English Fragments
from
Latin Medieval Service-Books.

Early English Text Society,
Extra Series, xc.
1903.
BERLIN: ASHER & CO., 13, UNTER DEN LINDEN.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.
English Fragments
from
Latin Medieval Service-Books

with
TWO COLOURED FACSIMILES
from
Medieval Prymers.

EDITED BY
HENRY LITTLEHALES.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LIMITED,
DRYDEN HOUSE, 43, GERRARD STREET, SOHO, W.
1903
NOTE.

The two coloured facsimiles of this little pamphlet explain themselves. The Manual, which was the medieval priest’s handbook for the services of Baptism, Marriage, Visitation of the Sick, Burial, etc., is virtually the only one of the medieval Latin service-books which contained invariably a certain proportion of its text in English. The text of the English varies in a measure in different MSS.
A page of a fifteenth century Prymer, (the common medieval layfolks prayer book) From the Brit Mus. MS 2 A. XVIII.
A page of a fifteenth century Prymer, Brit. Mus. MS. Harl. 2915. This is the common picture before the Office for the Dead.
From the British Museum Manual, MS. 30,506 (xv cent.).

From the Service for Baptism.

1. I cristenpe in pe name of pe fader, and of pe sone, and of pe holy gost.

2. Godfaderis and godmoderis, I charge 30w, and pe fader and pe moder, that pis child be kept pis senen 3er fro water, fro feer, fro hors fot, fro hondes toth; and pat he ligge not be pe fader an be pe moder vn-to tyme he come sey "ligge outter," and pat he be confermyd of a byschop that next cometh to contre be senen myle behalue, and pat [be] be taught his beleue, pat is for to sey, Pater noster, Ane maria, and Credo; And pat pe wasche 3our hondes er 3e goon owt of chirche, in peyne of fastyng xl fridayes.

From the Marriage Service.

4. I aske pe banes betwen I de B and A de C. 3if any man or woman kan sey or put any lettenge of sybrede, wherfor they may not, ne owght not, to come togedere be lawe of holy chirche, do vs to wete.

5. Lo, syres, we been her gadered togedere befor god and alle his aungelis and his seyntis, in pe sith of holi cherche, to knette togedere two bodies, that is to sey, pis man and pis woman, to pis ende, pat from pis tyme forward pei moste be o flesch, and two sowles in pe feith and in pe lawe of god, to deserue togedere euer lastyng lyf in amendement of that pat pei haue do amys her-before: wherfor I amones 30w alle, that, 3if pe be any of 30w pat knowe any lawful lettyng whi pis man and pis woman mai not be wedded togedere lawfulli, pat now he sey and knowliche it.

Also I charge 30w, bothe man and woman, pat 3if ony of 30w hane made any contract priuyli before pis tyme, or any avow mad, or ony other cause knowe, whi pat 3e mai not come to-gedere lawfulli, now knowliche it.

N. Wiltow hane pis woman to pin wyf, and loue here, and worshipe here, and holde hire, and kepe here in seknes and in hele, as an

hosbonde owyth to his wif, and alle óper women to forsaken for hire, and only to drawe to hire as longe as 30wre bothe lyues to gedere lasten?

1 N. Wiltow haue pis man to ſin housbonde, to been buxum to hym, and serue hym, and loue hym, and worschipe hym, and kepe hym in syknes and in hele, as a wif owith to do here housbonde, and alle óper men forsaken for hym, and only to drawe to hym as longe as 30wre bothyn lyues to-gedere lasten?

I .N. take the N. to myn wedded wyf, to haue and to holde from pis day forward, for beter, for wers, for richere, for porere, for fayrere, for fowlere, in seknes and in helthe, til deth vs departe, 3if holy chirche it wil ordeyne: and therto I plithe pe myn trowthe.

I .N. take the N, to myn weddid housbonde, to haue and to holde from pis day forward, for beter, for wers, for richer, for porere, for fayrere, for fowlere, in seknes and in hele, to be boner and buxum, 2as a wyf owyd to hur husb[an]nd, 2 til deth vs departe, as holi cherehe it 2wil 2ordeyne : and therto i plith the myn trowthe.

3 With pis ryng I pe wedde, and pis gold and siluer I pe zene, and with al myn bodi I the worschepe, and with al myn wordlich catel I the honowre.

1 leaf 26, back.  2-2 In a later hand.  3 leaf 27, back.

FROM THE OFFICE FOR THE VISITATION OF THE SICK.

From the British Museum
Manual, MS. 32,320 (xv cent.).

How men pat ben in hele sculde visite sike men.

4 Beleynyst pow in god, fader al-
mythi, makere of heuene and
of erthe?

I beleue.

4 Beleynyst pow in his sone, pe
secunde persone in trinite, crist

4 leaf 50, back.

a My dere sone or douȝtere in god,
yht semith pat pou hyest pe
faste in pe wey fro pis life to
godward, þere þou schalt cee
al þy forme-fadris, apostelis,
martiris, confessouris and ur-
gynis, & all men and b wom-

a leaf 13, back.  b leaf 14.
From the Office for the Visitation of the Sick.

ilhesu, the whiche was conseuyd be pe myght of pe holy gost, and born of pe blessid mayden, owre ladi seynt marie?

Credo.

Beleuest thou that he leued here two and thretty yer and more, and suffred at pe last, deth on pe cros for pe love of mankende?

Credo.

Beleuyst pow that he wente to helle & took owt adam and eve and the sowles pat were peryne, the whych myyth not come to blysse til cristes passion?

Credo.

Beleuyst pow that thanne he styed vp in-to heuene be his myyth, god and man, and there is euyn in maieste with his fader?

Credo.

Beleuyst pow pat he schal come at the day of dome to deme pe gode and pe babde?

Credo.

Beleuyst pow in pe holi gost, the thridde persone in trinite, and in holy cherche, and pat pe sacramentis of holy chirche aren ordeyned in remission of manuys senne?

Credo.

men pat bene saued; and for gladnes of suche felaschip be pow of good confort in god, pynke how pow muste after pis lyfe leye a stone in pe waft of pe cite of heuene, scely with outen noise or strife, and perfore, or pow wende out of pis world, pow polischi pi stoon and make it redi, zif pow wolt not peere be lettid.

\[ \text{bis stoon is by soule, whiche pow muste make stronge borougli right bilene;} \]

\[ \text{and faire pow muste hit clense, borougli hope of goddis merci and per-} \]

\[ \text{fite charite, the whiche couer-} \]

\[ \text{ith pe multitude of symes. pe noys.} \]

\[ a \text{How a man schulde conforte an-} \]

\[ \text{nothere, pat he gruche nought} \]

\[ \text{when he is seke.} \]

\[ \text{Broper or sister? louyst pow god pi} \]

\[ \text{lorde? he or sehe, zif} \]

\[ \text{pey may} \]

\[ \text{speke, woll sey '3hee,'} \]

\[ \text{b or pera-} \]

\[ \text{venture, zif} \]

\[ \text{pey may not speke,} \]

\[ \text{penke '3hee.'} \]

\[ \text{f} \]

\[ \text{pan pus, zif pow lovest god . . .} \]

\[ \text{c ziffe dethi goo foste on a man,} \]

\[ \text{Speke to hym thesse wordis.} \]

\[ \text{Broper or Systere in god, zif pow} \]

\[ \text{see or . . . . . .} \]

\[ \text{d Now when pow hast seyde all pis,} \]

\[ \text{or zif pow maist not seye all for} \]

\[ \text{hastynge of dethi, beginne here} \]

\[ \text{or his mynyde go from hym.} \]

\[ \text{Broper or sister, art pow glad pat} \]

\[ \text{pow schalt dye in cristyn feyte?} \]

1 leaf 51.
From the Office for the Visitation of the Sick.

Belenyst pow in pe sacrament of R. 3he.
pe auter, pat is cristes bodi knowlechist pou .
whiche criste lefte her among vs as for pe most preciows iewel, when he schulde departe be deth from his disciples?

Credo.
Belenyst pow pat alle tho pat been in good liff schul haue part of alle 1the1 gode dedys, and preyeres that been done in holy chirche, and [pat] alle tho pat been knet to-gedere here in holy chirche be grace, schul ben knet to-gedere in euerlastyng ioye?

Credo.
Trustis thow in pe mercy of god, wiche wil not the deth of a synful man 3if he be sory of hys senne and schreuen, and in wyl to amende hym?

Credo.
Trustis pow pat thow schal haue mercy 3if pow be sorri of pin senne?

Credo.
Trustis thow pat thow, and every man and woman, schal rise vp at pe day of dome in body and in sowle, the badde to be damned in endeles pynye, and pe gode to be take, bodi and sowle, in-to euerlastyng blisse?

2Credo.
Art pow in wil fulli to forjene alle maner of men and women that pat pey haue trespassed to the, so that pow art in wil to kepe no rancowr ne malise to hym in pe herte, but to be in loun and charite with eche man and woman?

I knowliche to god, and to owre lady seynt marie, and to alle pe halwen of heuene, that I haue senned, with mowth spoken, with feet goon, with eyen seyen, with eren hered, with nose smelld, with herte powht, and with al myn senful body mysowrth; therfore i preye owre ladi seynt marie and alle the halwyn of heuene, pray for me; and the prest, pat thow beseche for me, and me asoyle, for charite.

3if the seke mai spake after that he is schriue, and hath mad his general confession, asoyle the prest hym on pis wyse.

11 In a later hand. 22 leaf 51, back.
From the Office for the Visitation of the Sick.

From the Office for the Visitation of the Sick.

1 Now, brother or sister, if you behold any cross, or any image made with man's hand, write well that it is not god; therefore think or see in this heart: I know well that you are not my god, but made after him, to make me have more mynde on my god; therefore, lord father that art in heuene, merci i aske of alle pe sennes that i haue trespassed against the wilful passion of owre lord ihesu crist, the whiche he suffred for al mankinde. merciful father, of thi goodnesse and thi grete mercy, do awey al my wickednesse!

The General Sentence.

This form of excommunication, read four times a year, has been printed from an excellent text in the Early English Text Society's volume entitled Instructions for Parish Priests. The General Sentence is commonly found in the printed or later Manuals, but appears to have had no distinct place in any medieval service-book.

1 leaf 52.
Respublica.

Early English Text Society,

Extra Series, xciv.

1905.
BERLIN: ASHER & CO., 13, UNTER DEN LINDEN,
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.
Respublica,

A.D. 1553.

A PLAY ON THE SOCIAL CONDITION OF ENGLAND
AT THE ACCESSION OF QUEEN MARY.

EDITED BY

LEONARD A. MAGNUS, LL.B.

(FROM MR. GURNEY'S UNIQUE MACRO MS. 115).

WITH INTRODUCTION, NOTES, AND GLOSSARIES.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LIMITED,
DRYDEN HOUSE, 43, GERRARD STREET, SOHO, W.
1905.
To

John Henry Gurney, Esq.

of

Keswick Hall and North Repps, Norfolk,

this Edition of his unique MS.

is Dedicated by the

Editor.

Extra Series, xciv.

Richard Clay & Sons, Limited, London and Bungay.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>vii–xxxviii</td>
</tr>
<tr>
<td>Text</td>
<td>1–63</td>
</tr>
<tr>
<td>Notes</td>
<td>65–70</td>
</tr>
<tr>
<td>People's Dialect. Part I</td>
<td>71–73</td>
</tr>
<tr>
<td>People's Dialect. Part II, by Mr. J. S. Westlake</td>
<td>73–75</td>
</tr>
<tr>
<td>People's Glossary</td>
<td>76–78</td>
</tr>
<tr>
<td>General Glossary</td>
<td>79–84</td>
</tr>
</tbody>
</table>
INTRODUCTION.

§ 2. Condition of Manuscript, p. viii.
§ 3. Analysis of the Action, p. viii.
§ 4. Evidences of Authorship and Contemporary Documents, p. xii.
§ 5. The History of the Time, briefly summarized as bearing on the Action and Content of the Play, p. xxii.
§ 6. The Social Evils of the Time as criticized by the Author, p. xxvii.
§ 7. The Style and Rhymes, p. xxxi.
§ 8. The Orthography, Grammar and Pronunciation, p. xxxiii.

§ 1. This interlude of Respublica is one of the Macro Plays. The manuscript has been kindly lent by the owner, Mr. J. H. Gurney of Keswick Hall near Norwich, and (we are quoting from Mr. A. W. Pollard's edition of Mankind, Wisdom, the Castle of Perseverance, No. XCI of this series) "once formed part of the collection of the Rev. Cox Macro, whence the name, the Macro Moralities, by which they are usually quoted. According to a useful notice in the Dictionary of National Biography, Cox Macro was born in 1683, and was the son of Thomas Macro, a wealthy grocer of Bury St. Edmunds, who was five times Mayor of that town. Thomas Macro had bought an estate at Little Haugh, Norton, as a country residence, and here his son Cox lived and died, devoting himself to antiquarian pursuits, though he had qualified himself as a physician, and had also taken holy orders. He bought antiquities of many kinds, and in 1766 a catalogue of them was printed. According to the Dictionary of National Biography 'many of his manuscripts had belonged to Sir Henry Spelman; others formed part of the library of Bury Abbey.' Cox Macro died in 1767, and fifty-two years later his manuscripts were in the possession of John Patteson, M.P. for Norwich, who unadvisedly sold them (it is said for no more than £150) to a bookseller of that town. The following year they were put up for auction at Christie's, and while forty-one lots were bought by Dawson Turner, the rest, including the Moralities, were bought for £700 by Mr. Hudson Gurney, in whose family they have since remained."

This manuscript has been edited by Professor Alois Brandl in the Quellen des weltlichen Dramas in England vor Shakespeare. This edition has been of great service to me, which I hasten to acknowledge. Professor Brandl had to make his edition from a copy of the manuscript.
§ 2. The manuscript is in a good sixteenth-century hand on 28 sheets, numbered 360 to 387. Save for the devastations of a worm at one certain point (unfortunately some words are entirely obscured), it is in excellent preservation. Professor Brandl points out that this cannot be the original copy, because of many careless mistakes, such as only a tired scribe would be guilty of. Thus rhymes are found unnecessarily spoiled; e.g. clerke and worke (706-7), morne and sorowe (61) (for morowe). Further at l. 519 one whole line has been left out, and at l. 1732 two half-lines, which I have conjecturally restored in my note. There are also other instances of careless copying, some of which I have corrected in footnotes, whilst for the rest (as, for instance, sheets 363, 370, 371, 381, etc.) we find lines struck out, or passages written in afterwards in a very fine hand.

§ 3. The play begins with a prologue, which clearly stamps it as a kind of political morality:—

The Name of our playe ys Respublica certaine; oure meaninge ys (I saie not, as by plaine storye, but as yt were in figure by an allegorye)
To shewe that all commen weales Ruin and decaye
from tyme to tyme hath been, ys, and shalbe alwaie, when Insolence, Flaterie, Opession,
and Avarice have the Rewle in their possession.

But the aim is more specific:

We children, to youe olde folke, bothe with harte and voyce
Maie ioyne all togither to thanke god and Rejoyce
That he hath sent Marye our Soveraigne and Quene
to reforme thabuses which hithertoo hath been.

And thus we find in the Vices hintings at more definite people. But of this a statement will be more in place in § 5, where a short history of the reign of Edward VI will be found, as bearing on the time and content of the play.

I. i. The first act opens with a long and probably comic monologue of Avarice, with something like a patter-song in the middle ("of the offales . . . petty fees"). In this, he mentions the dolorous plight into which Respublica (England) has fallen, and states his wish and intention of filling the empty bags on the ragged thief's cloak in which he enters, at her expense. Yet the author, faithful to his rather rudimentary sense of characterization, sends him off the stage in a nervous tremour that he has left his coffer undone and lost his keys.

I. ii. In the second scene Adulation, Insolence and Oppression continue the action in a vigorous dialogue. Adulation, who has heard the voices
INTROD.] § 3. Analysis of the Action.

of the other two, is moved to emulation. But the conversation soon turns on their sufferings; to relieve which Avarice, the "founder" of I. iii. all vice, is necessary. He re-enters at this psychological moment, but again absorbed in his cares for his moneys and deaf to all else. The long scene that follows is extremely happy. Avarice, in his suspicion, will not be appeased, but is full of mistrust. At last he is convinced, and unwillingly unfolds his plot. The scene closes in a pantomime picture, in which the Vices (who faithful to medieval precedent are mainly clowns) drill round and round the stage in comic discipline.

In the fourth scene, Avarice coaches his pupils in the use of their I. iv. state-names. Insolence becomes Authority, Oppression Reformation, Adulation Honesty, and Avarice reserves to himself the high title of Policy. Insolence stupidly acquiesces in the new style which he never thought necessary. Oppression receives his with some intelligence. But Adulation is so delighted at his pseudonym that he continues boasting of it for some fourteen lines, and, despite his astuteness, forgets the disguised names of his companions. And, with the promise of Avarice to approach Respublica, the act comes to an end.

Act II opens with the somewhat wearisome figure of the "widow" II. i. Respublica. She is always lamenting and stupidly pious (cf. IV. i, V. ii, II. i, and lines 1759 and 1931). After her monologue of feeble moralizing, Avarice enters, once more engrossed in his greedy thoughts; hastily he hides his thief's pockets, turns his coat again inside out, and persuades Respublica he is Policy, and thus introduces his friends in their assumed parts. In the third scene the anxiety of Adulation to please, as II. iii. in the second the willingness of Avarice to serve his own cause (cf. lines 519 and 1334), is brought into the foreground; whilst the characteristic trippings of the Vices in their false attire of virtues are wittily evidenced in the dialogue. The crass dullness of Respublica was, to our author's limited scope of fancy and dramatization, perhaps an inevitable blemish. She leaves the stage unsuspectingly, and Adulation makes his companions sing songs of glee.

Again postponing to § 5 the very important and somewhat difficult problems of length of action and place, and confining ourselves in this section to a bare outline of the play, we come to the third Act.

Respublica begins it once again with a monologue:—

Nowe doe I lesse woonder that lost men, life to save
Ferre from lande dooe Laboure againste the roring wave;
for hope, I see, hathe mightie Operacion
Againste the Mortall sting of drooping desperacion (601–5).
§ 3. Analysis of the Action.

But she is not informed of what her counsellors are doing; and III. ii. Adulation, who enters immediately hereon, can only praise the policy of III. iii. Avarice: and People comes in to disturb his equanimity.

Here we have another of the characteristic touches of this play. The author has very few devices, but uses those constantly. One of them is that the Vices are always plotting for evil, but each doing his own apart from and without construction with the others. After Republica in the last act leaves the stage, they are supposed to have dispersed (590–1) each “about his market.” Hence Adulation, who has stayed with Republica, knows nothing of what has been going on.

People is a clown (note on l. 1027), and at the same time a serious attempt to typify the peasant whose sufferings at the period of the English Reformation were so terrible. He speaks Devonshire or West-country dialect, of which an analysis and special glossary will be found in this volume. His complaints in this scene (III. iii) lack definiteness, a quality which they gain towards the end. With a directness and brusqueness of speech (cf. lines 1112, etc.), and marked obstinacy, he combines a submissiveness and meekness, which is most strongly seen in Act V. x. His other foibles are a tendency to forget words (v. lines 1144, 1592, etc.), and an unwilling and suspicious attitude, without definite reason, towards the Vices. His kindliness and love of Republica is also strongly marked.

To return then to the analysis of the action, at the outset Adulation cannot understand People at all. Republica can,—and welcomes him. Adulation, failing to stay the stream of complaint, sympathizes, and asks for a time in which to amend the state of affairs. On Republica's assurance, that it is Honesty who is speaking, People gives way and will wait two years. Adulation asks for seven. Republica and People leave III. iv, v. the stage together, and in scenes iv, v and vi, the four Vices foregather, and compare notes. They have not met since Act II.

Again Avarice is represented gloating on his well-filled bags, and whilst Adulation enviously looks on them, Oppression comes on the stage, hoarse with weariness. Oppression (Reformation) has confiscated many bishoprics, whilst Adulation has only secured a pittance (a considerable sum in those days) of £300 a year. For this he is upbraided.

Oppression tells his tale of how

we enfourmed them / and we defourmed theym,
we confourmed them and we reffourmed theym, (806–7).

whilst Insolence "won the full superiority."

In vain Adulation endeavours to make them take measures against the
INTROD.]

§ 3. Analysis of the Action.

growing discontent of People: Avarice has to tell his tale (III. vi), and again the four sing a song of exultation. Avarice, anxious for his bags, speeds his companions on to take their several ways to wealth, and brings in a Latinized myth of Time and his forelock, which Oppression, the new owner of bishoprics, cannot understand.

The act closes with a monologue of Avarice.

Once more in Act IV Respublica cannot understand why her IV. i. seemingly good guidance brings her to nought. She enters in a ragged costume, and is sorrowfully greeted by People. In the third scene, IV. ii. Avarice has to face a sustained attack, and succumbs to it. Insolence IV. iii. and Oppression in the next scene come to his relief, but the false IV. iv. economic arguments of the latter are too much for People, and convince Respublica. Insolence insists on the necessity of authority, and the tardiness of a radical cure; but after Respublica retires satisfied, the three Vices give People no breathing-space in the incessant shower of their abuse of him. People makes one last appeal:—

but howe, one worde erche goe / yele geve Volkes leave to thinke?

Oppression replies:—

No, marie, will we not, nor to looke but winke (1163-4).

And things being now at their worst, in the long final act the Gods come to save Respublica.

The fifth act opens with a hymn of praise by Misericordia, who, on v. i. seeing Respublica approach, followed afterwards by Avarice and Adulation, withdraws. Respublica is in utter despair, and Mercy without more v. ii. ado promises her relief. Avarice enters at this point complaining of pickpockets and demanding more pillories. Mercy departs to fetch Verity, whilst Adulation and Avarice whisper apart. The two try to accommodate themselves to the circumstances, and Avarice, with his usual readiness, follows his companion out on Respublica's behest.

In the third scene, Misericordia and Verity tell Respublica what her v. iii. real condition is, and on the entrance of Peace and Justice all five depart v. iv. in company.

In the fifth, Avarice is even in this extremity discovered in his v. v. lamentations at the general thievery, and remarks, referring to the terrible increase in beggary:

If I had not a speciall grace to saie Naye,
I wer but vndooen amongst them in one daie (1439-40).

Adulation warns him of the danger, and is despatched with messages.
§ 4. Authorship and Contemporary Documents. [INTROD.

V. vi. Respublica hereupon re-enters, with the inevitable 'O Lorde,' and despite of Avarice's cajoling remonstrances, dismisses him out of hand.

People, who has been forcibly prevented from seeing Respublica,

V. vii. comes up again in the seventh scene, already feeling stronger. She bids him stay to detect the Vices in a private conference; and even People laughs at the idea of Respublica of her own motion setting a trap.

V. viii. But, again in scene viii, consultation ends in failure. Avarice bids each shift for himself, and proposes a song in which Adulation now cannot join.

V. ix. In the ninth scene, all the characters excepting Nemesis are assembled. Despite the obvious conclusion, the author has succeeded in putting a great deal of vivacity into the action. Avarice defends himself most ingeniously; Insolence and Oppression have not a word to say; they are convicted by the pulling off of their fine cloaks, and after a speech laudatory of Nemesis (Queen Mary) from the lips of Truth, they are all consigned into People's hands; struggling ensues, until the coming of Nemesis calms the scene.

V. x. Nemesis calls upon People to step forward; but the latter has learned his lesson of humility. The Vices all impeach one another. The Virtues conduct the ordinary dialogue regarding the claims of justice and mercy. Nemesis gives her award. Adulation repents and is pardoned. The punishment of Oppression and Insolence is reserved. Avarice is to be 'pressed' like a sponge, and is delivered to the 'Hedd Officer' (1904 and 1909). And with thanks to God and Queen Mary, the play closes.

It will be seen that the author succeeds in individualizing his allegorical characters, and even in giving some little grace of life to the virtues.

§ 4. Who the author was, is very hard of ascertainment. The play was performed in London at Christmas 1553 (v. the Prologue), and local references are found in l. 1634 to Newgate, l. 1695 to Westminster Hall, l. 640 and elsewhere to St. Paul's. (In this last case, a critic might have a shrewd suspicion that the absence of rhymes to 'people,' induced in l. 635, as elsewhere, the mention of St. Paul's steeple).

Internal evidence there is very little. One fact must be set in the forefront; the author, despite his Roman Catholic sympathies, never mentions the Reformation in its doctrinal aspect : it is the social evil, the rapacity and anarchy of the despoilers of the monasteries and see- lands, the encroachings on commons, the spread of sheep-pasturage, the debased coinage that affects him and moves him to higher flights, almost to poetry. (Cf. II. i, III. i, V. i, and generally the laments of Respublica. Also V. l. 1527, et seq.; also §§ 5 and 6.)
At this point with some diffidence I venture to suggest one other faint clue, if not to his identity, at any rate to his more particular description. From the analysis of People’s dialect, it will be evident from the frequent slips, from the artificiality and the varying styles (e. g. forms of negatives and pronouns), that the dramatist was not quite at home. The orthography and grammar of the literary English are also occasionally peculiar, as will be shown in § 8; but I should like here to call attention to the number of Northern phrases found in the literary part.

Thus we have bluddings, gobbet, gubbins, hake, hucking, mome, twig, winch, yei, and in People’s dialect copped, if not cobs.

Leaving then the unsatisfactory and dubious ground of internal sources of information, it has still to be seen whether contemporary documents can throw no light on this darkness.

Assuming, as seems necessary and obvious, that the scene of action and of representation was in London, the various old libraries and foundations where plays were acted might have afforded some help. From the absence of any account or diary at St. Paul’s, it is possible to exclude the choristers of that minster.

The Inns of Court also give no indication; but this negative result is not so certain, for I am given to understand that the Readers of the various Inns invited Royalty or other noble guests and entertained them at their own expense, and this λειτουργία receives no official mention: consequently, the minutes (which have all been collected) of their ‘Parliaments’ only deal with internal politics, such as the fining of recalcitrant members, admissions, and leases of chambers. Further, no regular accounts appear to have been kept by any of the four principal Inns much before 1600; and the Chancery Inns (now suppressed) have no libraries and no records, as far as I have been able to ascertain.

As an instance to prove that this negative evidence has no positive value, it is not irrelevant to state that the acting of Gorboduc and other plays in these very Inns rests on entirely extraneous sources of information. Until, therefore, some diary or contemporary history is discovered, we cannot positively say whether or not Respublica was performed at any of these ancient hostelries.

Unfortunately, too, the many curious warrants issued by the Master of the Great Wardrobe and countersigned in Mary’s firm masculine hand, afford very little assistance.

From the text I should imagine that the play was intended for and received the honour of the Royal patronage.

At this time (as appears from the Wardrobe Accounts 427, bundle
5–15), the ‘Singers’ at Mary’s Court were Richard Atkinson, John Temple, William Mayley and Thomas Kent; she also had a large number of performers on flutes, sagbut, viols, lutes, harps, drums, fifes, etc.

In 427, bundle 5, 47, we also find the names of Richard Tysdall, Richard Pickes (or Pyke), Richard Woodward (Woodward), Robert Beamund (quaere Beaumont) and Robert Woodward as ‘ordinary musicians.’

The interest of these names is that these ‘welbeloued servauntes’ are mentioned in two warrants to provide outfits for them against the Christmas festivities of 1553; and it is suggested that we here have something corresponding in time and place with the requirements of our play.

The two documents are subjoined; both come from 427, bundle 11, but are not numbered.

[427, 11.]

MARY THE QUEENE. By the qwene.

We woll and commaunde youe that Imediatelye vppon the syghte hereof you Deliver or cause to be delivered vnto owre welbeloued servaunte Rycharde Pyke oone of our Musityans againste the Feeste of Christmas suche shewtes of Apparrell in as ample and large Maner as other owre Musitians heretofore have byn accostomed to hane at the lyke Feastes of Christmas.

And theise our letters shalbe youre sufficiencte warrante and dischardge in that behalffe.

Yeoven unde owre Sygnet at our palacie of westminster the xvjth daye of Decembre the furste yere of our Reigne.

To our Trustye and welbeloued Counciour Sir Edwarde Waldegrave Knighte, Master of our greate warderobe.

MARYE THE QUENE. By the Quene.

Mary by the grace of God Quene of Engelande Fraunce & Irelande Defender of the fayth etc. to our truste & right welbeloued Counciour Sir Edward Wallgrave Knight Master of our greate Gwarderobe for the tyme beinge and to the Master of our greate Gwarderobe . . . . that herafter shalbe gretinge/.

Know ye that our wyll and commaundement is, that youre deliver or cause to be delivered vnto our welbeloued Servauntes John Temple, Richard Atkinson, Thomas Kent and Wylliam Mayley Servers of our Chamber and owre fower ordenarie Syngers yerele duringe our pleasure againste the feaste of every Christmas, theis parcillis of Sylke Followinge.

That is to saie, to every of them, twelue yardes of good blacke vellet, fourtene yardes of good Damaske, and syxe yardes of good Satten.
And these our Letters from time to time shall be your sufficient warrant and discharge in this behalf.

Ye even unde our Signet at our pallais of Westminster the viijth daye of Decembre in the fyrste yere of our Reigne.

In the course of these investigations, the following warrant was also found (it has been independently published by Miss Stopes in the 'Athenæum' of the 9th Sept. 1905). It would be interesting to discover the play, and it is with the object of further publicity that its mention is obtruded in the introduction to the Respublica.

MARYE THE QUEENE.

