them, wyff, whatt schulde I sey?
   In feythe, I do nott kno full wele.
   Surely, I schall be schamyde to-dey;
   For I cane nothur croke3 nor knele. 1048

Mare. Then goo we theddur bothe to
   To them that sytt soo worthe in wede;
Yff ye woll not the arrande doo,
   No reymedy but I must nede. 1052

1 H. changes to he. 2 H. substitutes go hyne.
3 S. troke, corr. emend. by H.

PAGEANT OF THE WEAVERS. 65

Joseph thinks Jesus may be about the temp.e.
Mary sees Jesus.
"Go and fetch our child!"
Joseph dares not appear before the doctors.
She goes with him.
TWO COVENTRY CORPUS CHRISTI PLAYS.

Mary reproaches Jesus.

He must fulfill his Father's will.

She does not understand, but she is very glad to have found him.

Jesus bids farewell to the doctors.

Josoff.  E! dame, goo tell them thi tale first;     
For lyke thou art to do thatt dede.   (79)
I wold tell myne and I durst,  
[I come be-hynde] also God me spede.¹  1056

They go up toward the altar.

Mare.  A! Jesus, Jesus, my sun soo sweete,  [l. 15a]
Thy goooyng froo me soo suddenly    
Hathe cawsid vs bothe for to wepe     
With byttur teyris abundantly.  1060

Thyn olde fathur here and I    
For thy sake, sun, hathe lykyd full yll.    
Owre yis the were but seldum dry,      
But now thatt we ar cum the tyll.

Iesus.  Modur, why did you seek me soo?  1065
Hyt hathe byn oft seyde vnto you,²       
My Fathurs wyll I must fullfyll  
In eyuere³ plynt, for well or woo.⁴  1068

Mare.  Sun, these talis thatt you me tell       
Ase yet I canot vndurstand;    
But my hart, this kno I well,       
Ys were glade I hane the fonde.     1072

1. Doctor.  Now truly, dame, no mervell ys    
Thog thow in hart were full woo  
To lose soche a chylde asse this.    (80)
How long, wyll, hathe he byn thee froo? 1076
Mare.  Syr, yt ys now these dayis iij,    
Syth that he departid furst fro me;    
I am full [glade]⁵ here hym to see     
Alyve without⁶ woo.      1080

Iesus.  Now farewell, masturs of myght and mayne!   
For with my modur now must I nede  
For to reycomford byr ageyne,    
Wyche soo lunge for me hath levid in dreche.  1084

¹ Bracketed words supplied from Y 218: following this line in MS. is a line erased and illegible: My place... this tyme... behynd.
² H. writes you untill.
³ Contraction for or.
⁴ H. rearranges according to Y and T: My fathers wyll for well or woo / In eyuery plynt I must fullfyll.
⁵ Corr. by S.
⁶ H. writes without[en].
1. Doctor. Now thatt Lorde of lordis be thy spede, They invite
Where-eyuer thow goo in any quost! ¹
But yff thow wolt tarre, thow schall not nede
Any more to put thy fryndis to cost. ²

III. Doctor. How seyhst thow, fathur, for thy
goo[õ] wyll, ³
Wolt thow grant thi help thyre-tyll, [f. 16]
Awey thatt he do not goo? ⁴

Joseph. Noo, Sir, in good feth, that I nyll,
Ner neyuer forgo hym be my wyll,
Nodur for frynde nor foo. ⁵
A long whyle we have hym myst,
And gone he wasse, or thatt I wyst;
But hade I hym wonis be the fyst,
He schall noo more doo soo!

Mare. Now, lordyngis, of your curtesse,
Do yf ye nott wyll my chylde fro me;
For with my wyll yt schall nott be,
Whyle thatt owre lyvis last.

1. Doctor. Then yt is noo bote for to intreyte,
Thy chylde I see I canot gete;
I tro yt be but wast to speyke,
Thatt tyme I thynke ys past.

Iesus. Now lordyngis all, with youre lysence,
Good tyme yt ys thatt we were hence;
I thanke [you]⁶ of youre hy sapence
Thatt I with vou haue hade.

II. Doctor. Now, sun, when-eyuer thow cumyst this ⁷
wey,
Be bold of hus, I the praye. ⁸
Yff thou to age lyve may,
Thy fryndis ma be full glade.

Mare. Now farewell, lordis of hy degre! ⁹
I take my leyve at you all three;
Thatt Lorde thatt ys in Trenete,
He kepe you all from care!

¹ H. alters to chest. ² So H., S. schult; MS. vowel illegible.
³ H. alters to quest. ⁴ Corr. by S. ⁵ So H., S. De.
⁶ Supplied by S. ⁷ Contraction for ra.

JOSOFF. And for the fyndyng of this oure sun,\(^1\)
In heyvynis blysse thatt we\(^2\) ma won,\(^3\)
And geve you well to fare.

Now, cum on, Mare, with myrre chere,
And brynge youre chyld with you here;
At Nazareth now I wold wee weyre.
Mare. Sir, in good tyme wee schall cum there;
The wey and wedur and all ys feyre,
Whereoff am I rightayne.

JOSOFFE. In this place whyle we ar here, \(^{[f.16a]}\)
Loke thatt we haue all owre gere,
That we cum nottg agayne.

MARE. JosoFFE, husebonde, we myse nothyng;\(^4\)
But at youre Avyll lett vs be gooyng
Asse fast ase eyuer we can.

Ande now att all this company,
My leyve I take and that full humbly;
Vnto thatt Lorde most myghty
Now I betake you eyuer mon.

JOSOFFE. Now farewell, my fryndis all!
For I mvst goo whatt-eyuer befall;
Nedis mvst that nedis schall,
Be me here may you kno.
A! thatt all you ma vse thatt weyis,
At all tymis youre wyvis to pleyse;
Then schall you avoide moche dysees.
God grant thatt you ma do soo!

[They go out.]

The doctors comment

1. Doctor. Now, ye lordis thatt hathe the lawis to leyde,
Marke well the wordis thatt hathe byn seyde
Be yondur chyldle of wysedome grett,

\(^1\) A line seems here to be omitted.
\(^2\) It. changes to ye.
\(^3\) It. supposes the line omitted here.
\(^4\) It. supposes that a line is here omitted.
Wyche at this tyme amonge vs here
Declarid owre lawis be clarge clere,
Wyche be his actis dothe apere,
Thatt of God he ys eylecte!

II. Doctor. Now surely yt can no nothur be,
For he ys nott levyng that eyuer see
Soch hy knoleyge of exselence
In soo tendur vthe;
For in owre moste hyist dysspecionis,
To them he gawe tru solyssionys,
And also made exposyssionis
Acordyng to the truthe.

III. Doctor. Ys not thys a wondiirs case,
Thatt this yonge chylde soche knolege hase?
Now surely he hath asposschall grace,
Soo hy dowyts deseryng;
Thatt we wyche nobull doctors be,
And graduwis gret of old antequete,
And now on this place with yonge infance
Ageyne ar sett to larnyng.

I. Doctor. Now, bredur bothe, be my consell
These myghtte matters you sett on syde,
And in avoidyng of more perell
Thatt here-apon myght betyde;
Therefore lett vs no lengur abyde
In these cawsis for to contenste,
For this dey ys almost at an yende.

II. Doctor. Now, brethur bothe, syth yt ys soo,
Ase vere nature dothe me compell,
Here my trowthe I plyght you to
In hart for eyuer with you to dwell.

III. Doctor. Now, masturs all, be won assent,
All owre matters reyjurnyd be,
Tyll thatt a dey of argument

---

1 H. writes dysspecionis. 2 H. writes a spesschall.
3 H. omits old. 4 H. omits And. 5 H. omits yonge.
6 S. brodur.
Ma be apwyntyd indyfferentle;
Where all you, the commonlty,
You ma departe on this condyssion,
Thatt ye atende at the next monyssion.

i. Doctor. Now, frynys, tochyng owre festefall day,
Ys there oght els that I ma sey?
ii. Doctor. No more now, bute evyn away,
For the nyght drawis fast apon.
iii. Doctor. And of youre cumpny I wold you pra.
And here I take my leve at eyuere mon.

Tys matter nevly translate be Robert Croo in the yere of oure Lord God Mivr.xxxiiijto, then beyng meyre Mastur Palmar, beddar; and Rychard Smythe and Rychard Smythe masturs of the Weywars; thys boke yendide the seycond day of Marche in yere above seyde.

[Song I.] Thomas Mawdycye. (86)

Rejoyce, rejoyce, all that here be!
The Angell these tythyng[es] hath browght,
That Simion, before he dye,
Shalle se the Lorde which all hathe browght;

Wherefore now let vs all prepare
Owre temple that yn order be!
For he hathe put away owre care,
The Seconde Persone in Trinitye.

Rychard.

[Song II.] Beholde, now hit ys come to pase,
That manye yeres before was tolde,
How that Christ, owre ryght Messyas,
By Jwdas scholde be bowght and solde!

1 H. transposes all and you.
2 H. inserts [teche] and ends sentence with this line. 3 So H.
4 Supplied by S. 5 H. inserts [the]. 6 In late hand.
7 In contemporaneous hand, but unlike MS. 8 S. how.
For owre offence he man became,
   His fathers wrathe to pacyfye,
And after, mekely as a lamb,
   Upon the crose there dyd he dye.

O Lorde! as thou hast bowght vs\(^1\) all,
   And suffryd at Mownt Callverye,
Recownfort vs\(^1\) bothe gret and small,
   That yn thy trewth we lyve and dye!

James Hewyt.

\(^1\) Contraction for us.
Appendix 3.

Extracts from the Coventry Leet Book.\(^1\)

1424 (Oct. 25). Wevers... Item. Arbitrati sunt et ordinaverunt quod dicti jorjemen et eorum quilibet solvet dictis magistris annuatim in futuro quatuor denarios ad opus de le pagent corundem, et quod ipsi le jorjemen habeant cum magistris suis potacionem sive collectionem [sic] antea consuerunt, etc. 5 —f. 27.

1427–8 (Conv. St. Paul). Hit is to hawe in mynde that at a lete holden atte fest seynt Mich. the yer off kyng Herre the sixt the vij the smythes of Coventre put up a bille foloweng in thes wordes: To you full worshipfull meir, recordour, bayles, and to 10 all your discrete counsell shewen to you the craft of smythes how thei were discharged of the cotelers pachand be a lete in the tyme of John Gote then meire, and quyntances made be-twene the forseid craftes oder to oder, lik as hit is well knownen and redy for to shewe, and nowe late Giles Allesley in his office of meyralte preyed 15 the forseid craft of Smythes to tak the governaunce of the seid pachand as for his tyme and no forther. And the seid craft did hit willfully to his plesaunce for the whiche cause the forseid pachand is yete put to the forseid craft, and thei han no maner of dute to tak hit to hem; wyche thei besche that ye of your grete 20 goodnes discharge the forseid craft of smythes of the pachand atte reuerence of God and of truthe, and orden hit elles where ye ben better avised be your good discretion.

The whiche bill\(^2\) be the avise of all the warthy of the seid lete and all oder upon the same lete beeing was onserued and endo\(^3\)ed 25 in this wise: Hit is ordeyned that the smythes shall\(^3\) ocupie the seid pachand forthe every yere upon the payne of x\(^6\) to be payd at every defaute to the use of the chamber.—f. 45 b.

1434 (E.). The orden that the sadelers and the peytourys of the city of Coventre be fro this tyme forward contrebetory unto 30 the paiont of the cardemakers; and that they paye as the карde-

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\(^1\) A Calendar of Books, Charters, etc., in the Muniment-room of St. Mary's Hall, Coventry, J. C. Jeffreysno. Coventry, 1896. A 3. Leet Books (a) 8 Hen. V.—1 and 2 Philip and Mary. Most of the following extracts are given or referred to in Sharp's Dissertation, pp. 4, 8–11, 43–5. Insignificant variations from Sharp's they have not been noted. (E.) Easter Leet. (M.) Michau Lucas Leet.

\(^2\) MS. ill.

\(^3\) MS. shall.
makers don yerly uppon the payne of C s to be payd to the use of the chamberlens.—f. 88 b.

1435 (M.). Thei will that the carpenters be associate unto the tilers and pynners to maynten her pagent and her lyvery that now 5 is; and that the maier call the substance of the crafte of carpenters and sett hem to-gether as one felawship.—f. 82 b.

1441 (E.). Ordinatum est quod Robertus Greene et omnes alii qui ludunt in festo Corporis Xpistis bene et suficienter ludant, ita quod nulla impedicio fiat in aliquo ioco sub pena xx s cuiuslibet 10 deficientis ad usus muros levanda per majorem et camararios, etc.—f. 102 b.

1443-4 (C.S.P.). For-alsomoche as the crafte of cardemakers, sadelers, masons, and peyntours of the cite of Coventre be long tyme y-past hane byn as oone felauship in beryng costys charges 15 and all other duticies of old tyme to ther pagent and to the said felauship longyng. And now late that is to say in the tyme of Ric. Braytoft maier of the said cite, the said felauship for certen causes among hem movyd wer lyke to departe and to breke the felauship wherfor certen persons of the said craftes, shewyng to the 20 unioyr the causes of ther grevance, besought hym in this matter to sett due remedye. And so by goodly leysur the maier, callyng a-fore hym and his counsell all the said hoole felauship, reh-resid unto them the grevouse complainytes that wern made to hym by certen persons of the said felauship. The for-namyd felauship 25 willyng to be ruled compromytted hem to abyde the rule and ordynaunce of the meyr and his councell. And so by advysse of the said meyr and his councell, hit is ordeynyd that the said iij craftes shalbe oone felauship beryng costes, charges, and all other duticies to her pagent and to ther felauship longyng. And that thei shall 30 yerely chose new masturs a-pon saynt Thomas day in Xpunas weke in the forme and maner folowyng: That is to say, ther shalbe of every of the said craftys iij men in a place consuette within the said cite; and ther in in the fest of Saynt Thomas thai shall chose of every of the said iij craftes oone master for the yer folowyng.

35 And if so be that any of the said craftes a moneth afore the said fest be reasonable cause unfayned may excuse hym that thei may not be at that eleccion of the masturs at the said feste. That then the crafte or the craftes that may nott be ther shall bryng in iij meny names of the crafte that may not be ther at the eleccion and what- 40 soever the iij personnes with other that shalbe a-pon the eleccion doo, thei that ben away to agre thereto, and also sone as the masturs be chosen that same day or thei departe the new masturs so chosen shall take that consuett othe. And allso every person of the said craftys shall pay yerely to the masturs xijd and all other duties, customes, and haufull charges that long to the pagent and to the said felauship and all money that shalbe reryd [b] for

1 M.S. of of.
APPENDIX 1.

makyng of new brethren or elys in other wais to the craftes renued, as hit is gadred hit shall be put in a comen box ther to be kepte to the use of the said felsonship and to the worschipe of this cite. Allo every mastur of the seid iiiij craftes shall beve due correccion of of his own craft of all the prime poynts that long to his craft, without medalyng or entermettyng of any vther craftys. Allo that ther shall no man of the said iiiij craftes play in no pagent on Corpus Xpi. day save onely in the pagent of his own crafte, without he have lyence of the maior that shallbe for the yer. Allo that every man that hath any money of forfeotts that have byn 10 made or elys money for makyng of bredren afore this tyme in the said craftes that hit be brought in be-twen this and the fest of All Saynts next comyng, and that to the maior. And also that all the masturs of the said felsonship that have not accompted a-fore this tyme that they mak ther accompte be-twene this and the fest 15 of All Saynts next comyng and all the arercage, if any be, that hit be brought in the same day and delveryd unto the comen box. And also that all masturs that now byn and all the masturs of the said felsonship that shalbe herefter yerle, shall make ther accompte, every mastur for his tyme at the fest of 20 Estur. Provysed allwey that the craftes of masons, ne none of hem, shall not be charged to com to noo buryeng, weddyng, ne oferryng of the saide crafts on workedaie. And who of the said felsonship disobeith this ordynanece, or forsetteth in any of them, shall pay at every forsett x li to the maior of the cite of Coventre, 25 that tyme beyng withouten any grace.

Nomina consiliij maioris in hoc casu: (list).—f. 109 a and b.

1457. (The king came to Coventry on) Fryday the xj of Fevryere the yere reynyng of kyng Henry the sixt the xxxxvth . . . The quene (margyn). On Corpus Xpistie yeven at nyght then 30 next suyng came the quene (Margaret) from Kelyngworth to Coventre; at which tyme she wold not be met, but came prively to se the play there on the morowe; and she sygh then alle the pagentes pleyde save domes-day, which myght not be pleyde for lak of day. And she was lodad at Richard Wodes the grocer, 35 where Ric. Sharp some-tyme dwelled; and there all the pleys were first pleyde. At which tyme the meyre and his brethren sende unto her a present which was sijch as here sayth: That is to wit, ece paynemaynes, a pipe of rede wyne, a dosyn capons of baut grece, a dosyn of grete fat pykes, a grete panyer full of pes-40 codes and another panyer full of pippyns and orynge and ij colyns of comfetys and a pot of grene gynger. And there were with her then these lordes and ladyes that here folowen: That is to sey, the duke of Bukkyngham and my lady his wyff and all ther children, the lord Revers and my lady hyss wyf, the lady of 45 Shrovesbery the elder, and the lady of Shrovesbery the younger, with other mony moo lordes and ladyes. And the Friday then next suyng she removed to Colshull to her mete and so to Eulsale.
to the prynce; at which tyme the seid meire and his brethren with right a good feliship of the seid cite, which plesid her highnes right well, brought her to the utmost syde of theyre franchise where hit plesyd her to gyff them grete thank bothe for theyre present and theyre gentyll attendaunce.—f. 173 b.

1460 (E.). Also hit is ordeyned that every craft that hath pagant to pley in, that the pagant be made redy and brought furth to pley, uppon the peyn of C s to be ceased of iiiij maistres of the crafts that so offend.—f. 182.

1474 (E.). Hit is ordered at this present lete that every crafte with-in this cite com with their pageaunts accordyng as hit haith byn of olde tyme, and to com with their processions and ridyngs also, when the byn required by the meir for the worship of this cite [upon the] peyne of xli. at every defalte.—f. 227 b.

1493 (Apr.). Also hit was ordeyned at this present lete that the tallowe chaundelers shuld be unyed unto the craft of smythes, accordyng as hit hath be ordeyned be lete aforetyme, which they nowe conferme uppon the peyn of every singler persone of the seid tillow chaundelers that refuse this order nowe conferred to lese C’s to this city, and his body to prison till he so will do.—f. 270 b.

1493 (Oct.). It. They ordeyned at this lete that the chaundelers shuld pay yerely to the smythes ij s towards their patient.—f. 271.

1494 (Apr.). Also hit is ordeyned, as hath be ordeyned and enacted be dyvers letes in tymes past, that the chaundelers and cooks of this cite shall be contributory to the smythes of this cite and to pay yerely towards the charge of ther prestes and pageant, every chaundeler and cooke ij s; every man faylyng of such payement to lese at every tyme xls and to have enprisonment till he paye the seid ij s with the arrerages in that partie, if eny be, and the seid payed; the mair for the tyme byeing to have a noble thereof, and the craft of smythes another noble, and iiiij nobles to the wareyns of the cite to the use of the cite. Provided that no persone which their wyfe occupie making and sellyng of candell be constrayned to be master or keper with the smythes in no wyse.—f. 272 b.

1494 (Apr.). For-asmoche as the unyte and amyte of all citees and comenaties is principally atteyned and contynued be due ministration of justice and pollytyk gyldyng of the same; forseyng that no persone be apprisyd nor put to futher charge than he convenyntly may bere and that every persone withoute favor be contributory after his substance and facultees that he useth to every charge had and growing for the welth and worship of the hole cite; and whereso it is in this cite of Coventre that divers charges have been continued tyme oute of mynde for the worship of the same, as pagants and such other, whiche have be born be dyvers crafts whiche crafts at the begynnynge of such charges were
more welthy, rich, and moo in nombre then nowe be, as openly appereth; for which cause they nowe be not of power to continue the seid charges without relief and comfort be shewed to them in that partie; and inasmoch as there be dyvers crafts in this cite that be not charged with like charges; as dyers, skynnurers, fysshe-
mongers, cappers, corvisers, bochers, and dyvers other. Therfor hit is ordeyned be this present lete that the mayre and viij of his counciell have auctorite to call all the seid crafts and other that be not charged for the seid charges and them to adjoyyn to such crafts as be ouercharged with the forseid pagants upon peynes be 10 hym and his seid counciell to be sette. And if eny persone refuse such unyon and contribucions, or such resonable measne to be taken be the discrescion of the seid mayre and his counciell, such persone so refusing to forfet and paye such peyn in that partie so to be sette be the seid mayre and his counciell. And that such resonable measne in the premisses so to be taken be the seid mayre and his counciell to be of like force and effect as ye it had be made at the present lete.—f. 273.

1494 (M.). Where hit was ordeyned at the laste lete that such crafts that were not contributory to the crafts as here yerely 20 charge in this cite to the worship of the same shuld be unyed and adjoyyned to the crafts so charged be the discrescion of the maire and his counciell, which ordenaunce hath not be put in execucion caused be dyvers self-willed persones which be their willes wold obbye no other rule ne ordre but after their owne 25 willes grounded without reason, which may not be suffred ye this shulde prosper and contynue in welth. Hit is therefore ordeyned at this present lete that all maner crafts and persones occupying eny crafte within this cite not beying charged to eny yerely charge that is had and made in this cite for the worship 30 of the same, as pagants and such other, that they, betwixt this and the fest of Seynt Martyn next comyng, of their toward-lovyng disposicion applye them-self to joyn and unye themself or to be contributory to other craft that is charged, as is aforseid, in relief of their charge; which their so doyng shall principally please 35 God and contynue the gode name and fame that this cite hath had in tymes past. And that every craft and persone that woll not of their gode willes be the seid fest applye them to such unyon as is aforerehersed, that then such persone and crafte that refus-
yng obbye, stand, and perfore such order and direccion of the 40 maire and his counciell in that partie to be ordred and made, uppon the peyn of every persone and craft that disobeieth to lose at the first refusell C's, at the iijde x li, and at the iijde xx marc.— f. 273 b.