We will and comande you furthwzY/i vpon the sight hereof to provide and deliver to the berer hereof, for the gentlemen ofoure chapell for a play to be playde before vs for the feast of our coronacion as in tymes past hathe ben accustomed to be don by the gentlemen of the chapell, of our progenitors all suche nessesary stuff and other thinges as hereafter folowith:

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item</td>
<td>Genus humanum for a gowne purple breges satten</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>v virgins Cassockes of white breges, satten and vij yarudes for every of them that is to say v</td>
<td>xxxv yardes</td>
</tr>
<tr>
<td>Item</td>
<td>reason, verytie and plentie, every of them vij yardes</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Self-love a Cassocke of rede satten of breges</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Care a Cassocke of grene satten of breges</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Skarsitie a womens Cassocke of Russett &amp; satten of Breges</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Disease a cassocke of rede breges satten</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>Sickenes, feblenes, deformitie, thre longe Gownes, one of Tawny satten, the other ashe-colored satten, the other blacke satten for every of hem vij yardes</td>
<td>xxij yardes</td>
</tr>
<tr>
<td>Item</td>
<td>For the Epilogge a cassock of black damaske and ix yardes of purple damaske for a longe gowne, for the same</td>
<td>xvj yardes</td>
</tr>
<tr>
<td>Item</td>
<td>a shorte gowne of rede damaske for the ende</td>
<td></td>
</tr>
<tr>
<td>Item</td>
<td>thre shorte gownes of purple breges &amp; satten for the end, vij yarudes for every of them</td>
<td>xviij yardes</td>
</tr>
</tbody>
</table>

The bad angell iiij yardes of Kersey and winges for the good angell and the bad, iiij thomd hat[t]es and tenn dosson of Counters and what youe shall lake for the furniture hereof To provide and see them furnished

RESPUBLICA.
§ 4. Authorship and Contemporary Documents. [INTROD.

And this shalbe your Warrantie in this partie, yeven at our palace of Westminster the last of Septembre in the first yere of our Reigne

Of damaske xxij yarde\[s\]
of breges satten vj score xiiij yarde\[s\]
of kersey thre yarde\[s\]

To the inexpert commentator, the absence of evidence has some consoling aspects. He might misconstrue his authorities: in the field of speculation, a random shot may fall right.

English Royalty has always kept in the choristers of the Chapel Royal a trained body of singers and actors. The Rev. Edgar Sheppard, sub-dean of the Chapel Royal, St. James's Palace, in his 'Memorials of St. James's Palace,' says:

'It would seem that the "Children of the Chapel Royal" contributed their share to the rise of the English stage in the reign and Court of Queen Elizabeth, for during the sovereignty of that illustrious lady, these surpliced lads became a playing company. They were placed under the guidance of a Mr. Richard Edwards who was born in the year 1523, and who eventually became not only Master of the Children, but also one of the Gentlemen of the Royal Chapel. He had poetical and dramatic gifts and was a man of thorough, sound education.'

Unfortunately for our period authorities are lacking: but Sir Thomas Cawarden was at this time Master of the Revels, and Sir Edward Waldegrave (or Wallgrave) Master of the Great Wardrobe.

From the Historical MSS. Commission, vol. vii, pp. 615, the following extract is culled: the reference is to the Loseley Manuscripts, belonging to Mr. W. More-Molyneux. It has never been printed; but the date (1. Phil. and Mary) precludes its utility for our purpose.

MICHAELMAS, 1. ELIZABETH.

Roll of an account on six membranes of vellum Offices of the Rents & Revels—The Duplicaments of theacompte of William Moore Executour to Sir Thomas Cawarden Knight deceased late Master of the sayde Offices from the xvth day of June Anno Phi et Marie nuper regis et reginal primo et secundo vntill the feaste of St. Michaell tharchaungell Anno Regni Domine Elizabethe Regine primo.

In 1836, however, Mr. A. J. Kempe, F.S.A. (John Murray) published a transcript of the most important of these Manuscripts; and from this book we cite several warrants, which may throw some light on the authorship of Republica, as also on the unknown Coronation play, above mentioned.
INTROD. § 4. Authorship and Contemporary Documents. xvii

The Commissioners thus summarize the whole collection:

'Of the 2,240, displayed in the catalogue, it may be remarked that only 26 were written in pre-Tudor periods, and more than 420 in days subsequent to Elizabeth. Of the 1816 Tudor writings 101 were penned in Henry VIII's time, 163 in Edward VI's, 94 in the days of Mary, and 1447 in the spacious times of great Elizabeth.'

Taking then the Coronation Play first, we copy from Kempe, p. 62, the following warrant in confirmation:

**MARYE THE QUENE.**

By the Quene.

We will and command you vpon the syght hereof furthwith to make and deliver out of our revells vnto the gentlemen of our chappell, for a playe to be plaied before vs at the feast of our coronacon1 as in times past, hathe been acustumyd to be done by the gentlemen of the chappell of our progenitoures, all suche necessarie garments and other things for the furniture thereof, as shal be thought mete and convenyent by bill, betwyxet you and too of the sayd gentemen. So as, the playe finished, suche party of the sayd garments may be restoryd into the office of our sayd revells, as customably heretofore hath bene restoryd, and this shalbe your warrant in this part.

Givynge under our signett att our manour of St. James' the xxvi of September the first yere of our rayne. To the Master of our Revells and other officers of the same and to every of them.

This footnote obliges us to suppose that the Respublica was intended, for Christmas 1553, but postponed.

We also find (pp. 64) the following cast for another lost play:

*Plot or Scheme of an Interlude, allegorical and satirical, endorsed, Concernynge an Entertlude,*

<table>
<thead>
<tr>
<th>Character</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A Kinge,</td>
<td>honor with wisdome</td>
</tr>
<tr>
<td>A Knighte</td>
<td>in harnes</td>
</tr>
<tr>
<td>A Judge</td>
<td>justice with Mercie</td>
</tr>
<tr>
<td>A Precher</td>
<td>religion with Godde's Worde</td>
</tr>
<tr>
<td>A Scoller</td>
<td>science with reson</td>
</tr>
<tr>
<td>A Servant</td>
<td>man                           Servise with affection</td>
</tr>
<tr>
<td></td>
<td>Labor with diligence</td>
</tr>
<tr>
<td></td>
<td>A woman with to faces</td>
</tr>
<tr>
<td></td>
<td>and in each hand a glass</td>
</tr>
<tr>
<td></td>
<td>A woman with a payre</td>
</tr>
<tr>
<td></td>
<td>of ballance</td>
</tr>
<tr>
<td></td>
<td>A woman with a Bible</td>
</tr>
<tr>
<td></td>
<td>in her arms</td>
</tr>
<tr>
<td></td>
<td>Glotonye</td>
</tr>
<tr>
<td></td>
<td>a Pope</td>
</tr>
<tr>
<td></td>
<td>a Bishoppe</td>
</tr>
<tr>
<td></td>
<td>Envie</td>
</tr>
<tr>
<td></td>
<td>a Fryer</td>
</tr>
<tr>
<td></td>
<td>Covetus</td>
</tr>
<tr>
<td></td>
<td>a Person²</td>
</tr>
<tr>
<td></td>
<td>a sole Preste [i.e. celibate]</td>
</tr>
<tr>
<td></td>
<td>Lechery</td>
</tr>
<tr>
<td></td>
<td>a Monk</td>
</tr>
<tr>
<td></td>
<td>Slothe</td>
</tr>
<tr>
<td></td>
<td>a Hermit</td>
</tr>
</tbody>
</table>

1 This play, by reason of deferment was served at the Christmas following. Note in one of the Accounts of the Master of the Revels. [Mr. Kempe's note.]

2 A character wearing a mask. See the item subsequently cited 'covetous men with long noses.' [Mr. Kempe's note.]
§ 4. Authorship and Contemporary Documents. [INTROD.

And, lastly, on p. 63, the following warrant is printed, which presents problems of some difficulty, and perhaps gives a faint clue to the authorship of Respublica:

MARYE THE QUENE.

By the Quene.

Trustie and welbeloved, we gret you well.

And wheras our welbeloved Nicolas Udall hath at soondrie seasons convenient heretofore shewed, and myndeth hereafter to shewe his dilligence in setting fourth of dialogues and enterludes before us for our regell disporte and recreacion, to thentent that he maye bee in the better readinesse at all time when yt shall be our pleasure to eall, we will and commande you, and every of you, that at all and every such tyme and tymes, so oft and when soever he shall neede and require yt, for shewing of anything before vs, ye deliver or cause to bee delivered to the said Udall, or to the bringer herof in his name, out of our office of reveles, such apparell for his use as he shal thinke necessarie and requisite for the furnisshinge and condigne setting forthe of his devises before vs, and suche as maye bee seemely to bee shewed in our royall presence, and the same to be restored and re-delivered by the said Udall into your handes and custodie again.

And that ye faile not thus to dooe from time to time as ye tendre oure pleasure, till ye shall receive expresse commaundement from vs to the contrary herof. And this shalbe your sufficient warrante in this behalf.

Given under our signett the iii daye of Decembre in the second yere of our reigne.

To the maister and yeomen of the office of our Reve尔斯 for the time being, and to their deputie or deputies theire and to everye of them.

As far as we know, the 'dilligence' at 'soondrie seasons' of Nicholas Udall has only resulted in Ralph Roister Doister, and the authority for this play (see Temple Dramatists' edition, and Arber 1869) rests on the unique printed copy at Eton. Only the citation of Ralph Roister Doister's letter of ambiguities in Sir Thomas Wilson's 'Rule of Reason' (3rd edition, 1553) enables us to assign an author.

Yet Mary would not have expressed herself in terms of such generosity without some adequate reason. Can these other plays be traced?

A comparison of the styles of Ralph Roister Doister and Respublica leads to some curious results.

In style, we find the same loose Alexandrines, imperfect rhymes, and a number of phrases in common.

E.g. R.R.D., I. 4. 121-2 rainacet—spent; II. 3. 31-2 hanle—husbande; II. 3. 37-8 resorte—comforte; III. 2. 59-60 just—earnest; III. 2. 71-72 gesse (guess)—doublesse; IV. 5. 43-4 witnesse—lesse; IV. 3. 98-9 towarde—frowarde.
INTROD.] § 4. Authorship and Contemporary Documents. xix

Only a few have been selected: they are far more common than in Respublica: v. § 7 for examples. If this play were, as is supposed, written in 1552, Respublica would mark an advance in style; its versification is on the whole smoother.

Padded rhymes are also very common, and seem to be the same.

E.g. R. R. D., II. 4. 39-40 people—Pauls steeple; II. 3. 73-4, etc. elves—elves; IV. 6. 20-21 merier—merier.

On this we cannot insist overmuch; as even Swinburne sometimes exhibits great paucity of rhymes.

Rhymes dependent on the then pronunciation are very common: e.g. I. 4. 53-4 fewe—shewe; I. 2. 141-2 knowe—trowe; I. 1. 21-2 feast—guest; I. 5. 17-18 you—thon's; III. 4. 117-18 shiere—here, etc.

On this, again, we do not insist: if there are two authors, as contemporaries their pronunciation would be the same. But few—show and know—trow as occurring in our text have evoked a special discussion in § 8.

False rhymes are similar or the same; e.g. I. 4. 69-70 that—forgot (cf. nimiad—namnot 1823-4); IV. 5. 13-4 am—man (cf. none—home, tyme—tyme, § 7); IV. 3. 25-6 arming—warning and assonances like dotage—mockage.

The spelling of the plays is very similar; e.g. geve, hir, cote, here (hear) counsaille; but vewrke does not seem to occur, and the licence is probably as great in the one as the other.

Amongst the phrases shared in common are the words mome (III. ii. 86, etc.), walkin (I. ii. 84), masship (I. ii. 100, etc.), zembitee (in our play zembitee) (I. iv. 74), gear (in general, contrivance) (I. iii. 21, etc.), pashe (paishe, IV. iii. 122, etc.), Saint George to Borowe (IV. 7. 74), sectour (III. iii. 62), our spaniell Rig (II. iii. 47; Respublica 340); bees in the head (I. iv. 93; cf. Respublica 66, a hive of humble bees swarmynge in my braine); davies (i.e. dullards, III. iii. 36, etc.; cf. Resp. 880, etc.); gawding (III. 4. 1; cf. gawdes in Glossary); the armes of Caleys (III. 4. 72, cf. 782); Goss (for God, III. 4. 91) (see Glossary); vage of rhetorike (IV. 3. 81; Resp. 920); grutch (IV. 5. 20; Resp. passim); Cock (for God) (I. ii. 160; cf. Resp. 950); of likeness (probably V. 2. 2, etc.).

References to the Respublica for these words will be found in the Glossary, and in § 7 and § 8.

Nor do the similarities end here. Despite the different purpose of the two plays, the treatment is similar: metaphors (v. § 7) are rare, and those few naval: e.g. R. R. D., III. 2. 15:

As water in hir shyppe or salt cast in hir cies.
or IV. 1. 3:

In suche an outrageous tempest as this was,
Suche a dangerous gulf of the sea to passe.

‘what sayst you?’ (IV. 8. 14) is like ‘you liest’ (639 Respublica).

Again II. 2. 10 (R. R. D.):

*Dobinet Doughty.* Yes and he would know if you haue for him spoken
and prayes you to deliuer this ring and token.

*Mage Mumblecrust.* Nowe by the token that God tokened, brother,
I will deliuer no token one nor other.

reads very much like Respublica 1032–6:

*People.* Coumpacing? ka! lentman, call ye thissame coumpacing?
And / whom shall we twaine thanke, youe, for this compacinge?

*Avar.* No, sir.

*Peop.* Nowe by the compace that God coumpaced, etc.

Again I. 1. 388:

Nowe myght I speake to them, if I wist what to say
rings like

Conveighe miselfe hens honestlye, if I wist howe; (1264).

And with

And ioy haue ye, ladie, of yore promotion, (I. 4. 16).

Compare

I am glad that by me yo do suche goodnesse fele (1493).

III. 3. 110 runs:

Yes, I can do that as well as any can.

Cf. 1478:

This I knowe he will doo, for ons I knowe he can.

Again in Act III. sc. 4, l. 143, we have:

He may yet amende, sir, and be an honest man.

Cf. I. 1885:

Well, thou maiest yet become a worthie subjecte, yt ys plaine.

In § 6, I say that one of the devices of the author of Respublica is a constant repetition of significant words. This is frequently found in Ralph Roister Doister, e.g. IV. 2–6–7.

*Sim. Suresby.* When he knoweth of your health, he will be perfect well.

*C. Custance.* If he have perfect health, I am as I would be.
In III. 3. 120 Ralph Roister Doister tries to act a new part, and in IV. 8 there is a scuffle on the stage, for which he dressed up in IV. 3. So in Respublica, the change of garb of Avarice and the other vices, as well as of Respublica herself, and the cloakings and fights at ll. 423, 1027, 1811, etc. (as noted in § 3) form an important part of the acting.

We might also compare Matthew Mengrade’s address to Christian Custance (IV. 3. 74):

Gentle mistresse Custance, now, good mistresse Custance,
Honey mistresse Custance, now, sweet mistresse Custance,
Golden mistress Custance, now, white mistresse Custance,
Silken mistress Custance now, faire mistresse Custance,

with Avarice’s welcome to Verity (1701):

welcome, faire ladie, swete ladie, litle ladie,
plaine ladie, smoothe ladie, sometime spittle ladie, etc.

And with the mock-drill at Resp. I. iii. we may compare the arming of the maids at R. R. D., IV. 4.

Besides these textual similarities, the following reasons may be urged in favour of Nicholas Udall’s authorship.

First, the arguments from internal evidence as above.

Secondly, the popular dialect of Margaret Mumblecourt is the same as People’s, but not elaborated. *E.g.* R. R. D., I. 3. 99:

God yelde, sir, chad not so much, i chotte, not whan;
Nere since chwas bore, chwine, of such a gay gentleman.

If the reader will refer to the Appendix on People’s dialect, and the Special Glossary, he will find *chad* (I had), *chwas* (I was), *chwin* (ichwin, I ween), amply represented: *ichotte*, is, *I wot*. And in I. 4. 65 (R. R. D.) we find *zee* for *see*.

Thirdly, Queen Mary is exalted almost in the same style as in Respublica: it is the language of a Court dramatist.

*E.g.* R. R. D., V. 6. 45-58:

God graunt hir, as she doth, the Gospell to protect,
Learning and vertue to aduaunce, and vice to correct.

Cf. ll. 51-2, Resp.:

And that yls whiche long tyme have reigned vncorrecte
shall nowe foreuer bee redressed with effecte.

And ll. 1783, 1926, etc.

If, as we have seen, the Coronation play was deferred to Christmas 1553, this must have been longer postponed; and this would explain ll. 1935-6:

Praying that hir Reigne mooste graciouslye begonne
Maie Longe yeares endure as hithertoo yt hath doone.
Fourthly, the clear division into Acts and scenes, and frequency of Latin quotations, e.g. *in nomine patris*, R. R. D., 1. 469, Resp. 764.

Fifthly, the fact both were intended as a kind of comic opera, with songs interspersed: unfortunately in our text, these are not preserved.

Sixthly, the known facts of Udall's life. From internal evidence, both Mr. Westlake and myself (see this section and discussion on People's dialect) had supposed that the author had lived in the North. His strange moderation in dogmatic matters was difficult to explain and hard to exult in, as merely a sign of virtue uncommon at this turbulent time.

But Udall (see his biography in the Temple Classics edition) was born in Hampshire in 1506, proceeded to Corpus, Oxford, and became a moderate Reformer. Probably thence he went as a school-master to the North of England. In 1533 he was a school-master in London, and soon became Headmaster of Eton (until 1541). He then obtained the vicarage of Braintree, Essex (until 1544); and subsequently reached a position of high favour with Princess Mary. In 1549 he was authorized to issue a pacificatory letter to the Devon and Cornwall rebels, and in 1551 became Canon of Windsor. The Catholic revival, so far from affecting him adversely, raised him in the Royal favour; and in 1552 he may have written Ralph Roister Doister; in 1554 he became Court Dramatist. Such a pliant Protestant may well have been non-dogmatic, and his varied experience of English country-life may have made him regard the social evils as all-important.

On these grounds, and on the obvious inference from the warrant of Dec. 3, 1554, I venture to suggest that Nicolas Udall was the author of *Respublica*, and that one day, some such adventitious proof as established him regarding Ralph Roister Doister may be found for this play as well.

In conclusion, I have to thank the authorities of Eton College, St. James' Palace, and many other public bodies, as well as Mr. W. More-Molyneux, the owner of Loseley MSS., for the ungrudging assistance received.

§ 5. It is, no doubt, with some relief that the reader will turn aside from the arid discussion in the preceding sections, to what is, after all, the main purpose, namely, the history of the reign of Edward VI, as illustrating and explaining this play, and as indicating what the length of action is supposed to be.

Before, however, any satisfactory account of this play can be given in its historical bearings, it is an unavoidable necessity to devote a few paragraphs to the events of the time. The six stormy years of the boy-
§ 5. The History of the Time.

king present problems on which no two historians seem to agree. Froude is probably biased; according to his account, Henry VIII was a successful and wise ruler, and Somerset an only less vicious and selfish character than Northumberland. Mr. A. F. Pollard in his England under the Protector Somerset, praises the Protector as a modest statesman, too temperate for the tempestuous times in which his lot was cast, and, although his book does not touch on the history of Northumberland’s administration, it is not hard to see that his judgment would have been adverse. The authors of Social England denounce Somerset as an offender without the merit of self-consistency in a ‘crew of harpies.’ Mr. A. F. Pollard, however, strikes one clear and new note, in maintaining that it is impossible to treat the reign as a single epoch.

Henry VIII left a will appointing a council of regency, apparently in confidence that his intentions would be carried out. But the condition in which he left the country forbade of this. The coinage had been debased; the exchequer was bankrupt, the defences of Calais and Boulogne neglected, and the peasantry discontented at the unsympathy and greed of the new land-owners. A strong man had to take the helm, and Somerset (then Earl of Hertford) usurped an unauthorized but necessary power, with the assent of Parliament and the Council. There were associated with him, Lisle, Wriothesley (who afterwards had to withdraw), the Earl of Warwick (later the Duke of Northumberland), Sir William Paget, and Denny, the chief gentleman of the Chamber. In respect to foreign affairs, Charles V was alienated, and the accession of Henry II of France brought England a new enemy.

Subsequently Somerset obtained himself a confirmation of his authority from Edward.

Somerset seems on the whole to have been a generous but unpoltic ruler. His efforts to force an alliance between England and Scotland failed; the Statute of Treason (1 Edw. VI, c. 12), the attempts to solve the social problem, which had become uneasily acute in this age of transition, and, above all, the cessation of religious persecution stand to his credit. He governed with the aid and advice of Parliament, and a select camarilla of the Privy Council; he set up a Court of Requests in his own house, and the Privy Council, sitting in the Star Chamber, acted as a court of summary justice. His intentions were good, but in this troublous time there was no place for the vacillations of a moderate man. In 1548 Cornwall rose; and Somerset’s action was typical of the man: he issued proclamations in the popular cause, and restrained the violence of such zealous defenders of new-won property as
Sir Peter Carew. In 1549, when Ket raised the standard of revolt in Norfolk, the patience and temperance of Somerset was equally well shown. In this Introduction it is not proper to give any detailed history; we cannot altogether accept Froude’s estimate, ‘that his intentions had been good, but there were so many of them that he was betrayed by their very number,’ since nothing can well exculpate his gentleness in dealing with Sir William Shariington’s frauds (the master of the Bristol mint), nor his wholesale pilfering of lands, nor the failure to deal with the chantries in a more equitable way. Schools were indeed founded, as the statute-book of Edward VI under Somerset shows, but clerical learning fell into such decay, the universities even were so impoverished, that men might well be discontented. It is to this effect of the Protestant avarice that the author of our play is referring towards the end of I. vi.

Froude also quotes from Holinshedd a prophecy which had gone abroad, at the time of Ket’s rising, ‘That there should no king reign in England; that the noblemen and gentlemen should be destroyed; the realm to be ruled by four governors, to be elected by the commons holding a parliament; the commotion to begin at the South and the North Seas.’

Whether our author had these ‘four governors’ in his mind, and impersonated them in his four Vices, is a speculation, interesting indeed, but not capable of definite answer.

It has already been stated that Somerset did not persecute. But he was compelled to imprison Bishops Bonner and Gardiner for recalcitrancy; and Gardiner remained in the Tower until Mary’s accession, despite Somerset’s efforts to get him released.

In V. ix. in the long dialogue between Verity and Avarice (1. 1706), the following phrase occurs, and it may well be a reference to Gardiner’s unflinching conscientiousness:—

Vergtee. The booke saieth Veritas de terra orta est.
Avar. happie is he which hathe that garden platte, I trowe,
"owte of which suche faire blossomes doe spring & growe.

In 1549, i.e. two years after the accession of Edward VI, Somerset fell, not for the magnitude, but the insufficiency of his crimes. His Council and his Parliament were the representatives of the new nobility, that had no ancestral sympathy with the cultivators of the soil; and Somerset had espoused the popular cause, whilst endeavouring to restore order. His very brother had turned against him in jealousy.

Northumberland now gained the supreme power, and retained his
dominion safe in consistent ruthlessness, until swept away in the wake of Catholic revolution.

At this point it will be convenient to revert to the chronology of the play. Acts I. and II. are occupied with the making and the carrying out of the plot, and are evidently intended to be continuous.

But in Act III. Respublica enters, vaguely content, and curious for an account of her estate. People makes his first complaint, but is easily satisfied, even by Adulation. But he remarks (1. 722):

Chil warte all within twoo years as plenty
as twas eny tyme within these yeres twyse twentye.

These two years should have been enough to restore the country to its prosperity under Henry VII, who died in 1509; this play must be supposed to last the whole reign of Edward VI and begin in 1547.

And in Act III. (v. 794) we have another reference to the passing of time: Adulation, egged on to discontent at his small share, says:

he here [Oppression] hath the flytched the bisshoprikes alreadie.

If then the history of the second epoch in Edward's reign be shortly resumed, the action of the play in its general features will be made clear, whilst all references to particular grievances and special complaints are reserved for the notes.

The supersession of Somerset by Northumberland did not indeed mean the former's instant execution. He was allowed to live on until January 22, 1551, sometimes imprisoned, sometimes free. But, fallen even and a shadow, his former greatness threatened to overshadow Northumberland and his meaner policy; by force of contrast, Somerset became a popular hero; and, lastly, he could not approve or connive at the persecutions of Bonner, Gardiner, Mary, not to speak of humbler folk. In 1550 Northumberland was being assailed, and Somerset, out of jealousy or ambition, or a sense of right, did hatch some kind of conspiracy against him. But the articles of indictment were, beyond all doubt, based on exaggeration and perjury, and, even thus, failed of their purpose; for it was as a felon, and not as a traitor, that Somerset fell.

The rise of Northumberland to power was the signal for new depredations and a dogmatic Reformation. Without religious convictions of any determinate kind, the new governor saw fit to embrace the cause of the Reformers; and, if the pride of Somerset had regularized a larger degree of freedom, without deigning to consult the clergy, the irreligious spirit of Northumberland forced England into truculent and persecuting Protestantism. He was hailed as the champion of the New Faith. But
what were his works? The Devon Commons had already complained of the new service as the letting forth of God's service like a Christmas play. University endowments were seized: the coinage debased still further, called down to its new value and then further debased. The teston or shilling was cried down to sixpence in 1551, and prices continued to rise, especially as, despite the constant Commissions, commons continued to be enclosed, and plough-lands were given to shepherds.

In 1551 a proclamation was issued that every creditor, artisan, servant was to receive his old debt in the new coinage (cf. II. 1078–86); and this too, when the Sweating Sickness broke out: and then the nation was invited to pray against the sin of covetousness.

In the same year the woods of the see of London were cut down, and the demesnes of Winchester and Durham appropriated.

In 1552 the new Prayer-book was ready, and passed by the Act of Uniformity. This is probably the meaning of 1. 998 (IV. ii):—

Was not he [Policy] drownde, trowe, last yeare, whan Conscience was?

If there was peace, it was because the strength of Charles V was broken by the Peace of Passau (1552), and France was temporarily satisfied by the surrender of Boulogne. In the general misery, even preachers could not be found, and the service of religion ceased.

Early in 1553, Edward VI, whose pathetically wise comments on his evil days have survived in his diary, was evidently sickening unto death. Northumberland, seeing the result of his policy (he had been compelled to surround himself with body-guards), forced king, bishops and lords to approve of the succession of the House of Suffolk.¹ This may, perhaps, be what Avarice hints at, when he asks, which Verity is coming, is it old Time's daughter? For she must be staved off (II. 1291 and 1699). He failed, and paid for his failure with his life. Mary was rapturously received, as bringing some prospect of change, and any change would be, it was felt, a relief. It is sad to think how unworthy she was of the enthusiasm that greeted her (as, for example, in this play), and of her opportunity: how little wisdom she had learned in the school of adversity.

We have seen that there is a two years' interval between Acts II. and III.; between Acts III. and IV. there is evidence that three or four years are supposed to pass. That some considerable time has elapsed is evident from People's querulous complaint (1017, IV. iii):—

vor some good might ha bee doone in all this season.

¹ v. next section.
§ 6. The Social Evils of the Time.

And in l. 1021 he bewails his poverty:—

vive or zixe yeare ago chad vowre kine to my pailc.

Cf. ll. 1601 and 1777; i.e. before the advent of the regencies.

Act IV. and Act V. are one continuous disravelling of the plot.

A further question remains: are any specific statesmen intended by the four Vices? To this no answer can be given in unqualified terms; the author evidently conceives the Reformation as Oppression apparelling itself in the specious garb of improvement, and arming itself with insolence (e.g. the interference of the laity in ecclesiastical matters, cf. Act IV. iv) as its authority.

But Avarice is given to summary punishment, although previously dismissed. This incongruity, in my view, can only be a reference to the deposition, and subsequent execution of the Protector, as well as to the fate of Northumberland; and Somerset and Northumberland may well to the liberal Catholics of that day have seemed an incarnation of avarice.

Adulation, however, is forgiven. There are two prominent statesmen of this epoch who weathered successfully the storms of the policies of Somerset, Northumberland, Mary and Elizabeth, namely, Sir William Paget and Sir William Cecil. Whether these were intended or not, cannot be definitely pronounced.

Enough, however, has been said to show the intimate connection of this play, and the social and political history of the reign of Edward VI.

§ 6. The length of the action of the play has now been indicated. In this section the grievances of the time as exposed by our author will be briefly detailed.

The actors in the real historical drama were rather the victims than the makers of adverse circumstance. It was the day of transitions political and social. From a military point of view, the small population of England was no longer capable of taking the field in sufficient force to combat the great hosts which a united France and an Empire augmented by marriage could marshal on the Continent. Our hold on Calais and Boulogne was really dependent on the weakness of France, temporarily faction-ridden. Even under Elizabeth, our hesitating support of the Netherlands was of little practical service. The sea, which was to be our domain, was still unthought of; and thus with a dwindling effectiveness on land, and an undevelopment on sea, England could not take any rank.

The economic situation was also changing. The ceaseless course of turning ploughland into pasturage was not merely an avaricious whim of
the landowners, it was the recognition by them that this would be the most commercially profitable use both to themselves and therefore to the country. There were indeed some statesmen under Edward VI who advised this transformation and endeavoured to set up in England not only a great pastoral industry but also to transplant from the Netherlands their great textile activities. But this larger view was not common; and the enclosures were made with disastrous rapidity, which was well described by Sir Thomas More nearly fifty years before the date of this play in his *Utopia*.

"'But I do not think that this necessity of stealing arises only from hence [the system of retainers]; there is another cause of it, more peculiar to England.' 'What is that?' said the Cardinal: 'The increase of pastures,' said I, 'by which your sheep, which are naturally mild, and easily kept in order, may be said now to devour men and unpeople, not only villages, but towns; for, wherever it is found that the sheep of any soil yield a softer and richer wool than ordinary, there the nobility and gentry, and even those holy men, the abbots, not contented with the old rents which their farms yielded, nor thinking it enough that they, living at their ease, do no good to the public, resolve to do it hurt instead of good. They stop the course of agriculture, destroying houses and towns, reserving only the churches, and enclose grounds that they may lodge their sheep in them . . .'."

Beggary was of course the immediate result; but a purely agricultural England could not, if self-supporting materially, have advanced in commerce, or, under stress of competing industry and the need of defence, have taken up an attitude of defiance to the Spanish monopolies.

Again, the Reformation in England, occasioned though it was by the uxorious habits of Henry VIII, was really the consistent culmination of English polity, which had always protested against foreign jurisdiction. The papal supremacy was too often abused, merely to keep a vast number of benefices in the hands of Italian ecclesiastics, or to exact from English priests the larger amount of their earnings, thus diverting from England money which should have been usefully spent in the country. In the pre-Reformation, which was quashed by its untimeliness (for the other nations were not prepared to follow in Wiclif's wake), this economic unrest was the primary cause. In its subsequent development, Lollardry, like the Anabaptists of Münster (1533), led the discontent of the masses to revolt, and heralded dogmatic changes. But the peasant revolts that everywhere were symptomatic of the religious Reformation were too violent and failed.
In England, that same strong national feeling which would have none of Henry III's submissiveness was eager to support the Act of Supremacy, but not the necessary corollary of such an iconoclastic revolution in doctrine as Northumberland wished to introduce, in alliance with Knox, to whom he offered a bishopric. Even after the grim lesson of Mary's revenge, Elizabeth found it wise to steer a middle course.

The despoiling of the monasteries deprived the people of their accustomed refuge, and the creation of a new nobility on the booty (the old aristocracy was almost extinct) was not popular, more especially as, in their own small way, the newly-enriched classes sought to avail themselves of their material and spiritual resources for self-aggrandisement with no less forwardness than the princes who ranged themselves under Luther's standard.

This, then, was England's situation at the death of Henry VIII. Caught already and enfeebled in this whirl of economic, political and social transformations, impoverished and blind with the inability of contemporaries to foresee the trend of good in the transitory evil, she had still to undergo her last and most terrible Regency, and she had good cause for lament.

It is, however, with a wise reticence, only the social anarchy that inflames our unknown author.

The fitness of his time for these specious defalcations he indicates in line 87:

And nowe ys the tyme come that, except I be a beaste, een to make vp my mouth, and to feather my neste.

The following lines (92-104) show how forfeitures had been invented, escheats blindly brought about, and skimmings (jëettaunees) given to the state. Conscience is dead (cf. lines 481 and 1598 when Nemesis has come), and money is got by hook or by crook, especially by the crook pastoral.

Livings are to be distributed (l. 282) to the friends of Insolence and Avarice; parsonages (l. 809) are bought from Republica and sold to bishops at their highest value, and let for ninety-nine years; bishops know no Latin (l. 918); and those who minister to the people can be bare clerks (l. 959), Sir John Lack-Latins, and receive a pittance; these rectorships are bestowed on the tyrannical νέστηκλητος, the 'Prior of Prickingham' (885), a name that somehow recalls Do-the-boys Hall.

To the Homilies issued under Northumberland's rule, we have a distinct reference in Avarice's jeer (l. 793):

Geate more / or I shall geve thee a homlye greeteinge /
Some of the references to the profits of pasturage and enclosures are lines 309–10; 799–805, where the spoliation of episcopal demesnes, e.g. Durham, Winchester, London, is clearly contemplated; 1092–33.

In § 5 the grievances regarding the depreciated coinage have been indicated. The ingenious arguments of ll. 1084–9 are not imaginary. Froude quotes them from historical sources.

In l. 768 Avarice says significantly he has filled his purses with old aungelots and Edeardes. In ll. 1076–1084 we have a very vigorous indictment. That the old bells were melted down, stands undeniable; and the export of bell-metal was forbidden by statute (2 and 3 Edw. VI, c. 37). Somerset called the coin down to its true value, and endeavoured to fix the price of food in famine-time. In my notes I deal with these topics more fully.

The last head is that of political references, and of these there are very few.

Referring to the robberies of see-lands, Oppression remarks,
and some [bishops] would in no wyse to owre desyres applye.
But we have Roddes in pysse for them everye chone,
That they shalbe flyced yf we regaine, one by one. (819–21.)

There must be some hint at the treatment of Gardiner and Bonner, who were imprisoned and their lands seized.

ll. 1547–52 contain an obscured attack at Northumberland’s attempt
to dethrone Mary. The meaning seems to be this. The Northumberland family gained and still own a great deal of Kent, and the extent of the power of the Warwick and Somerset families may be intended. On the other hand, I am indebted to a friend for a luminous suggestion. l. 1548 refers to the acquisition of lands in Kent by Northumberland; l. 1549 to the arrangement for a marriage between Guilford Dudley and Margaret Clifford (daughter of the Earl of Cumberland)—she afterwards did marry Edmund Dudley, the Duke’s brother.

l. 1550. The Earl of Warwick became Duke of Northumberland.

l. 1552. Berwick was in the see of Durham. Northumberland deposed Tunstall, and despoiled the see.

Again, in l. 1688 Peace makes a cutting answer when Avarice (Northumberland) pleads that he has kept peace. How this was I have indicated in § 5; Somerset had made war and uselessly; but with some purpose in view.

In l. 1927 Nemesis says:

Well, I muste goe hens to an other countreye Nowe.

In my note I have suggested, this may seem that Protestantism in
Germany, triumphant at Passau, must be quelled. (The Augsburg Convention was in 1555.)

The author evidently did not intend to mean too much. Perhaps his Catholicism was not fanatic: perhaps he took his cue from the studied moderation Mary put forward in proclamation in her first year of difficulty. In external politics he takes little interest, and I doubt whether the complaints embodied in this play do anything more than exemplify anew those well-worn and terrible hardships of which every writer almost of that day, and every statute is eloquent.

§ 7. Under this head a few remarks regarding style and rhymes must be made.

The play is written throughout in Alexandrines. But this metre, unsuitable as ever for English, is, despite the author's want of skill, already profoundly modified. There is no attempt at a regular caesura; and, if there is no enjambement, this, at least, is a defect shared by him with nearly all pre-Elizabethan writers.

The scheme however is syllabic, and not accentual—a great advantage, as preventing excessive monotony. Thus feminine rhymes are constantly found in twelve-syllabled lines. As an instance of this syllabic measure, we might refer to ll. 1753-4:

Veritee. Now doe of thie gowne, & tourne the[e] inside outwarde.

Avarice. Leate me alone / and an Angell for a rewarde.

Other examples of the sort will readily be found, e. g. mannye—
compaignie, 966-7, and elsewhere.

These rhymes, further, always go in couplets, excepting Misericordia's hymn in V. i, which is in quatrains. But couplets can be carried on almost indefinitely on the same rhyme.

Thus we find four rhymes at ll. 245, 343, 501, 546, 554, etc., etc.; six at 1741, 1705, 1833; three at 405, 422; eight at 477 and 712; fourteen at 383; and lastly an attempt at internal Leonines at 772 and 1345.

The next point we have to observe is the freedom regarding the number of syllables. It would be tedious to enumerate the many instances of hendecasyllabic lines; whilst, no doubt passing a large number over, I have noted over forty, e. g.

for whan pleaseth God suche comon weales to restore. (l. 29.)

Thirteen syllables are sometimes found, e. g.

I heare yt toulde for trouth. Policye, all wilbee nought. (l. 1278.)

Cf. l. 1253, etc.

RESPUBLICA.
Decasyllables do not seem to occur.

The quality of the rhyming present features of some interest. Feminine rhymes are found, and can be merely assonant; simple rhymes are often false, or constantly end on the same syllable, or even the same word; often the rhyme and sense is forced owing to the dramatist's lack of ease.

(a) Assonance, e.g. we have spoken—open, at 117–18, 227–8 and elsewhere; favour—labour, at 331, 1159, etc., etc.; Misericordia—corda, at 1323; yonder—longer, at 1613; nimmat—namnot, 1823. Other instances will be found.

(b) Simple rhymes but false. (We must carefully distinguish such rhymes as dere—where, l. 671; beaste—nestè, 87; together—hither, etc., which were due to the pronunciation.)

As false rhymes we have: none—home, 805; time—afyne, 1699. Other instances of bad rhymes will be easily noticed.

(y) Rhymes on the same syllable or word are very common, e.g. maladie—ladie, 506; wytt—whytt, 698; me—me, 700; remedie—melodie, 898; ha vs—ha vs, 1561. Again this is only a small selection.

(β) The author has very few rhymes; and uses them with no thought of economy. There are thus many passages where the accident of ending the line on one word, determines the meaning of the next, because of his somewhat limited vocabulary, and the comparatively meagre resources of English in the matter of rhymes.

E.g. to self we get elf as a rhyme, in 259, 1011, 1832, etc.; grote and throte are coupled together in 311, 1590, 1691, etc.; space, grace, place, grow together incessantly; as also voice and rejoice, walk and talk (168, 181, 611, 1665); neary and merry are always conjoined, often ludicrously, (e.g. 776, 1471); people always induces a mention of St. Paul's steeple; worse that of a purse or curse, and, whilst, as only one example of a forced line, we might cite:

This same I got by sectourshipp of my Mother
A vengeaunce on hir, old wiche, for suche an other. (864–5)

So too donee is invariably followed by a reference to cytie and towne, (1301, 1785, etc., etc.)

This poverty of resource is one of the greatest blemishes in the play; one, too, which the reader will be only too able to exemplify more amply for himself.

In this section, I have now given a short account of the metre, and versification; a few remarks upon the style will bring this subject to a close.
The style scarcely rises above rhymed prose, although it runs very much more easily than Ralph Roister Doister. The humour is of a comparatively high order, because the dramatist is so serious, and puts the Reformation arguments in so unfavourable a light, e.g. the scenes where the Vices defend their conduct to People and the Virtues in Acts III, IV and V. His sense of the comic comes out well in Act I, where Avarice disciplines his companions, and where they show their evil exultation, as also in the clownish appearance and acting of People (cf. notes on ll. 423, 1028): the struggles of the Vices when consigned to People in V. ix, must also have afforded some rough humour congenial to a popular audience. The by-play in the frequent 'asides' (e.g. in all the conferences of the Vices with Republica) must also have had a comic effect.

One of the devices frequently found is a repetition of the same word, e.g. l. 534–5.

Adul. I will doe hir double servis to another!
Avar. ye double knave youe, will ye never be other?

And in IV. iii, 'compassing' and the constant gibing on it. Or again:

Suche gredie covetous folke as nowe of daies been,
I trowe before these present daies wer never seen. (1431)

The metaphors used are very few, and almost always naval, e.g. ll. 443, 602, etc., etc. Similes are more frequent and elaborate; e.g. Time and Occasion in Act IV. vi, and Act V. ix. As I have said before, the style very rarely rises. I have indicated under § 4 and in this section, the passages where it seems to me that the earnestness of the writer lends his work genuine pathos or humour.

It must, however, be observed that the author, like all writers of that day and long after, freely introduces Latin phrases, and quotes in l. 41, Mat. 21. 16; for l. 1016, cf. 2 Sam. 5. 23, or 2 Kings 3. 9, or Acts 28. 13; in l. 1284, Ps. 85. 10; in l. 1530, Sap. 1. 15; in l. 1532, Amos 5. 7; and in l. 1706, Ps. 85. 11.

§ 8. For the arrangement of the following facts, I am indebted to the kind assistance and expert knowledge of my friend, Mr. J. S. Westlake.

In this section I propose to deal with the spelling of the manuscript, and grammatical and other forms.

1. Taking the orthography first, despite its apparent chaos, there is some order observable.

First then, as a general rule mute e's can be inserted and left out at pleasure.
Secondly, *y* and *i* are interchangeable.
Thirdly, *w* and *u* represent the same sound as vowels, e. g. *thoue, thou*.
Fourthly, *gh* is a purely graphic sign and intervariable with *w* and *y*, e. g. *staigh, conveigh, wroue, soue, flyghth* (*fileth*), *oughe*.
Fifthly, *ea* is found, but not *oa* (for which *o* is used, e. g. *brode*).
Sixthly, the M.E. diphthong *ie* is of frequent occurrence.
Seventhly, *oo* represents *ō* and *ū*, e. g. *soo* and *woo, doe, dooe, doo, too, to*.

Dismissing, then, these easier criteria we come to certain well-marked differences.

We will take the development of the Middle-English sounds as shown in the orthography.

A. (1) (a) M.E. *ā*, as is known from the *Hymn to the Virgin* and the consensus from Salesbury up to Cooper, was in flux; e. g. *knave* (228), *ladie*.

We also find *sware* (swear) (1131). This spelling indicates an approximation to the sound of *ā*, which seems to have been sounded like long *a* in *grand*.

(b) *ā*. Of this we are unable to determine the pronunciation.

E. (2) (a) Long M.E. *ē* (cf. French *étè*) is represented by *ea*; e. g. *least* (also *lest*), *leate, leat* (let, i. e. permit). In M.E. open syllables before a mute *e*, it is represented by *e* or *ea*.

It is important to note that *leate* is always *lassen* and *let* is let (hinder).

This sound is found in combination with *w*, e. g. *shewe* is rhymed with *feve* (1709–10). The same sound is preserved before *3* in *cayes* (keys), of which the singular is found as *kye*.

Contemporary authorities up to the last decade of the sixteenth century state that this *ē* was pronounced as such, before *w*, and before *3* (e. g. *cayes*).

(b) M.E. *ē* (e. g. German *seheu*). This sound is mostly represented by *e* or *ee*, seldom by *ea*, e. g. *three, nedes, kepe, heare* (here), *theaff*. The same sound is noted in *shepe*.

A similar confusion is found in other texts 1540–1550.¹

When this sound is derived from the Old French *ie* (matière), it is represented by *ie*, *e* or *i*, e. g. *matier, manier, releve*.

The pronunciation of this sound *ē* was popularly *i* (continental). From rhymes it would seem that the author was striving after a different model, e. g. *relie* rhyming to *gece* and *belere* (believe). In unstressed syllables it would keep its original sound shortened.

¹ v. E.E.T.S. Extra Series XIII. Examples in Tindal are dubious.
None of these sounds are to be confused with the occasional spelling of M.E. ĉ by c or ea, e.g. theare (there), eche. In heare (here) M.E. ĉ was sounded as ĉ.

In combination with w we find mued (mowed), newe, rewle, trewthe, treuth, brueth, trueth.

From contemporary description, this was always the equivalent of French ū.

(γ) ĉ kept its M.E. sound, except before r plus consonant; e.g. Barwick(e) (rhyming with Warwick), harte. Ea is found for ĉ; e.g. geat, geade (get).

(δ) Final e was mute (except in French words in te; e.g. authorite, more often spelt -ee or -ie). Mute e is a sign of length; e.g. those. In many cases it is doubtful whether e lengthened, as in smale—cale (small —call are also found), or was a mere reminiscence.

I. (3) (a) i represented two sounds; e.g. Nieckname, 1536; piek, purse, quike, and piike, pick. In Salesbury and the Hymn to the Virgin, a double transliteration of i is found, viz. i before gutturals, labials and final, and y before dentals and frontals. The former points to French i to-day (piitié) (which was the M.E. sound), and the latter to the modern English i (e.g. hit); the latter absorbed the former. Hence ie before k in present text.

The spelling ie before gutturals seems to be derived from the very common spelling ie finally, which rhymes with French ĉ (cf. rhyme of final y to a so-called e sound in modern English).

(β) ĵ. This vowel was in transition between the continental sound and the modern diphthong. This is evidenced by Gill and his contemporaries, who draw subtle distinctions between the diphthong ei (M.E. ĵ) and the old diphthongs ei and ai. The difference is in the first component. In the Hymn to the Virgin and Salesbury, English ĵ is denoted by Welsh ei. That something like this was the pronunciation of our author is shown by such rhymes as cayes—dayes: cayes showing ei, and dayes being nearer to ĵe or ai. In the singular we find kye; ĵ, therefore, was sounded ei.

O. (4) (a) M.E. ǭ (e.g. small) is represented by oo. These spellings (o, oo, oe, ooe) are never confused with ou, ow. It differed from M.E. in approximating to the sound of so in German.

In rhyme this is found in combination with the M.E. ĵ (German so); e.g. soo—vntoo, 1389-90. This rhyme cannot be exact from comparison with other rhymes in pure ĉ's, e.g. soo—goe, 1313-4; soo—woe, no—wo, 770-1.
§ 8. Orthography, Grammar and Pronunciation.

(β) ō had two pronunciations: (i) The vulgar, as ŏ.
(ii) The older, ōō.

From 1530–1563 Palgrave and others testify to (ii): and (i) receives the evidence of contemporary and all later writers. ōō is also often spelt ou or ow; e. g. behouff (76), forsouthe (483).

o before u and m representing French ō becomes ou; e. g. compace, counplices, counterfaict, countreye, counsaile.

ō, as lengthened in M.E. before rd, rth has a similar pronunciation; e. g. woorde and fowrth to ō.

(y) ō probably retained the Middle English sound, and, as in M.E. occasionally denoted an u sound.

U. (α) (i) ŏ had two pronunciations.

(β) As ŏ, e. g. mouthed, mouthed, where the sound must have been ŏ.

The sound (α) prevails in the text, and is spelt ow, ou, owe, owе, and its existence is more clearly shown by such spellings as the following: woonde, sproong, and, on the other hand, plounge, spounge, roune, yowe, thowe.

These spellings must be distinctly kept apart from cases in which ow denotes ōu; e. g. grove—trove, 1707–8.

This rhyme is not exact: grove being by contemporary grammarians represented as γpow, and trope as τpow.

(ii) ŏ is represented by u, ou, and o; in all cases having the same value of ŏ in put; e. g. but, costodie (1917), hongre (1343).

It must be carefully noted that the modern sound but is quite a century later.

(6) Diphthongs.

(i) ew. This has been discussed under e.

(ii) ow (α) ōw, from ŏw; (β) ow from ow.

Both are probably one sound in the text; e. g. grove, knowe.

A rhyme grove—trove, 1707–8, has been already noted; it is impossible to conceive this rhyme in Modern or Middle English. That it did occur shows that the sounds were similar. γpow is described as having its first component longer than that in τpow. The evidence for this is contemporary. A century later, grow would be represented by γpow, and trope is described as having a short guttural component in the beginning, almost the German trau.

A large number of variant sounds are evidently concealed under the symbol ow. We find also ounge for owe (274), thoughe.
(iii) ay and ey are the same, in spite of contemporary efforts to distinguish them, e.g. faine, feith, faith. Gill complains that the common people pronounced Sai and Sei haphazard. See the remarks on the rhyme cayes—dayes.

(iv) au [ow in core] is represented by au, aw, ow, e.g. saw, haul. This sound became our modern sound (e.g. law). Sawte and sought represented a similar sound, cf. daughter (daughter). As early as 1500 these two sounds were confused before gh, in the one sound on.

Au also may represent the French nasal, e.g. cognisance, and even in English words understand.

(7) Consonants.
(i) K and g were not mute before n.
(ii) Forms in sh are found in three places: sh[e]wete (108), shwere (1649), shwete (1867).

A seeming instance of the contrary wissed, l. 2, is a scribe's mistake for wisshed.

(iii) Final tion, cion might be pronounced son (cf. benison), but with a palatalized s, e.g. imagination—mason (655–6).

II. The Grammar.
(i) Use of present form for past participle, as in People's dialect, e.g. to have fall, l. 1542; had I not take theym, l. 1764; would I have stretche, l. 1549.

In line 1632 sculde is used as the participle like trod. while tyme is laie on lode, l. 901. Cf. l. 1444.

(ii) Persons and verbal forms. Singular verb with plural. (a) e.g. thabuses which hithertoo hath been, l. 50; whan all the wordes . . . doeth disagree, l. 1528.

(β) Old form of 2nd person plural: what saieth youe, l. 1879 (Nemesis is speaking).

(iii) Numerals take a singular noun, except in ll. 961, 1036, 1760.

(iv) The and to are combined with the following word; for examples vide the Glossary. We even find throode, l. 1036.

(v) Double negatives are found in ll. 672, 693, and 11, 214, 1673, etc.

(vi) Peculiar and archaic forms. Of these we will note here:

First, the boldest archaism and unique: Suche gredie . . . folke as noe of daies been, l. 1431.

Secondly, the variations for the number 100, for which see the Glossary.

(vii) The Northern pronoun till and until is often used for to, e.g. l. 545 and 1062; and of the use of at in l. 262.
Thirdly, such forms as the following: ha for have, against for again, renne for run, and more common (though ronne occurs once), all thing for everything, set for fetch, verament for verily.

With these cursory remarks, I close the discussion on the orthography and grammar. Some of the stranger forms may be due to the scribe's evident haste and inaccuracy. But most of them are peculiar, and seem to me to be original.

§ 9. And at the end, the last and pleasantest duty remains over. I have to thank Mr. J. H. Gurney (who has kindly lent his manuscript), Dr. Furnivall, Professor Skeat, Mr. R. W. Chambers, Mr. J. S. Westlake, Mr. P. A. Daniel, and many others, for the many hints and directions they have given in a work I could never otherwise have brought even to this insufficient stage of completeness.
A merye enterlude entitled Respublica, made in the yeare of our Lorde 1553, and the first yeare of the moost prosperous Reigne of our moste gracious Soveraingge, Quene Marye the first: /

THE PARTES AND NAMES OF THE PLAIEERS.

The Prologue. a Poete.
Avarice. allias policie, The vice of the plaie.
Insolence. " Authoritie; The chief galaunt.
Oppression. " Reformation, an other galaunt.
People. representing the poore Comonntie.
Respublica. a wydowe.
Misericordia.
Veritas. fowre Ladies.
Justicia.
pax.
Nemesis. the goddess of redresse and correction. A goddresse.

THE PROLOGUE.

First, helth and successe, with many a goode newe yeare, Wisshed\(^1\) vnto all this noble presence heare.
I have more tentreate yone of gentle sufferance
That this our matier may have quyet utterance.
we, that are thactours, have ourselues dedicate
with some Christmas devise your spirites to recreate;
And our poete trusteth, the thinge we shall recyte
maye withowte offence the hearers myndes delyte.
In dede, no man speaketh wordes so well fore pondred,
But the same by some means maye be misconstrued.
Nor nothinge so well ment, but that by somme pretence
ytt maie be wronge interpreted from the auctors sence.
But let this be taken no wurse then yt ys mente,
And I hope nor we nor owre poete shalbe shente.
But nowe of thargumente to towhc a worde or twayne:
the Name of our playe ys Respublica certaine;
oure meaninge ys (I saie not, as by plaine storye,
but as yt were in figure by an allegorye)

\(^1\) MS. wisset.
Time vengeth, and sendeth down Truth and Pity.

Yet Time vengeth, and sendeth down Truth and Pity.

And Queen Mary shall amend the Common-weal.

Boys shall justify men.

What affecteth a State.

To shew that all common weales Ruin and decaye from tyme to tyme hath been, ys, and shalbe alwaie, when Insolence, Flaterie, Oppression, and Avarice have the Rewle in their possession. But though these vices by cloked collusyon And by counterfaicte Names, hidden their abusion, Do Reigne for a while to comon weales preiudice, pervertinge all right and all ordre of true Justice, yet tyme trieth all and tyme bringeth truth to lyght, that wronge may not ever still reigne in place of right. for whan pleaseth God suche comon weales to restore To theire welthe and honoure wherin thei were afore, he sendeth downe his mooste tender Compassion to cause truth goe abowte in visitation.

Veritee, the daughter of sage old Father Tyme, Shewith all as yt ys, bee yt vertue or Cryme. than dooeth Justice all such as commonweale oppresse Tempered with mercye, endeavoure to suppresse.

But shall boyes (saith some nowe) of suche high mattiers plaie? No, not as dissccusers, but yet the booke doth saie

Ex ore infantium perferisti Laudem. / for whan Criste came rydinge into Hierusalem, The yong babes with tholde folke cryde owte all and some, blessed bee the Man that in the Lordes name dothe come. Soo for goode Englande sake this presente howre and daie, In hope of hir restoring from hir late decaye, We children, to youe olde folke, bothe with harte and voyce Maie Ioyne all togither to thanke god and Rejoyce

That he hath sent Marye our Soveraigne and Quene to reforme thabuses which hithertoo hath been. And that yls whiche long tyme have reigned vncorrecte shall nowe foreuer bee reixed with effecte.

She is our most wise / and most worthie Nemesis, Of whome our plaine Menade that is amysse; Whiche to bring to passe, that she maye have tyme and space, Leat vs, booth yong and old, to Godde commend her grace. Nowe, yf yowe so please, I wyll goe and hither send, / That shall make youe laughe well, yf ye abide thend. / Finis /

1 Over the line in MS.
**Actus primi, scena prima.**

**Avaryce.**

Now, Goddygod, every chone bothe greate and smale, from highest to lowest, Goddiggod to yowe all; / Goddiggod, what sholde I saie? even or mornne if I marke howe the daie goeth, God geve me sorowe. But, Goddiggod, echone twentie and twentie skore of that ye most lowge for, what wolde ye have more? ye muste pardon my wyttes / for I tell youe plaine, I have a hive of humble bees swarmynge in my braine, and he that hath the compace to fetch that I must fetche I maie saie in Counsaile, had nede his wyttes to strete. But nowe, what my name is, and what is my purpose, Takinge yowe all for frendes, I feare not to disclose. My veray trewe vnchristen Name ys Avarice, which I may not have openlye knownen in no wise; For though to moste men I am found Commodius yet to those that vse me, my name is Odius. For who is so foolish he that the evell he hath wrought for his own behouvff he wolde to light sholde be brought? or who had not rather, his ill doinges to hide, Thenne to have the same bruted on evere syde? Therefore, to worke my feate, I will my name disguise, And call my Name ‘policie’ in stede of Covetise. The Name of ‘policie’ ys praised of eche one, But, to rae grumle sede, Avaryce ys a Lone. The Name of ‘policie’ is of none suspected: Polyeye is ner of any cryme Detected. So that vnder the Name and cloke of policie, Avaryce maie weorde factes & scape all Ialousie. And nowe ys the tyme come that, except I be a beaste, een to make vp my mouth, and to feather my neste. A tyme that I have wayted for, a greate Longe space, and nowe maie I spede my purpose, If I have grace. For heare ye, sirrha! our greate grand Ladie Mother Noble Dame Respublica, she and none other, of the offalles, the refuse, the Ragges, the paringes, The baggage, the trashe, the fragmentes, the sharinges, The od endes, the Cr[u]mes, the dribletes, the chippinges,
The patches, the peces, the broklettes, the drippinges, the fletittance, the scrapinges, the wilde wai[ues] and straies, the skimmynuges, the gubbins of booties and praiies, the glenyuges, the casualties, the blynde excheates, the forginge of forfaycte, the scape of extracites, the xcesse, the waste, the spoils, the superfluites, the windefalles, the shriddinges, the flyciuges, the peti fees, the Thowsaunde thinges mo which she maye righte well lacke—

woulde fyll all these same purses that hang att my bakke / ye a, and tenne tymes as manye moo bagges as these which shoulde be but a flea bytinge for hir to lese.

That if I maie have the grace & happe to blynde her, I doubte not a shewete Ladye I shall fy?ide hir. to hir ytt wer nothing, yet manye a smale makith a greate, And all thinges wolde helpe me what ever I maye geate. ful lytle knowe men the greate neele that I am yn.

Doo not I spende dailie of that that I do wynne? then age cometh on, and what ys a lytle golde to kepe a man by drede that ys feble and olde?

No man therefore blame me / though I wolde have more / the worlde waxeth harde, & store (thei saie) is no sore.

Nowe the chance of theves, in goode howre be ytt spoken; owte alas, I feare, I left my Cofer Open.

I am surelye vndoone / alas where be my Cayes? It ys gone that I have swette for / all my lyve daies.

Wo worthe all whoreson theves / & suche covetous knaves, that for theire wyndinge sheete wolde scrape men owt of theire graves! [Exeat.

**Actus primi, scena secunda.**

**Adulacion, Insolence, Oppressyon.** / Intrant Canta[n]tes.

**Adulacion.** Oh noble Insolence, if I coulde singe as well, I wolde looke in heaven emonge Angells to dwell.

**Insolence** / Sing! nowe doo I sing, but as other manye doe?

**Adulacion** / yea, an Angels voice ye have to herken vnto.

**Insolence.** yea, but what availeth that to highe dignitie? **Oppression.** By his armes, not a whitte, as farre as I can see.

**Ins.** Or what helpeth that thinge, to sett a man a lofte?

1 v. Note.
Oppression. By his woundes, not a strawe / so have I tolde yowe ofte.

Adul. No but ye are one of suche goodlye personage, of suche wytte & beawtye and of sage parentage, So excelente in all poyntes of everye arte,—

Insol. In dede, god and nature in me have done their parte,—

Adul. That yf ye will putte yourselfe forwarde to the mooste, ye maie throughowte the whole lande1 rewle all the Roste. 136 howe saie yowe, Oppression? ys ytt not even so?

Oppr. Thowe saieth soothe, Adulacion, so nowte I goe: if he wer disposed to take the charge in hande,

I warrant hym a chive to Rewle all the whole lande. 140

Adul. So, Maister Insolence, ye heare Oppression?

Insol. I thanke bothe hime and thee, goode Adulacion.

And Long have I dreamed of suche an enterpryse,

But howe or where to begynne I cannot devise.

Oppression. Wherefore serve frendes but your enterpryse to allowe?

Adul. And than must youe supporte them, as thei muste maintayne youe.

Oppr. And wherefore do frendes serve, but to sett youe yn?

Adul. Ye shall have all my healpe / whan ever ye beginne. 148

Insol. But we maie herein, nothing attempte in no wyse, withowte the Counsaile of ourfounder Avarice.

Adul. He muste directe all this geare by his holye gooste.

Oppr. For he knowith whatt ys to be done in eche cooste.

he knoweth where & howe that Money is to be hadde, 153

And yonder he cometh, me thinketh, more then half madde.

[Intrat Avar.]

Actus primi, scena tertia.

Avarice, Insolence, Oppression, Adulacion.

Avarrice. It was a faire grace that I was not undooen clene;

yet my kye was safe lockt vnder myne lockes, I wene, 156

but een as against suche a thing my harte wyll throbbe,

I fownde knaves abowte my howe, readye me to Robbe.