1494 (M.). Also it is ordeyned, at the same lete, at the 45 request of the inhabitaunts dwellyng in Gosseford strete, that the pageants yerely frohensfurth be sette and stande at the place there of olde tyme used and lymyt appoynted, uppon payn of
every craft that doth to the contrary to lese at every default vj s viij d to the use of the cite, to be levyed and paide.—f. 273 b.

1494–5 (Jan. 12). Memorandum. That the feliship and mys-5 terye of bochers in Coventre, remembryng the ordenaunce lately made be anctorite of lete for contribucion to be had and made be such crafts as be not charged to such ordinary charges and costs as be yerely made and boren for the worship of this cite, callyyng also to theyr mynde the olde acqueyntaunce and amyte that of 10 long tyme hath be and contynued, be measne of entercourts and of bying and sellyng, betwixt them and the feliship of whittawers, whch be overcharged to the charges above rehered; and for their relief in the premisses, at Coventre aforesaid the xiijth day of

15 Henre vijth in the presence of Robt. Grene then beyng maire, were agreeable and ther graunted to bere and pay yerely frohens-furth to the said feliship of whittawers towards the yerely charge of their paitant as long as they there shalbe charged with the said paitant xvj s viij d be the hands of the keeper and maisters of the

20 seid feliship of bochers to be paide to the keepers and masters of the seid feliship of whittawers yerely iiijs in the vigill of the Holy Trinite withoute further delaye, without any other or further charge or besyness be them to be made or doon to the seid feliship of whittawers.—f. 273 b.

25 1495 (Apr.). Also hit is ordeyned at the peticion and desire of the craft of cardmakers towards their charge that they yerely bere in kepyng their pageant that the crafts of skynnners and barkers shall yerely frohensfurth bere and pay to the seid craft of cardmakers xij [s] iiijs in the forme suyng: That is to sey, the maisters of 30 the crafte of skynnners and the maisters of the barkers shall yerely in the vigill of the Holy Trinite pay unto the maisters of the cardmakers, either of them, vj s viij d, and yf eyther of the seid crafts fayle of payement at that day, they and every singler persone of either of the seid crafts, that payement denying, to lese at every 35 default vj s viij d, and in default of payement, their bodies so for-fetyng to be commyte to prison their to remayn unto the tyme they have paide that fyn and over that to fynde suerte that eff-sones he shall not defende in that partie.—f. 275.

1495 (Apr.). Also hit is ordeyned, etc., at the peticion of the 40 crafte of wrights and tylers and pynners that these persones whos names here followen shalbe ioyned and contributory to the crafte of wrights frohensfurth for ever, and to pay and bere yerely after their pocion as other wrights doo towards the charge of their pageant, uppon the peyn of every person doing the contrarie to 45 lese at every default vj s viij d, and in default of payement of that peyn, their bodies to prison till they have paide hit and over that fynde suerte that he eff-sones offende not in that partie. These be the names: John Okley kerwer, Rich. Percy wright, John
Cokkes wright, Nicholas Slough cartwright, John Norton whelewright, and John Knuyght whelewright.—f. 275 b.

1495 (Apr.). Also where hit was shewed at this present lette be bill put in be the girdelers that the craft of cappers and fullers of their goode will were agreeable to paye in the fest of the vigill of the Holy Trinite to the masters of the craft of girdelers yeerely xij s iiij d towards the charge of their preste and pageant etc. Hit was ordeyned and stablisshed be auctorite of this present lette that that agreemt and acorde shuld stande stable and to be performed & kept for frohensfurth for ever, with more that ye payement yeerely be not made in this seid vigill then every person that denyeth such payement to lease at every defalt vjs. viij d with imprisonment, as is abovesaid in the cratf of carpenters.—f. 275 b.

1507 (Apr.). Memorandum. That it is ordeyned at this lette that the craft and feliship of bakers shalbe contributories and chargd from hensfurth with the craft and feliship of smythes and to pay yeerely to them toward theyre pagent at Corpus Xpisti tyde xij s iiij d, and so to continewr from hensfurth yeerely.—f. 297 b.

Itm. It is ordered at this present lette that the feliship of corvesers shalbe contributory and charrgeable with the craft of tanners yeerly from hensfurth and to pay xij s iiij d, and to begyn theyre payment of the hole at Corpus Xpisti tyde next comynge, and so forth yeerly at every Corpus Xpisti tyde to pay xij s iiij d. —f. 297 b.

It. It is ordenand that from hensfurth the feliship 25 and crafte of bochers shalbe yeerly contributorye to the feliship of whittawers toward ther pagent at Corpus Xpisti tyde xv js viij d, and so to continue yerly forthlyke as they dydde afor, etc.—f. 297 b.

1524 (Apr. 12). Item. It is enacted that so long as the crafte 30 of shomakers fynde and keip ther priest, they shall reteyne and keipe in ther hands to ther own use yeirely the mark of money whiche they were wont to paye yeirely by act of leete to the craft of tanners, and provided alwayes that the said craft of shomakers shall pay unto the said tanners at Corpus Xpisti tyde next ensuyng 35 vjs viij d.—f. 339.

1526. Item. It is enacted that all carvers within this citie frome hensfurth shalbe associat with the craft of peyntors and that every carver shall pay yeirely to the peyntors towards the charges of their pagnamt xij d without contradiction upon peyn for every defaut to forfett vjs viij d to the seid craft of peyntors, and that the said carvers frome hensfurth shalbe dismyssed and discharged frome the craft of carpenters, and that Richard Tentvynctor shall pay such arrearages to the carpenters as he oweth theme for the xij d which he shuld haue payed theme yeirely in tymes past.—f. 344 b.

1529 (Apr. 8). Item. It is enacted at this lette that the craft of cappers of this citie frome hensfurth shalbe owners of the weyvers
pagiaunt with all the implements and apparell belonging to
the same pagiaunt, and that the seid craft of weyvers shall yeirelie
frome hensfurthe pay unto the master of the seid crafte of cappers
vjs viij d.; and so the seid craft of weyvers frome hensfurth to be
5 clerlie discharged of the seid pagiaunt and of the name thereof.—
f. 350 b.

1531 (Oct. 2). It. Wher as the company, feliship, and craft of
cardemakers and sadelers of this citie meny yeires and of longe
continuance have hadd and yet have the choif rule governaunce
10 repairynge and meytenaunce, as well of a chappell within the
parishe churche of Seynt Michells in the seid citie, named Seynt
Thomas Cappell, and of the ornamentes, juells, and lightes of the
same, as also of a pagiaunt with the pagiaunt house and pleyng
giere with other appertenaunces and apparells belonging to the
15 same pagiaunt. The meytenaunce and reparacion wherof haith
been and is yeirelie to the greit charge, cost, and expenses of the
seid company and crafte, beyng now but a fewe persones in number
and havyng but smale eyde of any other craft for the same. So
that ther said charge is and like to be more ponderouse and
20 chargeable to theme then they may convenyentlie bere or susteyn
in shorte tyme to come, oneles provision for a remedy may be
spedilie hadd. In consideracion wherof and for-asmoch as the com-
pany, feliship, and craft of cappers within this citie, now beyng in
number meny welthy and honest persones, and have maid dyvers
25 tymes sute and request unto the meire and his brethern the alder-
men of this citie to have a certeyn place to theme assigned and
lymyted, as dyvers other crafts have, to sitt to-gether in ther seid
parishe churche to here ther dyvynge service and bere suche charges
for the same as by master meire and his brethern the aldermen
30 shalbe assigned; it is therefor by the mediacion of Mr. Richard
Rice now meire of this citie and of his seid brethern the alder-
men at this present lete assembled and by auctoritie of the same
with the agrement, consent, and assent of all the seid parties, com-
panyes, and crafts, enacted, ordeyned, and constituted that the
35 seid company and craft of cappers frome hensforthe shalbe associat,
joyned, and accompanied with the seid crafts of cardemakers and
sadelers in the governaunce, reparynge, and meynteneyng, as well of
and in the seid Chappell, named Seynt Thomas chappell, and of
the ornamentes and lights of the same, as of and in the seid pagy-
40 aunt [b] and pagiaunt house with the implements, appertenaunces,
pleasers, reherces, and pleyng giere accustomed, belongingy and
necessarie to and for the same, after suche maner or better as it
haithe been used and accustomed before tyme. And that every
housholder or shop-keper of every of the seid companyes and
45 crafts toward and for the charges and expensses above said shall
not onelie pay yeirelie to the maisters and keepers of the seid
crafts at such tyme and day as the seid crafts shall appoynt xijd;
and upon Seynt Thomas day, named the Translacion of Seynt
Thomas, shall also offere yeirelie every of them that at the high masse seid in the seid chappell. But also the seid maisters, company, and crafts fromechensfurthe shall applie and bestowe to and upon the seid reparacions and charges all the revenues, rents, and profitts of all soche lands, houses, and tenements as they or eny of them now have or herafter shall have to the use and behove of the seid companies and crafts; and the viij s of yeirelie penion which is yeirelie payed by the peynters and carvers unto the seid charges shall yeirelie be payed and go to the same charges. And that the seid maisters now electe and hereafter to be electe maisters of the seid crafts shall yeirelie, upon suche a day as the seid maisters shall appoint and agre accompany theme-selves togethers and bryng in and make a true and a full accompt every of theme to the other of all ther seid receites, revenues, and profittes. And the seid charges and the charges of the kepyng of harnes belongyng to the seid crafts with the weiryng of the same in the watches and other necessarie charges and busynes for the seid crafts allowed, payed, and performed, the overpluse of the seid money of the seid revenues, profitts, and money shalbe bestowed and put in a box with two locks and two keyes, the on key to remeyne with the masters of the craft of cardmakers and sadelers, and the other key to remeyn with the maisters of the craft of cappers, saudie to kelp the seid money in the seid box untill they have node to bestow it upon the seid charges or otherwise, as they shall thynk convenyent; and the seid box to remeyn in the seid chappell fastonned with a cheyne.

Also it is enacted by the auctoritie and consent aforseid that the maisters and company of the craft of cappers shall fromechensfurthe femyliarlie and lovynglie accompany sitt together in the seid chappell with the seid company and craft of cardmakers and sadelers to here ther divyne service, and also shall go togethers in ther processions and watches too and too togethers; and that the seid company and craft of cardmakers and sadelers shall have the preemynence and overhande in ther sittynge and goyng together oon yeire, and the seid craft and company of cappers shall lykewyse have the preemynence and overhande in ther sittynge and goyng the other yeire, and so continue frome yeire to yeire lovynglie fromechensfurthe; so that the seid cardmakers and sadelers shall not lack ther rone nor sittynge in the seid chappell.—f. 357 a and b.

1531 (Oct. 2). Itm. It is enacted also that the company and craft of barbaris of this citie shall yeirelie fromechensfurthe pay unto the company and craft of gunderelers of this citie viij s viij d toward ther charges of the payyant and processions at suche day and tyme as they were wont to pay the seid some unto the craft of cardmakers, upon peyn every of them to forfeit for ther defaut viijd to be levyed by distresse to the use of the citie.—f. 358.
Itm. It is also enacted that the company and craft of walkers of this citie shall yeirelie pay unto the company and craft of weyvers vjs viij d towards the charges of ther pagyant at such day and tyme as it hathe be wont to be payed. And that the company and 5 craft of skynners shall likewise pay unto the seid craft of weyvers yeirelie vjs towards ther seid charges.—f. 358.

1532 (May 14). Itm. It is enacted that the craft of peynters shall pay yeirelie fromehensfurth iiij s of the viij s that they wer wont to pay to a pagiaunt unto the craft of gurdelers and the other 10 iiij s of the seid viij s unto the craft of cardemakers.—f. 359 b.

1533 (May 6). Also it is enacted, that such persones as be not associat or assistant to eny craft which is charged with eny pagiant of this citie, as fishemongers, bowyers, flechers, and suche other, shall now be associat and assistaunt to such crafts as the Mr. 15 Meire shall assigne and appoynt theme.—f. 361.

1537 (Apr. 24). Item. Wher as the meire, aldermen, beileffs, and cominaltie of this citie by ther wrytyng indented and sealed with ther comen seall have gr-aunted, given, and dymysed unto the master, kepers, fraternitie, and company of the craft of cappers of 20 this citie the chappell, pagyaunt, and pagyaunt house which was latelie surrendered and given upp by wrytyng to theme by the fraternitie and company of cardemakers and saddlers. It is nowe enacted by auctoritie of this lette that the seid fraternitie and company of cappers shall enjoy the seid pagiaunt, pagiaunt house, 25 and chappell accordyng to the tenour of the seid wrytyng indented, etc.—f. 368 b.

1547 (May 3). Item. It is also enacted that the cowpers of this citie shall fromehensfurth be associat with the tilers and pynners and bere suche charges as thei haue doon in tymes past; 30 and that the cowpers shalbe the hedd and cheffest of them and stand charged with the pagyaunt.—f. 400.
Appendix II.

Records and accounts of the trading companies of Coventry referring to the Corpus Christi Play.¹

SmIth's Company.²

(13) Characters.³ God (Jesus), Caiaphas, Herod, Procula (Pilate's wife), beadle (or porter), the Devil, Judas, Peter and Malchus, Anna (or Anna), Pilate, Pilate's Son, two knights, four tormentors, two princes.

(14) Machinery, dresses, etc.³ The cross with a rope to draw it up and a curtain hanging before it, two pair of gallows, four scourges and a pillar, gilding the pillar and the cross, scaffold, fanes to the pageant, mending of imagery (1469), a standard of red buckram; two red pensils of cloth painted and silk fringe, iron to hold up the streamer; four gowns and four hoods for the tormentors (afterwards described as jackets of black buckram with nails and dice upon them), other four gowns with damask flowers, also two jackets party red and black, two mitres (for Caiaphas and Anna), a rochet for one of the bishops, God's coat of white leather (six skins), a staff for the demon, two spears, 15 gloves (twelve pair at once), Herod's crest of iron, scarlet hoods and a tabard, hats and caps—straw hats, cheverel (chevelure, peruke) for God, three cheverels and a beard, two cheverels gilt for Jesus and Peter, faultchion for Herod (gilt), scarlet gown, maces, girdle for God, a newe sudere to God viijd., a seldall for 20 God xijd., sceptres for Herod and his son, poll-axe for Pilate's son, (15) blue buckram 5 yds. and 6½ yds. sattin purchased in 1501 ⁴; velvet hose were sold in 1590 at the breaking up of the pageant. Music. 1584 (only), trumpet and bagpipe; minstrels is a common entry, and the waits are paid for "piping." ²⁵

¹ Mainly reprinted from Sharp's Dissertation on the Coventry Mysteries and from the introduction to the Abbotsford Club edition of the Weavers' Pageant. Numbers in parentheses refer to pages in Sharp's Dissertation; when preceded by A., to the Abbotsford Club edition. H.-P. refers to Halliwell-Phillips, Outlines of the Life of Shakespeare, 7th edition, from which some records have been quoted. Graphic signs have been put in ordinary letters. Direct quotations from Sharp are preceded by Sh.

² Sh. The accounts of this company commence in 1449 . . . 1555 [was] the last year of their exhibiting.

³ Sharp's list.

⁴ Sh. . . . the latter appears to have been used for Herod's gown, and most probably the buckram also.
(15) Agreement. 1 {1452-3. These men above writen wer acordid and agreed on Monday next befor Palme Sunday, anno H. (6th) xxxj., that Thomas Colclow, skynner, fro this day forth shall have the rewle of the pajaunt unto the scide terre; save the kepers of the craft shall let bring forth the pajaunt and find clothys that gon abowte the pajaunt and find russels thereto. And every Wytdson-weke who be kepers of the crafte shall dyne with Colchow and every master ley down 10 iiij d., and Colchow shall have jerey for his labor xlvj s viij d. and he to bring in to the master on Sunday next after Corpus Xpisti day the originaall and fech his vij nobulle; and Colchow must bring in at the latter end of the termes all the garments that longen to the pajaunt as good as they wer deleyvered to hym. 15 This was ordeyned in the time of Will. Melody, Th. Warner, and Will. Byngle, then kepers of the crafte.

Specimen of Pageant Expenses, Entry for 1490. This is the expens of the furste reherse of our players in Ester weke; inprimis in brede iiij d. it. in ale viij d. it. in kechyn xij d. it. in 20 vynegre j d; summa 8 ij [s] ij d.

(16) It. payd at the second reherse in Whyttson-weke in brede, ale, and kechyn ij s iiij d.—Inprimis for drynkynge at the pagant in havige forthe in wyne and ale vij d. ob. it. in the mornyge at diner and at sopper in costs in brede viij d. ob. it. for ix galons of 25 ale xvij d. it. for a rybbe of befe and j gese vij d. it. for kechyn to denner and sopper ij s ij d. it. for a rybbe of befe iiij d. it. for a quarte of wyne ij d. ob. it. for an-other quarte for heyrynge of Procula that is gowne ij d. ob. it. for gloves ij s vij d. it. spend at the reparelynge of the pagantte and the expences of havyng it in and 30 furthe xij d. it. in paper ob. ; Summa xij s d ob.

Mem. 4 payd to the players players for Corpus Xpisti daye; inprimis to God ij s, it. to Cayphas iiij s iiij d. it. to Heroude iiij s iiij d. it. to Pilatt is wyffe ij s, it. to the bedull iiij d. it. to one of the knights ij s, it. to the devyll and to Judas xvij d. it. to 35 Peter and Malkus xvij d. it. to Anna ij s ij d. to Pilatte iiij s, it. to Pilatte is sonne xij d. it. to an-other knighte ij s; Summa xxvij s; the mynstrell xiiij d.

Mem. that these bene the garments that wer newe reparelyd a-gaynste Corpus Xpisti daye; inprimis iiij jakketts of blake 40 bokeram for the tormentors with nayles and dysse upon them, it. other iiij for tormentors of an-other suett wythe damaske flowers, it. ij of bokeram with hamers crowned, 5 it. ij party jakketts of rede and blake, it. a cloke for Pilatte, (17) it. a gowne for Pilattes sone.

1 Sh. A similar agreement was made in 1481 with Sewall and Ryngald.
2 it is and below; sometimes it’s.
3 Sua and below.
4 Met and below.
5 Sh. The arms of the smiths’ company is three hammers crowned.
a gowne for the bedull, it. a hode for the bedull, it. twoo burletis, it. a creste for Heronde, it. a fawehon for Heroude, a hatt for Pilatte, a hatt for pilatts sone, it. ij myters for the bysschoppis, it. ij hatts for ij princes, it. iiiij hatts for the tormentors, it. other ij hatts for the tormentors, it. a poll-ax for Pilatts sone, it. a septur for Heroude, it. a masse, it. a septur for Pilatts sonne, it. iiiij scorges and a piller, it. ij cheverels gyld for Jhe and Petur, it. the devys hede; the somme of all the costes and workemanschyp and colours drawyth to xxv s.

(18) *The Pageant.* 1578. ij new berars of yron for the seyt 10 in the padgand. (19) 1440, it. p. cloth to lap abowt the pajent, payntyng and all iiij s vi d ob. 1471, expens for burneysshynge and payntyng of the fanes to the pageant xx d; 1553, it. payd for payntyng of the pagent tope xxij d. 15

(20) Scaffolds for spectators. Making of a new post to the scaffold, tryndyll and theal to ditto, two new scaffold wheels 6s. 6d., iron pins and colters to the scaffold wheels, boards about the scaffold, three boards and a ledge for the scaffold, clamps and iron-work, setting in of the pageant and scaffolds, driving the 20 pageant and scaffolds.***

Moving of the pageant, Stations. 1450, spend to bryng the

1 Sh. . . . we may form some idea of the appearance presented by the smiths' pageant by a consideration of the following items; thus, the cross was painted and gilt; there is a charge for setting up the "mortys of the crosse" and for a piece of timber to it; also a rope to draw up the cross, and the cloth that hangs before it. The pillar to which Christ was tied when scourged was also painted and gilt.

2 Sh. These cloths were obviously hung round the pageant vehicle, so as to conceal from the eyes of the spectators the lower room in which the performers "appareled themselves," as well as the machinery underneath the "rowme," or stage of action; such as the hogsheads in the new pageant of this company, the windlass which in the cappers' pageant had three men to attend on it and in the drapers' had a rope three fathom long, the apparatus for representing the earthquake in the drapers' pageant, and hell-mouth, etc. There are constant charges for nails, tenterhooks, rings, wire, thread, small cord, and similar articles, which of course were used for the curtains and in the machinery and dresses. See also H.-P. II., 289; 1560, "halfe a yard of Rede Sea" 6d; 1555, ("theatrical appliances of another company") three paynted clothes to hang abowe the pageant; (2 Edw. VI.), payd for makynge of the hooke to hang the curten on iiij d. Some of the pageant accounts include payments "for curten ryngus."

3 H.-P. 1554.

4 Sh. . . . the use of pencils or streamers, or both, may be discovered in all the remaining accounts. They were also used in processions.

5 Sh. . . . the usual charges are for having out of the pageant, setting the scaffolds; and setting in of the pageant and scaffolds to the pageant-house after the performance was over.

6 Sh. The smiths' was usually "dryven" by a number of men not specified. It appears that the first station of this pageant was in Gosford street, and as that is the first ward in point of precedency, it seems very probable that all the pageants commenced playing there; another was at Much Park street end, most likely the corner of Jordan Well, in which case a third was at New Gate. See Introduction.
pagent in-to Gosford stret; 1471, expens at Mikelparke strete ende for ale to the pleyers x d, it. at Richard Woodes dur for ale to the pleyers v d; 1486, it. for ale at the New 3ate jd ob; 1497, it. for the horsyng of the padgeant xij d; 1498, it. payd for iij 5 cords for the draught of the paygaunt jd; 1562, it. for settyng the padgande yn the first place vj d.

(21) Rehearsals. 1 1466, it. in expense at the rehers in the parke iij d; 1576, pd for Sent Marye hall to reherse there iijd, spent on the comyanye after we had hard the second rehers ijd, 10 1579, pd to the pleares rehersyng in the Palys 2 xij d; 1584, payde the players at the last rehers in Seint Nicholas hall iij d. 2

Dresser. 3 1474, pd for sweepyng the pagent and dressyng vj d.

Ale and wine. 4 1450, it. payd for a pytnt of wyne for Pilatt 15 jd; 1480, pd for a quart red wyn for Pilat ijd; 1494, it. in expense on the pleares for makyng them to drynke and hete at every reste iijd.

Men about the pageant. 1469, it. for iiiij jaked men about the pagent iijijd; 1564, pd for a chasssyng stafhed 6 d. 5

20 The oath of the masters of the company: They swear to "kepe unto the uttermasse all suche laudable customs as pagans, quart rage, weddings, burings, and such other like thinges as hath be in timis past usyd and customyd."

(22) Annual pageant pence. 6 Edw. VI., resveyd of the craft 25 for pagent pencys iij s iijijd.

Journeymen. 13. Hen. VII., Rules of the Smiths' Company: Also that they wate upon the hede mayster upon Corpus Xpistj daye to goo upon possession, also to wate upon the maysters and attende upon the pageaunt to the worshippe of this cite and 30 the crafte; in like wyse to wate upon the maisters of the crafte and so likewise to goo upon wache on Myssomer ny3ht and Santte Peter ny3ght.

(26) Characters. God. 1451, it. payed for vj skynnys of whit leder to Godds garment xvij d, it. payed for makyng of the 35 same garment x d; 1490, it. a cheverel gyld for lhê; 1498, it. payd for mendiung a cheverel for God and for sowyng of Gods kote of leddur and for makyng of the hands to the same kote

1 Sh. Annual rehearsals (usually two in number) took place before the respective companies.
2 Sh. The "palys" was the bishop's palace, part of which was rented by the company for their quarterly and occasional meetings. The smiths' company had their annual dinner on St. Loy's day in St. Nicholas Hall.
3 Sh. A person was appointed dresser of each pageant.
4 Sh. . . . ale was given both to the players and drivers. Pilate being the principal character in the smiths' pageant, the performer was allowed wine.
5 Sh. conjectures that these entries refer to officials stationed in the street to prevent intrusion by the spectators. He says that no such charge occurs in the accounts of the other companies.
6 Sh. This varied from 2s. 2d. to 3s. 4d. and sometimes more.
xij d; 1501, it. pd for a newe sudere for God vij d; 1553, it. payd for v scheapskens for Gods coot and for makyng iij s; 1560, it. for a selldall for God xij d; 1565, pd for payntyng and gyldyng (inter alia) Gods cote, pd for a gyrdyll for God iij d.

_Caiphas and Annae_. 1486, it. for a tabarde and an hoode [the hire of] iij d; (28) 1487, it. paid for hyrving off a scarlet hood and a raygete for on off the bishoppis v.d; 1499, it. payde for colours and gold foyle and sylver foyle for ij myttyrs; 1544, payd for a bysschops taberd of scarlet that we bowght in the Trenete Church x. s.

(28-9) _Herodes_, 1477, it. to a peynter for payntyng the fauchon and Herods face x d. It. for assaday, silver paper and gold paper, gold foyle and grene foyle ijs jd, it. for redd wax ijd, it. payd to Thomas Suker for makyng the crests xxij d; 1478, it. for asadan for the harness xjd; 1480, expense for a slop 15 for Herod (inter alia), pd for payntyng and dressyng Herods stuf ijd; 1487, it. for mendiyn of Arrodes crast xijd; 1489, it. paid for a gowen to Arrode vijs iijd, it. paid for payntyng and steynyng ther-off vjs iijd, it. payd for Arrodes garment peynttyng that he went a prowssasyon in xx d; 1490, a fauchon, 20 a septur, and a creste for Heroude repaired; 1494, it. payd for iij paltys to Heroddis crest of iron vjd, it. payd for a paper of aresdyke xijd, it. payd to Hatfield for dressyng of Herods creste xijd; 1499, it. payd to John Hatfelde for colours and gold foyle and sylver foyle for the crest and for the fauchon (inter alia); 25 1501, it. for vj yards satten iij quarters xvjs x jd, it. for v yards of blowe bokeram ijs xjd, it. pd for makyng of Herodus gone xv d; 1516, it. payd to a peynter for payntyng and mendiyn of Herodis heed iijd; 1547, pd to John Croo for mendiyn of Herodes hed and a myter and other thyngs ijs; (H.-P. II. 290) 30 1554, payd to John Hewet payntter for dressyng of Erod hed and the faychon ijs.

1 Sh. wood [hood].
2 Sh. addes [rochet].
3 Sh. points out that the smiths' pageant followed S. Luke 23. 6 ff.
4 H.-P. peynter.
5 H.-P. Herodes.
6 Sh. The (last three) items anno 1477 follow each other in the account book. They relate to the ornamenting of crests, of which most likely Herod's was one; no other instances of crests occur in the smiths' pageant accounts. Two would therefore probably belong to the knights, who would be clad in armour, of which the company had three suits.
7 Sh. Many similar entries occur in subsequent years.
8 H.-P. 1490.
9 H.-P. peynttyng and steynyng.
10 Sh. (164). By this and the preceding item (1476, it. for hors hyre to Herod ijd, it. appears that the character of Herod . . . joined the (Corpus Christi) procession, being the only instance of this nature that has been observed.
11 H.-P. 1495.
12 Sh. (30). A satin gown [probably] blue was provided for this character, whereas in other instances a painted dress sufficed.
13 H.-P. mendiyn of Herod.
14 H.-P. mytor.
Additional items concerning Herod.  
1 1490, item paid for mending off Arrodes gauen to a taillour viij. d; item paid for mending off hattes, cappus, and Arveddes creste with other smale geyr belongyng iiij. s; 1508, item paid for colour and coloryng of 5 Arade iiij. d.

(30) Pilate's wife Procula.  
2 1477, it. for sowyng of dame Procula wyff shevys iiij d; 1478, it. for mending of dame Procula garments viij d; 1487, it. to reward to Maisturres Grymesby for lendyng off her geir for Pylatts wyfe xij d; 1490, it. for a 10 quarte of wyne for heyrnyge of Procula is gowne ij d ob; 1495, Ryngold's man Thomas thatt playtt Pylatts wyff; 1498, it. paid to Pylatts wyffie for his wages ij s.

Beuddle or porter.  
3 1480, expense for a jaket for the bydull (inter alia); 1490, it. a gowne for the bedull, it. a hode for the 15 bedull, repaired.

(31) Two knights.  
4 1449, it. ij spears iiij s iiij d.

The devill.  
5 1451, it. payd for the demons garment makyng and the stof vs iiij d ob, it. payd for collyryng of the same garment viij d; 1477, it. for mending the demons garment (inter alia), it. for newe ledder to the same garment xxij d; 1490, it. the devyls hede (repaired); 1494, it. paid to Wattis for dressyng of the devells hede viij d; 1498, it. paid for peyntyng of the demones hede (inter alia); 1567, it. payd for a stafe for the demon iiij d.

Judas.  
6 1572, pd for canvys for Judas coote ij s, pd for the makyng of hit xd.

(32) Peter.  
7 1490, it. a cheverel gyld for Petur.

Malchus.  
8 1477, the performer received 4d.

Pilate.  
9 1480, pd for mending Pilats hat iiiij d; 1490, it.

1 H. P. II. 290.
2 Sh. Few traces of her dress are to be discovered; and it appears to have been considered of little importance, as not one new article of apparel belonging to her has been noticed.
3 Sh. Only two items occur applying to his dress.
4 Sh. conjectures that the knights wore armour with which of course the smiths were well provided. As two or three suits were used at the Midsummer-eve processions, the expenses of cleaning and repairing it might occur in that connection rather than here. He appropriates to them also two crests and the two spears of the entry.
5 Sh. The devil in the Smiths' pageant had a dress made of leather and coloured in all probability black; he had also a painted vizor, which was frequently repaired or new painted, and a staff.
6 Sh. The following (entry for 1572) is all that appears respecting his dress. In conformity with the well-known popular belief that Judas had red hair and beard, there can be little doubt of this character being so represented in the mysteries. In the enumeration of articles belonging to the pageant, we find "3 cheverels and a beard," besides those for Jesus and Peter, which were gilt.
7 Sh. A single entry decisively belonging to this character is all that occurs. Sh. remarks that 4d. was paid to the performer in 1477.
8 Sh. conjectures that Peter also wore a gown and a beard.
9 Sh. Few traces of his dress are discoverable. The performer was paid
a cloak for Pilatte, it. a hatt for Pilatte (repaired); 1494 it. paid for braband to Pylatts hate v d and for canvas ij d ob.

(33) Pilate's son. 1490, it. a gowne for Pilatts sone, it. a hatt for Pilatts sone, it. a poll-ax for Pilatts sonne, it. a septur for Pilatts sonne,

Tormentors. 1451, it. payed for makyng of iiij gowmnys and iiij holdds to the tormentors and the stof that went therto xxiiij s x d ob; 1490. Mem. that these bene the garments that wer new reparelled a-gaynste Corpus Xpisti daye: inprimis iiij jakketts of blake bokeram for the tormentors with nayles and 10 dyse upon them, it. other iiij for tormentors of another suett wythe damaske flowers, it. ij of bokeram with hamers crowned,2 it. ij party jakketts of rede and blake; 1501, it. for makyng off iiij jaketes ij s, it. for iiij elne cloth for the jakkets and the hatts xviijd, it. pd to the paynter for hys 15 warkemonchipe xxjs viijd.3

(34) Two Princes. 1490, it. ij hatts for ij princes (repaired).

(35) Miscellaneous. 1489, mendyng of hatts, cappis, with other smale geyr iijs; 1490, it. twoo burlettis (repaired); 1494, it. paid for a strawen hate ob, a leffe of roche clere jd; 1497, 20 payntyng of the players harnys xx s; 1499, it. for colours and gold foyle and sylver foyle for iiij capps (intoth;e) 1501, it. for borrowyng off a skerlet gone and a cloke ij d, mendyng the massus; 1564, it. payd for ij cheverels and a berde xij d; 1584, it. payd for ij beards vj d.

Gloves. 1477, it. xijd peyr gloves to the playlers xviijd, (under the head soluceiones ad i.e. playlers) inprimis to sh's for gloves and all xxijd; 1505, pd for a dos' off whyght gloves xijd, pd for ij payr off reed gloves viijd.

Painting, faces. 1498, it. paid to the peynter for peyntyng of 30 ther fasses viijd.

Music.7 1451, it. payed to the mynstrells viij, it. spend on mynstreles dinner and their soper on Corpus Xpisi day xx d; 1471, it. paid to the waytes for mynstrelship vjs; 1477, it. paid

3s. 4d. in 1477; afterwards it was advanced to 4s. being the highest sum paid in this pageant.

2 Sh. Perhaps these dresses might be appropriated with more probability to the two princes.

3 Sh. remarks that these charges are relatively very referring to the miscellaneous entry for 1497.

4 Sh. . . . this is the only . . . occurrence.

5 Sh. points out that the garment worn by that character had gloves of the same material attached to the sleeves.

6 Sh. It is evident that those characters which were not played in masks or visors, as was the case with Herod and the devil, were represented with the faces of the performers painted. Indeed many other similar entries occur.

7 Sh. In general the entries of this portion of expenditure are confined to the following items (1451, 1471, and 1477).

8 Sh. Two and sometimes three are specified as the number of minstrels.
to the wayts for popyng v s; 1549, it. payd to the waytes for the pagent ij s viij d; 1554 (164), pd to the mynstrells for prosessyon ij d and pageants ij s vij d.

(36) The play-book. 1494, it. paid to John Harryes for beryng 5 of the orygynall that day vij d1; 1495, payd for copyng of the ij knyghts partes and demons; 1506 (15), resveyd amonge breldren and other good feloues toward the orygynall ij s ix d2; 1563, it. to Robart Croo for ij leves of ore pley boke vij d.

Additional items referring to the pageant, dress, etc.3 1462,
10 item expende at the fest of Corpus Christi yn reparacion of the pagent, that is to say, a payre of new whelys the praye viij s, item for naylys and ij. hoks for the sayde pagent ij. d, item for to have the pagent ynto Gosford strete xij. d; 1467, item in met and drynk on mynstrelles and on men to drawe the pagent xxij. d;
15 1470, item rysshes to the pagent ij. d, item clampys of iron for the pagent viij. d, item ij. legges to the pagent and the workemanship withall vij. d; 1471, expenses to brynge up the pagent into Gosford strete amonge the feliship viij. d, expenses for burneysshyng and peyntyng of the fanes to the pagent xx. d, item cloutnayle and
20 other nayle and talowe to the pagent and for waysshyng of the seid pagent and rysshes vij. d ob, item at bryngyng the pagent owt of the house ij. d, item nayles and other iron gere to the pagent viij. d ob, expenses to a joyner for workemanship to the pagent viij. d; 1480, item for havyng furth the pagent on the
25 Wedensday iiij. d, item paid for ij. peyre newe whelis viij. s, expenses at the settyng on of hem vij d, item for bymlyng of thame viij d, paid to a carpenter for the pagent rowf vij d; 1498, item for the horssyng of the padgeantt and the axyll tree to the same xvij. d, item for the hawyng of the padgeantt in and out and
30 wasshyng it viij. d; 1499, item paid for ij. cordes for the draught of the paygaunte j. d, item paid for shope and gresse to the whyles j. d, item paid for havyng oute of the paygant and swepyng therof and havyng in and for naylles and ij. claspes of iron and for mending of a claspe that was broken and for coterellis and for a
35 bordur to the pagante xix. d; 1547, paid for dryvyng of the pagent iiiij. s iiiij d, paid for ryssys and seop ij. d; 1554, item payd to payntter for payntyng of the pagent tope xxij. d; 1570, paid for laburrars for horssyng the padgang xvij. d, spent powt the same bessynes xvij. d, for takyng of the yron of the olde whole
40 x. d, paid for poyntes and paper iiij. d; 1572, paid for canvys for Jwdas coote ij. s, paid for the makyng of hit x. d, paid to too damsselles xij. d, paid for a poollye and an yron hole and mendl-ynge the padgaud xvij. d, paid for coomters and a lase and pwyntes for Jwdas iiij. d; 1573 (new play), paid for pleyng

1 Sh. In 1491, a certain writing is called in their accounts "the new rygenale."
2 Sh. adds in sums of 1d. and 2d. each.
3 H-P. l. 333-41.
of Petur xvj d, paid for Jwadas parte ix d, paid for ij. damsylles xij d, paid to the deman vj. d, paid to iiiij. men that bryng yn Herod viij. d, paid to Fastoun for hangynge Jwadas iiiij. d, paid to Fawston for cok-croyng iiiij. d, paid to Mr. Wygons gowne viij. d; 1574, Paid for pleyne of Petur xvj. d, paid for Jwadas 5 ix. d, paid for ij. damselles xij. d, paid to the deman vj. d, paid to iiiij. men that bryng yn Herode viij. d, paid to Fawston for hangynge Jwadas and cok-croyng viij. d, paid for Herodes gowne viij. d; 1576, a payment of 18 d. "for the gybbyyt of Jezie"; 1577 (new play), "for a lase for Jwadas and a corde" 3d.; (old 10 pageant) paid to the plears at the fyrst rehearse ij. s vj. d, paid for ale iiiij. d, paid for Sent Marye Hall to rehearse there ij. d, paid for mending the padgand howse dore xx. d, paid for too postes for the dore to stand upon iiiij. d, paid to the carpynetur for his labur iiiij. d, paid to James Beseley for ij. plattes on the 15 post endes vj. d, for great naylles to nayle on the hynge ij. d, paid to vj. men to helpe up with the dore vj. d; 1578, (new play) paid for the cokeroing iiiij. d, paid to Thomas Massy for a trwse for Judas ij. s viij. d, paid for a new hoke to hange Judas vj. d, paid for ij. new beras of yron for the new seyt in the padgand 20 vij d.; 1502,1 item paid for gloves to the pleyares xix d, item paid for pytynge off ther fansu ij. d; 1548, payd to the paynter for payntyng the players facys iiiij. d.

Smiths' New Play.2 1573, pd for pleynge of Petur xvj d, pd for Judas parte ix d, pd for ij. damsyls xij d, pd to the deman 25 vjd, pd to iiiij men that bryng yn Herod viij d, pd to Fawston for hangynge Judas iiiij d, pd to Fawston for cok croyng iiiij d, pd for Mr. Wygons' gowne viij d2; 1576, for the gybbyt of Jezie xvij d; (37) 1577, for a lase for Judas and a corde iiiij d; 1578, pd for a trwse for Judas ijs viijd; pd for a new hoke 30 to hange Judas vjd; 1579,4 pd for a gowne to the tayllers and sheremen x d.

Destruction of Jerusalem, a new pageant performed 1584.5 Items from the charges attending the rehearsals: It. payd to Cockram in earnest for to playe on his bagpytes iiiij d, it. payd to 35

1 H.-P., II. 290.
2 Sh. In 1573, after the usual entry of payments to performers and other expenses of the pageant as heretofore, a short break occurs, and in the margin is written "New play," after which follow these items. Most of these items are given in the preceding paragraph also.
3 Sh. This was a gown belonging to Sir William Wigston, as appears by other entries, and was frequently borrowed by the smiths for their pageant. The charge of 8d. is for wine given in return for the use of the gown, which was worn by Herod.
4 Sh. This new performance was continued (except in 1575 when no play was exhibited) until 1589, and seems to have been acted after the old pageant. During the years 1580-3, the smiths did not exhibit their pageant.
5 Sh. No less than six rehearsals took place previous to the public exhibition of this new pageant.
APPENDIX II.

a trumpeter in earnest at Seynt Nycholas hall iiiijd, it. payde to John Deane¹ for takyng paynes abowe the pageant ijs ijd.

Literal copy of the entry of expenses: Expencys and paymements for the pagente: Inprimis payd to the players for a rehearse ij s vjd, it. payde to Jhon Grene for wrytyng of the playe-boke v s, it. payde to the trumpeter for soundyng in the pagent v s, it. payde to hym that playde on the flote ij s vjd, it. payde to Jhon Foxall for the hyer of Irysshe mantyllys viijd, (38) it. gyvyn to the dryvers of the pagent to drynke iiijd, it. payde for sope for the pagent wheles iiijd, it. payde to Cookeson for makyng of a whele to the skaffolde viijd, it. payde for a iron pynne and a cotter for the skaffolde whele iiijd, it. spent on the companye on the pley even ijs viijd, it. payde to Willums for makyng of ij payre of galleys ij s (Under the head other payments and expenses . . . it. payde for lace for the ij payre of galleys xv d,² it. pd for the masters breakfast on the playe daye xx d, it. pd for the players drynke to the pagent ij s, it. pd for starche to make the storne in the pagente vjd, it. pd for carryenge of our apparaull from pagent to pagente vjd, it. pd for drynke for the mugizes ij d, it. pd to Hewette for FETCHYNG the hoggles-headds vjd, it. pd to the souldyers for waytyng on the captyynes ij s, it. pd for a pottell of wyne to the pagente x d, it. pd to the mugizes for playenge on theyre instruments in the pagente v d, it. pd for the Master and the players sowper viijd,³

it. pd to Jhon Deane for hys dyner sowper and drynkynge xijd, it. pd for russhes packthryd and tenter hookes viijd, it. pd to ij drumme players x d, it. pd to the dryvyres of the pagente ijd, it. pd to Hewet for his paynes ix d, it. pd to Reignolde Headley for playenge of Symon and Phynea v s, it. pd to Gabryel Foster for playenge of Justus Ananus Eliygar and the chorus vjs viijd, it. pd to Jhon Bonde for playenge of the captyne Jhoannes and and the chorus vjs viijd, it. pd to Willm Longe for playenge of Myers Jacobus Hippenus and the chorus vjs viijd, it. pd to Jhon Hoppers for playenge of Jesus and Zacharyas iij s, it. pd to

Henry Chamberleyne for playenge of Pristus, a pecce⁴ of Ananus, and Zilla iij s iiijd, it. pd to Jhon Greue for playenge of Mathias and Esron ijs, it. pd to Jhon Copestake for playenge of Esron his parte xx d, (39) it. pd to Lewes Pryce for playenge of Niger his parte xvjd, it. pd to Frameyes Coecks for playenge of Solome xijd, it. pd to Richard Fitsharbert and Edward Platte for playenge chyldren to Solome xijd, it. pd to Xpofer Dygbye for his ij drummers vjs viijd, it. pd to the awynyente berer xijd, it. pd to Robert Lawton for keppyng of the booke ijs, it. pd to

¹ Sh. John Deane was the company’s sumner.
² Sh. suggests these were merely tresses to support the pageant floor.
³ Sh. s.
⁴ Sh. apecce.
Edmund Durrant for payntynge iij s., it. pd to Thom's Massye for the temple and for his beardes iij s.; So'm is viij s. viijd.1

Pageant and pageant-house sold. 1586, it. reed of Mr. Pyle for the pageante howse xx s., it. reed of Henry Bankes for the pageant x s.

In 1591 the smiths paid instead of performing. 1591, it. paid to Mr. Mayor towards the playes of the pageantes xx s.