Theare was suche tooting, suche looking & suche priinge,

such herkenyng / suche stalking, suche watching, such spyinge.

what wolde ye, my Maisters? we looke after a catte. 161 [leaf 363, bk.]

1 lande above the line.
what make ye heareabowt? we have smelled a ratte.

Nowe a wheale on suche noses, thought I, by and by,
That so quicklie canne sente where hidden golde dothe lye. 164
But had I not comme when I dyd, withowte all failles,
I thinke theye had digged vp my walles with theire Nailes.

Inso. Let vs speake to hym and breake his chafing talke. 167
Avar. Suche gredinesse of Money emonge men dothe walke,
That have yt they will, eyther by hooke or by crooke.

Oppr. lett vs call to hym that he maye this waye Looke.
Avar. whether by right or by wronge in feith some care not:
Therefore catche that catche maye, hardely, & spare not. 172
Adul. All Haille our Fownder & chief, Mr. Avaryee.
Avar. the Devyll ys a knave, an I catche not a flyce,
Adul. when ye see your tyme, looke this waie your frendes
vppon.

Avar. I doubte not to skamble and rake as well as one. 176
Adul. heare bee that wolde faine bee desiples of your arte.
Avar. I wilnot be behinde to gette a childes parte.
Adul. Nowe if ye have done / I pray yone looke this waye
backe. 179

Avar. Whoo buzzeth in myne care so? what? ye sawecke Iacke?
Adul. Are ye yet At leysure with your goode frendes to talke?
Avar. what clawest thowe myne elbowe, pratlinge merchaunte?
walke!

ye flaterabundus yowe, youe flyeryng-clawbacke yow,
youe the-Crowe-is-white yone, yone the-swanne-is-blacke yone,
youe Iohn-Holde-my-stafe yone / yone what-is-the-clocke you,
youe ait-aio yow, yone negat negro yowe. /

Adul. I mervailed yowe speake to me in suche facion. 187
Avar. whi troublest thoue me then in my contemplacion?
Adul. I came of right goode love, not mynding youe to lett.
Avar. Thowe ner camest to anie Man of good love yet. 190
Adul. And these mennes myndes yt was I sholde soo dooe.

Avar. As false wretches as thine owen selfe and falser tooe.

Ins. et Oppr. we have been loving to yowe & faithfull alwaye.
Avarice. For your owne profittes then, & not myne, I dare saie;
And enn, verai, yone three it was, & others none,
that wolde have Robbed me not yet haulf an howre gone. 196

Insol. & Oppr. Adulac. we never robbed anye Manne later or
rather.
Avard. Yes, many a tyme and ofte your own veraie Father.

Oppr. And to yowe have we borne hartie favors alwaie.

Avard. And I warraunte youe hangd for your labours one daie.

Oppr. Adul. And as oure god, we have alwaie Honored yone.

Avard. And een as your god, I have aie succoured yone.

Oppr. Wee call yowe our fownder by all holye Halowes.

Avard. Foundr me no foundring; but beware the galowes.

Inso. I praie youe leave these wordes / & talk frendlie at laste.

Avard. Content at your request / my fume is now well paste,

Inso. If there were matier whereon to work, I care not.

Avard. ye shall have Matier enoughe, bee doinge, spare not.

Inso. What? to come to honour and welthe for vs all three?

Avard. Ah than, ye could be well content to leave owte me.

Inso. No, for I knowe ye can for yourselfe well provyde.

Avard. Yea, that I can, & for twentye hundreth besyde.

Adul. Oh, wolde Christe, goode fownder, ye wolde that thing open.

Avard. Bones, knave, wilt thoue have ytt / ere yt can be spoken?

Oppr. for the passion of god, tell yt vs with all spede.

Avard. By the crosse, not a worde / here is haste made in dede.

Insole. Yes, good Swete Avarice, despatch & tell att once.

Avard. Naie then, cutte my throte, ye are felowes for the nonce;
will ye have a matier before ytt can be tolde?
If ye will have me tell ytt, ye shall your tongues holde.
whiste, silence! not aworde / Mum, leatte your clatter sease.
are ye with Childe to heare / and cannot holde your peace?
So, sir, nowe, Respublica, the ladie of Estate,
ye knowe nowe latelie is left almost desolate.
Hir welthe ys decayed; hir conforte cleane a goe;
& she att hir wittes endes what for to saie or doe.
fayne wolde she have succoure & easemente of hir grieve,
And highlye advaunce them that wolde promise reliefe;
suche as wolde werraunte hir spirites to revive
Mought mounte to highe estate / & be most sure to thrive.

Inso. So.
Adula. well saide.
Opp. hah.
Avar. what is this hum, hah, hum?
Insol. oun forth.
Adul. goe too.
Op. tell on.
Avar. boddye of me.
Adul. mum. / 
Avarice.1 what saie ye?
Inso. hake.
Adul. tuff.
Av. who haken tuffa hum.

What saie ye?
Oppr. Nothing.
Inso. Not aworde.
Ava. nor youe neither.
Ad. mum. / 
Avar. Dyd ye speake or not?
Ins. No.
Opp. no.
Adul. no.
Ava. nor yet doo not?
Inso. No.
Opp. No.
Adul. No.

1 The scribe evidently had some difficulty at this point in copying.
Inso. No.

Adul. no.

Avar. that that that that that.¹

Sir, I intend Dame Republica tassa[i]lle
and so to crepe in to be of hir Counsaille;
I hope well to bring hir in such a paradise
that hirselle shall sue me to have my service
Than shall I have tyme & pourre to bringe in yone three.

Oppression. Do this owte of hande, founder, & first speake for
me,
bring me in credyte that my hande be in the pye:
An I gett not elbowe rowme among them, let me ly.
Avar. Naie, see an Oppression, this eager elfe
bee not sens more covetous then covetous selfe.
Softe, be not so hastie, I praie youe, Sir, softe awhile,
you will over the hedge ere ye comme att the stile.

Oppr. I woldeayne be shouldering & rumboling emonge them.
Avar. Naie, I will helpe Iavels as shall wrong them.
Adul. I praie yone, good foundre, let not me be the Laste.
Avar. Thowe shalte be well placed where to thrive verai faste.
Adul. I thanke youe, Mr. Avarice, with all my harte.
Avar. And when thone arte in place, see thowe plaie well
thie parte;

Whan ye clawe hir elbowe, remembere your best frende,
& lett my Commendacons be ever att one ende.

Adul. I warraunte youe.

Insol. And what shall² bee left cleane owte?

Avar. No, syr, ye shall bee chiefe to bring all things

abowte.
ye shall emonge vs have the chiefe preeminence,
And we to youe as yt were, oughe obedienc.
ye shalbe our leader, our Captaine, & our guyde,
Than must ye looke a loft with thandes under the side.
I shall tell Republica ye can beste governe :
bee not ye than skemishe to take in hand the stern.
Then shall we assist yone as frendes of perfitte truste,
to doe & to vndoe and Communaude what ye luste.

¹ The MS. has y t y t y t y t y t. Should this not be read 'tut' in this line?
² Prof. Brandl inserts 'I' after 'shall'; the emendation is necessary.
And when youe have all att your owne will & pleasure, 
parte of your lyvings to your frendes ye maie measure 
and punishe the prowdeste of them that will resiste.

Oppr. He that ones wincheth shall fele the waite of my 
fiste.

284

Adul. Yea, we must all holde & cleve togither like burres.

Avar. Yea, see ye three hang & drawe togither like furres.¹

Oppr. And so shall we be sure to gett store of money

Sweter then sugar,

Avar. Sweter then enie honey.

288

Insol / Verai well spoken, this geare will righte well accorde.

Adul. Did not I saie ye were worthie to be a lorde?

Insol. I will make Insolence a lorde of highe eastate.

Adul. And I will take vppon me well bothe carelye and 
late,

Oppr. But, Insolence, when ye come to the encrochinge of 
landes,
ye maie not take all alone into youre handes;
I will looke to have parte of goodes, landes & plate.

Insol. Ye shall have enoughe, eche bodye after his rate. 296

Adul. I muste have parte too / ye muste not have all alone.

Insol. Thoweshalte beladen, tyll thyeshoulders shall cracke 
& grone.

Adul. I praie youe, lett me have a goode Lordship or twoo.

Insol. Republica shall feede the[e] / tyll thouwewilt saie 
hoo.

Adul. And I muste have goode Mannour places twoo or three.

Insol. But the chiefe and beste Lordship muste remaine to 
me.

Oppr. Masse/ and I will looke to be served of the beste, 
orels somme folke, somme where, shall sytt but in smale reste. 304

Insol. I muste have castels & Townes in everye shiere ;

Adul. And I chaunce of howses one heare / & another there :

Insol. And I muste have pastures / & townships and woodes.

Oppr. And I muste nedes have store of golde & other 
goodes.

Insolence. And I must have chaunge of Farmes & pastures 
for shepe,

The MS., in a different handwriting of later date, adds to this line 'of 
far finis.'
with dailie revenues my lustye porte for to kepe.

Avar. I wolde have a bone here, rather then a grote,
to make these snarling cures gnawe owte eche others throte. 312
here be eager whelpes, loe: to yt Boye / box him balle!
poore I maie picke strawes / these hungri dogges will snatch all.

Oppr. Eche man snatche for hymselfe; by gosse, I wilbe
spedde.

Avar. Lacke who lacke shall / Oppression wilbe corne fedde.
Is not Dame Republica sure of goode handlinge
317
When theis whelpes, ere they have ytt / fall thus to skambling?
And me, their chiefe Fownder, / they have een syns forgette.

Insolence. Thowe shalte have gold & silver enoughe to thy
lotte.

Respublica hath enoughe to fill all oure Lappes.

Adul. Than, I praie yone, sir, leate oure fownder have somme
scrappes.

Avar. Ser[al]pes, ye doultishe lowte! fede yone your fownder
with scrappes?

Yf youe were well served / youre head wolde have somme rapps.

Adul. I spake of goode will.

Inso. Naie, fight not, good Avarice. 325
Oppr. What enie of vs getteth, thowe haste the chiefe price.

Avar. Than, what ever ye doe, ye will remembre me?


Avar. Well, so doe than, & I forgive youe all three,
Insol. But when^ do wee enter everye man his Charge? 329

Avar. As soone as I can spye Republica att large,
I will bourde hir, and, I trowe, so wynne hir favoure
That she shall hire me and paie well for my laboure:

than wyll I commende the vertues of youe three
that she shall praie & wishe vnder our Rewle to bee.

Therefore from this houre bee ye all in readinesse.

Oppr. Doubte not of vs; thowe seest all oure gredinessse. 336

Insol. If ytt bee at midnight, I come att the firste call.

[they go foorthwarde, one after other.]

Adul. Doe but whistle for me, and I comm foorth with all.

Avar. That is well spoken. I love suche a towarde twyg.

[he whistlet.] 337

Adul. I commaue, fownder.

1 when above the line.
RESPUBLICA. [I. iii, iv.

Avar. that is myne owne good spaignel Rigg, 340
And comme on, backe againe, all three, come backe agayne.
Insol. Ovre founder calleth vs backe.
Oppr. retourne then amaigne.

Actus primi, scena quarta.

Avarice, Adulacion, Insolence, Oppression.

Avar. Comme on, syrs, all three. And first to youre, best be truste:

What is your brain-pan stufte with all? / wull or sawe duste? 344

Adul. Why so?

Avar. What is your Name?

Adul. Flatterie.

Avar. een so iust?

Adul. Yea, orels Adulacion if youre so luste.

Either Name is well knowne to Mannye a bodye.

Avar. An honest mome; ah, ye dolt, ye lowte, ye Nodye, 348

Shall Republica here your commendacon
by the Name of Flatterie or Adulacion?
or when ye Commende me to hir, will ye saie this,

Forsoothe his Name is Avarice or Covetise? 352

And yone that sholde have wytte / yst youre Descretion Bluntlye to goe forth, and be called Oppression?
and youre, Insolence, do ye thinke yt wolde well frame,

If ye were presented to hir vnder that name? 356

Insol. I thought nothing therevpon by my holydome.

Oppre. My mynde was an other waie by my christendome.

Adul. that thing was le[a]st parte of my thought, by Saincte Denie.

Avar. No, Marie, your myndes were all on your haulfe penie;

but, my maisters, I must on myne honestie passe, 361

And not Roune on heade, like a brute beaste or an asse.

For is not Oppression eche where sore hated
and is not flaterie openly rahated1?

And am not I, Avarice, styll cryed owte vppon?

Adul. Yes, I coulde have tolde you that, a greate while agone, but I woulde not displease you.

Avar. & yone, Insolence,

1 ?rabated.
I have hard ye ill spoken of a greate Waie hence. 368

_Adui._ In my consciens, the devill hymselfe 1 dothe love yeoue.
_Avar._ But chaunggeyng your yll name, fewe shall reprove you.

as I, myne owenself, where my name is knowne,
Am right sore assailed, to be overthrowen. 372
But, dooing, as I wyll nowe, countrefaicte my name,
I spede all my purposes / & yet escape blame.

_Inso._ Lett vs then have newe names, eche manne, withowte delaye;
_Avar._ Els will some of youe make good hanging stuff one daie.

_Oppr._ Thowe must newe christen vs.
_Insol_ / first, what shall my name bee?
_Avar._ Faithe, sir, your name shalbe Mounsyre Authoritye.
_Oppr._ And for me what ys your Determinacyon?
_Avar._ Marye, syr, ye shalbe called Reformacyon.
_Adui._ Nowe, I praie yowe, devise for me an honest name.
_Avar._ Thowe arte such a beaste, I cannot for veray shame.
_Adui._ If ye thinke good, lett me be called Policie.
_Avar._ Policie—a rope ye shall. _Naye, Hipocrisie._
_Adui._ Fy, that were as slaunderous a Name a[s] Flatterye.
_Avar._ And I kepe for myselfe the Name of Policie,
But if I devise for thee, wilte thowe not shame me? 387

Adul. Naie, I will make the[e] prowde of me or els blame me. [leaf 366]
_Avar._ Well than, for this tyme thy Name shalbe Honestie.
_Adui._ I thanke yowe, Avaryce, Honestie, Honestie.
_Avar._ Avaryce, ye whooresone? Policye, I tell the[e].
_Adui._ I thanke yowe, Polycye,—Honestie, Honestie. 392

Howe saie yone, Insolence? I am nowe Honestie.
_Avar._ We shall att length have a knave of youe, Honestie;
Sayde not I he sholde be called Mounsier Authoritye?
_Adui._ Oh, frende Oppression, Honestie, Honestie / 396
_Avar._ Oppression? hah! is the devyll in thyne brayne?
_Take hede or in fai the ye are flatterye againe._

_Policie, Reformacion, Authoritye._
_Adui._ Hipocrisie, Diffamacion, & Authoritye. 400
_Avar._ Hipocrisye, hah! hipocrisie, ye dull asse?
_Adui._ Thowe Namedste Hipocrisie even Nowe, by the Masse.

1 selfe above the line.
Avaryse / Polycye, I saide, policye, knave, polycye.
Nowe saye as I sayd.

Adul. Policie, knave policie / 404
Avar. And what callest thoue hym here?

Adul. Dyffamacion.
Avar. I tolde the he shoulde be called Reformacion.
Adul. Veraye well.
Avar. What ys he nowe?
Adul. Deformacion.

Avaryse. Was ever the like asse borne in all nacions? 408
Adul. A pestell on hym, he comes of the Acyons.
Avar. Come on; ye shall Learne to solfe: Reformacion,
Sing on nowe, Re.

Adul. Re
Avar. Refor.
Adul. Reformacon.
Avar. Policie, Reformacion, Authoritye. 412

Avlulacon. Polycie, Reformacion and Honestie.
Avar. In faihte, ye asse, yt your tong make enie moo trips, ye shall bothe be flatterie and have on the lips.
And Now, Mounsyre Authoritie, againste, I yoeu call; 416
ye muste have other garments, and soo muste ye all:
ye muste for the season counterfaite gravitee.

Ins. et Oppr. Yes, what els?

Adul. And I muste counterfaite honestie.
Avar. And I muste tourne my gowne in & owte, I wene, 420
for these gaping purses maie in no wyse be seen.
I will tourne ytt een here ; come helpe me, honestye.

Adul. here at hande.
Avar. why, how now! plaie the knave, honestie! helpe, what dooest thoue nowe?

Adul. I counterfaite honestie. 424
Avar. Why than, come thoue; helpe me, my frende Oppression.

what helpe calle yonde that?

Oppr. fytt for your discrecion.
Avar. Oh, I shoulde have sayde, helpe, sir Reformacyon.
Oppr. Yea, Marye, sir, that is my Nomynacion. 428
Avar. And when yowe are [in] your Robe, keape yt afore close.

1 There are only three rhymes, and a space for one line is left. A line is probably lost.
Oppr. I praiye youe, maister Policie, for what purpose?
Avar. All folke wyll take yowe, if theye piepe vnder youre
gowne,
for the veriest catif in Countrey or towne.
Now goe, & when I call, see that ye readie be.
Inso. I will.
Oppr. And I wyll.  And so will I, Honestie.

Avar. Well nowe, Will I departe hens also for a space,
And to bourde Respublica, waite a tyme of grace.
Wherever I fynde hir a tyme convenient.
I shall saie and dooe that maie bee expedient.

Respublica. Lorde, what yearethlye thinge is permanent or
stable,
or what is all this worle, but a lumpe Mutable?
Who woulde have thought that I, from so florent estate,
could have been brought so base, as I am made of Late?
But as the waving seas doe flowe & ebbe by course,
So all thinges else do change to better and to wurse.
Greate Cyties, & their fame, in tyme dooe fade and passe;
Nowe is a Champion field, where Noble Troie was.
Where is the greate Empire of the Medes & Persans?
Where bee tholde conquestes of the puissant Grecians?
Where Babilon? where Athennes? where Corinth so wyde?
are thei not consumed, with all their Pompe & pryde?
what is the cause heareof, mannes wytte cannot discusse,
but of Long contynnuaunce the thinge is founde thus.
Yet by all experience, thus muche is well seen,
That in Comon weales while goode governors have been,
All thing hath prospered; and where suche men doe lacke,
Comonweales decaye and all thinges do goe backe.
what marvaile then yf I, wanting a perfecte staigh
From mooste flourishing welth bee falen in decaye?
But, lyke as by default, quike ruine dothe befalle,
So maie good governemente att ons recover all.

[Inrat Avar. cogitabundus et ludibundus.]
Act II, sc. ii.

Actus secundi, scena Secunda.

Avaricilia, Respublica.

Avar. Alas, my swete bages, howe lanke and emptye ye bee, but in faithe and trawth,\(^1\) sirs, the fawlte ys not in mee.

Respubl. Well, my helpe and Comforte, oh Lorde, must come from thee. 463

Avar. And my swete purses heare, I praiye youe all, see, see, how the little foole[s] gaspe & gape for grumble-sede.

Resp. If yt be thie will, lorde, send somme redresse with spede.

Avar. But in faitbe, goode swete fooles, yt shall cost me a fall, but I will shortelye fyll you, & stoppe your Mouthes all. 468

Resp. Oh, that yt were my happe, on frendelye frendes to light.


Respubl. Than might I bee againe as well as ere I was. 472

Avar. Hide vp these pipes. Nowe, I praiye god she bee blynde:

I am haulf afraide lest she have an yei behynde.

we must nowe chaunnge our Coppie: oh, lorde, whowe I fraie lest she save my toyes & harde whatt I dyd saie. 476

Respubl. Is there no goode Manne that on me wyll have mercye?

Avar. Remembre nowe my name ys Maister Policie: all thing I tell yowe muste nowe goe by policie.

Resp. Herke; methinke I heare the name of polycye. 480

Avar. Hooe calleth Conscience? heare am I, Polycie.

Resp. I praiye yone: come to me if yone be Policie.

Avar. Yea, forswouth, yea forsouthe, my Name ys Polycye.

Resp. I am sore Decaied throughe defalte of polycye. 484

Avar. Yea, moost Noble Respublica, I knowe that well

And doe more lament yt than enie tong can tell.

For, an if goode policie had had yone in hande, ye had nowe been the wealthiest in anye lande: but good policie hath long been putte to exile.

Resp. Yea, God wotte ye have been banel from me a greate whyle.

\(^1\) ?read trawth.
Avar. Yea, I have been putte backe as one cleane of-shaken, And what can a man do, tyll he be forthe taken? Resp. well, I fele the lacke of your helping hande, by the Roode.

Avar. Alacke, noble ladye, I woulde I coulde doo youe goode.

Resp. yes, policie; ye might amende all if youe luste. Avar. yea, feithe; I durste put miselfe to yone of truste, but there bee enoughe that for youe coulde shifte make.

Resp. Yet none like to yowe: if yowe woulde yt vnder-take, & I will putt miselfe wholye into your handes, Metall, graine, cataill, treasure, goodes & landes.

Avar. Well, I will take some paine; but this to youe be knownen,

I will doe ytt, not for your sake, but for myne own.

Resp. this to yowe bee knownen, I will doe all for your sake and not for myne owen.

Resp. I thanke youe, policie.

Avar. Naie, I thanke youe, Ladye,

And I trust ere long to ease all our Maladie.

will ye putte yourselfe nowe wholye into my handes?

Resp. orde me as youe wyll.

Avar. Treasure, goodes & landes? 508

Resp. yea, everye whitte.

Avar. well, I thanke youe ons againe,

But nowe that youe maie thinke / my dealing trewe & plaine, And because one cannot doe so well as Mannye,

Yea1 muste associate me with mo compaignie:

And, first, by my will, ye shall sette vp honestie.

Resp. Marye, with all my veraie harte: but where is he?

Avar. Veray hard to fynde: but I thinke I coulde fetche2 hym.

Resp. Call him straight waies hither, see that nothing lett him.

Avar. It were best if I shall goe fett men for the nones, to make but one viage & bring them all att ones.

Resp. whome more then hym?

1 read ye.  2 read fett.
and Insolence,

and Oppression, who will rule of another fashion.

**REPUBLICA.**

Avar. ye muste stablishe Authoritie.

Resp. That muste needs be doen.

Avar.\(^1\) And eke Reformacion. 520

wee fowre will rewle thinges of another fashion.

Resp. Polycye, I praie yone goe fette all these straight waye.

Avar. Yes, for this your present case maie byde no delaye.

I will goe & come wyth all Festinacon. 524

[exeat.]

Resp. I like well this trade of Administracon;

Policie for to devise for my Comoditee,

No persone to be advanced but Honesty:

then Reformacion, good holsome lawes to make,

And Auctorytie see the same effecte maie take.

what comon weal shall then be so happie as I?

For this (I perceive) is the drifte of policie.

[Inrat Avaricia adducens Insol. Oppr. et adulac.] And behold where he is returned againe seenes:

he Shewith himselfe a man of diligence.

**Actus secundi, scena tertia /**

**ADULACION, AVARYCE, REPUBLICA, INSOLENCE / OPPRESSION /**

Adul. I will doe hir double servis to another!

Avar. ye double knave yone, will ye never be other?

Adula. she shall have triple service of me, Honesty.

Avar. Ye quadrible knave, we\(^2\) ye ner vse modestie?

Thowe dronken whoresone—doest thowe not see nor perceive where Republica standes readie vs to receyve?

Respub. what talke have theye yonder among them selves togethier?

Adul. I have spied hir nowe. Shall I first to hir thither?

Avar. Soffe; lett me present yowe.

Resp. I weene thei be in feare:

Polycye, approche & bring my goode frendes nere.

Avar. Come on, my deare frendes & execute with good wyll suche offyce as eche of youe shall be putt vntyll.

Dame Republica yt ys that for youe hathe sent;

Come on, Frendes; I will yone vnto her grace present.

1 above the line. 2 read wi', i. e. will.
Inso. Oppr. To serve hir, we are prest with harte & whole entent.

Avar. Madame, I have brought yone these men for whom I went.

Respub. Policie, I thanke youe / ye have made spiede spede; therefore ye be double welcome / & welcome frendes in dede.

Avar. Madame, your grace to serve we all are fullye bente. 

Adul. And, Madame, ye shall fynde me double diligente. 

Resp. That is spoken of a goode harte: but who bee ye?

Adula. Forsouth, madame, my Name ys Maister Honestie.

Resp. > Honestye well saide.

Avar. Madame, this is honestie.

Adula. yea, forsouth, an please your grace, I am honestee.

Avar. Madame, he is for youe: on my woorde\(^1\) regarde hym.

Resp. ye & with large preferment I will rewarde hym.

Adul. I thanke your grace. And I will for youe take suche pain

that, ere I deserve one, / ye shall geve me twayne.

Avar. Honestie, your tong tripth.

Resp. howe saide ye, take such paine?

Adul. That ere ye geve me one, I will deserve twaine.

By your lyence, Madame, to take awaie this mote.—

Avar. Naie, Honestie will not see a wemme on your Cote.

Nowe vnto yowe I commende Reformacon.

Resp. Of hym is no small rede\(^2\) nowe in this Nacion.

Oppr. well, Nowe that ye bydde me Abuses to redresse,

I doubt not all enornitis so to represse,

As shall redowe to your wealth and honour att length.

Respub. Thereo shall Authoritee ayde yone with his strength.

Avar. yea, for Authoritee to governe ys mooste fytte.

Insole. Yf ye, Dame Republica, doe me so admytte,

I doubt not to hampe the prowdeste of them all.

Resp. And emong yone destroie Avarice.

Adul. hem.

Insol. et Oppr. we shall

Resp. vanquishe Oppression and Adulacion,

For those three have night wrought my desolacion.

Avar. hem, sirs, hem there, kepe your gownes close afore,

I saie;

\(^1\) r above the line. \(^2\) nede above the line.
have ye forgotten nowe what I tolde youe one daye? There is another, too / that wolde bee chaced hens. 580

Respubl. who is that?

Avar. Lucifers sonne, called Insolence.

Resp. Ye saie truth, and manye Naughtie ones moo then he.

Insol. et Oppr. If ye dare truste vs.

Insol. all.

Opr. all shall reformed bee. 583

Resp. I thanke youe / & I truste youe for my Maintenaunce To(o) bee administer[d] for your gooede governauence. /

Insol. Than withowte feare or care ye maie youreselfe repose.

Opr. And lett vs alone with all suche mattiers & those. 587

Resp. Than I leave yowe heare, on our Affaires to consoulte. [exeat Resp.

Insol. When yowe please, in Godes Name.

Opr. we muste bothe sifte & boulte.

Adul. She is gone.

Avar. well then, sirs, lett vs make no delaye

But abowe our Markett departe, eche manne his waye. 591

Adul. Naie, first lett vs sing a song to lighten our hartes.

Avar. Than are ye like, for me, / to sing but of three partes.

Canne Avarice harte bee sett on a merie pynne
And see no gaine, no profitte att all coming in?

Insol. We shall have enoughe to drive awaie all sorowe. 596

Avar. Than sing wee 'on bowne viage,' and 'Saincte George the borowe.'

[Content, 'Bring ye to me & I to ye,' etc., et sic exceant.

Actus tercia, scena prima.

Respublica. /

Respub. The gooede hope that my mysters have put me in to recover rewine that in me dothe beginne,

hathe so recomforted my spirites & myne harte

that I feale muche easemente of my greate greefe & smarte.

Nowe I doe lesse woonder that lost men, life to save,

Ferre from lande doe Laboure againste the roving wave.

for hope, I see, hathe mightie Operacion

Against the Mortall sting of drooping desperacion.

1 read as.
Nowe if I might but heare what policie hathe wrought,
or some one goode thing that my frendes to pass had brought,
I woulde putte no doubtes but all thing shoulde soone bee well.
Loe where Cometh Honestie: he wyll the truthe tell.

Actus terciij, scena secunda.

Adulacyon, Respublica.

Adul. Three Hundred pounde by yeare and a goode manour
place—
well, yt ys metely well in so shorte tyme and space.
More will come right shortlye; this yeare dothe gailie walke.
Bones, heare is Respublica, what vse I suche ta[1]ke?
I seeke ladie Respublica.

Resp. Loe, I am here,
And welcome, Honestie. what doe my frendes mooste deare? 616
Adul. Certes, Madame, we reste nor daie nor night nor howre,
[To] 1 practise and travaile for your welth and honoure.
But / O / lorde, what a prudente man ys Policie,
what a depe heade he hathe to devise & to spie!
Resp. he is fyne in deade.
Adul. Also Reformacion.
howe carenest he is in his Opperacyon.
Resp. I thinke of hym no lesse. /
Adul. Nowe than, Authoritee,
The stowtest in his offyce that ever I dyd see.
I will no farther prayse them, Madame, / for doubtlesse
theye ferre sormounte all praise that my tong can expresse.
yee maie biesse the tyme ye mette with suche as thei bee,
And I doe my poore parte. /
Resp. I doubte not, Honestee,
And condinge Rewarde shall ye all have for your paine.
Adul. I have scarce an howse wherein myselfe to mayntayne.
Resp. Honestie shall not lacke.
Adul. I doe not crave nor care.
we shall take but scraps & refuse, that ye maie spare.
we will not encroche the peoples Comoditee;
we shall take oneli that maie come with honestie.

1 From this point a worm has eaten right through the MS. Restorations are placed within square brackets.
RESPUBLICA. [III. ii, iii.

Respub. Christes blessing have ye; but loe, yonder cometh People.

Adul. I had thought as soone to have mette here Paules steeple.

Actus tertia, scena tertia.

People, Adulacion, Respublica.

People. Whares Rice-puddingcake? I praie God she bee in heale. 

Adul. Who? Rice-puddingcake?

peopl. Yea, alise dicts comonweale. 

Adul. I knowe hir not. 

peopl. masse, youe liest valeslye in your harte. 

She is this waie. che wart, a false harlot youe arte.

Adul. I knowe Respublica. 

peopl. yea, Marie, whare is shee?

Adul. She is buisie nowe. Masse, ere iche goe, chill hir zee, for this waie she came.

Respub. lett my people come to mee. 

Adulac. God forbydde els. Come on, People, is this same shee?

Respub. yea, malkin ist. 

People, what wolde with me nowe? 