Additional Items concerning the Pageant-House. 1571, paid for a lode of cley for the padgyn howse vj. d, paid for iij. spars for the same howse vj. d, paid to the dawver and his man 10 xijij. d, paid to the carpynutur for his worke iiij. d, paid for a bunche and halfe of lathe ix. d, paid for vj. pennye naiylles ij. d; 1576, spent at Mr. Sewelles of the company about the pavynge of the pajen howse vi. d, payd for the pavynge of the pagen house xxij. d, payd for a lode of pybeles xij. d, for a lode sande vj. d; 1586, item paid to James Bradshawe for mendynge the pageant-howe doores iiij. d, item to Christofer Burne for a key and setynge on the Locke on the doore v. d, item paid to Baylyff Emerson for halfe yerces rente of the pageant-howe ij. s. vj. d, item gyven to Bryan a sharman for his good wyll of the pageant. 20 howse x. d.

The putting down of the pageants.2 1580, (MS. Annals) The pageants were again laid down.4 1584, (vld.) This year the new play of the Destruction of Jerusalem was first played.5

(10) City Accounts: Paid to Mr Smythe of Oxford the xvth 25 daye of Aprill 1584 for his paynes for writing of the tragedye xij li vj s viijd. 1591, (12) At a Council House held 19th May: It is agreed by the whole consent of this house that the Destruction of Jerusalem, the Conquest of the Danes, or the historie of K[ing] E[dward] the X., at the request of the Comons of this cittie 30 shalbe plied on the pageus on Midsomer daye and St. Peters

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1 Josephus, The Jewish War, iv.
3 Sh. (37, 39) says that no company whose accounts have been preserved (smiths, cappers, drapers, and weavers) exhibited a pageant during the years 1580-3, and attributes the discontinuance to the influence of the Protestant religion. He says, "The good men of Coventry, who in 1574 amused Queen Elizabeth at Kenilworth castle with their Hox Tuesday performance, complained that although there was no papistry or superstition in it, yet owing to the zeal of certain of their preachers, it had been of late laid down."
4 Sh. says that the pageants generally are here alluded to, and that "again" is used in consequence of the Hox Tuesday shows having been put down in 1561. 1561, (MS. Annals) This year was Hox Tuesday put down; cp. also 1573, (vl.) This year the pageants or Hox Tuesday that had been laid down 8 years were played again.
5 Sh. All of the companies (exhibiting pageants) whose records of the period exist, performed this new one, whence it may be inferred that application was made for a revival of the pageants, and that they were willing to gratify the people in their favourite amusement: also at considerable charge, provided them with a new subject, free from the objections raised against their former representations.
6 Sh. This elaborate performance was not repeated until 1591.
APPENDIX II.

93

daye next in this cittie and non other playes. And that all the mey-poles that nowe are standing in this cittie shalbe taken done before Whit-sunday next and non hereafter to be sett up in this cittie.—Com. Council Book.

THE CAPPERS' COMPANY.

5 (42) History. Sh. speaks of a very curious book of accounts belonging to the cappers' company which commenced in 1485. The first charge for exhibiting their pageant occurred in 1534. (43-5) Until 1530 they had been contributory to the girdlers' pageant. In 1529 also by act of leet, the cappers had been authorised to possess the weavers' pageant; the weavers' accounts show however that the order was not carried out. In 1531, an act of leet associates the cappers with the cardmakers and sadlers in chapel and pageant. The first time the cappers' company exhibited their newly acquired pageant was in 1534, when it appears that 31s. 5½d. was expended in "reparations made of the pageant and players ger," and 30s. 4d. for rehearsals and charges of playing. From this period until 1580 the pageant was regularly exhibited; a pause then ensues until 1584, when in conjunction with the sheremen and taylors, a new pageant, the Destruction of Jerusalem, was performed. In 1591 they played once more "at the mayors commandment."

Contributory pageantry. (43) 1532, payd for dyvers besynesse aboute the cardmakers iijs xjd; 2nd quarter, idem vijs. In 1574 and for subsequent years the cardmakers and sadlers contributed 13s. 4d. annually to the cappers towards their pageant, likewise the company of walkers 6s., skinners 4s., painters and joyners 3s. 4d.

(47) Machinery, Dresses, etc.² Wind rope and a locker to the wind, requiring a man sometimes three men to "tend" it; 30 hell-mouth; boards about the sepulchre side of the pageant; apple-tree; two ledges for the pageant, two standers for the same, charges for "setting up" the fore part of the pageant and timber to bear the side of it. Cloak for Pilate, coat for Mary Magdalen, coat made of buckram for the spirit of God, coat for the demon, 35 surplices or albs for the angels, gowns for the bishops, hoods and mitres for ditto, "roles" for the Maries, gloves, stars, diadems, censers, our Ladies crown, the Marie's crowns, flowered, mail or club for Pilate, balls for Pilate, mail or club for the demon, the demon's head (or vizor), rattle, spade, two crosses, poleaxe, bow, 40 four white harness, two streamers and pensells, thread, cord, wire, "white incoll," nails, tenter hooks, rings, points, rushes.

The pageant. (Inventory of ornaments, jewels, goods, etc. be-

¹ Sh. In January 1536, the cardmakers and sadlers conveyed the afore-named chapel and pageant to the mayor, aldermen, etc., and in the same month they were re-conveyed to the cappers.

² Sh.'s list.
longing to the cappers' chapel) 28 Henry VIII. (1536, 1537): it. ij pajont clothes of the passion; Accounts (no date), it. pd for lynen clothe to paynt vs, it. pd to Horseley the paynter xxxiijs iiijd.1

1597. Inventory of goods belonging to the cappers' company2 5 includes ij. pawles, sixe cressittes, ij. streamers and the poles, ij. bissihopes myters, Pylates dublit, ij. curtaynes, Pylates head, fyve Maries heads, one coyff, Mary Mandylus gowne, iiij. bearded, sixe pensils, iij. rolles, iiij. Marye boxes, one play-boke, the giandes head and clubbe, Pylates clubbbe, hell-mouth, Adams spade, Eves 10 destaffe.

(48) Play-books. Pd for making of the new3 plea book vs; 1540, pd for the matter of the Castell of Emaus xiiij d 4; pd for wrytyng a parte for Herre Person j d.

Usual expenses of performing.5 Dressing the pageant 6d.; a 15 person going with it 10 d.; the clerk for bearing the book or "the keeper of the playe-book" 12 d.6; spent at the first rehearsal, to the players 18 d., on the company 7 s. 4 d.; spent at the second rehearsal to the players 18 d., on the company 7 s.; players' supper 2 s.; drink to the drivers of the pageant 12 d.; twelve (sometimes 20 eight or ten) men driving it 2 s.; drink to the players between the play times 13 d.; pd Pylate, the bishops and knights to drink between the "stages" 9 d. The annual charge for playing the pageant was about 35 s. until 1550, afterwards 45 s. to 50 s.

(49) Illustrative Charges. Payd for the players drynkynge at 25 the Swanne dare ij s viij d; pd for our supper on the play day for ourselves, goodman Mawpases, the minstrull, the dresser of the pagent, and the somner and his wyfe iiij s; pd for havyng the pagent in and out xij d; pd for four whit harnesse xvij d; pd for v dossan poyntes iiij d; pd for rysshes j d; pd for sope and 30 gres ij d.; 1553, pd to the carpenter7 for tendyng on the pageant xij d; 1554, pd the carpenter for tendyng the pageant (and some repairs) xvij d.

Entire entry for 1565. Costes and charges of the pagyande: it. payd to Pylate iiij s, it. payd to the iiij knyghts iiij s viij d, it. 35 payd to the ij. byssshopes ij s, it. payd to God xx d, it. paide to the sryt of God xvij d, it. payd to the ij. angelles viij d, it. payd to the iiij Marymes ij s, it. payd to the demon xvij d, it. payd to the mynstreil viij d, it. payd for vj dossan of poyntes xij d, it. payd

1 Upon the basis of these entries and the relatively large sums paid, Sh. conjectures that these cloths were displayed on the vehicle, or used for covering the lower region at the time of representation. He points out that a painting of the passion would agree with the subject of the cappers' pageant.
2 H.·P. L. 342.
3 Sh. now of the.
4 Sh. conjectures that the Appearance to the Travelers was added to the cappers' pageant this year, the parts of Caiphas and Luke being taken by performers playing other parts earlier in the pageant.
5 Sh. says that it was not unusual to have a carpenter in attendance.
6 Sh. points out that this was probably the prompter.
7 Sh. says that this was probably the prompter.
for rep[a]rayons of the pageandy tymbre nayles and iren viij s viij d, it. p'd for the hyer of iiij harness and scoreynyge of our harness iiij s, it. p'd for dresynge and colorynge the bysshoppes hodes ij s, it. p'd for makynge the hoades and mundaynge Maudlyn coate xij d, 5 it. spent at tavern xij d, it. payd for a hoke of iren xvij d, it. payd for one whelle ij s ij d; soû xiij s x d. (50) More charges of the pageandy: it. spent at the first rehearse at the brekefast of the companye v s viij d, it. spent at the second rehearse vj s iij d, it. payd to the players at the second rehearse iiij s, it. payd at the havyngne 10 out and settynge in of the pageandy xij d, it. payd for dressynge the pageandy and kepynge the wynde xij d, it. payd to the dryervs iiij s, it. payde to the dryvers in drynke viij d, it. payde to the players betwene the stages viij d, it. payd for the players supper ij s viij d, it. payd for rosshes and small corde iiij d, it. payd for 15 balles x d, it. payd for iiij gawnes of ale in the pagyancl xij d, it. payd to the syngers xvij d, it. payd for a payre of gloves for Pylate iiij d, it. payd for grecce iiij d, it. payd for our supper at nyght iiij s, it. payd for furrynge of the hoods viij s; soû xxix s x d.

Other entries. (37) 1543, pd for a lace of jorne to compas the 20 beame xj d; (48) 1548, rec'd. from the whittawers for the "hyer of our pageandy" 3 s. 4 d.; (22) 1562, rec' of the fellowship for pageandy xxxij s iiij d;1 (20) 1565, it. spent at the first rehearse at the brekefast of the companye v s viij d, it. spent at the second rehearse at the brekefast of the company vj s ij d; 1584, pd the 25 dresser of the pagent; (21) (no date) payd for dressynge the pagyn; (no date) pd for drynkyng for the players betwene the play tymes xiiij d (sometimes betwen the stages), pd for drynk in the pagent, drynkyng at the Swanne dore ij [s] viij d. (66) 1544, payde for drynk in the pageant for the plears for bothe days viij d.2

Additional items concerning the pageandy3 1562, item spent on the craft when the overloked the pagyandy ij. s, item payd for iiij. harnesses hyrryngge iiij. s, item payd to the players betwene the stages viij. d, item payd for dressynge the pagyandy vj. d, item payd for kepynge the wynd vj. d, item payd for dryvynge the 35 pagyandy iiij. s, item payd to the dryervs in drynke viij. d, item payd for balls vj d, item payd to the mynstrell viij. d; 1568, item paid for a ledge to the seafolde vj. d, item paid for ij. ledges to the pageandy viij. d, item paid for grett nayles vj. d, item for makynge elene the pageandy house ij. d, item paid for washenge 40 the pagyandy clothes ij. d, item for dryvynge the pagyandy viij. s vj. d, item paid to the players at the second stage viij. d.

1567,4 item payd for a cloutt to the pagyandy whelle ij. d, item payd for a ponde of sope to the pagyandy iiij. d, item payd to the players at the second stage viij. d, item payd for balles 45 viij. d, item payd to the mynstrell viij. d, item payd to Pilat for

1 Sh. No other entry of a like nature has been observed.
2 Sh. supposes from this item that the pageants were occasionally exhibited for two days.
3 H.-P. 1. 33-40.
4 I. 340.
his gloves ij. d, item payd for asseyden for Pilat head ij. d, item payd to Jorge Loe for spekyng the prologue ij. d; 1568, item payd for balles viij. d, item payd for Pylatt gloves iij. d, item payd for the spekyng of the prologue ij. d, item payd for prikyng the songs xij. d, item payd for makyng and coloringe the ij. myters ij. s, iij. d, item payd for makyng of hellmothe new xxij. d; 1571, item payd for mendyng the pagiand geyre iij. d, item payd for a yard of bokeram xij. d, item payd for payntynge of the demons mall and the Maris rolles vij. d, item for makyng the roles iij. d, item payd to the players att the second stage viij. d. 10

The characters. Pilate. (50) Item for "a skene of grene silke" to mend Pilate's cloak, and the "mendyng" 6 d; 1; makyng of Pylatts malle xxij. d; a new malle xx. d; ditto iij. s j. d; pd Richard Hall for makyng Pylates clubbe xiiij. d; pd for ij pounde and halfe of woole for the same clubbe x. d; pd for mendyng of Pylatts 15 malle iij. d; pd for balles for Pylatt iij. d, lether for balles iij. d, balls iij. d—xiiij. d; pd for makyng of xvij. balls and for ij skyns of lether v. d; pd for a skyn for balls for makyng and sowyng v. d; pd for balls and for mendaung of Pylatts cloobe iij. d; (51) p'd for a payre of gloves for Pylate iij. d; p'd for assyden for Pilat head 20 iij. d; p'd for canvas vj. d and the makyng of Pylats doblet xvij. d—xxij. d.

God. 4 (53) There is a charge for painting inter alia the rattle, the spade, and ij crosseys, and hell mowthe and also an item of expenses for boards used about the sepulchre side of the pageant. 25

Mother of Death. (54) Sh. gives no information.

Four Knights. Sh. For these characters four suits of white (or bright) armour were procureng for which a regular entry of 16d. occurs, being the sum payd for the use of them.

Spirit of God. It. payd for the sprect of Gods cote ijs, it. 30 payd for the makyng of the same cote viij. d, it. payd for ij yardes and halfe off bokeram to make the spirits cote ijs j. d, it. payd for makyng the same cote viij. d. 5

Our Lady. (55) It. paide for mendyng our ladys crowne.

Two bishops. 6 It. paide for makyng the ij byshoppes gownse 35 xxij. d, it. p'd for furrying the sayd gownse ijs iij. d, it. payd to Mr Waryngge for the rest of the bysshoppes gownse viij. d, it. an eell of bokeram for one of the bysshoppes xiiij. d, it. pd for makyng

1 Sh. supposes from this that Pilate's cloak was green.

2 Sh. (51) states that about 1790 in an antique chest within the cappers' chapel he found (together with an iron cresset and some fragments of armour) a club or mall stuffed with wool, the covering of which was leather; the handle, then broken off, had evidently been of wood.

3 Sh. There is a charge for painting the mall.

4 Sh. No article of dress explicitly intended for this character appears in the account.

5 Sh. Very many instances of painted buckram dresses occur in these accounts.

6 Sh. conjectures that the two bishops were Jewish priests, probably Caiaphas and Annas as in the smiths' pageant.
a whod for on of the byshchopps iiiijd, it, payd for dressyng and colorynge the bysshoppes hodes ijs, it, payd for furrynge of the hooles viijd, it, paide for makynge and colorynge the ij myters ijs iiiijd, it, payd for payntynge the bishshoppes myters; likewise a 5 charge of 6 d. "for mending of ij scensars."

_Two angels._ It, payd for waschyng the angells albs ijd, (56) it, pd for mendinge the angells surprisles and waschyng iijd.1

_The three Maries._ It, pd for mendinge Mandylyns cote iiiijd, it, payd for skowryng of Maryes crowns jd, it, for payntynge the 10 Maries rolles iiiijd, it pd for a yard of bokeram xijd, it, pd for makynge the roles ijd, it, pd for mending the Maries rolles ijd, paid for mending the Maries heare viijd.

_The demon and hell-mouth._2 It, payde for mendinge the devells cote and makynge the devells heade iiijs vijd, it, payd to 15 Harrye Benett for mendinge the demons cote and makynge the head v's, it, pd for making the demons head xviijd, it, payd for a yard of canvas for the devells malle and for makynge viijd, it, payd for payntynge the devells chlbbe (several entries). (57) _Sh._ "selects" the following entries referring to hell-mouth: It, pd

10 for mending hellmowthe ijd, it, payd for payntynge of hell-mought iiijd, it, payd for makynge of hell-mothe new xxijd, it, paide to Horsley _inter alia_ for pentyng hell-mowthe.

_Deadman._ Entries in 1574 and 1576 only.3

_Prologue._4 It, pd for the spekyng of the prologue ijd, it, paid to Jorge Loc for spekyng the prologue ijd; in 1573 4d, is paid for speaking the preface, and the same sum in 1574 for the prologue.

_Singers and minstrels._5 _Sh._ (48) A customary charge is "paid to the minstrell" usually 8d. There also occur these items: "for makinge the songe" and "for prykyng the songes xvj d." It, pd

30 to the singynymen xvj d, it, pd to the singers and makynge the songe ijs iiiijd.

_Miscellaneous entries._ (64) It, pd for vj payr of gloves iijjs iiijd, it, a staf for a polax ijd, it, payd for mendinge of the bowe iiijd, it, pd for halfe a yard of rede sea vjd; (46) it, pd for a pece of tymber 35 for an apeltrie ijs iijd, it, pd for ij cloutes, a clamp and other yron work about the apeltre xijd; (16) mendingy the players reparell. 1569, payd Thomas Nyelys for prikinge the songes xijd.

1 _Sh._ suggests that "ij stars" 12d. and "a dyadem," 4d. (sic) be appropriated to these characters.

2 _Sh._ This character (the demon) was furnishd with a vizor or mask, and a club made of buckram and painted.

3 _Sh._ suggests that it was a person delivered from hell.

4 _Sh._ Preface or more frequently prologue.

5 _Sh._ Singers and singing men is an article of regular entry after the term "minstrell" is discontinued. 6d. and 8d. was the accustomed fee to the minstrell.

6 _Sh._ Adam and Eve, though not particularized in the list of performers in the cappers' pageant (in consequence probably of these parts being taken by persons who had played other characters in an earlier portion of the pageant) were nevertheless indispensable requisites, and the introduction of this appropriate and distinguishing symbol is thus readily accounted for.

_C. C. PLAYS._
The Destruction of Jerusalem. Sh. gives the following as an exact copy of the entry for the pageant of the Destruction of Jerusalem in 1584, when theappers were at joint expense with the shearmen and taylors:

1584. Paymentes for our partes for the pagyn and acte: Payd 5 for fyve reheresses v s; spente at the same reheresses xx s; spente at Thomas Robynsons bytymes at the appointing off thinges x d; paide for our partes at the settinge and drivinge of the pagyn and skaffoldes iiij s vij d; payd for dressynge the pagyn vij d; paide towards the hyre of a drum xij d; payde for playinge of the same 10 drum iiij d; payde for mendinge of the skaffolds vij d; payde for iiij beardles iiij s vij d; paide sixe musicissions; payd for the hyre of a trumpet vij d; payd for mendinge of the players reparrell vij d; paide towards the players breakfast and drynke in the pagyn and a-nyght when the had played vij d; paide for morc2 ale that 15 was droncke at the settinge in of the pagyn and skaffolds iiij d; payde for makinge in of oure pagyn dores and small cordes iiij d; (63) payde for oure suppers and the iiij masters of the sharmen and taylers and the clarkes and sumners iiij s; the same is xxvij s ix d. Paymentes to the players: Payde to Owton v s, payde to Thomas Symcoxe v s, payde to the barber iiij s vij d, payde to the butler iiij s vij d, payde to Hollande iiij s vij d, paide Xpoffere Tayllor iiij s x d, payde to Hawkes xvij d, payde to Mathewe iiij s iiij d, payde to Hawmon xvij d, payde to Mr Myles sonne xvij, payde to Hollage xvij d, payde to Jhon Shewels man viij d, payde to the captaynes 25 lackies xij d, payde to xij souldyars to were red cotes ij s, payde for iiij garlante made of bayes vij d, payde for the temple xij d, payde to Jhon Grene for makynge the booke v s3; payde for the kepyng the boke xij d; the same is xliij s iiij d; the some of our parte is xxij s j d.

Last records. 1591, payd to Thomas Massey towards the playes xx s.4 In 1589, the company had sold the lead and tile-off their pageant house; in 1596, "furs of players gowns" were sold for 14 d., also rd of Ric. Dabson for byshoppes hodds viij s.5

The pageant-house. Sh. mentions numerous items for repair. 35 ing the pageant-house and for securing the doors, and states that it was situated in Mill-lane.

Drapers' Company.6

The Pageant-house. In 1392–3 (16 Richard II.), a tenement in Little Park street (Cantubury of St. Mary's, leaf 85 b) is described

1 Sh. anyght. 2 Sh. more flor.
3 Sh. He furnishe,furnished copies of the play to the smiths' and mercers' companies on the same terms.
4 Sh. says that the cappers lent their pageant, dresses, and other apparatus, contracting with Massey for the exhibition.
5 Sh. says (66) this is the last trace of the pageant history of the cappers' company.
6 Sh. The oldest book of accounts of this company now to be found commences in 1534.
as inter tenementum priorum et conventus ex parte una et domum pro le pagen pannarum Coventre ex altera.\textsuperscript{1}

In 1529, the Trinity Guild sold to this company timber "to make their pageant" value 7s. 7d.; 1534, an entry occurs in their 5 accounts of 4s. received for the rent of "the old pagen howse," the new one being also mentioned in the same account. The orders and rules of the company "gathered out of ould and anssyent boukes" in 1534 contain an order that the masters shall "se the prossecyon kept on Corpus Cristi daye, the pageond and 10 play well broughte forth with harnessyng of men and the watche kept at Mydsomer on Seynt Peters nyght with oder and good custumes usyd in old tyme to the lawde and prayes of God and the worchypp of thyss cytte" (160).

Characters.\textsuperscript{2} God, two demons, three white (sometimes saved) 15 souls, three black (sometimes damned) souls, (67) two spirits, four angels, three patriarchs, two worms of conscience, prologue, two clarks for singing, one to sing the basse, Pharisee.

Machinery,\textsuperscript{2} etc. Hell-mouth—a fire kept at it; windlass and three fathom of cord; earthquake, barrell for the same, a pillar 20 for the words of the barrel painted; three worlds painted and a piece that bears them; a link to set the world on fire\textsuperscript{3}; pulpts for the angels; cross, rosin, a ladder.