Peopl. Marye, mustres, madame, my ladie, howe doe youe? 

Respub. Even so so, people. I thanke youe withall my Harte: 

And I hope for better.

Peopl. Than lett poore volke ha zome parte, 

vor we Ignoram people, whom itche doe perzente, 

wer ner zo I-polde, zo wrong, and zo I-torment. 

Lorde These Christe whan he was I-pounst & I-pilate, 

was ner zo I-trounst as we have been of yeares Late. 

Adul. how so? who hathe wrought to youe such extremytee? 

peopl. Naie, to tell how zo, passeth our Captivytee. 

Respub. It passeth anie mans Imagacion. 

people. youe zai zouth ; yt passeth anie mans madge mason ; 

vor we pynke ye love vs as well as ere ye dyd. 

Respub. My love towards youe, my people, cannot be hydde. 

people. And we pynke ye woulde we zelie poore volke did well.
Respub. And better then ere ye dyd / if howe, I coulde tell.

people. And we pinke ye woulde we zelie poore volke sholde thrive. 661

Respub. Yea, doubtles as anye lyke creature alive.

Adul. What rede ye of hir good will towordes yowe to doubt? 666

people. peace, thone with zorowe, and let me tell my tall owte.

Respub. Saie on, my good people / let me heare your mynde.

people. Bum vei, we ignoram people, beeth not so blinde but we passeive, ther falleth of corn & cattall, 668

wull, shepe, / woode, leade, tynne, Iron, & other metall, and of all pinges, enouge vor goode and badde, and as commediens vor vs, as er, we hadde. and yet the price of everye thing is zo dere, as though the gronde dyd bring worth no suche no where. 672

Respub. Indede, I have enouge if yt be well ordered; but fewe folke the better, yt I bee misordered.

People. Nai, now youe zai zouth / een pinke same wae goeth the harel;

Ill ordring tis, hath made bothe youe and wee thred bare. 676

Adulacion. what naughtie folkes were thei / can yowe their names reade?

People. Yea, that I scan, a whole messe of om for a neade. There is vorste and vormooste Flatterie, ill a pe, 680

A slypper, suger-mowthed howrecop as can bee; he fliereth on youe/ & beareth vs faire in hande And therewhile robbeth bothe youe & we of our Lande. Than cometh the sourc roughe crabbed childe Oppression : he tumbleth whom a lust, owte of possession. 684

Than ys there the thirde, I scannot membre his Name.

what call ye pinke same felowes,—God geve them a shame,—that beeth styll climbing vp a loft for promyndence And cannot be content with their state?

Adul. 688

people. yea, pinke same is he, ‘zorylesse.’

Resp. Naie, Insolence.

people. well, hele roile all the roste alone, cha harde yt zaide, orels make the best of them agaste & afraide.

And zuche goode men as coulde & woulde ordre youe well, 692

he is so copped, he nil not suffre to mell.
If theye wylnot be rolde, then hence oute of favoure [Yea and per]haps corrupte om zore vor their Laboure. yet he and thother twaine weorke all after the vice of cha-forget2-tone-name; tother is Covetise; pieke hongri howrecop hath suche a policate wytte,3 That he teacheth them to rake and scrape vp echewytt.
And zo these vowre (but it shall never come owte for me) volke thinkne will never cease to spoile bothe youe & me. vor sometime thei face vs / and call vs peason knaves And zwareth, 'Goddes bones, thei will make vs all slaves.' Tharevore chwas besiraunce your ladidom to zee and to geve youe warning.

Resp. heare ye this, Honesty?
people. well and God emend all, an abee zo good a clerke—
Resp. heare ye this, Honestie? /
people. / though tynkers sholde lacke worke.
Resp. I am putte in conforte all shall shortlye emende:
Adul. itt ys in goode waie alreadye / els Godde defende.
Respub. Loe, People, hearesth thowe this? be of good cheare.
peop. yea, iche heare his vaire wordes: but what beeth we the neare?

Respub. People, understande ye that this ys Honestee.
peopl. whare a bee, trowe? masse, cha zeen zome as znothe as hee, have be a trial, bee vound valse flatterers to bee.

Respub. I take this man for no suche: this ys Honestee.
people. A gaye smoult smirking howrecop tis, zo mot I bee.
Respub. well, credite my wordes, people / this ys Honestee.
People. whan Is fynde ytt, chil beleve yt.
Resp. tys Honestie.

people. Iscrye hym mercye than.
Resp. he and Authoritye

Ioiynyg with Policie & Reformacyon
Travaile to restore tholde welth to this nacion.
people. Whoughe, than; chil warte all within twoo years as plentye
as twas eny tyme within these yeres twyse twentye,
but howe maye we knowe & see that this thyng ys trewe? 724

1 oute above the line.  2 MS. of cha for yet.
3 At the side: the scribe had missed out one line.  4 MS. and.
Adulacion. Ye shall prove att length by theeffecte that shall ensue.

peop. Nai, and we shall alwaie bee served but with shales;
than chil beleve een still / that vaine woordes beeth but tales.

Adul. The thing alreadie to suche forwardnes ys brought, 728
That muche to your benefyte ys alreadie wrought.

peop. Yea? What any goode acte have ye alreadye doone?

Adul. It ys but yong daies yet; thinges are but nowe begone:
the frewte of our dooinges cannot so soone appeare.
but, people, ye shall feele ytt within seven yeare.
Ye knowe it is no small weorke from so greate decaie.
Repub. People, he saith truthe.

Adul. to sett all in good staighe.
therefore bee ye quiet, and hope for a goode ende.
people. Yes, chil tarie laisure / & take what God shall send.
Repub. Than, people, let vs twaine / departe in quietnesse,
For this talking here/maye hinder theire businesse.'!
people. Come on: I chil waite avor youe, and bee - [excant.
your manne.

Adul. And I will to my fealows as fuste as I canne.
Bee thei gone? fare well theye / god sende them bothe the pippe!
but, in feith, people, I will have youe on the hypp:
I wilbe even with youe for your brode carping.
Ah! ye peasaunte wretche, on vs fowre to bee harping!
And yet muste we our Mattiers handle descretelye,
orels, I feare, yt will ende not veraye swetelye.
but nowe I wolde Avarice orels Insolence,
or Oppression were heare rather then six pence.
And Loe where Avarice comth, a woullf in the tale!
(as the proverbe saithe) what dothe he after hym hale?

Actus terciij, scena quarta.
Avarice, Adulacion, Oppression.

Avar. Come on, swete bags of golde / come on with a good
will;
I on youe soo tender; & ye soo frowarde stylly?
Come forewarde, I praie youe, swete bags: ah, will ye soo?
Come, or I must drawe youe whether ye will or noo.
I knowe your desire; ye woulde faine bee in my chest.
when the bealie is full, the bones woulde bee att reast. bee contente awhile; I will couche youe all vp soone, where ye shalnot bee spied neither of Sonne nor Mone. what nowe, brother Honestie? what prye ye this waie? is there eni thing here that ys yours, can ye saie? looke of from my baggs, yt ys a pretye Matier; ye can see no grene cheese / but your teethe wyll watier / 

Adul. In nomine patris, hast howe gotte all this syens? Adul. hast howe so in dede? thowe arte a felowe alone.

Avar. with olde Aungelots and Edwardes I thinke I have. 768 Come forthe. how saie ye, sir? pepe out, ye litle knave. howe thinke yone by this bunting? is he full or no?
And his felowes all, dothe not theire skinne stretche for wo?
Now their litell buttons, no hygger than twoo Nuttes, 772 have theye not plaied gluttons, & filled well theire guttes?

Adul. But looke, who cometh yonder puffing and puffing?

Avar. Come the devill, yt hym luste, staring and snuffing. 775

Actus tertij, scena quinta.

OPPRESSION, AVARICE, ADULACIUM.

Oppr. In all my whole life was I never werier. 776

Avar. Come nere, on Goddes halfe, the mo knives the merier. where have ye lost your breath? in some cofer dyvinge?

Opp. Shouldering emonge them for a peice of a lyvinge.

Adulacion. And what, are yowe nowe, in any goode hope to thrype?

Oppr. Feithe, if I luste, I maie were myters fowre or fyve:
I have so manye hauif bishoprikes at the leaste.

Avar. Ah, the passhen of God / three hundred pownd & no more?

Adul. Is not that faire for hym that had nothing before?
Avar. what, three hundred pownd by years? call the[e] Honestee?
III. v.]

RESPUBLICA.

1 Call thee a knave! thoue shameest our fraternitie.
three hundred pounde? if some man had been in this rome,
A thowsaunde pounde a yeare / ere this tyme might have come.
Three hunderd pounde a yeare? againste our next metinge, 792
gate more/ or I shall geve a homlye greetinge. /

Adul. he here hathe flycthed the bisshoprikes alreadie.

Avar. yea, I can him thanke, he hathe been somewhatt spedie.

Oppr. But yet have I lefte many a goode gobbet looce : 796
Chaunge thowe for 2 the rest / geve a fether for agooce.

Adula. Didst thowe with anie one of them make suche
exchaunge?

Oppr. Yea, I almoste leaff them never a ferme nor graunge ; 3
I tolde them Respublica at their wealth dyd grutche,
& the fyfte pennie thaye had, was for them to muche.
So Authoritee & I, did with them soo choppe
that we lefte the best of them a thredbare bisshop :
to some we lefte one howse, to some we left none,
The beste had but his see place, that he might kepe home.
we enfourmed them / & we defourmed theym.
we confourmed them, & we refoormed theym.

Adul. And what gave ye them in your permutacons ?

Oppr. Bare parrsonages of appropriacions
Bought from Respublica & firste emprowed,
than, at the higheste extente to bisshops allowed,
leawe owte to theire handes for fowrescore & [nyneteen] yeare. 812

Avar. Loe, cosyn honestee, loe, doo ye heare this geare?

Faith youer Marsship will thrive att the latter Lammas.

Adul. I nowe graunte myselfe to have been a verye asse ;
but all ys not yet gonne / in case I have goode lucke. 816

Oppr. No, there is yet enougeh left, for a better plucke.
For some of them were aged & yet would not dye,
and some would in no wyse to owre desyres applye.
But we have Roddes in pyssse for them everye chone,
that they shalbe flycct yf we reigne, one by one.

Avar. And howe dyd all frame with our Mounsire Authoritee?

Oppr. Att length he wonne the full superiorytee.

Adul. But the rude grosse People at hym repyneth sore ; 824
and againste vs all fowre with a wyde throte dothe he rore.
But'softere, peace! me thinketh, I here hym hem and hate:
If we mete here all fowre, we shall some ordre take.

1 Here the scribe copied l. 800 and then struck it out.
2 for above the line. 3 MS. graunce.
Act III, sc. vi.

**Actus tercij, scena sexta.**

**Insolence, Adulacisn, Oppression, Avarice.**

**Insolence.** What, myne olde frendes all three? by my truthe, sirs. well founde. 828

**Adul. et Oppr.** feith, syr, mooste hartelye welcome into this grownde.

**Insol.** Bones, what have we here? 828

**Avar.** Have we? Naie, I have, but none for youe, that I knowe! 833

**Insol.** Bones, what have we here? 828

**Avar.** All my landes are scarce so muche woorth. 836

**Oppr.** Thei were lesse, when I, policie, firste sett yowe foorth.

**Adul.** he hathe purses with golde, woulde I had so manie.

**Avar.** It were pittie that suche a gooce shoulde have enie. 841

**Insol.** I confesse that.

**Avar.** Than have ye whole townes & castells: I have none suche:

yet wyll ye not denie, I judge in my fanusie,

that ye gotte them by the drifte of me, Policie.

**Insol.** I confesse that.

**Oppr.** all my landes are scarce so muche woorth.

**Avar.** Thei were lesse, when I, policie, firste sett yowe foorth.

**Adul.** he hathe purses with golde, woulde I had so manie.

**Avar.** But thus I see you wolde polle me, an ye wiste howe;

therefore I will goe hoonde yt, I make God a vowe;

I will make yt sure vnder myne doores and myne lockes, and who but looketh that waie, shall syt in niene stockes.

**Insol.** Naie, fyrste declare to vs howe thowe didst all this gate.

**Avar.** For your learning, I will yowe a spectacle sette.

but fyrst gette ye from me, & stande a gooode waie hence:

This shallnot lye within your reache, by youre lycence.

Naie, yet farther, lest ye take my bagges for bluddinges, 852

for suche hungrye doggs will slabbe vp sluttishe puddinges.

**Adul.** Is yt well nowe?

**Avar.** yea, nowe hardelie stand there styll,
and the Names of my baggs to yowe declare I will.
Firste and foremoste, this bag is my vereie cleare gaine
of leasses encroched and foorthwith solde againe.
This bag is myne intresse, of this yeares userie,
and this is of Mattiers bolstred vp with perjurie.
This is bribes above my stipende in offeccis;
This fifth I have by selling of benefices.
This ys my rentes that my clerkes yearelye render me,
to bee & contynue in offfece vnder me.
This same I got by sectourshipp of my Mother,—
A vengeaunce on hir, old wicche, for suche an other.
This bag have I kepte of other sectourships whole,
whiche the Madde knaves woulde had scatred by penie dole. /
This is of Churehe goodes scraped vpp withoute a lawe,
For which was as quicke scambling as ever I sawe;
of their plate, their jewells & copees we made them lowtes,
Stopping peoples barking with lynnen rags & clowtes.
Thei had thatlter clothes, tallebs and amices
with the sindons in which wer wraptie the chalices.
This unyth hath beguiled the king of his custome; /
This tenth of selling counterfaicete wares hath come.
Nowe this eleventh is of tallowe, Butter, Cheese,
Corne, Raweclothes, leether, by stelth sent beyond seaes.
This twelth is of grayne, bell meallt, tyenne and lead
Conveighd owte by crekes whan Respublica was in bed.
This thirteenth I filled throughe facing owte of dawe,
bothe from landes and goodes by pretence of the lawes.
Thus these thirteene smale Iobbes are myne by policie:
All men must shifte for a poore Lyving honestlye.
If er I bestowe them, yt shalbee the nexte Lent
to the Priouer of Prickingham and his covenent.

Adul. well nowe, we maie come nere, maie we not if we lust?
Avar. ye are nere enoughe : oute of my reache I dare yone trust.

Adul. well, Nowe lett vs sing, yf ytt please Authoritee,
to refresheoure spirites yt ys restoruyte.

Insol. I recke not for Coampaignie sake to sing once [more.]
Avar. I have lesse minde to sing nowe then I had before:

And nowe howe to kepe that I have gotte, I doe care.
Oppr. Solace we muste nedes have whan that we are werie.

Adul. It prolongeth the life of Manne to bee merye.

Avar. An if ye singe so mucho, honestie, withoute faile, 896 Christe & youe at length, I feare, will make a bataille.

But goe too, sing on, yf there be no remedie:
An ye Loke at my bags, ye marre my melodie.

(Cantent, Hey noney nonye houghfe for money etc.)

Oppr. Now, abought protithe devise we ourselfes abrode. 900

Avar. Yea, and heare ye, Maisters? while time is laie on

Iode,

Consider ye have but a tyme of heuy Making,
And harvest is not mued withoute peines taking.
Nowe tyme willnot tarye & therefore take good hede:

despache while tyme serveth and all your matie[r]s spede.

Tyme hath no reine nor bridle / but remneth apace.

Insol. Marke Policies woordes / sirs, excellent in our cace. /

Avar. And tyme hath this one vngracious propertee
to blab at length & open all that he dothe see.

And a daughter eke he hath, called Veritee,
As unhappee a long-tounged girle as can be.

she bringeth all to light, some she bring[eth] to shame,
she careth not a grote what Manne hath thanke or blame,
yf men be praise worthie, she dothe so declare them,
And if otherwyse, in faihte, she dothe not spare them.

Oppress. we will feather oure nestes, ere tyme maye vs espie,

or Veritee have powre our doinges to deserye.

Avar. Remembere this verse, ut sint omnia salva,
Fronte capillata, post hce occasio calva.

oppr. Make me vnderstande that fyne rag of rhetorike.

Avar. Loe, here a fyne felowe to have a bishopprie!
a verse of latynne he cannot vnderstande,
yet dareth he presume boldelye to take in hande,
Into a-deanerie or Archdeaconrye to choppe,
And to have the livelood awaie from a bishopp.

Oppr. [A mercie, shewe]1 thiis verse and leave thyss perswasjon.

Avar. Forsouthe, sir, yt was of the goddesse occasyon.

She weareth a greate long tuffet of heare beeoff, and behinde hath not one heare / neither lesse nor more.

whereby is taught yone that, when Occasyon ys,

1 Here Prof. Brandl suggests 'beschrewhe,' but four syllables are wanted.
III. vi.]  

REPUBLICA.

ye muste take yt be tyme / or of your purpose mysse.  

Adul. Than, while Occasion doeth nowe serve soo well / 932  

I praye youe geve care to one thing that I must tell.  

Insol. et Oppr. what ys that?  

Adul.  

Mountsire, yf ye heare people mumbling,  

ye muste storme & sharplye take hym vp for stumbling.  

ye woulde not thinke what he said a little while sens 936  

of vs, to Respublica / in myne owne presence.  

Insol. When I mete theym nexte / I shall tell them bothe my  

mynde.  

Avar. And policie to helpe youe / wyll not be behinde.  

Adul. Intente Respublica was soone pacified, 940  

But people was sturdie & woulde not be qualified.  

Avar. Alas, good poore selie sowle, beare heare faire in hand,  

And ye maie wynne hyr / as youe lust to vse hyr land.  

Opr. But of goddesse Occasion one lyttle more.  

Avar. Marye, sir /, even as I woulde have said before,  

she standeth with winged feete on a rolling whele  

to take flyght, or anie grasse maie growe on hir hele.  

And even while we stand, iangling in this presence,  

I dare saie she is flowen twise twentie score myle hence.  

Opr. yea? cockes bones / than Adew /  

Insol. farewell /  

Adul. and I am gone.  

[exceunt currentes.  

Avar. Feithe and have after, as feste as I can anon.  

Now, my goddamighties, as I dyd hither tugg youe,  

So will I on my backe to your lodging lugg youe.  

And sure, yf ye can be quiet there, and lye styll,  

I will shortelye bring youe moo felowes; so I wyll.  

I have a good benefyce of an hunderd Markes;  

yt is smale policie to give suche to greate clerkes—  

They will take no benefice, but thei must have all;  

A bare clereke canne bee content with a lyving smale.  

Therefore, sir Iohn Lacke Latten, my frende, shall have myne,  

And of hym maie I ferme yt for eyght powndes or mynye. 961  

The reste maie I reserve to myselfe for myne owne share,  

For wee are good feeders of the poore, so wee are;  

and we patrones are bounde to see (I dooe youe tell) 964  

The churche patrimonie to be bestowyd well:
other od corners besydes these I have mannye, 
which withall good spede shall encreace your compaignie.]  
Come on nowe, therefore: In feith, I doo greate wronge,  
to promise you lodging & kepe youe thens so long.  

He draggeth his bags home.  

Act IV, sc. i.  

Respublica.  

Respub. O lorde, what maie yt meane to bee thus borne in hand,  
And yet none emendment to fele nor understand?  
People dothe dailie and hourlye to me resorte,  
Chalenging my promise of relief and conforte.  
I reporte to hym, as my rewers doe to mee:  
People still affirmeth that they devourres bee.  
The more I doo hym chere / the more he dothe dispaire:  
I saie his wealth doeth mende, he saithe it dooeth appaire.  
what shoulde I judge of this? maie yt bee credible,  
or by anie reason maye yt be possible,  
That suche fowre as those in whome I have putt my truste,  
shewing suche face of frendship, shoulde bee men vniuste? 
I will knowe if people feele yet anye redresse  
of his former sors & of hys rufull distresse. 
we shall meete soone, I doubte not, & talke together,  
And loe, as I woulde wishe, he approcheth hether. 

Act IV, sc. ii.  

Respublica.  

Respub. well mette, People, what place goe ye nowe vnto? 
People. I clam at the ferhest to zee howe yowe doo. 
we twayne must eft whiles come fisike either other, 
vor wee beethe your children, and yone beethe our Mother. 
Respublica. / And howe doo yone mend now in your thrifte  
& your purse? 
people. As zoure ale in sommer, that is still worse & worse. 
Respub. People, what sholde I saie? 
people. 
nai, masse, I scannot tell:  
but we ignorams all woulde faine ye shoulde doe well;
and how fele youe yourselfe? better then ye dyd trowe?

Respub. Till God send better happe, rather decaie then growe.

this bringeth me in a conceipte of zelousye.

Rather than muche goode, would I speake with Policie.

peopl. was not he drownde, trowe, last yeare, whan Conscience was?

Respub. I see hym yonder appere: this cometh well to passe.

Peopl. Is this same he?

Resp. yea.

peopl. an iche heard not you zo zai

Choulde zware a had bee deade, orels cleane renne awayé.

\[Actus\ \text{quarti, scena tertia.}\]

\[Avarice\], \text{Respublica, People.}\n
\text{Avar.} O mooste noble Ladie, that I have not of late

Made to yone relacion how ye stonde in state,

hath not been of negligence, nor to weo[r]ke by stelthe

but of my depe studies devising for you wealthe.

Respub. To heare the truthe thereof, I wisshed youe to see.

People. Dooeth yone studd your braines, mace Lentman, man,

praiye youe tell me,

for our Ladie Rice puddingcakes commoditee?

\text{Avar.} I devyse what I canne for the prospiritee

of thys Ladie Respu[b]lica / & hyr people.

\text{Peopl.} That lye, ere this, isflowen as ferre hens as Polle steple.

I spraiye god ye studd not, as cha hard of zome elfes

that studdie for the comon profytte of theire owne selfes.

\text{Avar.} To studie for both your welthes, I am a debtor.

peopl. vaye than, as goode ner a whitt as ner the better.

\text{Avar.} I doo nothing but Coumpace therefore, withowte
doubte.

\text{peopl.} I, vey then, the[e] vet to[o] ferre a coumpace abowte.

vor zome good might ha bee doone in all this season.

\text{Avar.} So there is, if to perceive ytt, ye had reason.

\text{Respub.} Truelie, I feele miselfe hitherto wurse and wurse.

\text{people.} And I svele the same, bothe in my grownde and my

purse;

vive or zixe yeare ago chad vowre kine to my paile,
He upbraid eth Avarice, and that tyme chad a widge, and hir vole & tenne shepe; 
Nowe I scan geate nothing my zelfe and my wife to kepe. Than an chad, I bee with the kinges masse countable, Chould e zette myselfe vooorth pretelye & zo chwas hable. Now vor lacke of a sallet whan my lyege hath neade, cham vaine to take an hatte of godsgood on my head.  
And, vor God, my Dame, this ys but small amendement. 
I scomporte me to youe: howe thinketh youre judgement? Coumpacing? ka! Ientman, call ye thissame coumpacing? And / whom shall we twaine thanke, youe, for this compacinge? 
Avar. No, sir.  
peop. Nowe by the compace that god coumpaced!  
Respub. Blame have thei of God & man, that this compaced.  
Peopl. A small coumpace more, nowe, maie zoone Coumpace, by throod, To make fowertie thowsaunde volkes heare growe throughe their hood.  
Avar. That is their owen faulte, not the faulte of policie.  
Respub. God above he knowith whose faulte it is & not [I].  
Peopl. but did not yche daylie geve youe warning? 
Resp. doublelesse.  
peopl. And dyd not yche plaine me to youe? 
Resp. I graunte no lesse.  
peopl. And whan ich made my mone / what woulde [ye] to me tell? 
Respub. as my hope was, that att length althing shoulde bee well.  
peopl. Coumpacing? ka! 
Resp. people, I put truste in other.  
peopl. valse bezeivers of zembitee, by Godds Mother.  
Avar. well, suffer me then for my declaracion to fett Authoritee and Reformation That ye maie bothe heare & charge them as well as me.  
Respub. with all my harte, goode Policie, let ytt so bec. I praine youe, call them hither, if thei maie bee gotte.  
people. Anche heare om, I scan tell where thei saie true or not.

1 Transposed and marked b a in MS.  
2 with for with.
Actus quarti, scena quarta.

Avarice, Insolence, Respublica, Oppression, People.

Avar. The fowlest open-mouthed whretch that care ye harde. 1052
Insol. Couldest thowe by no meanes make the peasaunte afearde?
Avar. No, but anon I trowe we shall his Masship trym; Conveighe hir awaie / & than all wee three chide hym, But whiste and come apeace.

Respub. I here Policies voyce.
Avar. That I mette youe so well, I doe muche reioyce. 1056
Ladye Respublica, woulde youe come hir before.

Insolence. Madame, God ye save.
Oppr. & preserve for evermore.
Respub. This is happie happe ye come soo soone tigither.
Avar. As I went, I mette them bothe twaine hasting hether.
Respub. Never in better tyme.

Insol. Madame, what is your will?
Oppr. Is there eni thing that youe woulde saie vs vntill?
Respub. People cryeth oute & I am muche agrieved
That we fele oure selves in nothing yet relived.

Oppr. No? that is not true; Mannie declare I canne.—
Respub. Even in breife woordes / I praiye youe, doe yt than.

peopl. Praie youe lett me spose with thissame new comme gentman.

Insol. No, sir.
Peopl. Masse, but chil speake anche can spie my tyme whan.

Oppr. Firste, youre priestes & bisships have not as thei have had.
Respub. [whan] they had theire Lyvinges, men were bothe fedde and cladde.
Oppress. Yea, but they ought not by scriptur to be calde lordes.
Respub. That thei rewle the churche with scriptur well accordes.

oppr. Thei were prowde and covetous / & tooke muche vppon theim.

peopl. but they were not covetous that tooke all from theym.
oppr. The coigne eke is chaunged.

pepl. yea from silver to drosse,
(twas tolde vs) vor the beste; but poore wee bare the losse!

whan chad with zwette of browes got vp a fewe smale crummes,

att paiung of my debts ich coulde not make my sommes. 1078

my landlorde vor my corne / paide me zuche sommes & zuche;

whan he should hate vor rent, yt was but haulfe zo muche.

zix pence in ech shilling was I-strike quite awae,

zo vor one piece iche tooke, che was vaine to paie him twaie.

one woulde thinke twer brasse, &, zorowe have I els,

But, ichwin, mooste parte out was made of our olde bells. 1084

Insol. Yet, if ye Marke ytt well, for one peice ye have three,

whiche for your people is no smale Commoditie.

Pep. well, I will medle in thissame matier no more,

but Is recko not an twer ziluer as twas avor. 1088

Oppr. People, ye shall att lengthe finde ytt all for the best.

People. Cha harde our parrishe clarke saye diuum este,

Instlum weste.

Respub. vndoubtedly, I fele many thinges are amisse. 1091

People. Yea, I scan tell moo thinges yet, an me luste by lisse.

Thei have all the woodes throughout the realme destroyed,

which might have served long yeares, beeing well employed.

& than the greatte cobbles have zo take the reste to hire,

that poore volke cannot gett a stике to make a fire. 1096

Than their great grazing hath made fleshe so dere, I wotte,

that poore volke att shambles cannot bestowe their grotte.

Resp. I lamente yt, People. Alac, what maie I doe?

I misself, I fear, shall come to ruine too.1 1100

Policie, what counforte? whau will yone ease my smarte?

Avar. ye are as safe even nowe, but for your false harte,

As any ladie of your name in Christendome.

Peop. If iche had zo zaide, chad lied by my holidome. 1104

Resp. Ye heare what People saith which feloth as I doe?

Avar. But rude Peples wordes will ye geve credyte vnto?

will ye iudge yourself after his foolish [tangling]?

ye wer well enoughe tyll he begonne his wrangling. 1108

Insol. will ye beleve People that hath no manier of skill

to iudge or to descerne what thing is good or yll?

he is so headstrong, he muste bee bridled with Lawes.

Peop. Thoughghe zome bee starke bedlems, yet wise volkes

beeth no dawes. 1112

1 for too.
IV. iv. ]  

**RESPUBLICA.**

*Insol.* We have ofte founde People / mooste disobedient, to orders mooste requisite and expedient. who suche a mainteynour of wrong opinions 

As People in all Countries and dominions? ye oughte therefore to rebuke hym att all houres for discouraginge anie ministers of yours.

*Oppr.* Ye muste tarrye tyme, ere1 we can your purpose serve. 

peopl. ye[a], & than, while the grasse shall grove, the horse shall sterve. 1120

*Insol.* Doe ye not see this by all experience plaine, that men, from deseases recover againe, doe after sycknes paste / remaune a long tyme weake?

*Respub.* People, herke, Authoritee dooth good reason speake. 

*Insol.* So ye thoughe Oppressed with. Longe aduersitee, 1125 yet doubte not, are towarde wealth & prospiritee.

*Respub.* Loe, People, to hope a while longer shall bee best. ye are in better case towarde then youe can thinke. 1136

*Avar.* We shall heare remaune, and geve People good counsaile, quiet for to be, tyll Policie maie prevale. 1140

*Resp.* he will doe well with your goode informacions. 

*Peopl.* Yea, vei, chil volowe their goode exaltacions. 

*Respub.* Than I leave youe all heare to God : I will departe. [exeat Resp. 

*people.* Now howe? Destructions to membre in my harte? 

*Avar.* Destructions! ye miser! 

*Insol.* ye peasaunt! 

*Oppr.* ye lowte! 

*Insol.* [Canne ye naught]2 els doe but rage & rave & crye owt? 1144

*Oppr.* And cannot tell on whom? 

*Avar.* no more then can a dawe.

1 youe struck out after erc. 2 So Prof. Brandl.
People will go home,

but hath he freedom of thought? Opposition saith No.

People departeth, saying a cat may look at a king.

[leaf 376, bk.] They all go their ways, Avarice to guard his heard.

Act V, sc. I.

Mercy entereth praising God, how he is merciful, and spareth men in their folly.

Oppr. Crow against your betters! & murmoure againste the Lawe!

Leate me heare thee prate, as thowe haste doone heeretofore.

Oppr. Or trouble Ladie Respublica anie more. 1148

Oppr. Thow canst not see, thow wretch / canst thow whan thow art well?

Avar. Ist parte of thie plaie with suche highe Matiers to mell?

Insol. Doethe yt become the[e] to barke / with suche awide throte?

Avar. And to have an ore in everye bodies bote?

Insol. If thowe dooe so againe, yt shall with the[e] bee worse.

Oppr. we shall wring & pinche the[e] / bothe by bealie & purse.

Insol. I wolde advise yone, frendre, to grunte & grone no more.

Oppr. Doe the like againe, & thoue shalte rue yt ful sore.

Avar. It were best for you, freend, all mourninge to cease.

people. bum vei than, chil een goo home, / and vaire holde mi peace.

Insol. Dooe soo by my reade / & fall to honest laboure.

Avar. hens home & bee quiete, & thowe shalte fynde favour.

people. Then chil byd youe vare well.

Oppr. no woordes, but hens a pace.

this was done as should bee.

Avar. this was done in right place.

people. but howe, one worde erche goo / yele geve volke leave to thinke?

Oppr. No, marie, will we not, nor to looke but winke. 1164

people. yes, by gisse, but chil loe, naie, loe there, pought is free, & a catt, poy zaith, naie looke on a king, pard dee. [exeat.]

Ins. Nowe where doo wee become? I home. [exeat.]

Oppr. And I abrode. [exeat.]

Avar. And I must see what feete abought my doore have trodde.

[exeat.]

Actus quinti, / scena prima.

/ Misericordia. /

Miserico. Wherein apearith the graciousnesse of God, more then ynfinitlye to exceede mans goodness, but that he kepeth backe the sharpe stroke of hys rod when man woulde rage in mooste furious woodednesse?
Scarce anie emendes maie mannes cagrenesse appeace, yea, & though he forgyve, he wilnot soone forgette: towards true penitens Gods wrath forthwith dooth cease, & he their past sinnes behind his backe dooth sett.

Of long sufferaunce he is with weake rynesse to beare, while anie hope of emendment dooth remaine, & though he plague synners to call them home by feare, yet his mercy and grace are ai readie againe.

His grieuous displeasure dureth not for ever, And why? quia miserationes eius, whiche to shewe he chieflye delighteth ever, Manent super omnia Opera eius /

It grieveth hym sore whan he muste neades take veangeaunce; his delite and glorie ys mercie to practyse; his tender compassion on trewe repentuance, he hath still from the beginni[n]ge sowte texcercise.

The masse of this worlde in his mercie did he frame, the skie, yearthe and sea his mercye replenished: In his mercye, dyd he after redeame the same, whan els remedilesse yt must have peryshed.

In his Mercie was Israel delivered / from the Gyptian thraldome and captivitee. In his mercye the same through the red sea was led, And through wildernesse to a land of Libertee.

Syth that tyme, all comonweales he hath protected, and to suche as withe earnest prayer have made mone, me, Compassion, he hath amickelye directed to revive & recover them everie one.

Now lastely, hath he harde the mooste doulfull lament of wofull Republica his derling mooste dere. Therefore me, Compassion, with spede he hathe sent, hir mooste sorowfull herte to recoumforte & chere.

I tarrye hir commynge that I maie hir salute, & Loe, me thinketh, I see hir appere in place, of frendshipp devoyde / & of succoure destitute. I will heare hir and than geve wordes of solace.
Actus quinti, scena secunda.

Respublica / Misericordia / Avaryce / Adulacon /

Respub. O Lorde, haste thowe for ever closed vp thine eare?

wilt thowe never more the desolates prayer heare?

wilt thow stylly torn ore awaie thy face from my distresse?

wilde thowe cleane forsake me and leave me countermortesse? 1212

the secret sighes & sobbes & prayers of myne harte,

shall thei not forever thyne yeis to me conturne?

I grante that myne offences have so muche deserved,

But for whome, save sinners, ys thye mercye reserved? 1216

[thow reservst it] so, which hitherto haste been juste;

Despaire, Lorde, I wile / nor thie goodnesse mistruste.

Lo downe on my destresse and for thye glorie sake,

Though I bee ill worthie / it, mercye on me take.

Miseric. / Now will I speake to hir.

Resp. / who maketh me afeard? 1220

Miser. No, I will thee comforte /: god hath thi prayer harde.

And now, Respublica, bee of good hope and truste.

Respub. O Lorde, nowe doe I see that thowe arte ever juste.

Miseric. I am sent to recoumforte thee, Respublica. 1225

Respub. O Ladie Compassion, Misericordia.

Miser. What saie ye to me? what, woman, can ye not speake? 1228

I am com downe, all youre sorowes at ons to breake.

Speake, woman. /

Respub. Misericor.

Miu. owte comfortablye.

ye shall have nowe no more cause to speake desperabllye.

Respub. My harte in Godds mercie is so dilated1

That my veraie spirithe to heaven is elated. 1232

O. Ladie Compassion, welcome verament!

Ever bee God praysed / that yone to me hathe sent.

Miseric. Now that I have put youe in sure hope of reliefe,

I must goo fett Veritee to trye owte all your grieve. 1236

Veritee shall open how your decaie hath growne,

& then the causers thereof shall be overthrowne.

Respub. Who bee the causers thereof I cannot descerne,

but yond cometh one of them, that doe me governe. 1240

Miseric. What is his Name?

1 i. e. dilated.
V. ii.]  

**RESPUBLICA.**

Resp.  
Miser.  
Policie.  

he dooeth worke youe manie good things, of likelihood. /  
Avar. A vengeaunce vpon hym & God geve hym his curse;  
I can goe no where now, in citie neither Towne,  
But piers pickpurse plaith att organes vnder my gowne /.  
Miser. what talketh he?  
Resp. who speaketh yond, Republica?  
Respub. What of the pickpurse?  
Avar. Forsouth, Dame Republica,  
I saide an we had twoo pielouries mo, twer noe the wurse,  
for yt is a light thing nowe to mete Piers Pickpurse,  
who are yowe? & what woulde ye in this countrie have?  
Respub. This same is the Ladie Misericordia  
sent from god purposely.  
Avar. vnto youe, Republica?  
Misericor. yea.  
Avar. Than muste ye nedes bee mooste hartelie welcome:  
we had ner more neste of youe by my holydome.  
There bee in this countrie which but ye comferte [send],  
are full like to make bothe a maddle & a shorte end,  
Niseric. I will goe to doo that I said, Republica,  
and retourne with spede.  
Respub. Swete Misericordia.  
Avar. Good Misericordia now / and Ladie mooste deare,—  
Christe blister on your harte ; what Make youe heare?—  
Respub. Come backe, Policie.  
Avar. I come.  
Resp. whither woulde ye nowe?  
Avar. Conveigh miselfe hens honestlye, if I wiste howe.  
Respub. whan come ye, Policie? what looke ye? something  
lost?  
Avar. Anon. If I tarie, yt will tourne to my coste.  
Resp. Ah, frende Policie.  
Avar. yea.  
Resp. Now shall I bee in blisse.  
Avar. thankes to God—we must finde provision for this.—  

---

1 for Miseric.
RESPUBLICA.

Resp. hah?

Avar. dydnot I er tell yone that God woulde you save?
yee maie see nowe what it is, goode rewlers to have.

Respublica. ye saie trewth, but, looke, yonder cometh Honestie.

Avar. / Praie god, Amen. 1271

Resp. yes, looke els.

Avar. what newes bringeth he?

Adul. I shoulde speake a woorde in theare of Policie;

If I maie not so, I will speake ytt openlie.

Resp. I have not seen youe a greate while, Honestie. 1275

Adulac. O Noble Ladie Respublica, well youe bee.

Resp. All sharbee now, such newes I have to me brought.

Adulac. I heare yt toulde for trouth. Policye, all wilbee nought/

Resp. hearest thowe anie Ioyf newes abrode, or not?

Adul. yea, I have certaine Newes / which are bothe brym & hotte, 1280

there is newe sterdt vp a ladye cald Veritee /

Respub. Than am I all safe, and sure of prospiritee.

how was yt spoken?

Adul. this is Laten, grosse and blunte,

Misericordia et veritas sibi obuianerunt, 1284

That is, Mercye and truthe are bothe mett together /

Respub. Than will yt not bee long / ere thei bothe come hither.

Avar. hither? how so?

Resp. yea, bothe Mercie & Verytee.

Avar. A pestle on them bothe, saving my Charitee. 1288

but softe, brother Honestie, / ye might mistake ytt;

Of whiche Veritee wast, trowe youe, that thaye spake ytt?

Adul. Of the generall Veritee, Olde tymes daughter. /

Avar. Feith, they were not our frendes that firste hither

brought hir. 1292

olde tymes daughter? that shuttle brained tall, long man,

That nere standeth still / but flyght as fast as he canne,
muche like as he swymmed or glided vppon yce?

Adul. yea.

Resp. for all that, of wise men, he is thought mooste wise.

Avar. I knowe hym; he carrieth a clocke on his heade, 1297

A sandglasse in his hande, a diall in his foreheade.

Respub. ye saie truthe, Policie, the same is veraye he.

Avar. Old tyme the evisdropper: I knowe hym, pardee. 1300
An Ancient turner of houses vside downe, & a comon consumer of Cytie and towne.
Old tymes daughter (quod he)? I shrewse his naked harte;
Manie of my frendes hathe he brought to paine & smarte. 1304
Compassion and that Truth come hither to yowe?

Respub. Mercie, before ye came, promised so right nowe.
Avar. It is no tyme nowe, Honestie, to be idle.
Adul. Sommething bruth?
Avar. It is tyme for vs to bridle. 1308

well, goe your waies afore in all haste, Honestee,
And tell Reformacion and Authoritee/
That bothe theis Ladies in all goodlye facion
muste bee enteretyned here in this Nacion. 1312
Madame Respublica, ist not your pleasure soo?
Respub. what els? in all the haste, Honestee, see ye gooe.
Avar. Saie fether that I wolde / we fowre anon might mete
her, or where thei will, save in the open streete. 1316

And here yone, Honestie?
Adul. what nowe?
Avar. a litell nere;
provyde in anie wyse that Veritee come not heare.
Let Insolence & Oppression kepe hir hens. 1319

Adul. we shall all three therein / doe ourc best Diligence.
Avar. Byd them well remembre the worlde will waxe quaisie;
Some of vs erelong maie happe leape at a daisie.
Or put owte the ,i, of Misericordia, /
And withowte an ,i, plaie een plaine trussing corda. 1324

[exeat Adul.
Resp. Polycye, what is it that ye talke there so Long?
Avar. I send instructions that thei maie not doe wrong.
Respub. Saide ye aught to hym, that maie not be tolde to me?
Avar. Shoulde we with ery trifling trifle trouble ye? 1328

well then, ye looke for theis twoo Ladies, [I am sure].
Respub. I truste thei wilnot faile on me to doe theire cure.
Avar. I tolde youe ever, dyd I not? that your welthe woulde
frame? 1331

Respub. I shall rewarde your paines: ores I were to blame:
Avar. Than beste I goe now streght to my felowes & see,—
Respub. That thinges nedefull for vs maie not vnreadie bee.
Doo soo, I praiye yone.
A rat: till I see youe nexte.

Respublica awaiteth her friends who enter.

Fare ye well, Respublica,

whan shall bee thy pleasure, bring hither Veritee.

behould e'en with the wordes speaking, where thei bothe bee.

Actus quinti, scena tertia.

Misericordia, Veritas, Respublica.

Miseric. I dare saie Respublica thinketh the tyme Long.

veritee / who can blame hir, having endured so muche wrong?

but as meate & drinke & other bodylye foode

is never founde to bee, so pleasaunte nor so goode

As whan fretting hongre / & thirte haethe pincht afore;

& as health after sickenes is sweeter evermore,

so after decaye & aduersyte overcom1 welth & prospitee shalbe double welcome.

Miser. How nowe, Respublica? have I not been Long hens?

Respub. Come ye firste or Laste, ye blisse me with your presence.

Miser. As I was commaunded, I bring youe Veritee,

to helpe youe, youre people, and their posteritee.

veritee. Dere iewell Respublica, I dooe youe embrace.

Resp. I thanke your goodnesse & submitte me to your grace.

Miser. Embrace Veritee for Ever, Respublica,

And cleve fast to hir.

Resp. yes, Misericordia.

Miser. Now please yt yow to declare, sister Veritee, / how she maie recover hir olde prospitee,

hir honour, hir wealth, hir riches, hyr substaunce, hir comons, hir people, hir strength & hir puissaunce.

veritee. All this wilbee recovered in continent and to better state also by good gouvernement.

Respub. No ladie of my name vpon yeart, I esteme, hath had better adminsters then myne have been,

Policie, Reformacion & Authorite.

Miser. Thes three bee veray good.

Resp. and thee fowre[th] Honestee.

1 MS. overcome.
V. iii, iv.]

RESPUBLICA.

*veritas.* But what if these which have had youe & *yours* to kepe,

have been ravenyung woulves in the clothing of sheepe?

*Respub.* If I hard not youe, *Verytee,* suche sentence geve,

by no mans *perswasion,* I could ytt beeleeve.

*veritee.* Ah, good *Respublica,* thou hast been abused,

whom thoue choest are vices to be refused,

whom thou calst Honestee ys *Adulacion*;

And he that in pretence was Reformacyon,

is in dede Oppression and honge violence,

Whom thoue calst *Authoritee,* is prowde Insolence.

Than he *that* was Policie, the chiefe manne of price,

Indede is moost stinking & filthie Avarice.

he firste enveigled thee, and his purpose to frame

Cloked eche of these vices with a vertuous Name.

*Resp.* *Benedicite,* is this a possible case? /

*veritee.* ye shall see yt proved trewe before *your* owne face.

thei shalbe convinced beefore youe one by one.

*Resp.* O Lorde, what mervail, if my thrifte wer well nighe
gon?

but what redresse shall I have hercief? and whan?

*Miseric.* Suche as maie bee mooste fitte & as soone as we can.

Justice & peace are appointed to descende,

thone to kepe youe quiete / theother youe to defende.

As soone as wee fowre sisters together shalbe mette

An¹ orde fer *your* establishment shal bee sett,

by the eternall providence / yt is decreed² soo.

*Respub.* O mooste mercifull lorde, all prayse bee thee vnto.

*Miseric.* I will leave youe here with my syster Veritee.

And leane of their coming wyth all celerytee.

*veritee.* ye nede not; For I knowe thei bee nowe veray nere,

And beholde they begynne alreadie to appeare.

*Actus quinti, scena quarta.*

PAX, IUSTITIA, VERITAS, MISERICORDIA, RESPUBLICA.

*pax.* Now ons againe in God leat vs twoo systers kisse

In token of oure ioynynge to make a perfytte blysse.

*Justicia.* And nowe Leate vs never be soundred any more

¹ MS. And. ² MS. drecreed.
tyll we maie Respublica perfectelye restore.

Respublica thanketh them.

Justice will visit her, and Peace abide with her.

Truth will reveal all.

Mercy will pardon the weak.

Respublica is to detest Insolence and Avarice.

They all depart together singing.

Act V, sc. v.

Avarice complaineth of the many beggars;

Avar. Suche gredie covetous folke as nowe of daies been,

I trowe before these present daies wer never seen. 1432

1 all above the line over a caret mark.
An honest man can goe in no place of the strete but he shall, I thinke, with an hundred beggers mete. 'geve for Goddes sake, geve for Saincte Charitee, geve for our Ladies sake, geve for the Treinitee, Geve in the waye of your good spede, geve, geve, geve geve.' / Finde we oure Money in the strete, doo theye beeleeve? If I had not a speciall grace to saie Naye, I wer but vndooen amongst them in one daie. But who cometh yond? Honestee? he cometh\(^1\) in haste? 

Adul. I seke Policie. 

Avar. here, boye. 

Avar. All is in waste. 

Avar. howe so? 

Adul. we strive againste the streame all that we doo. 

Avar. wherein? 

Adul. that Veritee comme not this place vntoo. 

For wotte ye what? 

Avar. I shall whan he have speake the woorde. 

Adul. Justice and Peace too, with full consent and accurde are comme downe from heaven & have\(^2\) kyste together. 

Avar. God geve grace that theye twayne also comme not hither. 

Adulae. As mercye and trueth sibi obviaverunt, so Justicia et pax osculatae sunt. 

Avar. Is yt trewe? are theye comme? 

Adul. and have kist together. 

Avar. Than carye yn a pace for feare of fowle weather. have they kyssed together? 

Adul. yea. 

Avar. what nedeth that? 

men shoulde kyssse woomen. And what poincte bee theye att? 

Adul. All the foure sisters, I doo you tunderstaunde have alreadie taken Respublica in hand. 

Theye foure progresse with hir in everye border, & marre all that ever we have sette in order. 

Avar. And what doeth Insolence / or what saith he to that? 

Avar. And what doeth Insolence / or what saith he to that? 

Adul. he stampeth, he stareth & smuffeth sore thereat. 

Avar. I advise hym to storme & to shewe himselfe stowte: 

---

\(^1\) MS. has comest crossed through before cometh. 

\(^2\) MS. has haste crossed through before have.
Mercy may turn away.

Avarice praiseth himself for the restoring Respublica, and will thus persuade Respublica.

Adulation shall warn his comrades.

Respublica entereth, and Avarice stands aside.

Act V, sc. vi.

[leaf 381]
Respublica thanketh God she is undeceived.

And blameth Avarice.

RESPUBLICA. [V. v, vi.

thei bee weemen and perchaunce maye bee faced owte. And Peace is an honest Ladie and a quiete.

Adul. Veritee and Justice are not for our Dyete. 1464

Avar. Then Mercye ys a goode one; I like hir well.

Adul. yet oft turnth she hyr face awaie, and will not mell.

Avar. well, fall backe, fall edge, I am ons at a poindte If Respublica comme, taudenture a Joyncte. 1468

Adul. She is freshe and gaye / & flourissheth who but she?

Avar. who brought yt to suche passe, will I tell hir, but wee? Orels Making these newe Ladies of hir werie, we shoulde thrilumphe & reigne.

Adul. Oh, never so merye. 1472

Avar. well, goe to our Compaignie, I will remaine here; I ame perhaps see dame Respublica appere, I wilbe in hande with hir and make a goode face.

Adul. And what shall I doe?

Avar. geve warning in the meane space 1476 that Insolence skrinke not, but plaie the stowte man.

Adul. That I knowe he will doo, for ons I knowe he can.

Avar. And that yone all three be prest to comme hether, whan nede shall require, we haye our heads together. 1480 whye arte thowe heare yet?

Adul. I am gon withall my might. [exeat. 1484

Avar. And loe, where Respublica appereth in sight.

[Inrat Resp.

She is nowe att hyr Nymphes bearing vpp hir traine; I will stande a syde, & Lysten a worde or twaine.

Actus quinti, scena sexta.

Respublica, Avarice.

Respub. O Lorde, thy mercies shall I sing evermore whiche dooeste soo tenderlie thie hande maide restore, but what creature woulde suspicion have had That my late administers had been men so bad? 1488 or who woulde have thought theim counterfaictes to have been That had harde their woordes, and their countenaunce seen?

& chieflye Avarice which dyd the matier breake?

Avar. That worde towcheth me: now is tyme for me to speake.
Resp.  I thought hym Policie, as iust & true as stele.

Avar.  I am gladde that by me ye doo snee goodnesse fele.

Respub.  And that my 1 wealth dyd growe, as it hath growne of late.

Avar.  I ever tolde ye / ynone shoulede growe to this eastate.

Respub.  Thowe tell me?

Avar.  yea, I tolde ynone soo in veraie dede:

& highlie I reioyce yt doeth so well succede.

And Salva festa dies uppon ynone, Madame!

I am glad ye have gotte a newe robe, so I am.

what sineate in the callender doe we serve to daye,

that ye bee so gorgeouslye decked and so gaye?

Resp.  In reioycing that I shalbe cleane ryd of thee.

Avar.  Naie, by this crosse, ye shall never be rydde, for me.

Respub.  And of thy compares.

Avar.  well, leate them doo as thei laste!

I will ryde uppon Iyll, myne owne mare; that is inste.

other waies I shalbe ynone service of the beste.

Respub.  Thowe wicked wretche, dareste thowe with me
to ieste?

Avar.  What?  I now see, honores mutant mores,

but as semeth here, raro in meliores.

Respub.  The[e] and all thy service I doo from me exile.

Avar.  Is, that the highe rewarde ye prōmist me ere while?
is not this a wise woman and mynded to thrive, 1513

That woulde me, Policie, owte of the countrie drive?

Respub.  Thee and thy counplices from me I shall owte caste.

Avar.  Than I praiye ynone paye vs, for our paines that are paste.

Respub.  ye shalbe paide.

Avar.  ons I have doone the best I canne /

Authoritye also, he hath plaied the man.

Reformacion hath doen his parte, I canne tell.

If ye mystruste Honesty, feith ye doo not well. / 1520

And as for Avarice he is conveighed quite:

I bed hym gette hym hens or I woulde hym endyte.

I, Policie, have made hym to plucke in his hornes:

I sware I woulde els haie hym on prickels & thornes,

where he shoulde take no rest neither daie nor night;

So he had as liefe bee hanged as come in sight.

1 MS. has left crossed through after my.
Respub. I maie saie with Job, howe vainelye doe ye cheare me, when all the wordes ye geve frome truth doeth disagree, 1528
And with the wise man, I maie moost instyleyse saye this
Inst[ici]a tamen non luxit in nobis.
Ores with the prophet in mooste sorowfull moode,
the fruite of our Justice is tourned into wormwoode. 1532
Well, the best of yoe is a detestable vice,
And thow for thie parte arte mooste stinking Avarice.

Avar. Iesu, when were yoe wonte so fowle moothed to bee,
to geve suche Niecknames? Ah, in feith, dame Veritee 1536
hath had yoe in scooling of Late ; well, in Gods name
I am sorie for yowe, een sorie that [I am].
I wisse I have wrowte to sette yowe in goode state
& watched for that purpose / bothe earclie & late. 1540
And I wis, if yowe woulde abyde my framyng
& not thus to have fall to checking and blamyng,
I woulde ere long of yowe made suche carpenter weorke,
That ye shoude have said Policie had been a clerke ; 1544
Naie, yowe shoude have seen, how I woulde have yone
compacte.

Respub. Yea, no doubte, ye woulde have doone somme great
& fyne acte.

Avar. I woulde have browght hauelf Kentt1 into Northumber-
lande
& Somersett shiere should have raught to Cumberlaunde ; 1548
Thand woulde I have stretehe the countie of Warwicke
vpon sainter hookes, & made ytt reache to Barwicke.
A pece of the Bisshoprique shoude have comme southwarde.
Tut, tut I tell yowe, I had wonderous feates towarde. 1552

Respub. God hath placed me alreadie in the best wise.
Avar. yea, but yet not hauelf so well as I coulde devise.3
but no force; well than, I see ye will none of mee.

Respub. No.

Avar. than ye can be content ; I departhe from yee.
Respub. yea. 1557

Avar. well, yet an2 ye praie me, I tarrye still.
Respub. No.
Avar. well, speake me faire & wo me yet / & I will.

1 above line.
2 MS. and.
3 MS. devisee. These two lines are written in in a finer hand.
V. vi, vii.]  

 RESPUBLICA.  

Respub. No, hens; avaunte.  
Avar. have I had of youe suche a clogg,  
And nowe [youe] byd me avaunte & make me a dogg? 1560  
Respub. Hens at ons /  
Avar. Naie, tut, an ye will ha vs, ha vs.  
Respub. owte of my presence.  
Avar. well then, ye wil not ha vs.  
Respub. No, avoide, I charge the[e]. /  
Avar. than nedes departe I muste.  

Adieu, in feith I woulde have servyd yone of truste / 1564  
But sens Respública hathe putt me to exile,  
where maye I goo peke owte of my presence.  
Respub. hathe putt me to exile,  
[leaf 382]and he  
where shall he go?  

Respub. Never a goode farmer, never agoode Merchante Manne? 1568  
well, I will goo pieke owt some corner, yf I canne.  
but, first, will I monishe my fellowes of this geare ;  
An we staye this plounge, I care not for the next yeare. [execut.  
Respub. Nowe will I to Justice & thother ladies three,  
And praie that these vices maie all suppressed bee.  

[Inrat People.  

But loe, heare cometh people; I will nowe tourne againe  
And firste knowe1 of his goode state by a woorde or twaine. 1576  

Actus quinti, scena septima.  

RESPUBLICA, PEOPLE.  

Respub. what standith he prying ? dareth he not entre?  
people. Shoulde vaine zee my ladie: but I dare not venter.  
Respub. Shrinke not backe from me, but drawe to me, my  
deare frend.  
people. Chill virst knowe an ye bee alone, zo God me mende.  
Respub. Come, here bee non but thie frends, me beleve.  
people. well than, chil bee zoo bolde to peake in by your leve.  
Respub. how happeneth that thowe hast so long been me froo?  
people. Marie, chill tell yowe: as soone as ye were agoe 1584  
hither cam a zorte of courtnalls, harde men & zore,  
Thei shaked me vp, chwas ner zo rattled avore.  
Theye vell all vppon me, cateche awoorde that might cateche;  
well was hym that at me, people, might geat a snatche. 1588  

1 The scribe has written knowe twice over, and crossed out the second.  

Act V, sc. vii.  

People  
feared to  
approach,  

he has been  
long away,  
and teled how he has  
been afflicted,  
and enjoined  
not to see  
her  

[he]}
Choulde have been at home rather then a newe grote; 
Iche maie zedge to yone, Is fearde pulling owte my throte. 
They bade me picke me home & come att yowe no more. 
An ich did, thei zware, Is shoulde bee corruppt therefore. 1592 
zo thieke prowte howrecop, what call ye hym? 

Resp. 

Insolence. 

People. yea, even thickesame, he vaire popte me to silence. 

Respul. And howe ys it with yow now? better then it was? 

people. All beginneth now to comme gailie well to passe. 

wee heare of your goode vortune that goeth abowte, 1597 
howe ye beeth permounted which makithe vs proute. 
And iche am hable sens to bee me anewe cote, 
And, Is thanke God, chave in my purse a zilver grote. 1600 
I wis iche cowlde not zo zai these zixe yeares afore: 

who ever cauised yt, ill thanke have they therefore. /

Respul. Thei wilbe heare soone / byde youe theim here for a 

traine. 

people. Masse but I nymmat; woulde ye have om squatte owte 
ons braine? 1604 

Respul. They shallnot doe the[e] harme the value of a poincte. 

teyl then, an youe zai the woorde, ichill ieoperde a iointe. 

Respul. If thei but offer thee wrong, they shall smarte there- 

fore. 

people. Naie, will ye bee zoo goode to tye om vp avore? 1608 
And what shalche zai to om? 

Resp. 

nothing, but bee a hayte, 

tyll take theim all here soodainelie I maie awayte. [exeat. 

people. well, ytt shalbe doo; Choulde laugh and bothe my 

handes clappe, 
to zee Ricepuddingcakes envies take in a trappe. 1612 
& aze, praie, if zome of om comnot yonder; 
choulde my ladie had byd ner zo lytle longer. /

Actus quinti, scena Octava. 

Insolence, Adulacion, Oppression, People, Avarice. / 

Insol. where is Avarice, howe? he doeth not nowe appere. 

Adul. he bydde me monishe yone that we might all mete here. 

Oppr. But see where People staumeth. / 

Adul. / 

what dothe he here now? 

Oppr. Abought little goodnes, I dare my woorde avowe. 1618
Insolence. Let vs speake vnto hym. People, wherefore and why, like a loytring losell standeste thowe heare idelye? 1620

Oppr. Thou comest to Respublica to make some Mone?

Adul. Orels some complainte.

pepl. yone all see cham here alone.

Insolence. ye must have silver Money, must ye, ientilman?
youe cannot be content with suche coigne as wee can? 1624

Oppr. we muste burne woode & cole; muste ye all, of pleas-

burne turves or some of thy bedstrawe, with a vengeaunce!

Adul. ye muste eate freshe meate bowght from the shambles, muste ye?
eate garlike and Onnyons & rootes or grasse, an luste ye! 1628

Insolence. In feith, I will whippe yone for this, ye peasaunte lowte.

Adul. And twygge yone;

Insolenc. ere an other yeare come abowte.

Adul. but see where Avarice cometh rennyng veraie faste.

Avar. I have trodde & scudde tyll my winde is almoste paste.
yet my mates are not where. /

Insol et Adul. we bee heare come of late. 1633

Avar. Be there not, trowe we, honester men in Newgate? /

Insolence. No woordes of reproche, brother myne, I reade yone. /

Avar. None but goddigod eve, & goddigod spede yone.

Feare ye well againe, an ye be faling owte nowe. 1637

Insol. Adul. we mynde yt not.

Arav. twere more neade to looke abowte yone.

Insol. Howe goethe all, tell vs?

Avar. My ladye is waxte froward;

our names bee all knowne, so there is araie towarde / 1640

Insol. oppr. God spede vs well.

Avar. ons I am thruste owte of service /

Adul. Alas, what maie I doe? 1641

Insol. oppr. tell vs thie best advice.

Ava. Naie, I cannot have yone, when I woulde none of yowe all;
therefore shifte for yourselves, eche one, for me, yone shall. 1644

1 i. e. fare.
Adul. Naie, for the passhe of god, tell vs what beste to doo; ye knowe I was ner slake to restore yone vntoo.

Avar. Theis ladies that are comme for comon weales reliefe, prepare to weorke vs woo and doo vs all mischiefe. 1648

Insolence. Naie, by his precious populorum, I shwere, Not the prowdest of them all can hurte me a heare.

Oppre. If theye offre of vs to make theire gawdes or toyes theie shall,3 I trowe, we are no babes nor boyes. 1652

Avar. To prevaile againste them with force, I doo desairs.

Insolence. Bee that as bee maie.

Adul. I will fall to speaking faire; butte of all this trouble we maie thanke people, this wretche. 1656

Avarice. Theis ladies that are comme for comon weales reliefe, prepare to weorke vs woo and doo vs all mischiefe. 1656

Avar. To prevaile againste them with force, I doo desairs.