Dresses.\textsuperscript{2} God’s coat of leather, red sendal for God; demon’s head (or vizor); coats, hose, and points for the demon; coats for 25 the white and black souls, hose and points for them; suit for angels—gold skins, wings for angels; three cheverels and a beard; four diadems; black, red, and yellow buckram; hair 3 lb. for the demon’s coat and hose; hat for the Pharisee.

Music, etc.\textsuperscript{2} Trumpets, organ, regalls. 1566, payd to Thomas 30 Nycle for setting a songe xijd.

Play-books. 1557, paid to Robart Crowe for makynge of the boke for the paggen xx's.

Pageant. 1540, it. for mending the bateling yn the toppe of the pagen viijd; 1567, payd for carvyng bords and crest for the 35 toppe of the padgen iijs; (68) 1561, pageant driven by ten men who received 2s. 6d.

Miscellawous items (77). 1538, p’d to hym that drove the pagen ijd, it. for pakke thrydde and sope ijd ob; 1556, payd for nayllys, ressys and rosyn vjd; 1557, payd to the pleers when the 40 fyrste paggen was pleyd to drynke ij's; 1569, payd for alle at the Swanne dore ij's.

The charges of performing vary from 21s. to £4 8s. 6d.

Payments to Performers.\textsuperscript{4} 1538, it. payd to hym that

\textsuperscript{1} Sh. It may be remarked that this is the first instance of pageants in Coventry that has been discovered.

\textsuperscript{2} Sharp’s list.

\textsuperscript{3} Sh. The worlds were provided annually, and the number three seems to indicate that the performance was limited to as many representations on Corpus Christi day.

\textsuperscript{4} Sh. The character of God commences the list in payments to performers.
playeth goddes parte iij s iij d, it. payd to iij angeles xvj d, it. payd to iij patriarches xij d, it. payd to iij white soules xviiij d, it. payd to iij blakke souls ij s, it. payd to ij demons iij s, it. payd for kepyng the wynde xvj d; 1556, it. payd to God iij s iij d, it. payd to ij demons iij s, it. payd to ij whyte sollys (1565, sawyd 5 soules) vs, it. payd to iij blake sollys (1565, dampyd soules) vs, it. to ij spryttys xvj d, it. payd for the prolonge xvij d, it. payd to iij angellys iij s, it. payd to iij pattyarkys xvij d, it. payd to ij clarlys for synyngg iij s, it. payd to the trompyttar iij s iij d (afterwards 5 s.), it. payd for playng on the reygalles xvj d; 1557, 10 it. payde to Jhon to synge the basse iij d; 1566, it. paid to the pageant players for their songs iij d; 1560, it. payd to Robert Cro for pleayng God iij s iij d; 1561, it. payd for playeing of the protestacyon xvij d, it. payd to ij wormes of conscience xvj d; 1562, it. payd to ij wormes of conscience xvj d; 1569, pd for alle 15 when thei (the players) dresse them iij d.

(69) The characters. God. 1556, payde for vij skynnes^1 for Godys cote (inter alia); 1557, paid for a payre of gloves for God ij d; 1562, payd for a cote for God and for a payre of gloves iij s; 1565, pd for iij yards of redde sendall for 20 God xx d.

Demons. 1536, it. for mending the demones heed xvj d; 1540, it. for peyntyng and makynge new ij damons hedds (inter alia); 1556, payd for a demons face iij s; 1560, payd to Cro for mending the devells cottes xx d; 1568, payd for makynge the devell 25 hose xvij d, payd for paynts for the demon (inter alia), payd for canvas for one of the devells hose xj d, payd for makynge the ij devells facys x s, payd for makynge a payre of hose with heare xxij d, paid for iij li. of heare iij s xvj d; 1572, it. pd for ij pound of heare for the demons cotts and hose and mending.

White and black souls. (70) 1536, for mending the white and the blake soules cotes viij d; 1537, it. for v elnes of canvas for shrerts and hose for the blakke soules at xv d the elne iij s j d, it. for colorynge and makynge the same cots ix d, it. for makynge and mendinge of the blakke soules hose xvj d, it. for a payre of newe 35 hose and mending of olde for the whyte soules xvij d; 1543, it. pd for the mending of the whytt sollys kotts with the ij skyns that went to them xvj d; 1553, payde for a dossyne of skyns for the sollys cotts iij s xvj d, pd for makynge the sollys cotts iij s; 1556, pd for canvas for the sollys cotts xix ellys xiiij s iij d, 40 pd for ix elys of canvas made yellow xvij d, pd for x elys of canvas made blacke xd, payd for ij pessys of yallow bokaram xvj s xvj d, payd for iij yards of rede bokaram iij s viij d, payd for makynge the sollys cotts iij s xvij d, pd for blakynge the sollys fassys (inter alia); 1565, pd for ix yards and a halfe of bokaram for 45 the soules cotes xvj s; 1566, pd for the paynts for the souls (inter alia): 1567, pd for iij elnes of yellow canvas iij s xd.

^1 Sh. refers to smiths' accounts. pp. 85-6.
it. for collering the solles cotts yellow xvjd, p’d for a solles cote xijd.¹

(71) *Two spirits.*² 1556, payd for iiij elys of lynyne cloth for the playars gownys iijs viijd, payd for makyng of iiij gownys and 5 a cotte vijd.³

*Four angels.* 1538, it. for makyng an angells scytte xijd; 1540, it. for peyntyng and makyng new iiij peire of angells wyngs (*inter alia*); 1556, payd for iiij pere of angyllys wyngys ijs viijd; payd for iiij dyadymes ijs viijd, payd for vijd goldyn 10 skynnes; 1565, payd for iiij yards of boorde to make pulpytts for the angells viijd, payd for a peece of wode to make feete for them iiijd, payd to the carpenters for makyng ij pulpytts etc. iiijs.⁴

(72) *Three patriarchs.* 1556, payd for iiij chefferellys and a berde of here iijs xjd.⁵

15 *Two worms of conscience.* Introduced in 1561.⁶

*Prologue.*⁷ 1561 (only), it. payd for playeing of the protesta-cyon viijd.⁸

*Pharisee.* 1562, it. payde Robert Croo for a hat for the Pharysye viijd.⁹

20 *Machinery, etc. Windlace.* 1538, it. for mendyng a rope to the pagent thre fedom longe vjd; 1543, payd for a new rope for the wynd xvijd; 1556, payd for dryvyng of the pagand kepyng the wynde iiij s; (73) 1568, payd for a cord for the wynde ijs vijd, payd for mendyng the wynde ijd.

25 *Hell-mouth (61).* 1537, it. paide for payntyng and makyng newe hell-hede xijd; 1538, it. payd for mendyng of hell-hede vijd; 1542, payde for makyng hell-hede viijd s iijd; 1554, it. payd for payntyng hell-hede newe xjd; 1556, payde for kepynge hell-hede viijd; 1557, it. payd for kepyng of iyer at hell-mothe 30 iiijd; 1565, p’d to Jhon Huyt for payntyng of hell-mowthe xvijd; 1567, p’d for makyng hell-mowth and cloth for hyt iiij s.

¹ Sh. suggests that the damned souls wore a parti-coloured dress which represented flames.
² Sh. says that the two spirits were first introduced in 1556 in which year many new dresses and properties were acquired.
³ Sh. assigns these entries to the two spirits because of the linen material.
⁴ Sh. appropriates for general reasons the diadems and the six golden skins to the angels; the latter item he says immediately follows the former in the original entry. Sh. (77). In 1565, Aug. 17, Queen Elizabeth visited Coventry; on which occasion the drapers’ pageant stood at the cross; it appears from their accounts that pulpits for the angels and other special preparations were made for that exhibition.
⁵ This also is Sh.’s assignment.
⁶ Sh. There is no entry of dress or apparatus that can be applied to them.
⁷ Sh. This was amongst the additions made in 1556.
⁸ Sh. This might probably (as well as the prologue, for both were introduced subsequently to the Reformation,) be spoken for the purpose of protesting against any papistical notions, notwithstanding they played the pageant as it had been accustomed.
⁹ Sh. In the payments to performers no such character appears, and besides the above there is only one other notice of it.
Earthquake. 1556, payd for the baryll for the yerthequake (inter alia), payd for the pyllar for the worldys of the baryll iiij s iiij d, payd for payntyng the pyllur (inter alia); 1557, payd for kepyng the baryll (inter alia), it. payd for tynyng the yerthequake iiij; 1556, payd for keveryng the erthequake to porter ij s. 5

Three worlds. 1556, payd to Crowe for makyng of iiij worldys iiij s, payd him more for same iiij s viij d; 1560, paid to him for the worldys 3s. 8d.; (74) 1558, payd for iiij worldys iiij s viij d, payd for payntyng of the worldys (inter alia), payd for settyng the world of fyer v d, payd for kepyng fyrre (inter alia). 10

Cross. 1537, it. for makyng of the crosse and coloryng yt ij d.

Ladder. 1557, payd for a larthar iiij d: 1566, payde for fetchyng and kepyng the ladder ij d.

Music. 1538, it. payd for mendlyng the trumpetts viij d; 1557, it. to the trumpeter iiij s iiij d, payd for fechyng a pere of horgens 15 and the carreege of them whomwe iiij s; 1558, p'd for beryng of the orgens vj d; 1556, it. payd for playng on the reygallles vj d; 1565, it. payd to James Huft for the rygalls xij d.

Extra entry 1572. Sh. After the usual entry of particulars of the pageant charges for 1572 occurs the following: The chargys of iiij new gownes and iiij surpleses; payd to Wyllm Walden for stufe xlijii s jd, payd to John Grene for canvas lj s iiij d, payd to John Gosnell for furryng the gowns xx s, payd for makyng the gowmes x s, payd for makyng the surpleses xvj d, payd for wrytyng the booke x s; smi vij li xvj s ix d. 2

Destruction of Jerusalem. 1584, cost of £6 4s. 9d. 3

Last entries. 1591, payd Thomas Massye 4 for the pagant xl s, payd for corde and horssyng the pagen vj d, 5 1595, Read. for the hyer of our players cloves with other such stufe iiij s.

MERCERS' PAGEANT. 6

(77) 1579, Charges of the pagante: Paide for olde ordinarye 30 charges aboute the pagante for plaieres wages and all other thinges the some of iiij li viij s viij d.

1 Sh. The representation of an earthquake was first introduced in 1556; all the items are given.

2 Sh. suggests that this may have been a supplementary pageant, but inclines to think it a play performed before the company at their dinner.

3 Sh. Not particularized, only a general entry.

4 Sh. Massye seems to have been a general contractor for managing the pageants that year; the cappers and mercers as well as the drapers agreed with him. It will be seen by referring to the accounts of 1581 that he furnished the ‘temple & beards’ to the smiths’ company, and probably did the like as to the ‘temple’ for the cappers. He was certainly paid 16d. for services toward the mercers’ pageant in 1584.

5 Sh. One instance only occurs of horses in the drapers’ pageant, viz. 1591, the very last time of their performing (29).

6 The oldest account book of the mercers’ company now remaining commences in 1579, the last year of a regular performance of the pageants.
Trinity Guild accounts. 1473 (13 Edward IV.), R' Joh'e Trumpton et Thoma Colyns custodibus de mercers pro redditu de pagent house liij vij d.1 MS. annals. 1525, The mercers' pageant gallantly trimmed stood in the Cross Cheaping this year, when 5 the Lady Mary came to Coventry.

(78) Destruction of Jerusalem.2 1584, Charges of the pagante and the playe: Pd for hieringe apparell for the playeres and for carrig xxxiiij s, p'd for makinge ij greene cloks x s iiijd, p'd Green for the playe booke vs, p'd for mendynge the skaffolde iiij d 10 iiijd, p'd Digbyn for dromminge vijs, p'd iiijd boyes that plaied xvij d, p'd for mussike v s iiijd—p'd the trumpeter iiij s iiijd— viij s viij d, p'd the painter iiij s, p'd 12 souldious iiij s iiijd d— p'd a standard bearer xij d—v s iiijd, p'd for drivinge the pagante and skaffolds v s iiijd, p'd for settinge up the pagant viij d. One 15 performer received 6s. 8d.; others 5s., 4s., and 3s. each.

1588, “pagante stufe” sold to the amount of 59s. 8d.; the only article specified “a copper chayne” produced 2s. 4d.

1591, p'd Thomas Masseye towards plainge the pagants xxxiiij s iiiijd.3

20 Pinners' and Needlers', Tilers', and Coopers' Pageant.5

Horl. MSS. 6466, the Tilers' Book of Rules and Orders, copied by H. Wanley.

(79) 1453 (Rich. Wood Mayor). Also yt ys ordeynyd bye a general counsel of all the crafe and craftes6 that the wryghtes craft of Coventre schall paye to the pageant x s uppon Whytsonday or else by Corpus Christi daye uppon the payne of xx s halfe to the mayor and halfe to the crafe and by cause they to haue no more to do wythe the pageant but payeyng there x s.—f. 5.

Be hyt knone to all men be thys writeng in the tyme of Richard Jackson then beyng meire of Coventre be a wolfe conceil

1 Sh. a like payment occurs so late as 1516.
2 Sh. gives the sum of the expenditure as £8 9s. 6d. to which the girdlers contributed 52s. 2d.
3 Sh. speaks of these charges as a selection from the entry.
4 Sh. suggests that this was contributed in aid of a pageant exhibited by some other company.
5 Sh. (78) The rules and orders of the company of pinners and nedelers, agreed upon 2 Henry V. (1414) before Laurence Cook then mayor of Coventry and others, “evermore for to stonden and to lasten,” recite inter alia, that the said craft are to bear the charges and reparations of “her pagent callyd the takyng down of God fro the cros for evermore amongs hem;” and to eschew faults and mischiefs of false men of the same craft, they agree that they shall be clothed in one livery against Corpus Christi day, from year to year, and ride on that day with the mayor and bailiffs, “all in asute in worships of the citee on paine of 2s. each, and every member of the company who intends having a livery against Corpus Christi feast, to bring 40d. to the master on the 25th of March, and the remainder when he fetches his livery, and if he has an hood, then to bring 6d. more on the 25th of March and the remainder when he takes his livery.
6 MS. and also that.
made at a let that all the tylle-makers of Stoke schall pay to crafts of pinnars, tyllars, and cappars of Coventre every yere, 1 8d a man, 2 how many so ever 3 be, and hyt to be payd apone Corpus Christi day, apone the pene of 20 s halff to the mere and halffe to the crafte and thyd ordeyn 4 and grauntyd in the tyme of Rycherd Cokke then beyng merre of Coventre, tyll beyng keppe of the scyd crafts Thomas Thenell, John More; Henry 5, wittenes therof.—f. 6.

1501 (Ryd Jackson mayor). Also yt is ordeynyd and agreyd by the wholl body of the craft of the bowyers 3 and fletchers of the citie of Coventre in this behalfe and by theer on will that what stranger that is mad brother to them after ther ordonnauncse aforseid, that 6s 8d of his brotherhode to remayn to the cost and reparacion of the pagent of the pynners, tyllers, and cowpers of Coventre in payne of 20s halfe to the maire and halfe to the crafte.—f. 7.

Also hit is ordeynyd and agreyd by the wholl body of the craft of bowyers & fletchers of Coventre in the tyme of John Duddersby beynge meyre of the citie of Coventre and by the wholl counsell of the same at Estur lett ther holden, that the kepereis of the craft aforseid shall pay to the maisters of the pynners, tyllers, and cowpers of Coventre for the yere beyng, and to ther successours for everly, the 12th day after the fest of Corpus Christi 3s 4d, apone the pene of 20 s halff to the meyre and halffe to the craft of pynners, tyllers, and cowpers aforseid; and mor-over the wholl body of the craft of pynners, tyllers, and cowpers of Coventre graunteth that the wholl body of the craft of bowyers and fletchers of Coventre be at ther liberte not to come amongeth them, nother to weddyngs, nor byryngs, nor to wach, nor to no other costom, but be at ther libert for ever.—f. 7.

1502. Also hit is ordeyned and a-grede by the wholl body of the craft of the tylmakers of Stoke in the tyme of Richard Jackson beynge meyre of the citie of Coventre and be the wholl counsell of the same at Estur lett then holden, that the maisters for the yere beyng of the tyl-makers shall pay to the craft of the pynners, tyllers, and cowpers at Coventre and to ther successours for ever 5 s, ther to be delyverd to the maisters of the craft for the yere beynge apon Corpus Christi daye, appon the pyn 20s., halfe to the meyre and halfe to the craft, and this ordnaunce was confermyde afor master Richard Cooke in his meyralte and afopen other of his worshipfull brethumen.—f. 8.

1504 (John Duddersbury mayor). Also hit is ordeynede and a-grede by the woel body of the craft of the tylmakers of Stoke by ther one will that what stranger that is made brother with them after ther ordnauncse, that 6s. 8d. of his brotherhode to remayn to the cost and reparacion of the payant of the pynners, and

1 MS. here. 2 MS. in one. 3 MS. money to every. 4 MS. orffyn. 5 MS. err. Cotyers, here and throughout; so Sh.
tyllers, and coupers of Coventre in payne of 20 s, halfe to the major and halfe to the crafte.—f. 8.

Carpenters contributory. 1448, it. solutum ad le pineros pro le pagent x s. 1461, payd to pyturers and tyllers for the pagent x s.

5 Similar regular entries occur in their Book of Accounts now in the Muniment-room in St. Mary's Hall.

Tanners' Pageant.1

1517. Sh. (80) Wm. Pisford of Coventry by a will dated this year gives to the tanners' company his scarlet gown and his crimson gown to make use of at the time of their plays. Also to 10 the craft of tanners and to every other craft finding priest or pageant, to the augmentation of the service of God and upholding of the laudable custom of the city 3s. 4d. each.

Other Pageants.

Other pageants considered by Sh. (80–2) are:

Girdlers' Pageant. No information except that derived from 15 the Leet Book.

Whittawers' Pageant. 1548, the cappers "receved of the crafte of the whittawers for the hyer of our pageant xij s iiiij d." The butchers were contributory and Sh. gives these entries from their account book: 1562, paid to the whittawers towards their 20 pagant xiiij s xiiij d.2 1591, it. pd at Mr Mayors commandement towards the pageants xxij s iiiij d.

Painters' Pageant. The authority for supposing that the painters had a pageant is the order of leet 1526 requiring the carvers to contribute 12d. each to the painters' pageant. But in 25 1532 another order commands the painters to contribute 4s, yearly to the girdlers. The 1526 order refers to the cardmakers' pageant in which the painters were associated.

Cardmakers' Pageant. Various orders of leet are the only records preserved. In 1537 their pageant passed into the hands 30 of the cappers.

Shearmen and Taylors' Pageant. Sh. (66) A deed 19 Hcen. VII. (1503) describes the pageant house belonging to the shear-

men and taylors as situated there (in Mill-lane) betwixt the pageant houses of the pinners' and weavers' companies.3 In 1579 the 35 smiths hired a gown of the shearmen and taylors for the use of their pageant.

1 Sh. states that the account books and other documents belonging to the company have been destroyed.

2 Sh. This payment was regularly made, with the exceptions of the years 1566, 1580–3, until 1584 when they paid 20s.

3 See also account of weavers' pageant-house below.
The Weavers' Pageant. 1

1453. Also it is ordened that the jorneymen of the seyld crafte schall hane yerelv vij.s viij.d and for that they schall have owte the pagynt and on Corpus Christi day to dryve it from place to place ther as it schall be pleyd and then for to brynge it ageyn into the pagynt howe without ouy hunte nyther defawe and they for to put the master to no more coste.—Ordinances of the Company of Weavers. 2

1523, spend on Corpus Christi 3 day xxij s viij d ob 4; 1525, same item xxx s viij d ob.

Entry for 1525. Expencys on Corpus Christi day: It. 5 payd for met and drynk for the players ijs xd, it. payd to Symyon for hys wagys ijs iiiijd, it. payd to Joseph xiiiijd, it. payd to Mare xd, it. payd to Sodden for Ane xd, it. payd to Symyons clerk xd, it. payd to Jhu xx d, it. payd to the angles 15 xx d, it. payd for glovys viijd, (A. 20) it. payd to the synggers xxijd, it. payd Homon for dryving of the pagynt vs iiiijd. 6

Under the head of receipts occurs for this year only: It. res. 7 of the masters for the pagynt money xvjs iiijd.

Subsequent History. Sh. No other than general entries occur 20 until 1541. The charges for Corpus Christi day regularly occur in the accounts from their commencement in 1523 to 1533 inclusive; after which no payment is found until 1537. From 1537 the weavers' pageant was regularly performed until 1579. 1566, (Queen Elizabeth's visit), weavers' pageant at Much Park street 25 end. 8 (A 21) 1587, r. 9 of John Showell for the padgant xls, payd at James Ellidges when we sold our padgant xxij s, payd at Pyrings when we sold the payntyng of the . . . xvij d; 1591, it. payd to Mr. Mayor for the padgantes xxs; 1593, it. payd when we resewed the moneye for the players apparell xij d; 1606, it. pd. 30 at Pyrings when we hired our apparell to Thomas Masie xvijd; 1607, it. pd. when we lente our players apparell iiijd.

(A. 22) Players. 1514, it. pd to Symyon iij s iijijd, it. payd to Joseph ijs iijijd, it. pd to Mare xx d, it. payd to Jhu xx d, it. payd to Symyons clerk xx d, it. payd to Ane xx d, payd to the ij angells xvijd, payd to the synggers xvij (1550, synggers for the pagynt); 1551, it. payd to the woman for her chyld iijd; 1553, it. payd to the letell chylde iijd. Sh. remarks that in 1523 five performers became love-members of the weavers' company and paid on admis-

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1 Sh. The most ancient account-book of the weavers' company comes in 1523. In a footnote in which Sh. explains that the weavers must have had a pagynt long before that, he refers to an agreement between the masters and jorneymen wherein it is stipulated that every jorneymen shall annually contribute 4d. ad opus de le pagynt. All references to Sh. in the account of this pagynt refer to Abbotsford Club edition 1835 (A.).

2 H. P. 1. 339.

3 Sh. corpus xpi and below.

4 Sh. s, d, ob, and below.

5 Sh. Iim and below.

6 Sh. Four leaves are here wanting in the account-book; so that the entry is not completed.

7 Sh. res and below.

8 A. 27.

9 Sh. R ~ and below.
sion 10d. each: 1523, res. of Symons clarke x d, res. of Jochop x d, res. of Our Lady x d, res. of Hiu x d, res. of Anne x d.

Fines. 1450, r. of Hary Bowater of hys fynys byeng Symeons clarke x d, r. of Crystover Dale playing Hiu of hys fyne x d, r. of 5 Hew Heyns pleyenge Anne for hys fyne vj d.

Pageant Dresses. 1523, it. pd for makynge of a whyt ford prelatt for Jhe viij d; 1541, payd for a amys for Symyon ij d; 1542, payd for makynge of Symonys mytor viij d; 1543, it. payd for hyre of the grey ames iiij d; 1570, it. paid for the hyer of ij beards to Hary Benet ijd; (A. 23) 1576, it. payd for ij beards and a cappe vj d; 1578, it. payd for mendyng of the two angelis crownes ijd.

Music. 1536, payd to the mynstrell for Corpus Crysty day and myssomer nyght ijs; 1554, payd to James Hewet for hys 15 reyggals viij d; 1556, payd to James Hewett for playing of hys rygols in the paygent viij d; 1561, it. payd James Hewett for his rygols and synggyn iijs iiijd; 1586, payd to Mr. Goleston for mendyng our instruments xvij d.

Play-book. 1535, it. payd for makynge of the playe-boke v.s.

20 Pageant Vehicle. 1535, paid to the wryght for mendyng the pagent iiij s ijd, payd to Rychand Walker for a theyll v d, payd for smale pesys of tymber v d, payd to the whylwryght for mendyng the whyle vjd, payd for iron worke to the pagent x d (1542, xijd), payd for gret naylys to the whells iiijd, payd for v vene nayle 25 and vj nayle viijd, payd for bordys to the pagent xijd; 1542, payd to the wryght for makynge the ij lytyll whellys iiijd; 1563, payd for payntyng of the vane iiijd; 1569, it. payd for smythly worke beloungyn to our pagent xx d, it. payd for hangyng up our pagent doore vijd; 1570, it. paid for mendyng of a 30 prentyse broken with the pagyent xd.

(A. 24) Sundries. 1535, payd for russys pynnys and frankyn-
sence ijd (Sh. sometimes 4d.—and soap is occasionally added); 1546, it. pd for rosshes and pake thread ijd (tenterhooks sometimes); 1556, it. pd for the wast of ij tapars iiijd; 1558, it. pd 35 for the wast of ij tapars and insence ijd; 1570, it. paid to John Hoppers for ij rehersys in the halle iiijd. Sh. says that charges for rehearsals were of regular occurrence, and that “there is good reason to believe” that the hall here referred to was St. Nicholas’ hall which the company usually attended.

40 Specimen Entry. 1563, in primis for ij rehersys ijs, it. payd for the dryving of the pagente v d, it. paid to Symeon iijs iiijd, it. paid to Josephe ijs iiijd, it. paid to Jesus xx d, it. paid to Mary xx d, it. paid to Anne xx d, it. paid to Symeons clarke xx d, it. paid to the ij angells viijd, it. paid to the chylde iiijd, it. paid for russhes packthryd and naylys iiijd, it. paid to James Hewete for his rygoles xx d, it. paid for syngyn xvjd, it. paid for gloves ijs ijd, it. paide for meate in the bocherye xs ix d, it. paid for bread and ale vijs viijd; summe xliij iiijd.
APPENDIX II.

(A. 25) Pageant house. Sh. From deeds belonging to the now Clothiers' company it appears that, so early as 13th Hen. VI., 1435, a parcel of land in Mill Lane, adjoining the "tailour paignt," being 30\(\frac{1}{2}\) feet wide and 70\(\frac{1}{2}\) long, was granted and let for 80 years to John Hampton and 7 others, paying 3s. 8d. rent, and covenanting to erect thereupon during that term "unam domum vocatur a paignt hows" and to keep the same in good repair during the said term. By another deed dated 12th May, 17th Hen. VI., 1439, Richard Molle, weaver, and others, demise to Wm. Gale and Wm. Flowter masters of the Cardmakers' company, Richard Twig master 10 of the company of Saddlers, John Ward master of the Painters' company, and Henry Stevens and Henry Clerk masters of the Freemasons' company, and their successors, a void piece of ground in Mill Lane, adjoining certain land held by the master of the weavers, for 101 years, paying 4s. rent during the life of Thomas Wutton and 2s. afterwards during the lives of the grantors, covenanting also to keep in repair any building erected thereon. On the 6th October 1455 the same parties convey to Richard Cokkes and 5 others, weavers, in fee, "a place of land, built upon, called wevers' pagent-howse in Mill Lane," reserving 1d. 20 yearly rent to the master and brethren of St. John's Hospital. On the 10th of the same month the above-named Cokkes and others grant a rent charge of 4s., during his life, to Thomas Wutton, payable out of the weavers' pageant house; and on the 6th June 1558 Cokkes and Pace release their interest in the 25 same to John Tebbes and 3 other cofeoffees. On the 18th Dec. 1466 the surviving cofeoffees grant the pageant house to Wm. Jones and Laur. Hyron, weavers, in fee.

(A. 26) Repairs, etc., to pageant house. 1531, payd for mending of the pagent-howse wyndo ij s; 1537, pd for makeymg 30 of a hynge to the pagent-howse dore vij d.

New building on the site of pageant house. 1587, r. for the journe of the pagent house x s vij d; paymentes for budding of the paygente house in the Myl Lane: Item in pymis payd at takings doune of the house and the tilles, for hireing of a rope 35 and carryng the ledes to the store house, and for drynk to the worke-men that same day ij s x d, it. payd to carpenters for thir wages iij li iij s iiiijd, it. payd to the mosanes for ther wages viij s iiiijd, it. payd to the tilers for tiling and daunyng xvij s viijd, it. payd for stone and for carryng of stone xij s, it. payd for sand and claye x s iijd, it. payd for lyme and for heare to make mortar ix s viijd, tiles 9s. 6d., timber 30[25] s. 8d., spars and stoods 11s. 8d., it. payd for a hundred and halfe of bryckes ijs iijd, it. payd at the carryng of the house and on the nyght befor x s viijd; Summe is xj li xvijs x d.

Pageant. 1535, payd to the journeymen for dryvyng the pagent iij s iijd, spend between the plays vij d; (A. 27) 1564, it. for mending of the pagyon viijd, it. for payntyng of the vane
APPENDIX III.

Pageants on Special Occasions. Extracts from the Coventry Leet Book.

25 Reception of Queen Margaret in 1456. The Thursday next after the fest of seynt Bartholomewe the postyll, the yeve reynyng of Kyng Henry the sixt aftur the Conquest xxxiiij, Richard Braytoft then beyng mayre, was made assemble yn seynt Mary Halle, of worshipfull persons, whos names folowen:— (List of 90 persons.)

The wheche persone above rehearsed then ordyneyd and provyded, that ther shold a C marke be levyed by the wardes yn Coventre, wheroof L marke to be yeven to oure sonerayne lady the

quene and other L marke to the prync, at her next comyng to Coventre.

Afturward, that ys for to sey at the fest of the Holy Crosse the xxxv yere of Kyng Henry the sixt, at Coventre, L marke was geven tooure soverayn lady the quene; and the xx day of January then next folowynge, he the seyde meyre and his counsell, the other L marke of the seyd C marke, was relivered to the collectours of every warde after the rate, as hit be enduntures severally made be-twix the seyde meyre and the collectours apereth, savely to kepe to the use of the prync, when he comes 10 to Coventre.

Md. That the deme and rule that was made and shewed un-to our oure soverayn lady the quene, at Coventre, was thus as it foloweth yn wrytyng; that is for to sey, first at Bablake there was made a Jesse over the gate right well [arayed], and there were 15 shewed too speches, as foloweth:

YSAY. Princes most excellent, born of blode riall,¹
Chosen quene of this region, conforte to all hus, I, Ysay, replete with the spirite propheticall,
Words to your magnificens woll I say thus:²
Like as mankynde was gladdid by the birght of Jhsus,
So shall this empyre joy the birth of your bodye;
The knyghtlyr curage of prince Edward all men shall joy to se.

JEREMY. Empreec, quene, princes excellent, in on person all iij, I, Jeremy the prophete trew, theis wordes of you wyll say:³
This reme shall joye the blessyd tyme of your nativyte;
The mellyfue mekenes of your person shall put all wo away.
Unto the rote of Jesse jikken you well I may;
The fragrante flower sprongon of you shall so encrece and spreede, 30
That all the world yn ich party shall cherisse hym, love and drede.

Afturward with-inne the gate at the est yende of the chirche, was a pagent right well arayed and therin was shewed a speche of seynt Edward and an-other of seynt John the Evangelist, 35 as foloweth:

⁴S. Edward. Modle of mekenes, dame Margarete, princes most excellent,
I, kyng Edward, welcome you with afeecion righ[t] cordiall,
Ceritifyng to your highnes meklely myn entent.
For the wele of the kyng and you hertely pray I shall,
And for prince Edward, my gostly chylde, whom I love principal,l

¹ f. 168 b. ² This and the preceding line inverted in MS. ³ MS. rote of Jesse rote. ⁴ f. 169.
Praying the, John evangelist, my helpe therin to be;  
On that condicion right humbly I gif this ryng to the.

**John Evangelist.** Holy Edward, crownyd kyng, brother in virginyte,

My power playnly I wyll prefer thi wyll to amplifie.

Most excellent princes of weymen mortall, your bedeman wyll I be.

I knowe your lyf so vertuus that God is plesyd therby;

The birth of you un-to this reme shall cause grete melody.

The vertu<s> voyce of prynce Edward shall dayly well encrese;

Seynt Edward, his godfader, and I shall play therlove doutelesse.

Afturward the cundit yn Smythforde strete was right well arayed and there was shewed iiiij specches of iiiij cardyuall vertuues, as foloweth :

15 Righ[t]wesnes. I, Righ[t]wesenes, that causeth treuth to be had,

Mekely as a maydyn my langage wyll I make,
And welcum you, princes right cherefull and glad;
With you wyll I be dwellyng and never you forsake.

20 Temperaunce. I, Temperaunce, to plese you wardy wyll wake,

And welcome you as most worthy to my power,
Besechynge youre highnes this langage to take;
I wyll feythfully defende you from all manner daunger.

Strengh. I, Strengh the iiij vertewe, wyll playnly appere,

Clerely to conseyye yo yn your estate most riall,
And welcum yowe, princes, gladly with chere;
For to do that mowe plece you, aray ws we shall.

Prudence. I, Prudence, of the iiij vertewes highest in degre,

Welcum you, dame Margarete, queene crowned of this lande.

The blessyd babe that ye have born, prynee Edward is he,

Thurrowe whom pece and tranquilite shall take this reme on hand;
We shall endowe both you and hym clerely to understonde; 

35 We shall preserve you personally and never fro you dissever.

Doute not, princes most excellent, we iiiij shall do our dever.

1 Afturward at the crosse yn the Croshepyng, there were ordeyned diverse angels sensyng a-high on the crosse, and there ranne out wyne at mony places a long while.

40 Afturward betwix the scyde crosse and the cundit benethe that, were sette ix pagentes right well arayed and yn every pagent was shewed a speche of the ix conqueroures; yn the first was shewed of Hector, as foloweth : 

1 f. 169 b.
Hector. Most pleasant princes recordid that may be,
I, Hector of Troy, that am chefe conquerour,
Lowly wyll obey yowe and knele on my kne,
And welcum yowe tendurly to your honoure
To this cembull cite, the princes chambur;
Whome ye bare yn youre bosom, joy to this lande,
Thro whome in prosperite this cuppy shall stand.

In the second pagent was shewed a speche of Alexander, as followeth:

ALEXANDER. I, Alexander, that for chyvalry berith the balle,
Most envaymonos in conquest, thro the world am y-named,
Welcum yowe, princes, as quene principall.
But I hayls you ryght Hendly, I wer worthy to be blamyd;
The noblest prince that is born, whome fortune hath famyd,
Is your sovereign lorde Herry, emperour and kyng;
Unto whom meklely I wyll be obeying.

In the thridde pagent was shewed of Josue as followeth:

Josue. I, Josue, that in Hebrewe reyn principall,
To whome that all Egipte was fayn to inclyne,
Wyll abey to your plesur, princes most reiall,
As to the highest lady that I can ymagyne.
To the plesure of your persone, I wyll put me to pyne,
As a knyght for his lady boldly to fight,
Yf any man of curage wold bid you unright.

In the fourth pagent was shewed of David, as followeth:

David. I, David, that in deyncte have led all my dayes,
That slowe the lyon and Goly thorowe Goddys myght,
Will obey to you, lady, youre persone praysse
And welcum you curtesly as a kynd knyght,
For the love of your lege lorde, Herry that hight,
And your landabull lyfe that vertuns ever hath be;
Lady most lufly, ye be welcum to this cite!

In the fyth pagent was shewed a speche of Judas, as followeth:

Judas. I, Judas, that yn Jure am callid the belle,
In knygthode and conquest have I no pere,
Wyll obey to you, princes, elles did I not well
And tendurly welcum you yn my manere.
Your own soverayn lorde and kyng is present here,
Whome God for his godenes preserve in good helthe,
And ende you with worship to this landys welthe!

1 MS. curius. 2 S. deyncte, MS. deynctes. 3 f. 170.
In the sixt pagent was shewed a speche of Arthur, as foloweth:

Arthur. I, Arthur, kyng crownyd and conquerour,
That yn this lande reyned right rially;
5 With dedes of armes I slowe the emperour;
The tribute of this ryche reme I made downe to ly—
Thit unto [you], lady, obey I mekely,
As youre sure servande; plesur to your highnesse,
For the most plesaunt princes mortal that es!
10 In the viij pagent was shewed a speche of Charles, as foloweth:

Charles. I, Charles, chefe chetan of the reme of Fraunce
And emperour of grete Rome, made by election,
Which put mony paynyms to pyne and penaunce;
The holy relikes of Criste I had in possession—
15 Thit, lady, to your highnes to cause dieu refection,
Worshipfully I welcum you after your magnificens;
Yf my service moue plese you, I wyll put to my diligence.

In the viij pagent was shewed a speche of Julius, as foloweth:

Julius. I, Julius Cesar, soverayn of knyghthode
20 And emperour of mortall men, most hegh and myghty,
Welcum you, princes most benynge and gode;
Of queenes that byn crowned so high non knowe I.
The same blessyd blossom, that spronge of your body,
Shall succede me in worship, I wyll it be so;
25 All the landis olyve shall obey hym un-to.

In the ix pagent was shewed a speche of Godfride, as foloweth:

Godfride. I, Godfride of Bollayn, kyng of Jerusalem,
Weryng the thorny crowne yn worship of Jhesu,
Which in battayle have no pere under the sone beme;
30 Yhit, lady, right lowely I loute unto yowe.
So excellent a princes, stedefast and trewe,
Knowe I none cristened as you in your estate;
Jhesu for hys merci incresse and not abate!

2 Afturward and last the cundit yn the Crossecheppyng was
35 arayed right well with as mony virgyns as myght be theruppon,
and there was made a grete dragon and seynt Margaret sleyn
gym be myracull, and there was shewed full well this speche
that foloweth:

S. Margaret. Most notabull princes of weymen erthle,
40 Dame Margarete the chefe myrth of this empyre,
Ye be hertely welcum to this cyte.

1 Smiths' Accounts, 1455(6), Item. To have owght the pagent at the
comyng of the queene, that ys the purrell to the pagent and harnesste men and
the harnes to [harnes] hem wyth and a cote armyr for Arture and a creste
with ij greyes, xvijs xi'd ob.—Sh. loc. cit. p. 149. 2 f. 170b.
C. C. PLAYS.
To the pleasure of your highnes, I wyll sette my desire; 
Bothe nature and gentylnes doth me require, 
Seth we be both of one name, to shewe you kyndnes; 
Wherefore by my power ye shall have no distresse.

I shall pray to the Prince that is endeles 
To socour you with solas of his high grace.

He wyll here my peticon this is doules,
For I wroght all my lyff that his wyll wase;
Therfore, lady, when ye be yn any dredefull case
Calle on me boldly, ther-of I pray you,
And trist to me feythefullly, I woll do that may pay yow.

Md. Payde to John Wedurby of Leycester for the provision and makynge of these premisses of the welcomyng of our soverayn lady the queene, and for his laboure inne and out xxv s.

Itm. payde for a tonne of wyne that was yeven to our 15 soverayn lorde the kyng vijli iiij d; itm. for ij gilt cuppes, of the which on was yeven to our soverayn lady the queene and the other is kepeth for our lorde the prince unto his comyng, the whiche cuppes wyden xliiiij oz, qrt. and dr., price le oz. iiij viij d, sma. xli viij s jd, and over that, for giltyng of the fete of the seid 20 cuppes with-inne iijs, sma. tot. xli x s jd; itm. the Meyre yafe by the avyse of his counsell to diverse persones of the kynges house xx s; itm. he payde for a glase of rose-water that my lord Ryvers had iijs.

Reception of Edward IV. in 1460. One hundred pounds 25 and a cup was given by the city to Edward IV. "to his welcome to his cite of Coventre from the feilde yn the north." 2

Recoveryge Prync Eadearde [in 1474]. Memorandum. That the xxvij. day of the moneth of Aprill cam our lorde prince Edward out of Walys so by Warrewik to Coventre and the meire 30 and his brethern with the divers of cominalte of the seide citie, clothed in grene and blewe, metyng oure seid lorde prince, upon horsblake by-yende the Newe Crosse, in a chare, beyng of age of iiij yere, ther welcomyng hym to his chaumber and yeyving hym ther a C mark in a gilt coppe of xv ounces with a kerchyff of 35 plesaunce upon the seid coppe; and then comyng in-to [the] citie. And at Babalake yate ther ordyned a stacion, therin beyng Kyng Richard with xij other arrayed lyke as dukes, markises, erles, vicouns, and barons, and lordis with mynstralley of the wyats of the cite, and Kyng Richard ther hayng this speche her folowynge: 40

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2 Smiths' Accounts, 1460, Item for the hayng oght of the pagent, when the pryns came, yu brede and ale, and to Samson wyth the iiij knyghtys, and to an harper iijs vd; it. for gobe for Samsons garments and poynys iiijd.—Sh. loc. cit. p. 152.
**APPENDIX III.**

Rex Richardus. Welcom, full high and nobull prince, to us right speciall,
To this your chaumber, so called of antiquite!
The presents of your noble person rejoyseth our\(^1\) harts all;
We all mowe blesse the tyme of your nativite.
The right lyne of the royall blode ys now as itt schulde be;
Wherfore God of his goodnes preserve you in bodily helth,
To us and your tenauntes here, perpetuall ioy; and to all londis, welth!

Also at the Condite afore Richard Braytoft the elder, a-nother stacion with iij patriarches ther stondyng upon the seid Condite, with Jacobus xij sonnes with mynstracle of harpe and dowsemeris, and ther rennyng wyne in on place; and there on of the seid patriarches havyng this speche writyn:

[**Patriarch.**] O God most glorious! Grounder and Gyver of all grace!
To us iij patriarches thou promysed, as scriptur maketh reherssall,
That of our stok lynially schuld procede and passe
A pryncé of most nobull blode and kyngs sonne imperiall;
The wich was full-fylled in God. And nowe referre itt we schall
Unto this nobull pryncé that is here present,
Wich entreth to this his chaumber, as pryncé full reverent.

Also at the Brodeyate a pagiont; and seint Edward beyng therin with x a-states with hym, with mynstracle of harpe and lute, and Kyng Edward havyng this speche next foloyng:

[**King Edward.**] Nobull pryncé Edward, my cossyn and my knyght,
And very pryncé of our lyne com yn\(^2\) dissent!

\(^1\) I, seint Edward, have pursued for your faders imperiall right,
Wherof he was excludid by full furious intent.
Unto this your chaumber, as pryncé full excellent,
Ye be right welcom; thanked be Crist of his sonde!

For that that was oures is nowe in your faders hande.

Also at the Crosse in the Croschepyng, were iij prophets stondyng at the crosse seynsyng, and upon the crosse a-boven, were Childer of Issarell syngyng and castyng out whete obles and florres, and iij pypis rennyng wyne.

Also in the Croschepyng a-fore the Panyer, a pagent\(^4\) and iij Kyngs of Colen therein with other divers arraied and iij knyghts

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\(^1\) MS. your.
\(^2\) MS. comyn.
\(^3\) f. 222 b.
\(^4\) This was perhaps the shearmen and taylors’ pageant. Smithe’s Accounts, 1474, Expense for bryngyng furth the pagent a-ynest the comyng of the quene and the prince vjd.—Sh. loc. cit. 154. The shearmen and taylors would have the necessary costumes for the kings.
armed with minstralsy of small pypis, and one of the Kyngs havyng this speche under writtyn:

[A King of Cologne.] O splendent Creator! In all our speculacion,
More bryghter then Phebus, exceedent all lyght!
We thire kyngs beseche the, with make mediaicacion,
Specially to preserve this nobull prynce, thi kynght,
Wich by influens of thy grace procedeth a-right.
Of on of us thre lynnally, we fynnde,
Hys nobull moder, quene Elizabeth, ys comyn of that kynde.