Insolence. Bee that as bee maie.

Adul. I will fall to speaking faire; butte of all this trouble we maie thanke people, this wretche. 1656

Avarice. Theis ladies that are come for common weales relief, prepare to work vs woo and do vs all mischief. 1656

Avar. To prevail against them with force, I do despair.

Insolence. Be that as be may.

Adul. I will fall to speaking faire; but of all this trouble we may thank people, this wretch.

Avar. To prevail against them with force, I do despair.

Insolence. Be that as may.

Actus quinti, scena Nona.

Veritee, Justice, Avarice, Respulica, Adulacon, Misericordia, / Peace, People, Insol. & Oppression.3

Veritee. Hear theye bee al fower. This is an happie chaunce. / Avar. Take eche Manne a ladie, sirs / & leate vs goo daunce. Resp. / I leaste people heare for a traine to holde them talke. 1667

Alas that I coulde tell / which waie beste hens to walke.4

Avar. What bee thes faire Ladies? & whether will theye, trowe?

Justice. Wee arrest yeoure, sirs, all fower, as ye stonde in a rowe, not so hardie in your hartes, our arrest to gaine saie.

1 Insert find after shall (as Prof. Brandl).

2 In MS. ye is crossed through, and wee written above the line.

3 People and Insol. above line.

4 Should not this line be given to Avarice, as an 'aside'?
V. ix.]  

**RESPUBLICA.**

Avar. Naie, we are content, if ye let vs gooe oure waie. 1670

_Justice._ Noo, not a foote, we muste firste your reckeninge take.

Avar. I here bought nor soldo with yowe, reckeninge to Make,

Nor I knowe not who yowe be.

_Inst._  

Justice is my Name.

Avar. where is your dwelling?

_Inst._  

In heaven, & thenes I came.

Avar. Dwell ye in heaven / & so madde to come hither?

all our hucking here, is howe we maie geate thither. 1676

_Justice._ I bring heaven with me and make it where I am.

Avar. Then, I praine yowre, let me bee your prentise, Madame.

I will be at your becke.

_Inst._ ye shall ere ye departe. 1679

Avar. I woulde Learne howe to make heaven withall my harte.

well, as for Ladie Missericordia /

I remembre I saw yowe with Respublica /

Adul. youe, if youe soo please, maie doo muche gode in this lande;

Mannie at this howre doe nece your gode helping hande. 1684

Avar. And ye cam downe from heaven too, I iudge.

_Miserie._ yea, sure.

Avar. why, what folke are ye that cannot heaven endure?

And what Maie I call youe, Ladie?

_par._  

my name is Peace.

Avar. ye have long dwelte with vs, wee have been long in peace. 1688

peace. Cal ye it peace, sirrho, whan brother & brother cannot be content to live one by an other:

whan one for his howse, for his land, yea for his grote is readie to strive & plucke owte an others throte? 1692

I will in all suche thinges make perfecte vunion.

Avar. Than, gooode night, the laweiers gaine by Saincte Tron-

mion.

westminster hale might goo plaie, if that cam to passe.

feithe we must serve yone with a Supersides.

Veritee. well; leave vaine pratling, & nowe comme aunswere to mee.

Avar. I muste heare first what ye saie, & who ye bee.

Veritee. I am dame Veritee.

Avar. what, the daughter of Tyme?
and greeteth her strangely.

She is sprung from earth,

Avar. I knowe my Mr. your father well afyne. 1700

welcome, faire Ladie, sweete ladie, little Ladye, plaine ladie, smoothe ladie, sometyme spittle ladye, Ladie longtong, ladye tell-all, ladie make-bate,

& I beseech youe from whens are ye comme of Late? 1704

veritee. I am sproong owte of the earth.

Avar. what, ye doo butt ieste.

verytee. The booke saith Veritas de terra orta est.

Avar. happie is he which hathe that garden platte, I trowe, owte of which suche faire blossomes doe spring & growe. 1708

yet this one thing, I saye,

verit. what?

Avar. ye are frende to fewe,

preste to open all thinges & mennes Manniers to shewe.

veritee. If ye bee true & iuste, that is your benefite.

Avar. True or vntrue, iuste or vniust, it is your spite;

& gladle ye are to take other folkes in A tryppe,

[yes, ye do it no]we1 & than, your owne selfe on the whippe.

well, ye might bee honeste of your tonge, if yowe woulde.

veritee. If your actes were honest, ye did but as ye should

Avar. who chargeth me with the crime of anie vice? 1717

Veritee. Thowe calst thieself Policie and arte Averice.

Avar. Naie, I defie youre Mallis, I am Policie;

Aske of my felowes here, am not I Policie? 1720

veritee. Ladies, will ye all see hym openlie tried?

Justice. if he bee an yll one, leate hym bee deseryed.

veritee. what haste thow in thie bosome?

Avar. nothing I, truelie / veritee. Nothing trulie gotte, saie. shewe ytt foorth openlie.

Avar. What shoulde I shew foorth?

verit. that bag in thie bosome hid. 1725

Avar. It lieth well, I thanke youe, as, muche as thoughe I dyd.

veritee. Naie comme on, owte with ytt.

Avar. loe, here tis for your fansie.

verytee. Geve it me.

Avar. yea, Naie, I defie that polyeye. 1728

ver. Open yt.

Avar. yea, that eche bodie might bee catching—

1 These words are a restoration on almost no trace.
Somes teeth, I thinke, water een sens to be snatchinge.

Ver. we muste needes see what yt is.

Avar. tis abag of rie.

Veritee. Rye, what Rye?

Avar. A bag of Rie. \[1732\] suche as men do eate?

Avar. A bag of Rye flowre a greate deal better then wheate.

Veritee. Let vs see what Rye ytt is, poore it owte in haste.

Avar. yea, shall? I trowe not. In dede soo might wee make waste.

Veritee. There is no remedie, powre ytt owte in my Lappe.

Avar. Naie, if there bee no choyse, I will vse myne owne cappe.

Veritee. So, A bag of Eye quod thoue?

Avar. yea, so God me spede.

Veritee. Thou saiest even trueth, tis a bagg of Eye in dede:

vsiree, periuree, pitcheree, patcherie, pilferie, briberee, snatcherie, catcherie, Flatterie, Robberie, cloverterie, botcherie, Troumperye, harlotrie, myserie, tretcherie.

Avar. There is too, an please youe, a litle sorcerie / witcherie, banderee, & suche other grosserie.

Veritee. And howe gotste thowe all this in thye possession?

Avar. Pardon me, and I will make my confession. \[1748\] The workle is harde / & the bag ys but verie smale.

I gotte it where I colde, to goe on be[ggynge] withall—

A plaine true deling Manne that loveth not to steale, and I durst not bee bolde to crave of comon weale.

Veritee. Now doe of thie gowne, & tourne the[e] inside owt-

Avar. Leate me alone / and an Angell for a rewarde.

Veritee. Come of at ons; whan? come of. No more gawdies or iapes.

Avar. muste I nedes whipp over the chaine like Jacke a napes?

Respul. owte, in the vertue of God / what doo yee here see?

Avar. All this had been loste, Respulica, but for me! \[1758\] Resp. O lorde, where hast thoue dragged vp all these purses?

Veritee. where he hathe had for them manie thowsaunde curses.

\[1\] v. Note.
Respuljlica. where hast thowe gotten them: tell trueth & do not lye.

Avar. where no honest manne could have gotten theym but I: In blinde corners where some woulde have hounded them, had not I take theym with the manier & bourdened theym. 1764

Respuljca. And whither was yt thine entent to conveyg them now?

Avar. I hidde them that I might bring them safelie to youe. I durst not beare them openlie, to God I vowe, J wis ye have harde me blame pickepurses or Nowe, & this is all yours.

Verit. It is hers in veraie dede.

Avar. with Sufferaunce I could gette mo to helpe hir nede. veritee. Howe saie ye, Respuljca, nowe to Policie? 1771

Respuljca. Insolence, Oppression, Adulacion. 1776

O lorde, howe have I bee vsed these five yeres past.

people. Naie, Is ner thought better of om, iche, by Goddes vast.

vey, Madame, my Ladie, suche Strussioners as these have ofte made youe beeleeve the Moone was a grene chese. 1780

veritee. Nowe ye see what thei are, the punishment of this muste bee referred to the goddesse Nemesis. she is the mooste highe goddesse of correcceion, Cleare of conscience & voide of affecceion. 1784

she hath powre from above & is newlie sent downe to redresse all owtrages in cite & in Towne. she hathe powre from Godde all practis to repeale which might bring Annoyaunce to ladie comonweale. 1788

To hir office belongeth the prowde toverthrowe, / & suche to restore as injurie hath brought lowe; tys hir powre to forbidde & punishe in all castates. all presumptuous immoderate attemptates. / 1792

hir cognisance therefore is a whele & wings to flye, in token hir rewle extendeth ferre & nie. A rudder eke she beareth in hyr other haunde, as directrif[e] of all thinges in everye Lande, 1796

than pranketh she hir elowse owte vnder hir side,
to keape backe the headie & to temper their pride.
To hir, therefore, dere sisters, we muste nowe resorte,
that she maie geve sentence vppon this Naughtie sorte.  
1800
She knowith what is fytttest for theire correction:
Nemesis muste therefore herin geve direction.

*Justic.* Than, people, while we ladie Nemesis doo fett,
all these offendours in thie custodie we sett,
theim to apprehende & kepe tyll wee come againe.

*People.* An ye geve me torithee, chill kepe om, that is plaine.
*Ins. Oppr.* Shall people kepe vs, of whom we have been
lordes?

*People.* Stande still, or by Iisse [chil] bynde yowe vaste with
chordes.

Naie, sirs, iche ha yone nowe in my\(^1\) custoditee.

*Avar.* Masse, I wilbe gone for myne owne Comoditie.  
1810
people, zoft, whether wilte thow? wilt thowe not bee royllde?
stande styll, skitbraind theaff, or thy bonds shall be coilled.
youd bee thei comyng Nowe, che warte, that will tame ye.
A zee, art thowe gon too? comme backe & evill a pee.  
1814

_Actus quinta, scena de[de]\(^{cima}\)._  

_Nemesis, Repub., Misericordia, veritas, Iustic., Paxe, Peple,  
Insol., oppr., Adulac., Avar._

_Nemesis.* Come foorth, Repubica, our darling mooste dere.
*Repub.* At youre woord, mooste gracious Ladie, I am here.

_Nemesis.* Are these your trustie men that had yow in
govermente?  
1817

*people.* The skitb[r]aines nold not bee roilled ner sens ye
wente.

_Nemesis.* People, whie arct thow bashefull & standest so farre?
bee of gode chere nowe, & I warramte thee come ner.  
1820

*people.* I will comma no nere; cha not bee haled vp with
states,
but I scannot bee fichaunte enoughe amongst my [Mates].

_Nemesis.* Come nere when I bydde thee.
*peop.*  
Marye but I ninnat;  
I namnot worthye to perke with yowe, no I nam not.  
1824

\(^1\) mine crossed through before my.
Nemesis. well, Republica, are these youre late governours, whom ye tooke for faithfull / & trustie counsellours?

Respub. yea, forsoth, Madame.

Avar. These three bee, but I am none, for I was discharged nigh halfe an howre agoe.

Nemesis. Come firste stande fourth here, thow Adulacion.

Adul. Speake a goode woorde for me, Ladie Compassion.

Nunn. Naie, she shall not nede, I chill speake for the[e] miselfe:

Madame, take goode hede, for this is a naughtie elfe.

Adul. Naie, Madame, the cause of all this was Avarice; he forged vs newe Names / and dyd vs all entice.

Oppr. wee neither dyd nor coulde weorke, but by his aduise.

Adul. Because I got no more, he chyldde me ones or twice. 1836

Insol. Madame, onlye Avarice made vs all to fall.

Avar. yea? Falle to preaching! 1 Naie then, will I tell all.

Madame, ere I had taught these merchauttes enie while,

Thei were conynger then I, all men to beeguile.

And Veritee sawe myne were small purses & baggs,
tottering looce aboughte me like windshaken rags.

but he that shoulde have bagged that Insolence dyd winne,

Muste have made a poke to putt five or six shiers in:

he muste have made voyde sackes for Castells, townes & woodes;
the canvessse to make them of, were woorth ten tymes my goodes.

Than Oppression here, to feather well his neaste,
Cared not of their Live Lloyd whom he dispossesste.

Bisshops, deanes, provestes, ye poore folke from the spittle,
Landes with churche & chapple, all was for him to little.
poore I did not soo; I scrapped but lytle crumm(ies),
and here and there with odde endes, patchid vp my summes.

Flatterye gotte his thrifte, by counterfaict honestie,
yet by these tenne bones, I hydde hym vse Modestie.
Therefore, spare not hym; he will ner come to goode passe;
But I maie welbe mended, by the Marie Masse.

Mid. Ladie Nemesis, now have ye Occasion / And Matier to shewe youre commiseracion.

[It is muche] more glorie & standith with more skyll,
Loste shepe to recover, then the scalye to spill.

Justice. But howe shall this redresse bee well persecutted,

1 Should not this be preaching?  2 read ye.  3 read too.
if Iustice with Mercye shalbee executed?
Stright Iustice muste suche greate enormitez redresse;
Severitee muste putt men in fear to transgresse;
Iustice muste geve eche Manne that he dothe deserve.

Miē. If offendours were not, wherefore might mercye serve?

Avarice. Stike harde to it, goode shwete Ladie Compassion;
we are all els vndoone / by cockes byttet passion.

Miē. Veritee, how saie youe? have I not spoken well?

Veritee. Merie in one place with Iustice sometyne maie dwell,
& right well agree togethier. howe saie yone, Peace?

par. where althing is well emended, I doo encreace. / 1872

Nemesis. Ladies, we have haule all your descrete aduises /
& eche one shall have some parte of youre devises /
Neither all nor none shall taste of severitee /
But as theye are nowe knowne throughe Ladie Veritee /
so shall theye receyve oure Mercie or our Ire,
As the wealth of Respublica shall best require.
Now, Adulacion, what saith yone in this case?

Adulac. Nought in myne excuse, but submitte me to your

grace. 1880

onelie this; I promise, if I maie Mercye fynde,
vtterlie for ever to chaunge my wicked mynde:
I nere sought afore myne owne private gayne so muche,
But I will fether Commonweales tenne tymes so muche. 1884

Nemesis. well, thow mast become a worthie subiecte, yt ys
plaine.

Adul. Els ye knowe at all tymes howe to reache me againe.

Nemesis. Thow mightest swerve of frailtie, thow mightst doo

too1 please;
Thow mightst doo for feare2 / thow mightst doo to lyve in ease;
well, vppon thi promyse, for ons wee pardon thee; 1889
Goo, & see that from hensfoorthe, thow be perfecite homeste.

Adulac. So long as shall please God to geve me life and heale;
I shall mooste ductie serve God & the Commonweale. 1892

Avar. Nowe to thee, Avarice; have att thye petticote.

Nemesis. Now, the plague of Comonweales, as all men doo

note,
Come forth, Avarice; to spare thee wilbe no boote,
thow muste bee plucked vpp / een bye the veriae roote, 1896

1 for to.  2 The scribe has written and struck out feare before for.
RESPUBLICA.

because thoue scrapedst vp / what ever thoue mightst geate.

Avar. In dede, I thanke God, there is no man in my debte.

Nemesis. And because thoue caughtst yt by wrong contribu-
cion,

Thowe shalt firste & formooste make restitution. 1900

Avar. Leat me than with pardon goe hens abowte yt lightyle.

Nemesis. No, ye shall have helpe to see it doon vprightlie.

People, take this felowe.

Avar. Godde save me from this plounge.

Nemesis. That he maie bee pressed as men doo press a sponge.

[leaf 87]

Nemesis. Insolescence hath sinned, like Lucifer,

Oppression hath wronged the innocents,

They must await trial.

People removes them.

[leaf 87]

Nemesis. Tellleth Republica she is restored to the old state, her spoleyns spoileth; she must cleave to Truth,

Justice and Mercy.

Nemesis must depart elsewhere. Republica must think God and her Sovereign.

Avar. Nowe, dearling Republica, ye are in tholdde goode castate,

& they taken awaie that spoiled you of Late.

Nowe cleve to these Ladies from heaven to youe directe:

they from all corruption will youe safe protecte,

well, I muste goe hens to an other countre Nowe,

That heate of redresse the like case that was in youe:

I leave youe for thyes tyme, immortall thankes to geve
to Godde and your Sovereign which doo youe thus reliefe.

Respubl. Thankes be to thee, O lorde, which haste this woride wroght,

& hast me too
d this state from ytter Ruine brought. 1932

1 i. e. to.
Pax. Now leat vs all togither, bothe with harte & voice /
In God and in Quene Marie mooste joyfullie reioyce. /

veritee. Praying that hir Reigne mooste graciouslye begonne,
[Maie] Long yeares endure as hithertoo yt hath doone. 1936

Justice. Praie wee forre hir Counsaile to have long life &
healthe,
Theire soveraigne to serve.
pax. And to Mainteine Comonwealthe.
omnes. Amen.

Cantent / et excant /

Finis /
NOTES.

I have to express my especial indebtedness to Mr. P. A. Daniel for giving me his expert knowledge and advice in the revision of these notes.

1. 6. Edward died on July 6, 1553, and this play was evidently intended for Christmas of the same year. v. Introduction,  § 4.

1. 39. Cannot this reference to the common practice of the boy-chorister-actors, have some special reference to Edward VI's theological precocity?

1. 58. Should we not read 'to thend'?

1. 67. [compace] In sense of 'to compass.'

1. 82. cf. l. 465. grumle sede = money. 'The redde herring was this old ticklebob or Magister factotum, that brought in the red ruddocks and the grummell seed as thicke as oatmeale and made Yarmouth for argent to put downe the city of Argentine.' (Nashes Lenten Stuffe, pp. 230, 231, Huth Library, Nash, vol. v.) [P. A. D.]

1. 84. Detected as often means accused.

1. 87. i.e. after Henry VIII's death, when Somerset usurped the Protectorate and enclosures and confiscations ensued.

92-106. In this general abuse, Avarice refers to the woebegone condition of England. Property is impolitically distributed; forfeits made for the occasion (e.g. the seizing of Somerset's lands); blind escheats, i.e. blindly brought about. Fliettaunce, according to Professor Skeat, is a ghost word for fleetings, i.e. skimmings.

1. 114. brede would be better sense.


1. 176. Like the new landowners.

1. 182. Merchant throughout the play is used depreciatorily.

1. 250. That yt should, I think, be read, tut.

1. 262. This use of at is Northern.

1. 282. These divided livings between secular owners and curates are referred to again, e.g. l. 960.

1. 292. take vpon me] i.e. imponeiren. Cf. Time's Whistle, E. E. T. S.

Like some great horse he pacheth vp and downe,
And takes vpon him in each company.

1. 293-5. The sale of church-lands, encroachments of commons, and spoliation of plate and ornaments.

1. 300. hoo] stands for 'hold'; cf. wo. See N. E. Dict. 'Ho,' p. 311, col. 1 and 2.

1. 313. Ball is a dog's name: the phrase means 'Go it, boy!'

1. 340. Is Rigg a name inserted meiri gratia? The four solemnly obey Avarice's order. But cf. Ralph Roister Doister, II, iii, 47:

ye shall see her glide and swim

Not lumpedee lumpedee like our spaniel Rig.

RESPUBLICA.
1. 343. Mr. Daniel has explained this phrase as a nickname for a dishonest fellow, with a by-play on trussed (i.e. hanged).

1. 360. Cf. Gréne, Menaphon: ‘Twere necessarie he tolde us how his heart cane thus on his halfpence,’ and Murray under Halfpenny, pp. 37, col. 3, 2 a, and Greene, Huth Library, ii 85, 208, iv 41, viii 74, xii 70, xv 70. And cf. Scotch barebee.

1. 368. harde] This form is the older, without umlaut in the past tense.

1. 384. i.e. by the halter ye shall.

1. 407. There are only three rhymes, and the MS. has a ruled space for a last line. Might we restore,

Deformacion, ye doulte, naie, Reformacion!

1. 409. A pestell on hym] i.e. euphemistic for pestilence.

1. 415. have on the lips] i.e. be hit on the lips.

1. 423. Evidently some rough by-play is intended. Adulation perhaps tries to pick Avarice’s pocket, and being detected, acts up to his new part. Avarice thus forgets the new names and is knocked down by Oppression.


1. 465. See l. 82.

1. 473. pipes] i.e. his thieves’ pockets.

1. 475. Coppie] i.e. change my manner.

1. 476. toys] i.e. implements, Zeug.

1. 481. cf. l. 1598. Avarice seems to insist on the death of Conscience and to fear what Respublica has not said.

1. 519. There is no rhyme to this line.

1. 545. Cf. l. 264 and 1063. This use of until suggests a Northern dialect.

1. 550. i.e. made promptitude prosper.

1. 564. Respublica enters in a bedraggled garment.

1. 581. cp. l. 1814.

1. 591. The four Vices never consult together.


1. 611. Numerals take a singular in this play as a general rule.

1. 636. This may mark London as the author’s home, but see Introduction, § 7.

1. 638. i.e. alias dicta. Cf. l. 1091. People’s Latin is intentionally corrupt.

1. 645. Malkin] i.e. slut, an opprobrious feminine expression, applied to Adulation. So used in Ralph Roister Doister, see Introduction, § 4.

1. 678. i.e. the fewer folk the better.

1. 697. MS. ‘cha for yet tone name.’ y in this play nowhere else becomes y; hence it is probably the scribe’s mistake for forget (present = past participle). However, in many official documents we find yeven or yeoeven. See People’s Dialect, II.

1. 714. hare be] i.e. if these have been.

1. 722, see 733. Between Acts II and III we may suppose (see § 4) the lapse of one year. In 1547 Edward VI came to the throne; the next year the peasants rose, and Somerset tried to suppress the revolt and also take the popular side. In 1550 he was attainted. Thus 1547 + 2-40 = 1549-40 = accession of Henry VIII.
Notes. II. 733–885.

1. 733 refers to the six year failure of the Regency. See also l. 998 and note.

1. 742. *The pip*] A disease of which fowls die.

1. 750. Avarice enters hugging his bags. At l. 750 Avarice is seen *haling* his bags after him, and at the end of the Act he *drags* them out. Note that Oppression whose entrance is marked in next scene does not enter till following *sc. quinto.* [P. A. D.]

1. 768. An angelot or angel was originally equivalent to 10s., and a third of a sovereign of fine gold (30s.). Under Elizabeth it was reduced to 6s. 8d. An *Edward,* a gold coin stamped with Edward VI's effigy.


1. 794. *e. g.* the see-lands of Winchester and Durham.

1. 801. Can this be a reference to the subsidy (7 Edw. VI, c. 12) of two-tenths and a fifteenth?

1. 806. *enfourmed*] (i. e. indicted); *enfourmed* (Act of Uniformity 1552); reformed (Reformation).

1. 810. *emprowed*] i. e. improved, so as to raise the rent.

1. 812. i.e. the modern building-lease.

1. 814. *at the Letter Lammans*] i. e. never.

1. 819. *applye*] i. e. bend. *E. g.* Gardiner and Bonner, who were imprisoned until Mary's accession.

1. 824. Adulation sees the danger; the four have not met for a year: they are too self-absorbed to take counsel.

1. 847. *niene stockes*] Probably means to be put in the stocks nine times following:

II. 854–885. These unjust gains were:

(1) Lands seized by encroachment on commons and sold or leased again.

(2) A bill against usury was brought in 5 and 6 Edw. VI, c. 20.

(3, 4) Incidents in the general corruption: secular advowsons were a new thing.

(5) Cf. 5 and 6 Edw. VI, c. 16: An Acte againste buying and sellinge of Offices.

(6) *Sectour* (i. e. executor) with a by-gibe on *sector* (seco). 'My mother' can only mean the Church, whose lands were secularized.

(7) *sectoursips.* Thus are trusts, *e. g.* chantries and charities, often embezzled.

(8) This iconoclasm is not overcoloured.

(9, 10, 11, 12) *Counterfaicte vares*] The legislation of Edward VI is full of Acts for the greater authenticity of wool, leather, and other manufactories, dishonesty having followed in the wake of depreciated coinage and economic unsettlement.

1. Edw. VI, c. 13, expressly forbids the export or import of *wines, goods, merchandises, wools, woofells, hides and backs of leather,* by or into any *creek or haven,* 'the subsidye aforesaide not payed.'

2 and 3 Edw. VI, c. 37, confirms and extends an Act of Henry VIII, and forbids the export of *bell-metal* 'in small crekes' except tin or lead.

2 and 3 Edw. VI, c. 23, is 'An Acte concerning colouringe of Customes in other men's names to the decaye of the King.'

3 and 4 Edw. VI, c. 9, regarding *hides;* and 3 and 4 Edw. VI, c. 20, as to *butter and cheese* forbid middlemen dealings. Tallow probably shared the fate of leather, and grain was taxed under the tonnage and poundage of 1 Edw. VI, c. 13.

*REPUBLICA.*
(13) This ‘facing oute of dawes’ (cf. Aesop) must refer to the legal contrivances for deception.

As to the Prior of Prickingham, see Introduction, § 6.

1. 918. This picture of Occasion seems to be a medley of Fortune and her wheel, and Time and his forelock.

1. 960. Sir John Lacke-Latten is a gibe at the illiterate clergy of the Reformation, who might even be laymen and depute their work.

1. 961. A numeral here takes a plural.

1. 998. If my idea is right and the action takes seven years (i.e. the reign of Edward VI), this line refers to the reforming and secularizing policy of Somerset, and especially to Cranmer’s Prayer-book of 1552. From line 1002 it will be seen Avarice has been busy and not seen. Respublica, and in line 1022 People boasts of his prosperity under Henry VIII (five or six years ago). Thus Act I and Act II are continuous; Act II—Act III one year; Act III—Act IV five years, and Act IV and Act V, the dénouement and restoration of the Catholics, continuous.

1. 1016. vet] Prof. Brandl restores vent, i.e. wind. To put this into People’s mouth, seems out of place. Might not the text be right, and the meaning be ‘thou fetchest’ (takest) too far the compass about? vet would be Devonshire for ‘fet,’ and ‘tho vet,’ a common Southern confusion of grammar. The phrase is found in 2 Sam. xxiii, 2 Kings iii. 9, or Acts xxviii. 13.

1. 1027. Professor Skeat has kindly explained these lines for me. sallet is a helmet; also, punningly, a salad; godssgood means godsend, but also yeast: ‘The clown makes fun by putting a yeast-tub on his head.’

1. 1035. Here again a numeral takes a plural noun.

1. 1036. hair through hood] i.e. come to poverty. Cf. Creed of Piers Plowman, ll. 841–2:

‘His hood was ful of holes
And his heare oute.’

and Bohn, Handbook of Proverbs, p. 53. [P. A. D.]

‘His hair grows through his hood.
He is very poor; his hood is full of holes.’

1. 1072. One constant complaint of the time was the way in which Parliament, without consulting Convocation, ruled the Church.

1. 1078. This was the constant resource of the Protectorate ministries; the coin was constantly reduced; but in 1551 and on afterwards, was cried down to its real value; however, on the unfair condition of government paying in the old coin and receiving in the new: ‘Every creditor of the Coun,‘ says Fronde, ‘artisan or labourer, servant, tradesman, farmer or soldier, was forced to receive that money at a fictitious value, although the council knew that a further depreciation was immediately and necessarily imminent.’ (June 1551.)

1. 1083. This last reduction of the teston or shilling to 6d. took place in Aug. 1557. The avarice, in the next lines, are not unfounded, for in the depletion of the Treasury, the Protector (1549) had to pay his Flemish creditors ‘Kerseys, lead and Bell-metal.’ See (on Fronde’s authority) Flanders MSS. Edward VI, State Paper Office, Letters of Council to Mr. Damosell at Antwerp.

1. 1090. i.e. according to Prof. Brandl’s restoration, ‘dunites estis insti

1. 1093–9. e.g. in 1551 the woods of the see of London and the appropriation of the episcopal demesnes of Durham.
l. 1160. We must understand some mishandling of People at this point.
l. 1163. *e.g.* the Acts of Conformity of the Reformers.
l. 1167. Again the plotters leave the scene, each on their own business
without any concerted plan. *The dénouement* in the next Act finds them
‘unready.’
l. 1209. In Act V, scenes ii, viii, ix and x, the characters enter at inter-
vals, and the author, having already ten scenes, seems to have felt he could
not multiply their number still further by the careful subdivision we find in
the previous Acts.
l. 1246. *Piers Picke путеш* is an instance of the use of a proper name
generically; *cf.* a Tommy. ‘organes,’ *i.e.* fumbling with his fingers.
l. 1275. In I. 950 Adulation, egged on by emulation of Avarice and his
reproaches, goes away to seek greater profits. He is absent all through Act
IV. As this final scene may be supposed to take place some little time after
Act IV, it, for the five years between Act III and Act IV, may have elapsed
since Republica has seen Honesty. *See also note on l. 1167.*
l. 1290. The two verities. Mary and Jane, the two claimants to the
Crown, are intended.