Also upon the Condite in the Croschepeyng, was seint George armed; and a kynges daughter knelyng a-fore hym with a lambe; and the fader and the moder, beynge in a toure a-boven, beholdyng seint George savyng their daughter from the dragon; and the Condite reynyng wyne in iiiij places; and minstraley of 15 orgonpleyng, and seint George havyng this speche under wryttyn:

[Saint George.] O myghty God! Our all Socour celestiall!
Wich this reymе hast geven to dower
To thi moder, and to me, George, protection perpetuall,
Hit to defende from enimies fere and nere;
And as this mayden defended was here,
Bi thy grace, from this dragon devour,
So, Lorde, preserve this noble prynce, and ever be his socour!

1 Reception of Prince Arthur in 1498. MD. That this yer the 25 Wensday the xvj day of October Anno xiiiij' R. H. vij, prince Arthur, the first begoton son of kyng Henre the vijth, then beynge of the age of xij yers and mor, cam first to Coventre and ther lay in the priory fro Wensday unto the Munday next suyng, at which tyme he removed towards London. Ayenst whos comynge was the Sponstrete yaye garnysshed with the ix worthy[s], and kyng Arthur then havyng this spech, as foloweth:

[King Arthur.] Hayle, prynce roiall, most amyable in sight!
Whom the Court eternall, thurgh prudent governaunce,
Hath chosen to be egall ons to me in myght,
To sprade our name, Arthur, and acts to auaunce,
And of meanys victorious to have such habundaunce,
That no fals treitour, ne cruell tirrant,
Shall in euy wyse make profer to your lande
And rebelles all falce quarel schall eschewe,
Thurgh the fere of Pallas, that favoreth your lynage
And all outward enimys laboreth to subdue,
To make them to do to yewe as to me dyd homage.
Welcome therfor, the solace and comfort of my olde age,

1 f. 281 b.
APPENDIX III.

Prince pereless, Arthur, icome of noble progeny,
To me and to your chamber, with all this hole companye!

And at the turnyng into the Crosschepynge befor Mr. Thrumpton's durr, stode the barkers paitant well appareld, in which was the Quene of Fortune with dyvers other virgyns, which quene has this spech folowyng:

[Queen of Fortune.] I am dame Fortune, quene called, full expedient
To emprours and princes, prelats, with other moo;
10 As Cesar, Hectour, and Fabius, most excellent,
Scipio, exalted Nausica, and Emilianus also,
Valerius, also Marchus, with sapient Cicero.
E and noble men, brevely the truth to conclude all,
My favour verily had, as storys maketh rehearsall;
15 With-oute whom, sithen non playnly can prosper,
That in this muitable lyfe ar nowe procedyng,
I am come thurgh love. Trust me intiere
To be with yewe and yours evirmor enduryng,
Prynce, most unto my pleasure of all that ar nowe reynyng;
20 Wherfor, my nowne hert and best beloved treasur,
Welcome to this your chaumber of whom ye be inhabitur.

And the Crosse in the Crosschepynge was garnysshed, and wyne ther reynyng, and angels sensyng and syngyng, with orgayns and other melody etc. 1 And at the Cundyt, ther was 25 seynt George kyllyng the dragon, and seynt George had this speche folowyng:

[Saint George.] O most sovereign lorde, be divyne provision to be
The ruler of cruell Mars and kyng insuperable!
30 Ye reioyce my corage, trustyng hit to se,
That named am George, your patron favorable;
To whom ye are and ever shallbe so acceptable,
That in feld, or cite, wher-so-ever ye rayne
Shall I never fayle yewe, thus is my purpose playne.
35 To protect your magnificence myself I shall endever,
In all thyngs that your highnes shall concerne,
Mor tenderly then I yit did ever;
Kyg, duke, yerle, lorde, also berne,
As ye be myn assistance in processe shall lerne,
40 Which thurghe your vertue, most amorous kyght,
I owe to your presence be due and very right.

1 Chamberlaines' Accounts, made up anno 1499, It. pd. for setting of the posts in the Croschepung, when the kyng was here, in grete ijs; it. for takynge down of the same posts a-geyn x d.; it. for pavyng in the Cros-chepung ther as the posts stode, of viij yards viij d.—Sh. loc. cit. p. 156.
Like-wyse as I this lady be grace I defended,
That thurgh myschaunce chosen was to dye,
Fro thys foule serpent whom I sor wounded ;
So ye in distresse preserve ever woll I
Fro all parell and wyked veleny,
That shuld your noble persone in eny wyse distrayn,
Which welcome is to this your chamber and to me right fayn

And this balet was song at the Crosse :

Ryall prince Arthur,
Welcome newe tresur, - to this your cite !
With all our hole cur,
Sithen in vertue der,
Lorde, ye have no per, - as all we may see.
Of your age tender ;
Cunynng requyred,
All hath contrived, - your intelligence.
And so receyyved —
That Yngland, all playn,
Maye nowe be right fayn — to their extollence.
Yewe long to remayn,
Syng we therfor all ;
Also let us call — that he yewe defend !
To God immortall
In this breve beyng
Your astate supportyng, — to your lyfes yend !
And vertue ay spredayng.
Appendix IV.

Fragments of another version of the Weavers' Pageant.

I. PROFETA. Ye grete astronemarris now awake,
With youre famus fadurs of phelossefee
Into the orrent aspecte you take,
Where de nevis and strangis aperid latele,
Ase towching the fracis off the wholle professe,
Afirmynge that a star schuld appere
Evin in Yseraell amongst vs here!

II. PROFETA. Bredur all, then be off good chere,
Those tythingis makis my hart ful light!
For we haue desirid many a yere
Of that star to haue a sight,
And speschalle off that king off myght
Off whose cumyng we haue had warnyng
Be the seyd star of profettis desernyng.

Yet furthmore for owre larnyng,
Let us naue sum commenecasion
Of this seyd star be old prognostefying
How hyt apperud and vndur what passion.

I. PROFETA. Aftur a wondurfull strange demonstracion
Ase be the experence prove yt I con;
For this star be interpretacion
Singnesfith the natevete of a mon;
Ase the profet [Balam]
Be the spret off God affrimithe well
Orrectur stella ex Jacob, et exurge homo de Yseraell.

He seyd of Jacob a star schuld spryng,
Wyche singnesis only this same king
Wyche amonst vs now ys cum
And ase towching the lettur folloing,

Et ipse dominabitur omni generacione.

1 See Introduction, pp. xxxv. ff.
2 Obliterated in MS.
120  APPENDIX IV.

11. **Profeta.** Here be your favour wold I move a questeon
   Of this princeis high genealoge,
   Wyche ouer the gentilis schuld hauie domeneon,
   Where and off what sort born be schuld be.
   1. **Profeta.** Ase ye schall here right worthele
      he devin powar off a virgin pure,
      Affirmynge the profettis agenst all nature.  37

11. **Profeta.** Where fynd you that in wholle scripture
   Of any right awter wyche that woll mencion?
   1. **Profeta.** Isae the profet wrytith full sure,
      *Ecce virgo concepith apparet filium!*
      Balam saying of the heyvynle wysedom
      A man schuld be reysid here in Ysraell,
      In confirmynge the seyd questeon
      *Et vocatur nomen eius Emanevel.*  45

11. **Profeta.** Yet to me yt ys moche marvell,
   Vndur whatt sort that men schuld tell
   Soche high mysteres before the fell,
   He being but a mortall creature.  49
   1. **Profeta.** Be Godis provedence ye ma be sure
      The espreyt of God to them was sent,
      And lafft to vs in wholle scripture
      And them-selvis not knoyng what hit ment.  53

11. **Profeta.** Presid be to hym wyche that espreyt sent
   Vnsto vs pore wrechis of loo symplessete.
   He beying the lord owre God omnipotent
   In this his workis to make vs preve!
   1. **Profeta.** Did not that profett man callid Malache 58

---

[Semeon] 1

   With fysche, fowle, and best and euere odur thing,
   Vndur man to hauie there naturall curse and being.  183

Yet owre anceant parence at the beginnyng
   Through this dissabeydence had a grevas fall
   From the aboundant blis everlasting

1 *Se WCo, line 182.*
Appendix IV.

Down into the vale off this mezerabull mundall;
Owre nature creatid be hym to be inmortal,
And now throg syn fallin into mortallete
And vtturle distroid withowt the gret marce

This ded most dolorus ofte doth me constreyne
Inwardle to sigh and bytturle to weep,
Tyll that I remembur the gret comford agein
Off anceant profetis with the sentencis swete,
Whose fructuos sencis off profonde larnyng depe
Wyche apon anceant awters grondid constantle,
Off I3ae, the Sebbelis, Balam and Maleche.

O Lord off lordis! yff thy swet wylbe
Off thi infynit worke send me the tru light,
Justle to expond this thy whole mystere,
And that I wonse ma se that only king of myght,
And thatt we ma walke in his weyis uppright
At whose cumyng ase the profetiss do expres
The right ungcion off Juda schall seyse.

Oh Lord, fullfyll that hy tyme off pes!
For my crokid age dravys fast apon.
Fane wold I see thatt wholle off whollenes,
Or this mortall lyff from me were gon.
O Lord, remembur thy doghtur Syon,
Releve hir, Lord, in this hir mezere
Releysche hyr graceose God off hir callamete

Oh Lord, at thi wyll all thing mvst be,
Yet, Lord, thy grace to vs do extend
The to serve with all vmyllete,
And with thy grace huse rule and defende;
Owre solis and bodeis to the we commend
Ernystle loking for thy wholle promes
Owt off danger Yseraell and Jvda to reles.

Oh Lord, reylev owre inbesyllete
And thy only sun off lyff to us do send
Hym to resceyve with all vmyllete
And off this mortall lyff thou to make amend.

1 MS. to inmortallete.
O Lord, thy power no man ma comprehend,
Yet grant me my petition to obtayne
Not to dy till that I that solam sight have seyne.  225

ANE.  Oh suffrent Semeon, with all vnylete.
    Wyche art owre gide in gostle gouernance,
With all due reverence beseche I the
    Thy humble obedient off longe contenevans
Yet haue me, Semeon, in thy rememburrans,
When it schall plese that hy Messe
Vnto Yseraell and Juda reveylid to be.  232

Amongst the othur remembur me
    Wyche this iiij skore yeris and more
In this tempull contenevalle
    Thatt lord owre God euer loking fore
Wyche Yseraell and Juda schall restore
From dredfull bonde vnto lyberte
As well apperis be anceant profece  239

SHEMEON.  Systur An, welcom to me!
    Youre hoope ryght hyle I do commend
Wych wyll appere endowtedle
    When thatt Lord the tyme doth send  243

...  ...  ...  ...  ...  ...  ...

cetera desunt.
Glossary.

A, 19/544, he.
accompted, 74/14, rendered an account.
actoris, 36/76, authors.
adioyn, 76/9, join to, unite; pp. 76/22.
afecte, 63/973, effect.
aferde, 28/812, afraid.
alun, 19/532, alien.
all-myght, 8/51, almighty.
amozed, 76/22.
amy, 19/523, alien.
ancient, old.
antem, 68/805, anthem.
apair, 64/996, impair, imitate.
asaye, 55/701, essay, attempt.
asposschall, 69/1163, especial.
arsaden, 86/15, etc.
arsdyke, 86/23, aresdyk, 86/12, ancient.
aserald, 89/34, cotters, bolts.
assi, 86/19, padded rolls of cloth for head or ruff.
bow, 56/753, bowye, 56/902, bow.
bydull, 87/13, beadle.
byrung, 104/28, buryings.

Can, 25/719, can do.
charge, 62/940, import, value.
chefferellys, 101/13, chevelures, wigs.
cheverels, 84/7, or chevelures.
childur, 2/21, etc., children.
clowte, 109/6, clout, iron plate.
cofyns, 74/42, boxes, cases.
colters, 84/18, for cotters, bolts.
comenalt, 70/1184, cominalte, 114/31, commonalty.
comyn, 19/542, common, 19/547.
comyn, 21/605, pp, come.
compromytted, 73/25, bound themselves mutually.
conabull, 112/5, convenient, suitable.
comfetys, 74/42, comfits, sweetmeats.
consuett, 73/43, consuette, 73/32, accustomed.
cost, 20/372, 30/873, etc., coast, region.
cost, 4/98, way.
cotereillis, 89/34, coters, bolts.
GLOSSARY.

counters, 89, 93; counters, things used in reckoning.
coyff, 94 8, coif, head-dress.
cum, 29/828, sort, kind.
cumenture, 37/129, conductor, guide.
cunfit, 111/12, 30, conduit.
cur, 118 11, heart.
customyd, 85, 23, accustomed, wont.

decryis, 60, 864, decrees.
defende, 77/38, appear in court (?).
deformacion, 34/19, ignorantly used to mean form.
deserte, 35, 66, desert or wilderness (?).
dever, 111, 36, duty.
deynte, 112, 27, for dainty, honour (?).
dissent, 115/30, descent.
dowsemeris, 115/12, dulcimers.
dresse, 6, 178, direct one's steps.
dresser, 95, 24, person who prepared or tended the pageant.
dressing, 86, 31, etc., making ready, preparing.
dyght, 21, 615, 43, 321, etc., sight, ready.
dyssepyssions, 60, 869; dysspecions, 69, 1157, for disputisouns, disputations.
dyse, 88, 11, dice, ornamental heads (?).

e, 60, 864, 61, 900, etc., ay! alas!
eder, 72, 14, either.
eftsones, 77/37, again, a second time.
elne, 88, 14; elnes, 100, 52, ells.
deres, enderes night, 81/1, night recently past.
tenmettyng, 74/6, intermeddling.
espret, 120, 51, 54, spirit.
euyin, 4, 108, quasi sb. equal or like.

Fanes, 82/8, 84, 13, etc., vanes.
fawchon, 84, 2; fauchon, 86, 12; fastowchon, 86, 32; fawcun. 18/511 (?), etc., falchion, sword.
fayme, 2/29, 5, 114, etc., fame, glad; 28, 816, sb. gladness.
feldom, 101, 21, fathom.
fere, in fere, 22, 642, 24, 700, in company.

fet, 11, 293, fetch.
fetemanseipe, 55, 702, footmanship, action of walking.
feyrear, 55, 725, fairer.
feymyne, 14, 404, feminine.
for-alsonomeche, 73/12, forasmuch.
ford, 107, 6, furred.
for-do, 27, 785, undo, ruin.
for-wachid, 25, 720, weary with watching.
for-were, 49, 518, tired out.
forteman, 57, 780, traveller on foot.
foundatur, 39, 178, founder.
fracies, 119, 5, phrases (?).
frute, 27, 799, fruit, offspring.
fryght, 30, 882, frightened.
fryth, 10, 290, frith, wooded country; assoc. w. field.
yndis, 3, 79, fiend's.

Gawdis, 48, 479, gauds, jests.
gawnes, 95, 15, gallons.
gey, 68, 1129, etc.; geire, 79; 41; geir, 87, 9; geye, 96, 7, etc.,
gear, goods, apparel, properties.
giandes, 94, 9, giant's.
glede, 27, 780, fire.
gostely, 25, 716, spiritually.
gradunis, 69, 1166, graduates.
greece, haut greece, 74, 40, fat, well-fed.
grone, 7, 183, grue or shudder (?).
gysse, 14, 402, guise, custom.

Haft, 60, 888, business.
har, 28, 802, harrow, denunciation.
har, 63, 938, higher.
hareode, 19, 521; harrode, 21, 614, herald.
harie, 22, 646, S. connects w. harry, distress.
hayls, 112, 13, greet, salute.
headur, 11, 293, etc., hitter.
hell-hede, 101, 26, 8, hell-mouth.
heim, 72, 20; ham, 28, 817; hyme, 73, 36, etc., them.
headly, 112, 13, gently.
hent, 29, 843, seize.
heyryng, 83, 27, etc., hiring.
horgens, 102, 15, organs.
hy, 21, 614, he, go.
hyde, 122, 241, highly.
hight, 112, 30, hight, is called.
yght, on hyght, 3, 74, on high.
ylist, 18, 514, most mighty (?).
GLOSSARY.

hynd, 11/297, etc., gentle, kind.
hyndly, 7/188, kindly.

Ihit, 113/7, 15, yet.
icoll, 93/41, inkle, tape.
in-fere, 22/632, see fere.
isampull, 5/133, example.

Jeseyne, 26/765; jesen, 24/698 f., gesine, childbed.

Jesse, 110/15, genealogical tree of Christ.

jubbarb, 47/433, jeopardy, risk danger.
journe, 108/33, journey, day’s work.

Kast, 3/70, cast, form a purpose.

Lange, 86/103, language.
large, 62/938, freely.
larthar, 102/i2, ladder.

lede, 27/789, S. fame, popularity.
leyche, 4/99, leech, saviour.
leygence, 60/879, allegiance.
leygis, 7/180, leagues.

lend, 7/192, remain.
link, 99/21, link, torch.
loggyne, 11/315, lodging.
londe, 49/520, plough furrow in pasture land, W. arc. prov.
looe, 8/214, 218, hill.
losygere, 30/859, flatterer, deceiver.
lett, 63/963, desist, forbear; pp. 62/937.

Make, 21 607, do.
males, 18/497, malice.
markises, 114/38, marquises.
mede, 47/440, meed, merit.
mell, 65/1039, mix, meddle.
mellyflue, 110/27, mellifluous.
merle, 47/433, marl.
mete, 74/48, meeting or assembly (?).
meyne, 26/748, be disposed.
meve, 2/37, move.
moght, 7/189, might.
molde, 22/626, the earth, the ground.

mon, 2/33, man, one.
monyssion, 70/1186, monition, summons.
moo, 57/762, etc., more.
mote, 3/50, etc., may, must.
mowe, 111/27, etc., may.
mvndall, 39/187; mundall, 121/187, the world (?).
mvse, 61/907, consider, or wonder at (?).
myddis, 8/208; meddis, 18/508, midst.
myght, 18/516, mighty.
mytten, 12/323, mittens, gloves.
myre, 25/710, myrrh.

Nar, 50/553, nearer.
ne, 74/21, 76/25, nor.
Neowell, 16/474, Noël, Christmas.
nothur, 4/108; nodur, 67/1094, neither.
novellis, 12/332, 336, news, tidings.

Obles, 115/38, obleys, little cakes of bread.
obskevre, 13/352, obscure.
occupie, 75/35, follow a business.
oder, 72/14; odur, 120/182, other.
oddur, 44/362, odor, perfume.
olyve, 113/25, olive.
onpossibull, 4/87, 13/381, impossible.
on-sunder, 17/491, asunder.
or, 21/616, etc., ere, before.
originall, 83/12; orygynall, 89/7, play-book.

Page, 56/734, boy.
pardy, 59/832, parde, verily.
parfettle, 13/380, perfectly.
parrage, 14/395, family, descent.
parrages, 25, 730, parts, regions.
pay, 25/723, content, satisfaction.
paynemaynes, 74/39, paindaineres, white bread.
paynyns, 113/13, pagans.
pensils, 82/9; pensells, 93/40, pencils, streamers.
pipyns, 74/41, apples.
platt, 62/947, plain, clear.
poolyve, 89/42, pulley.
pottell, 91/22, pottle, measure.
potyll, 109/26, apostle.
prefalt, 107/7, a garment (?).
Glossary.

premises, 114,15, what has been stated above.
prentyse, 107/30, for prentice, pente-
house.
preve, 2/39, prove.
prikyng, 96/4, 97/29, setting to
music (?).
probate, 37/109, proof.
produstaicion, 36/93, protestation.
prognostefying, 34/17, 119/17, pro-
phesying; pp. 34/39.
protestacyon, 100/14, protestation,
declaration of dissent (?).
pyle, 16/453, edifice; pallays, prob.
better reading.
pyne, 112/23, 113/13, pain, torment.
pyrie, 8/226, gust of wind.
pwynt, 66/1068, point; plu. 63/972.
pwyntis, 89/44, points, laces.
pylght, 43/320, arranged, set in
order.
pytt, 12/323, put.
Quere, 9/265, choir.
quest, 67/1086, quest, search.
quyke, 64/1019, quick, alive.

Raygete, 86/7, rochet, garment,
wear by bishop.
recownfort, 71/11, recoomfort.
rede see, 97/34, cloth (?).
rede, 63/965, 966, interpret, or re-
cite.
red, 27/786; rede, 28/822; redde,
64/1013, rede, plan, counsel.
reherces, 79/41; rehersor, 85 8, etc.,
rehersal.
reycomforte, 42 282, etc., recoomfort,
give new strength to.
reygalles, 100/10, etc.; rygols, 107/16, 
rigolls, musical instruments,
reygend, 12 544, region.
reyger, 63 985, rigor, violence, fury.
reyjurrid, 69 181, adjourned.
reyleyse, 121 211, release.
reyneve, 44 349, remove.
reparedlyld, 83/38, etc., repaired; 
pre, part. 82/29.
reyyl, 73/46, raised, contributed.
reypriff, 14 385, for reprief, reproof.
roche, 88 20, rock (?).
ryshhes, 89/15; myshshes, 89/21;
roshes, 95/14; ressys, 99/3, etc.,
rushes.

Sabbett, 63 979, Sabbath.
saluer, 62 956, healer.
sapenece, 67/1109, sapience.
schapp, plu. (?) 26/741, shape,
figure.
scytte, 101/6, S. suit (?).
sede, 12 345, seed (?).
selddail, 82 20, 86/3, settle or seat (?).
sendal, 99/23, 100/20, sendal, silken
material.
senssars, 97/5, censers.
sertes, 59/353, certes, in truth.
serviture, 37/128, servitor.
seyusyn, 115/37; sensyng, 111/38,
etc., burning incense in censers.
shyve, 87/7, shoes.
shope, 89/31, soap.
singler, 75/18, etc., single.
sith, 4/106, etc., since.
sithen, 117/15, etc., since, because.
slop, 86/15, an outer garment.
soferent, 83/177, sovereign; plu.
suffertis, 2/28.
sond, 4/109; sonde, 19/540, etc.,
messeger: message.
sparis, 92/9, spars, pieces of timber.
speche, 43 311, make haste.
sper, 12 348, spear; cp. holy lance.
spret, 119/24, spirit.
sprctis, 3/53; sproyttys, 100/7,
spirits.
stablished, 78/8, established.
stoods, 108/42, studs, posts, joists.
strangis, 35/49, sh. news.
styde, 29 350, stead place.
stynt, 51/376, stop.
snder, 82/20, 86/1, sudary, hand-
kervchief.
suyng, 77/29, 116/29, following.
syn, 23/651, since.
syth, 6 178, etc., since.
syngefocacion, 9/260, signification,
manifestation.
Tabarde, 86/5; taberd, 86/9; tabard,
tunic or mantel.
tabulis, 60 866, tables.
tane, 60/862, taken.
tast, 31 809, explore, examine.
tent, 61 891, heed, attend to.
theal, 84/17; theyll, 107/21, etc.,
thill, shaft.
thee, 50/537, thrive, prosper.
this, 36/90, thus.
thall, 2/32, bondage.
GLOSSARY.

thyddur, 8/231, etc., thither.
thynke, me thynke, 20/562, etc., methinks.
thyre-tyll, 67/1090, thereto.
till, 37/121, etc., to, unto.
toocons, 20/559, landmarks.
toward-lovyng, 76/32, docile.
translate, 70, revised, presented in a new form.
trayne, 6/147, treachery, deceit.
trendell, 109/9; trendyll, 109/10;
tryndyll, 84/17; trindle, small wheel.
trone, in trone, 2/35, 3/63, on throne.
troo, 4/105, etc.; tro, 30/883, trow, believe.
truage, 19/524, tribute.
truse, 5/129; 51/577, truss, bind up; trwse, sb. 90/120.
tyrtyng, 102/4, attending to.

Umellete, 20/556, humility.
untill, 63/966, unto.
unye, 76/33, unite; pp. unyed, 75/16, etc.

Velen, 28/802, villainous, servile.
verabull, 14/394, for venerable (?) ;
S. valuable ; M. suggests reenable.
vialis, 19/538, viols.
vpsoght, 28/809, sought out (?) .
vtho, 56/751, etc., youth.

Warly, 111/20, cantiously, warily.
waxun, 49/511, waxed, grown.
waynis, 30/882, wains, wagons.
wed, in wede, 26/768, costume.
wedurs, 8/206, skies (?), clouds (?).
well-awey, 59/829, welaway, alas !
wene, 58/819, ween, think.
were, 12/341, etc.; were, 49/513;
werre, 58/793, very.
wheddur, 50/560, whether, which of two.
whyddur, 8/230; whedder, 21/595, etc., whither.

where, 76/19, whereas.
whomly, 47/445, homely, rudely.
wode, 30/866, mad.
wodkoe, 47/432, woodcock.
wone, 68/1120, dwell, abide.
worth, 5/137, betide.
wott, 66/1044, know.
wyddurde, 29/839, widowed (?) , or withered (?) ;

wynde, 101/22; wynde, 100/4, etc.,
windlace.

Yche, 47/437, I.
ycheone, 5/137, each one.
yhit, 113/30, yet.
yeyre, 37/126, air.
yonglyng, 61/899, youth.
yorth, 20/560; yarthe, 36/79, etc., earth.
INDEX OF NAMES AND MATTERS.

Note:—The characters in the pageants are referred to only at their first appearances. Insignificant names of craftsmen and places, also names used for dating, are not included at all. Names are in ordinary spelling except where there would be difficulty in recognising the word. Cap. signifies Cappers' Accounts; Dr., Drapers'; Mer., Mercers'; Sm., Smiths'; W., Weavers'.

Aaron, 14.412.
Abel, 2/21.
Adam, 2/30, 36/89, 94/10.
Ale and Wine, see Meat and Drink.
Angel, I., char. in STCo, 5/143; in WCo, 42/293.
Angel, II., char. in STCo, 11/303: in WCo, 43/307.
Angels: Cap., 97/7-8: Dr., 99/15-6, 26: 100/1, 8; 101/6-12: STCo, 9-10.
Anna, char. in WCo, 40/219; Frags., 122/226: W., 106/14, 35, 107/2, 5, 43.
Annals, see Dugdale, etc.
Annas; Sm., 82; 83/35, 86/5-10.
Annunciation, The, 3-4.
Arraby, Arabia, 25/726.
As out I rode, song of shepherds, 10/277 ff.
Baldake, 110/14, 114/37.
Bakers, contrib. to Smiths, 78/14-8.
Balthasar, king of Arabia (usu. Chaldea), 25/726, 26/752.
Barbers, released from Cardmakers and contrib. to Girdlers, 80, 41-8.
Barkers, see Tanners.
Beadle; Sm., 82; 83/33, 84/1, 87/13-5.
Bedlem, Bethlehem, 6/168, 178, 7/180, 27, 784, 29/833, 37/132.
Behold, how it is come to pass, song in WCo, 70-1.
Bishops: Cap., 95/3, 96/33, 97/4: Sm., 84/3, see Caiaphas, and Annas.
Black Souls, see Souls.
Bowers and Fletchers, 81/13: contrib. to Pinners, 104/9-29.
Bryhtoht, Richard, Mayor. 73/17, 109/28; 115/10.
Broadgate, 115/25.
Butchers, 76/6: contrib. to Whitewaters, 77/4-24, 78/25-9, 105/20-3.
Caesar, char. in Spec. Pag., 113/19; 117/10.
Caiaphas; Sm., 82; 83/32, 86/5-10.
Calchas, 19/521.
Caldy, Chaldea, 37/111.
Calvary, 71/10.
Cardinals, see Virtues, etc.
Cardmakers; arbitation w. assoc. w. Cardmakers, 79/7-80/40; possess Cardmakers' pageant, etc., 81/16-26; contrib. to Girdlers, 78/3-13; history of pageant, 93/5-21; to possess Weavers' pageant, 78/47-79/6; contrib. crafts, 93/22-7.
Cardinal Virtues, 111/12 ff.
Cardmakers; arbitration w. assoc. crafts, 73/12-74/26; assoc. w. Cappers, 79/7-80/40; pageant made over to Cappers, 81/16-26; pageant, 105/28-9.
INDEX OF NAMES AND MATTERS. 129

Carpenters, assoc. w. Tilers and Pinners, 73/3–6, 105/3–6.
Carvers, dismissed from Carpenters and assoc. w. Painters, 78/37–46.
Chandlers, united with Smiths, 75/15–37.
Characters; Cap., 96/11 ff.; Dr., 99/14–7, 100/17 ff.; Sm., 82/1–4, 85/33 ff.
Charles, Charlemagne, char. in Spec. Pag., 113/11.
Christ, see Jesus.
Cicero, 117/12.
Clareus, char. in WCo, 44/331; W., 106/15, 35, 107/1, 4, 43.
Clarks and Sumners, 98/19.
Clothing, see Dresses.
Colclow, Thomas, 83/1–16.
Cologne, see Kings of Cologne.
Commandants, Ten, 63/959–64/1000.
Coopers, assoc. w. Tilers and Pinners, 81/27, 103/20; see Pinners.
Corvisers, 76/6; contrib. to Tanners, 78/19–24, 30–6.
Costumes, see Dresses.
Crafts, see Cycle.
Croo, Robert, writer of MS. of STCo, 31; of WCo, 70; 89/8, 99/31, 100/12–3. (?) 100/24, 101/18, (?) 102/6.
Cross, Dr., 102/11; Pinners, 103, note 5.
Cross Cheaping, 103/4, 111/37, 115/40, 116/11, 117/3, 22.
Cutlers, 72/12.
Cycle, The, xi ff.
Danes, Conquest of, 92/29.
Deadman, Cap., 97/23.
Demons, see Devils.
 Destruction of Jerusalem; Cap., 93/19, 98; Dr., 102/26–8; Mer., 103/6–15; Sm., 90/33–92/2, 92/28; W., 109/17–24; 92/23–4.
Devils; Cap., 93/39, 97/13–8; Dr., 99/14, 24, 28; 100/3, 5, 20–30; Sm., 82, 83/34, 84/8, 87/17–23; 90/2, 6.
Doctor, I., char. in WCo, 60/857.
Doctor, II., char. in WCo, 60/864.
C. C. PLAYS.

Doctor, III., char. in WCo, 60/871.
Doctors' Play, 55–70.
Doves, Episode of the, 46–50.
Down from heaven, second song of shepherds, 32.
Drapers, Accounts, 98 ff.
Dresser; Cap., 94/27, 95/24–5, 33; Sm., 85/12–3.
Dresses; Cap., 93/28–41, 94/5, 9, 95/3–18, 97/32, 36; Dr., 99/23–8, 103/7, 8; Sm., 82, 83/38–84/9, 89/40–4, 91/8; W., 107/6–12, 109/12–5.
Drink, see Meat and Drink.
Dugdale and the Manuscript Annals, xix ff.
Dyers, xiii, 76/5.
Earthquake, Dr., 102/1–5.
Ebruys, see Hebrews.
Edward, Confessor, 92/30; char. in Spec. Pageants, 110/37, 115/25 ff.
Edward, Prince, see Margaret, Reception of Queen.
Edward, Receiving of Prince, 114/28 ff.
Elizabeth, mother of Prince Edward, 116/10.
Elizabeth, Queen, xxi; 92, note 3; 101, note 4; 106/25.
Elizabeth, wife of Zacharias, 4/82.
Emanuel, 35/45, 120/45.
Emiliannus, 117/11.
Erode, see Herod.
Eve, see Adam.
Eygyp, see Egypt.
Eyrodde, see Herod.
Fabius, 117/10.
Fines; W., 107/3–5.
Fishmongers, 76/5, 81/13.
Flight into Egypt, 28–9.
Fortune, Queen of, char. in Spec. Pag., 117/3 ff.
Fragments of another Version of Weavers' Pageant, 119–22.
French, Proclamation in, 16–17.
Fullers, see Walkers.
Gabriel, char. in STCo, 3/47; in WCo, 45/367.

K

Girdler's Pageant, 103, note 2, 105, 16.

Gloria in Excelsis, 9/264 f.

Gloves, Sm., 88/26-9; see Dresses.

God, see Jesus; Cap., 94/36, 37, 36, 23-5; Dr., 99/14, 23, 100/1, 4, 13, 17-20; Pinners, 103, note 5; Sm., 82, 83/32, 85/33-86.4.

Godfrey of Bouillon, char. in Spec. Pag., 113/27.

Goly, Goliath, 112/28.


Adoration Sm., Sm., char., 83/34, chars, 33x458.

Greene, Robertus, Ordinance concerning, 73/7, 11.

Hebrews, 60,880.

Hector, char. in Spec. Pag., 112/1, 117/10.

Hell-mouth, Cap., 97/18-22; Dr., 101/25-31.

Herod, char. in STCo, 17/486; Sm., 82, 83/32, 84/2, 86/11-87/5, 90/3, 7, 8, 26.

Hewyt, James, name written after second song in WCo, 71, 102/18, 107/4-6, 45.

Hiring of Pageants and Properties, Cap., 90/31, 95/20, 32; Dr., 102/28, 29; Mer., 103/7, 8; 105/18-9; Sm., 83/25, 26; W., 106/31-2, 107/8, 9.

Illustrative Charges, see Specimen Entries.

Inventories of Goods, Cap., 94/5-11; xvi-xviii.

Israel, char. in STCo, 11, 34/40, 39/197; char. in Spec. Pag., 110/17; 121/197.

Israel, 1, 9, 2/34, 16/451, 17/486, 35/43, 73; 119/7, 25, 120/43, 122/232, 237; Children of, 115/38.

Jacc, see Isaiah.

Jesus, 5/490, 16/462, 26/742; char. in WCo, 56/742; 70, 3, 110/21, 113/14, 28, 33, 115/34; Sm., 81/7, 88/27; W., 106/15, 34, 107/4, 42, 109/12, 5.


Joiners, 93/27.

Joseph, char. in STCo, 4/100; in WCo, 46/406; W., 106/13, 107/1, 42.

Joseph's Trouble about Mary, 4-6.

Josue, Joshua, char. in Spec. Pag., 112/19.

Journey to Bethlehem and Nativity, 6-11.

Journeymen; Sm., 85/26 ff.; W., 72/1-6, 106/1-8, 108/46-7.

Jubytor, Jupiter, 18/517.

Juda, 17, 15/424, 17/486, 35, 72, 36, 34, 40/204, 121/204, 218, 122/232, 237.

Judas, 70/4; Sm., 82; 83/34, 87/25-6, 89/41, 44, 90/1, 3, 5, 19, 27, 29-31.

Judas (Maccabaeus), char. in Spec. Pag., 112/36.

Jure, Jewry, 112/36.


Knights; Cap., 96/27-9; Sm., 82; 83/34, 36, 84/4, 87/16, 88/17.

Ladder, Dr., 102/12-3.

Last Performance; Cap., 98/31-2; Dr., 102/27-8; Mer., 103/18-9; Sm., 92/6-7; W., 106/28-9.

Lending of Properties; Sm., 90/4, 28; W., 106/52.

Leyce, Levi, 36/84.

Little Park Street, xxii, 98/40.

Love members, W., 106/38-107/2.

Lully, lullay, song of women, 32.

Machinery, see Miscellaneous Properties; Cap., 93/28-41; Dr., 99/18-22; 101/20 ff.; Sm., 82; 89/9 ff.

Madroke, coupled in Magog, 17/490.

Magog, giant, 17/490.

Mahownd, Mahomet, 18/516, 28/805.

Malachi, 35/58, 39/197, 120/58, 121/197.

Malchus; Sm., 82; 83/35, 87/28.

Managers of Pageants; Cap., 98/31-2; Dr., 102/27; Mer., 103/18-9; Sm., 83/1-16; Spec. Pag., 114/12-4.

Manuscript and Editions, ix ff.

Marcus (Antonius), 117/12.
Moses, 60/865, 881, 61/894, 63/960, 62/997.
Mother of Death; Cap., 96/26.
Moving of Pageants; Cap., 95/9-13, 26, 34-5, 44, 98/8, 9, 15, 16; Dr., 99/35-8, 103/13-4; Sm., 84/22-85/6, 88/12-37, 91/9, 19, 27; W., 106/17, 107/41, 109/21.
Much Park Street, 85/1, 106/25.
Music; Cap., 94/27, 38-9, 97/27-31, 36, 94/12; Dr., 99/16-7, 29-32; 100/12-14, 103/13-4; Sm., 82/24-5, 88/32-3, 89/2-3, 90/34-5, 91/23-4, 41-2; W., 106/16, 36, 107/13-8.
Nativity, Play of the, xxiii ff., 6-11.
Nausicaa, 117/11.
New Gate, 85/3.
New Plays; Cap., 94/12-4; Dr., 102/19-25; Sm., 89/90; see Destruction of Jerusalem.
Nounceose, Nuntius, char. in STCo, 16/475.
Oath of masters of Smiths' company, 85/20-3.
Original, see Play-books.
Our Lady, see Mary.
Pageant; Sm., Men about the, 85/19-9.
Pageant Houses; Cap., 98/32-7; Dr., 98/40-99/6; Pinners, 105/36; Shearmen and Taylors, 105/31-6; Sm., 92/3-4, 8-12; W., 105/36, 108/1-45.
Pageant Pence; Cap., 95/21; Sm., 85/24-5; W., 106/18-9.
Pageant Vehicles; Cap., 93/42-94/4, 96, 98/17; Dr., 99/33-6; Sm., 84/10-5, 91/10, 92/3-5; W., 107/20-30, 108/46-109/11.
Pageants, see various companies; Ordinance relating to, 75/10-14; Ordinances requiring all crafts to contribute, 75/38-76/44; pageants to be on time, 75/6-9; putting down of, Cap., 98/31-4; Dr., 102/26-9; Sm., 92/22-4; W., 106/20-32.
Painters, contrib. to Gindlers, and to Cardmakers, 72/29-73/2, 81/7-10; 93/26; 105/24-9; see Cardmakers.
Painting of Faces; Sm., 88/30-1.
Palmar, Mayor, 70.
Pastor, I., char. in STCo, 7/204.
Pastor, II., char. in STCo., 8/218.
Pastor, III., char. in STCo., 8/234.
Patriarchs; Dr., 99/16, 100/2, 8, 101/13-4; chas. in Spec. Pag., 115/11 ff.
Payments to Performers; Cap., 94/34-9, 98/26-6; Dr., 99/43-100/16; Mer., 103/12-5; Sm., 83/31-7, 91/28-42; W., 106/12-16, 33-8.
Pence, see Pageant Pence.
Performers, see Payments to Performers.
Peter; Sm., 82, 83/35, 84/7, 87/26-7, 90/1, 5.
Pharissee; Dr., 99/17, 28, 101/19.
Phoebus, 116/5.
Pilate; Cap., 93/33, 38, 94/7, 10, 22, 35, 96/1, 3, 11-22; Sm., 82.
INDEX OF NAMES AND MATTERS.

Sallers, see Cardmakers; contrib. to Cardmakers, 72/29-73/2.

Satan, 1/14.
Scaffolds; 1 Cap., 98/8-11, 16; Dr., 103/9; Sm., 84/16-21, 91/10-2; W., 103/9-10.
Sciopio, 117/11.
Sebellsam, Sebbelis, see Sibyl.
Selling of Pageants and Properties; 1 Cap., 98/12-4; Dr., 103/16-7; Sm., 92/3-5; W., 106/29-30.
Secey, Seth, 2/21.
Sharp, Ric., 74/36.
Shepherds' Play, 7-12.
Shoemakers, see Corvisers.
Sibyl, 39/197, 121/197.
Simeon, char. in WCo, 39/177; Frags., 120/182; W., 106/12, 1/5, 33/35, 107/17, 8, 41, 43.
Singers, see Music.
Sion, see Zion.
Skinner, 76/15; contrib. to Cardmakers, 77/25-38; contrib. to Weavers, 81/4-7, 93/26.
Slaughter of the Innocents, 26-31.
Smiths, Accounts, 82/23; New Play, 90; Petition to be released, 72/7-23, 105/36-8.
Solomon, 14/396.
Songs, in STCo, 31-2; in WCo, 70-1.
Souls, White and Black, Dr., 99/14-5, 24-5, 100/2, 3, 5, 6, 100/29-101/2.
Special Occasions, Pageants on, 109 ff.
Specimen Entries; Cap., 94/15-15/20; Sm., 83/17 ff.; W., 106/19-20, 107/19-20.
Spirit of God, Cap., 96/30-3.
Spring, see Moving of Pageants.
Surpries, see Miscellaneous Properties.
Swan door, 95/28.
Swn, name of first Shepherd, 8/218, 222.
Syon, see Zion.

Rehearsals: Cap., 94/5, 98/5-6; Sm., 83/17-30, 91/4-5; W., 107/35-9, 109/17-8.
Rejoice, réjouissance, song in the Temple, 70.
Rex, I., char. in STCo, 19/510.
Rex, II., char. in STCo, 20/558.
Rex, III., char. in STCo, 20/582.
Rice, Richard, Mayor, 79/30.
Richardson, D. Mathaeus, Mayor, 31.
Rychard, name written after first song in WCo, 70.
Rules: Dr., 99/6-13; Sm., 85/26-32, 92/25-33/4; Tilers, 103/21 ff.; W., xi, 106, 1-8.

Princes, Two, see Knights.
Proclamation in French, see French.
Procule; Sm., 82, 83/28, 33, 87/6-12.
Prologue, Isaia in STCo, 1-2; Simeon in WCo, 39/40; Cap., 96/2, 4, 97/24-6; Dr., 99/16, 100/7, 14, 101/16-7.
Prophet, I., char. in STCo, 12/332; in WCo, 33/1; Frags., 119/1.
Prophet, II., char. in STCo, 12/338; in WCo, 33/3; Frags., 119/8.
Prophet Play in STCo, 12-16; in WCo, 33-9.
Purification, The, see Presentation in the Temple.

Pilate's Son; Sm., 82, 83/36, 43, 84/3, 5, 6, 88/3-5.
Pilate's Wife, see Procule.
Pinners and Needlers, Pageant, 103/20 ff.
Pisford, Wm., 105/8.
Play-books: Cap., 94/12-4, 98/28-9; Dr., 99/31-2, 103/9; Sm., 89/4-8, 91/5-6, 43, 92/25-7; W., 107/19.
Presentation in the Temple, xxiii ff., 39-55.
INDEX OF NAMES AND MATTERS.

Tanners, contrib. to Cardmakers, 77/25-38; Pageant of, 105/7-13, 117/4.
Tawrus, Tarshish, 25/725, 26/751.
Tilers, see Pinners; assoc. w. Pinners, 103/20, 103/29-104/8, 104/30-105/2.
Tormentors, Four, Sm., 82, 84/4, 5, 88/6-16.
Trinity Guild, xvi, 99/3, 103/1.
Troy, 112/2.
Usual Expenses, see Specimen Entries.
Valerius, 117/12.
Vehicles, see Pageant Vehicles.

Walkers, contrib. to Girdlers, 78/3-13; to Weavers, 81/1-4, 93/26.
Wawse, Vaus, Hill of Victory, in Legend of Three Kings, 33/7, 37/115.
Wedurby, John, of Leicester, 114/12-4.
White Souls, see Souls.
Whittawers, Pageant, 105/18-23.
Windlace; Cap., 95/34; Dr., 100/3-4, 101/20-4.
Wodes, Richard, grocer, 74/35, 85/2.
Woman, I., char. in STCo, 29/830.
Woman, II., char. in STCo, 29/833.
Woman, III., char. in STCo, 29/835.
Worlds, Three; Dr., 102/6-10.
Worms of Conscience; Dr., 99/16, 100/14-5, 101/15.
Wrights, see Pinners, 77/39-78/2, 103/24.
Ysay, see Isaiah.
Ysraell, see Israel.
Zion, 35/67, 121/209.
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