There can hardly be a doubt that Henry VIII is intended in the phrase
Old Time, first, as the Catholic faith was then established; secondly, perhaps,
because Henry too scythed away many heads, like poppies ‘plat in a garden’
(see I. 1707).

l. 1322. *leap at a daisy* *i.e.* be hanged. This explains the following lines.
They may be blindfolded and play at trussing (stretching) a cord. *Cf.* *Gummer
Gurton’s Needle*, V, ii; *Dodsley*, ed. Hazlitt, vol. iii, p. 251:

‘I will go neer for this to make ye leap at a daisy.’ [P. A. D.]

l. 1432. *ben* they been. This bold archaisms is inserted *metri gratia.*
l. 1455. Republica, who had no share in the counsels of the four vices
(see line 1328), is supposed to be making a royal progress with the Virtues,
and herself finding out how matters stand.
l. 1468. *to adventure a joint* is to risk hanging. *Cf.* I. 1606.
l. 1483. *alt hyr Nymphes* *i.e.* with her handmaidens who are dressing her.
l. 1506. Jill, like Malkin and Piers, a common proper name.
l. 1530. From the Book of Wisdom. It should be:

‘Institiitae lumen non luxit in nobis.’ *[Sap. 1. 15.]*

This mistake is interesting: if, as is probable, the MS. is not the author’s, it is
the kind of miscopying which we might expect.
l. 1601. Again we have a clear indication that People’s misery, and the
action of this play, dates back to the beginning of Edward’s reign.
l. 1606. See I. 1468.
l. 1649. *Populorum* I cannot find any explanation of this word: it sounds
very like the school-boy slang (*Slang Dictionary*, pp. 122, 1874), *Cockalorum,*
‘an amplification of cock or cockeye.’
l. 1688. Strictly speaking, this was true. After Somerset’s fall in 1549-50,
there were no more foreign wars, although this cannot be set down to the
credit of Northumberland.
l. 1696. *Supersideas* Supersideas, a writ having the effect of staying a
lawful proceeding that would have proceeded otherwise.
1. 1733. There are two half-lines lost here. Might they not have been—

Avar. A bag of Rie, yea 'tis a bag of Rye.

Ver. A bag of rie thoue sai est such e . . . . . .

Notice a bag of rye would have had the same sound as a bag awry.

1. 1754. There is evidently a play on the proper meaning of angel.

1. 1777. i.e. March 1547. In July 1553, but the Reformation was at its worst after 1549, when Northumberland came into power.

1. 1805. There is no stage-direction 'exeant veritas mā,' etc., as might be expected. The scene closes in disorder owing to the struggles of the Vices.

1. 1821. haled vp with states] States = the highest personages of a realm. People has not been brought up in their society: hence his shyness. [P.A.D.]

1. 1854. by these tenne bones] This must evidently mean his fingers.

1. 1894. Have att thye petticote] The use of 'at' is again peculiar.

1. 1909. Can 'hedd Officer' mean executioner? If so, this would refer to Northumberland's execution.

1. 1927. Does this mean that Catholicism must be restored in other countries? Read 'countreye'; this would account for the spelling, at least.
PEOPLE'S DIALECT.

I

In 'People' the author, however, seems to be typifying the Devonshire revolt which was so successfully maintained against Sir Peter Carew, and throughout which Somerset endeavoured vainly to take the popular side. Hence our author does his best to write Devonshire; his measure of success may be gauged by the following analyses and special glossary.

I. CORRUPTIONS.

These are mostly intentional and well-conceived. Thus we find:

(a) Latin.

Respublica Ricepudding-cake.
Alias dicta alise diets.
Divites estis iusti fuistis. Divum este insthlm weste.

(b) Portmanteaus.

Words compounded of two; in these cases, to my mind, there can be no doubt they are 'portmanteaus' on Lewis Carroll's principle.

Commediens { Convenient
Promydence { Commodious
{ Providence
{ Predominance or prominence.
Policate { Polished
{ Delicate

c) Comic.

To these we may add comic corruptions often significant:

Captvyyteec Capacity
deeivers deceivers
dezziyers cf. dissemble and zembletee, *Ralph Roister
zembitee Doister, 1, iv, 74, etc.

exaltacions exhortations
destrucstions instructions
enquest request, etc.

(d) Abbreviations.

Words are shortened:
warte warrante
Mace Master
Masship suppose
spose remembre, etc.
II. Old Words Survive.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>pieke</td>
<td>this</td>
</tr>
<tr>
<td>widge</td>
<td>A.S. wicg, horse</td>
</tr>
<tr>
<td>cobbes</td>
<td>notables</td>
</tr>
<tr>
<td>vei</td>
<td>fey (fō)</td>
</tr>
<tr>
<td>peason</td>
<td>paysan, etc.</td>
</tr>
</tbody>
</table>

III. Consonantal Changes.

(a) $s = z$. Zai, zo, etc., etc.

(b) $f = s$. Volke, vele, vorth, etc.

(c) prefixed $s$. Sdare, spraie, scomporte, svele, scan, etc.

(d) $b = s$. The author evidently intended that the hard 'th' was to be sounded $\delta$, and occasionally represents this with the $b$. Thus we find bee, thee; bought, pey, pieke, ping, pieke; but for the most part he forgets to indicate this change of sound.

IV. Grammar.

(a) Personal Pronouns and their use.

In, Ich.—Here we need only note ich (variously spelt) and Is for I; a for he. From the epenthetic 's' (perhaps from 'Iis') possibly we can see the origin of the prothetic 's' in sdare, etc.

The form 'ich' is more frequent, and combined in various ways.

'I have' becomes Cha and Che (ha); 'I will' becomes Chil, and so choude, chwas, chad, chew, and even shatche (shall I), erche (ere I), anche (an I).

As by-forms we have charce (tô cha), and fuller forms ichil, ichill (740), i cha, and occasionally spelt) from the, etc.

Thus we beethe, pey zaitth, a bee, they zwareth.

(c) Past Participle (a) in $e$.—The past participle is sometimes compounded with the old $i$, e.g. i-trounist, i-polde (v. Glossary for others).

(b) Present form.—But oftener we find the present form, with or without $i$, e.g. forget (697), i-strike (1081), take (1095), doo (1611), take (1612), byd (1614), etc.

(e) Negatives.—Negatives are used as in modern English, except that from l. 1818 onwards, the author suddenly remembers he ought to double People's use of them. We then get the forms nōld (ne woulde), nam, nimat (ne mûght), and so too in all later scenes where People appears.

V. The author often forgets to use the dialect. We find:

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>afor, l. 1601</td>
<td>ferthest, l. 987</td>
</tr>
<tr>
<td>face, l. 702</td>
<td>fire, l. 1096</td>
</tr>
<tr>
<td>faine, l. 993</td>
<td>for, l. 642</td>
</tr>
<tr>
<td>false, l. 640</td>
<td>fowertie, l. 1036</td>
</tr>
<tr>
<td>felc, l. 994</td>
<td>fynde, l. 719</td>
</tr>
<tr>
<td>ferre, l. 1016</td>
<td>saire, l. 1050</td>
</tr>
</tbody>
</table>

1 'we' is the accusative, 676 and 682.
People’s Dialect.

sallet, l. 1027
same, l. 999, 1020, 1087, 1921
see, l. 1622
served, l. 1004

sometime, l. 702
sommes, l. 1078, 1079
soone, l. 1584
therefore, l. 1602, etc., etc.

VI. There only remains to note that once we have ‘foryet’ for ‘forget,’ l. 679; and almost always ‘om ’(‘m) for hem.

These few remarks are supplemented by the special Glossary that follows.

Since writing the above, by the kindness of Mr. J. S. Westlake, I am enabled to add another section, dealing with the dialect from a more philo-

logical point of view.

II

Contributed by J. S. Westlake.

The nature of the language used by ‘People’ is somewhat difficult to determine. The main basis seems to be the standard vocalism, occasionally provincialized. However, the author adds sentences and words in an unmis-
takable South-western dialect, and modifies ordinary expressions accordingly, especially when such alterations would be noticeable to a Londoner. In other cases, when the provincialism would be less evident, he uses the usual form. Thus an overwhelming number of initial words are modified; what remains of such words is unaltered.

In many cases, he employs clearly South-western terminations, where the form would strike the ear; in longer phrases London and Midland forms are predominant. Yet his dialect is very accurate; and it is possible that the writer was a West Countryman, who had grown out of his mother-speech and was trying to reproduce it for a London audience.

We note some of the peculiarities in their relation to Old English, in so far as they differ from standard English; this choice of comparison is made because to refer to the evolution of London-English would be irrelevant, and to Middle West English would be harassing.

(a) For O.E. ā vowels the form used is much as that of the Standard

English, i.e. of M.E. ō.

Forms such as whare (637 and elsewhere), thare (672 etc.). Tharefore

seems to be intended to have another pronunciation from that of the Standard

(where, there) always written. Of course this may be a quasi-phonetic writing

of 1553 for Standard ærhvær. But internal evidence perhaps tends to my

mind to note it as a genuine dialectical form. It cannot come from Late

West Saxon hwær sær, for such would give whore, thore, unless we suppose it

is an unstressed form of them. All e sounds (except ē) fall together in the

Western dialects.

O.E. ē is a as in Standard English.

O.E. a as lengthened in M.E. to ǣ is found as in Standard English, e.g. came, ladie.

O.E. ǣ is found as ā, but the sound seems from internal evidence of

words in rhyme to have been ē not ā. For the ‘umlaut’ ā we find occasional ū:
ich win (1084) (I ween).

For O.E. ē no reference need be made, except where it is lengthened in

M.E. to ē, e.g. common weale (638).

In forms such as zwareth (703), bares (1076), the correct sound would be ā (barren).
This is more frequent in the Dialect than in the Text, just as M.E. ā became ę or ŭ earlier in the West than in literary English.

O.E. long ā has only Standard developments.

O.E. ā is regular in this, his, chill (for ħew wil). ā is found as a sounding of M.E. ā for O.Fr. ai after m in mustress.

O.E. ā seems to have had the sound õ, e.g. doe zouth, before Uk we find õ as in volkr. ŵ may have been õd; cf. õd.

O.E. ŵ has only standard equivalents. The same may be said of O.E. ŭ, ţ, ţy. We find lust for list, lýstan, line 684. This may be an attempt at Western dialectical ū.

O.E. ū has as its regular development ĕ as in 'wer' (wáeron), etc.

Where it represents the umlaut of Germanic ai as in heale 637 for hālo (health) evidence of other ŵ rhymes leads us to assume a real ē sound, i.e. a direct derivation from the Old West Saxon form.

An O.E. nied is represented perhaps by nead rhyming with read (678). This points indubitably to an ē pronunciation, for read was pronounced as the equivalent of ťed. If this be correct the attempted dialect can be localized.

Under the forms for O.E. ĕo, which are not Standard, we find theōf which (1812) confirms the theory above as to the derivation of 'nead' for ťed, and theōf might be expected as nead and the ē in the same dialect. The modern dialect would have had ē from ū and ē from ĕ.

For ĕo we find Standard equivalents except in case of wecorke 696, where the value must remain doubtful.

As to the consonants, there in general we find an attempt to produce a Western appearance—combined with as much archaism as possible.

Taking them in due order:

O.E. j initial before gutturals, Standard, except in 'cha for ye tone name,' where a whole real Western sentence in its phonology and morphology is produced. Here initial j before palatals is represented as y.

All other forms found are regularly Standard.

c is only found differing from Standard in þieke for M.E. þilke, where we find k for an expectable ch. This corresponds to Modern dialect. So also we find curious variants of ic (1). Here we might safely say final c is preserved as a sibilant or affricate, putting the influence of the Standard language aside.

Two regular forms with preserved palatal or sibilant are found. ïch, written ïche (=ich?) ïtche= (ich?) ch or Is. E.g. íche goe 643, chill, chivas, cha, but ispraise, isvre, isdare.

These forms may be divided as follows. Before auxiliaries beginning with a vowel, initial ī is lost, e.g. chill, chivas, chang. Where labial w intervenes between palatal affricate ch and palatal vowel ī it is lost, e.g. chill. A similar law is observed in the oldest English, i.e. swoere.

Íche itche is found before back-gutturals, íche goe.

Before labials, dentals or labio-dentals we find s—ispraise, isvre, isdare. These laws, real or imaginary, correspond to forms found in the text; ïs is also found before c, however, e.g. Isvre.

cg in 1590 is represented by -dge. This must be a genuine Western derivation of West Saxon sege as the author could not have been so many hundred years ahead of his time as to invent it—like he seems to do others. It is also a valuable witness that in the Western dialect of the 16th century in verbs like secuan, the geminated palatal cg was preserved in forms answering to the 1st person singular and infinitive, and, if we may trust the text, not found in the 2nd and 3rd persons singular.

s and f initial are represented as z and v even in Standard words to give
Forms like chæ represent M.E. final f in unstressed syllables.

With regard to morphology and syntax. We find Western and Standard forms mingled—the former being most probably isolated attempts at local colour like the modern dialect novel.

Western þ in plural present indicative in beeth (666), 1st person plural, 3rd person plural in line 727, 988, zaith 3rd person plural (1166). Here, to judge from line 1590, we should expect zedgæth not zaith for zaith=sagaþ 3rd singular indicative; whilst secgaþ the correct plural would give us zedgæth on the model of zedge 1590. But here the pot of 'local colour' gave out. The writer may have been misled by the resemblance of Western plurals in þ to London 3rd singulars, and put a London 3rd pers. sing. for Western plural.

We find old negative forms not especially Western in mynæt 1603, nyll. We also find amongst syntactical peculiarities see for us 676, and thee for thou 690, as a levelling out of singular, thou, thee; plural ye, you, to a universal thee, we, ye.

An old neuter plural is found in volke think.

In cha for-get tone name, we find the characteristic use of sing. accusative as the oblique case instead of dative, and the preservation of the old form of the article, and old gender in concord with the following noun. As the Western dialect could not have been so archaic at this time, one is led to conclude a petrified phrase.

M. E. see, A.S. [ill] be þæo (may it go ill to him), is equally archaic.

The form ye of the past participle is preserved as I, and added indiscriminately to all verbs.

First, then, in the Dialect, ð or þ in M.E. ð occur more frequently than in the text, just as a became ð earlier in the West and North than in Standard English.

Secondly, e from M.E. ð was e (= ða?), cf. modern ð from ðæ; thus e from M.E. ð must have been ê, intermediate between the two other sounds. Before r M.E. ð and ê sounds merged in ð.

In cha in M.E. ê is found as i, sounded ei, but only before n. Thirdly, M.E. ð becomes ð or ðæ, in the text n, parallel to the development of ð to ð or ðæ.

In this archaic Devonshire or Somerset we have:

<table>
<thead>
<tr>
<th>M.E. ð</th>
<th>=</th>
<th>People's ð or ðæ = Modern Dialect êæ</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; ê</td>
<td>=</td>
<td>&quot; ê</td>
</tr>
<tr>
<td>&quot; ð</td>
<td>=</td>
<td>&quot; ð or ðæ</td>
</tr>
<tr>
<td>&quot; ð and e before r</td>
<td>=</td>
<td>&quot; ð or ðæ</td>
</tr>
</tbody>
</table>

This corresponds to the Eastern section of the far Western dialect. The language in the text bears this out, e.g. e for i, n for o, au for on, ð for ðr and êr.

The author's Westernisms indicate a Western origin. He was only acquainted with North Devon and Somerset dialects, and treated these as foreign. He must then have lived in the Middle West, which can only be Wiltshire or Hampshire: in the latter Udall was born.
PEOPLE'S GLOSSARY.

a zee, he is, 24/706.
a zee, look, 52/1613, 59/1814.
anche, an iche, 34/1050, 35/1068.
avore, 25/740, 36/1088, 51/1586, 52/1608, etc.
Be, been, 24/714.
besiraunce, desirant, 24/704.
bezeivers, deceivers, 34/1044.
bumei, by myself (foi), 23/666, 38/1158.
byd, present for pp. bided, 52/1614.
Captyvytee, capacity, 22/654.
cha, I have, 24/697, 713.
cha, che, for I, 22/640, 36/1082, 59/1821.
chad, I had, 33/1021, 34/1023, 1025, 36/1077, 1104, etc.
cham, I am, 34/1022, 53/1623, etc.
champersvaged, I am persuaded, 37/1128.
chave, I have, 52/1600.
chill, I will, 22/642, 24/722, 25/727, 737, 37/1140, etc.
choulde, I would, 34/1027, 51/1589, 52/1611, etc.
chwas, I was, 24/704, 34/1026.
clarke, clerk, 36/1090.
cobbes, chiefs, chiefly found in Northern dialects, 36/1095.
commediens, commodious, convenient, 23/670.
copped, cf. Northern dialect word copper, pest, 23/693.
corrump't, here means punished, 52/1592.
courtmaells, courtiers, 51/1585.
crabbed, perverse, 23/683.
custoditie, custody, 54/1809.
Destructions, instructions, 37/1142.

Enquest, request, 37/1128.
envis, enemies, 52/1612.
erche, ere iche, ere I, 38/1163.
evill a zee, 59/1814. See People's Dialect, II.
exaltacions, exhortations, 37/1140.
Fichaunte? cf. 'je m'en fiche' as origin, 59/1822.
physik, physic, vb. 32/988.
Gisse, Jesus, 38/1165.
Ha, have, 22/648, 59/1809, etc.
ha bee, have been, 33/1017.
hable (habile), able, 34/1026, 52/1594.
haled vp. See note, 59/1821.
harde, hard, 51/1585.
hate, ha it, 36/1080.
hele, he will, 23/690.
holidome, halidom, 36/1104.
Ich, itche, iche, etc., 22/642, 649, 24/711, 33/1000, 34/1041, 36/1104, etc.
I cham, I am, 32/987.
ichill, I will, 25/740, 52/1606, 60/1831.
ichwin, I ween, 36/1084.
ientman, gentleman, 33/1006, 34/1031.
ignoram, i.e. ignoram(us), ignorant, 22/649, 23/666, 32/993.
isse, Jesus, 59/1808, etc.
I pilate, Pilated, 22/651.
I polde, pulled about, 22/650.
I poumust, pounced on, 22/651.
is, I, 36/1088, 52/1590, 1600, 58/1778.
Iscrey, I cry, 24/719.
I torment, tormented, 22/650.
Peoples Glossary.

I trounest, M.E. transioun, O.F. tron-chon (Prof. Brandl), 22/652.

I vey then, ay, faith then, 33/1016.

Kyxe, kex, a dry hollow stalk, 62/1907.

Ladidom (new formation), 24/704.

lyver, deliver, 62/191.

Mace, mas(ter), cf. masse, masship, 33/1006.

madge mason, mason, 22/656.

malkin, 22/645.

Namnot, ne am not, 59/1824.

nil, ne wil, 23/693, 59/1822.

ninnat, I ne will not, 52/1605.

nold, ne would, 59/1818.

Ont, for on it, 36/1084.

Passeive, perceive, 23/667.

peake, peep, 51/1582.

peason, peasant (and suggested poison), 24/702.

perke, give oneself airs, 59/1824.

permounted, ? promoted, 52/1598.

perzente, represent, 22/649.

pieke, pick, 52/1591.

plaine me, me plaindre, 34/1040.

promydence, predominance and providence, 23/686.


proute, 52/1593.

Rice-pudding cake, Respublica, 22/637, etc.

royllled, ruled, 23/690, 59/1811, 1818.

Scan, can, 23/678, 685, 34/1024, 59/1822, etc.

scomporte, comport, bear, 34/1030.

sdaire, dare, 51/1578.

shaked, shook, 51/1586.

shalche, shall I, 52/1609, 62/1921.
People's Glossary.

Yele, ye will, 38/1163.
Zai, say (various spellings), 22/656, 23/675, 33/1000, 36/1104, 38/1166, 52/1601, etc.
Zedge, by-form of zay, 52/1590.
Zee, see, 22/643, 24/704, 32/987, 52/1612, etc.
Zeen, seen, 24/713.
Zelfe, self, 34/1024.
Zelie, silly, 22/659, 23/661.
Zembitee, ?semblity (dissemble), 34/1044.
Zette, set, 34/1026.
Zilver, silver, 35/1075, 52/1600.
Zix, six, 33/1021, 36/1080, 52/1601.
Zmothe, smooth, 24/713, etc.
Zo, zoo, so, 22/654, 23/666, 671, 24/700, 706, 33/1000, 34/1026, 36/1080, 1104, 51/1580, 52/1601, 1608, etc.
Zofte, adv. soft, 59/1811.
Zome, some, 22/648, 24/713, 33/1011, 1017, 36/1112, 52/1613, etc.
Zoone, soon, 34/1035.
Zore, sore, 24/695, 51/1585.
Zorowe, sorrow, 36/1083.
Zorte, sort, 51/1584.
Zorylesse, corruption of insolence and translated sorrowless, 23/688.
Zoure, sour, 32/991.
Zouth, sooth, 22/656, 23/675.
Zuche, such, 23/692, 36/1079, etc.
Zware, swear (for sworn), 24/703, (vb.), 33/1001.
Zwette, sweat, 36/1077.
GENERAL GLOSSARY.

Abought, about, 38/1168, 52/1618, etc.  
afearde, afraid, 40/1221.  
afore, in front, 14/429.  
afore, before, 2/30, etc., etc.  
afyne, finely, 56/1700.  
againste, again, 14/416.  
aie, ay, 39/1180.  
all, quite, 42/1282.  
all thing, everything, 10/455, 10/479, 21/609, etc.  
althing, everything, 16/455, 16/479, 21/609, etc.  
alone, unique, 26/767, 3/81.  
altogither, 46/1424.  
amake, amain, 12/343.  
amendement, 34/1029.  
amices, "squares of white linen folded diagonally, and worn by priests," 29/872.  
amickelye, amically, 39/1199.  
apaire, impair; (peiorare), 32/977.  
apaie towarde, preparation going on, 53/1640.  
arst, art, 59/1819.  
attemptates, "attentats," 58/1792.  
avoid, depart, 51/1563.  
Bagged, 60/1843.  
banner, plotting, 57/1746.  
bard, barred, 16/490.  
Barwicke, Berwick, 50/1550.  
bedle, madmen, 36/1112.  
become, suit, 38/1166.  
been, 3. pers. pl. 46/1431.  
behouff, profit, 3/76.  
bishop, passim.  
blisse, vb. 44/1348.  
bluddinges, black pudding, 28/852.  
boulte, bolt up, 20/589.  
bourde, engage in tilting, 11/331, 15/436.  
bourdened, taken up as burden, 58/1764.  
brooke, broad, 25/744, etc.  
brukettes, crumbs, 4/96.  
bruted, bruited, 3/78.  
chyms and hotte, brimhot, 42/1281.  
buisie, buisinesse, busy, 22/642, etc.  
bunting, swelling, 26/770.  
but, only, 38/1163.  
Cale, call, 55/1689.  
Callis, Calais, 26/783.  
canvesse, canvas, 60/1846.  
carping, prating, 25/744.  
cayes, keys, 4/119.  
champion, champagne, 15/448.  
chops, intr. snap, 30/924.  
chords, cords, 58/1809.  
clawback, 6/185.  
clogg, burden, 50/1560.  
close, closed, 14/429.  
clowterie, mending, 57/1743.  
clowtes, cloths, rags, 29/871.  
cockes, Gods, 31/950, 61/1868.  
cognisaunce, sign, 58/1293.  
comons (probably means ground, fields), 44/1358.  
compace, compass, 3/67, 34/1032, etc.  
compares, compere, 49/1505.  
condinge, condign, 21/629.  
consohte, 20/588.  
conveighe, convey, 35/1054, and passim.  
converte, turn, 40/1214.  
convinced, convicted, 45/1381.  
cooste, cost, 5/152.  
coppie, 16/475.  See Note.  
costodie, custody, 62/1917.  
cournace, vb. 34/1033, 1034, 1035, etc.  
counsaille, counsel, passim.  
counterfaicte, counterfeit, 14/419, passim.  
countreye, country, 62/1927.  
covetise, covetousness, 3/80, 12/352, etc.  
creature, trisyllabic, passim.
Darling, darling, 62/1923.
dedicate, dedicated, 1/5.
Denie, Saincte, St. Denis, 12/561.
derling, darling, 39/1202.
dercerne, discern, 36/1110, 40/1239.
dercrete, discreet, 61/1873.
descreatelye, discreetly, 25/746.
descretion, discretion, 12/353.
deseases, diseases, 37/1122.
desiples, disciples, 6/177.
desperablie, despairingly, 40/1230.
devise, divide, 30/900.
directe, directed, 62/1925.
double, adv. 44/1548.
doulfull, doleful, 39/1201.
Eare, ere, 35/1052.
early, early, 10/292, 50/1540.
eareaste, earnest, 21/622.
eastate, 46/1411, 49/1496, 58/1791, 62/1923.
eche, each, 20/591, etc.
echewhere, everywhere, 12/363.
els, passim for else.
els, looke els, look to it, otherwise, 42/1272.
emend, amend, 24/706, 708, 62/1872.
emendes, amends, 39/1173.
emendament, amendment, 31/971, 39/1178.
emongst, amongst, 47/1441, 50/1822.
emprowde, 27/810. See Note.
endyte, indict, 49/1522.
entend, intend, 9/251, etc.
entent, intent, 19/518, 58/1765.
enviegled, inveigled, 45/1377.
er, erstwhile, 42/1269.
er, ever, 29/884, 46/1414.
er, erstwhile, 16/472, 22/657, 23/670.
ery, every, 43/1328.
ever, always, 43/1331.
everychone, Everych one, 3/59, 27/820, etc.
evisdropper, eavesdropper, 42/1300.
extent (sale under compulsory powers), 27/811.
extracites, 4/100. See Note.
Facion, fashion, 6/187.
faiare, faire, 31/942.
fell edge, full aside, 48/1467.
father, 62/1918.
feale, feel, 20/601.
fealowes, fellows, 25/741.
faiare, fare, 53/1637.
fante, feat, 3/79.
ferme, farm, 27/799.
ferre, far, 20/603, 21/627, etc.
ferther, farther, used as verb to further, 61/1884.
ferther, farther, 43/1315.
fethering, farthing, 62/1906.
festacion, speed, 18/524.
fett, fetch, 17/517, 18/524, 40/1236, 59/1803, etc.
fifth, 29/861.
flaterabundus, 6/183.
fiereth, fleer, 6/185, 23/681.
florent, flourishing, 15/441.
flowre, flour, 57/1734.
flyce, fleece, 4/102, 6/174, 27/821.
flyght, flight, 42/1294.
flytched, cut up into strips, 27/794.
flyxe, flick, thief, 62/1908.
for, as for, 49/1504, 53/1644.
forgeve, forgive, 11/328.
forre, for, 63/1037.
forwardnes, 25/728.
fower, four, 54/1663.
fowertie, forty, 34/1036.
fowre, four, 27/825, 827.
fraie, present of afraid, 16/475.
freend, friend, passim.
frete, fruit, 25/732.
fruicte, fruit, 50/1532.
fyfte, fifth, 27/801.
Gaudes, gewgaws, 54/1651.
gawdies, pretences, 57/1755.
geare, arrangement, mechanism, 10/289, 27/813, 51/1571, etc. etc.
gate, get, 28/848, 55/1676, 62/1891.
gentman, gentleman, 35/1067.
gette, 28/850.
geve, give, passim.
ghostlye, spiritual, geistlich.
gobbet, morsel, 27/796.
goddamighties, God-almighty, 31/952.
goddgod, goddygod, 3/59, etc., 53/1636, God give ye good [day] (Prof. Brandl); goddgod eve.
go, gone, go and gone are alternative forms as adverbs, 8/239.
gosse by, by God, so 'Cock,' 11/315.
govermente, government, 59/1817.
grone, groan, passim.
gros  

grosserie, grossièreté, grocery, 57/1745.
grumle, 3/82. See Note.
grutche, variant of grudge, passim.
gubbins, parings, 4/98.
gyptian, Egyptian, 33/1194.

Ha, have, 51/1561, 1562.
hake, Northern dialect expression of defiance, 8/249, 27/826.
hale, hall, 55/1695.
hale, haul, 25/751.
harde, hard, 57/1749.
harde, heard, 13/368, 16/476, 35/1051, 39/1202, 40/1222, 45/1367, 48/1490, etc.
hardelye, steadily, 28/853.
harte, heart, passim.
have after, follow, 31/951.
heale, health, 22/637, 62/1891.
heare, hair, 30/928, 929, 54/1650.
heare, her, 31/924.
heare, here, 6/164, 177, 10/306, 15/459, 20/589, 21/614, 41/1264, 53/1632, etc.
hede, heed, 13/398.
her, here, 48/1316.
here, hear, 12/349, 35/1055.
herke,ark, 16/460, etc.
hether, hither, 32/985, etc.
hey, hay, 30/902.
hir, her, 4/108, 109, and almost everywhere.
hir, here, 35/1057.
holsome, wholesome, 18/528, 46/1420.
holydome, halidom, 12/357, 41/1256.
hongre, hunger, 44/1343.
hongri, hungry, 24/698.
hooe, who, 16/481.
houge, huge, 45/1373.
hucking, haggling, 55/1676.
hunderd, hundred, 27/792, 31/956.
hundred, 47/1434.
hundreth, hundred, 7/226.

Ialousie, jealousy, 3/86.
iavels, rascals, 9/264.
iavelsman, gentleman, 53/1623.
ientle, gentle, 31/940.
jeopard, jeopard, 52/1666.
in continent, incontinently, 44/1359.
intr esse, interest, 29/858.
ist, is it, 16/471, 22/645, 38/1150, 43/1313, etc.

Kye, key, 5/156.

Laie on lode, is lain on the load, 30/901.
laisure, (at) leisure, 25/737.
learning, teaching, 28/849.
leat, let, 2/56.
leate, let, 57/1754.
lese, lose, 4/166.
lest, least, 12/360.
lett, let (hinder), 6/189, 17/516.
livelood, 30/925, 60/1848.
lo, look, 40/1219.
losell, vagabond, 53/1620.
lowtes, make somebody a lout of, mock him out of it, 20/870.
lyege, liege, 34/1027.
lynnen, linen, 29/871.

Mallis, malice, 56/1729.
manier, manner, passim.
manye, manye, many, 12/348, etc.
masship, mastership, 27/814, 28/842, 35/1053.
mater, matter, passim.
mell, meddle, 23/693, 38/1150, 48/1466.
membre, limb, 46/1415.
moo, moo, more, 20/582, 31/955, 41/1249, etc.
mome, blockhead (dialectical word), 12/348.
mone, read moone, 26/759.
moothed, mouthed, 50/1535.
mote, mote of dust, 19/564.
mought, might, 8/244.
mued, mowed, 30/903.
myserie, miserliness, 57/1744.

Naughtie, 59/1800.
near, nigher, 24/711.
near, near, comp. 60/1820.
nere, nearly, 29/887, 45/1393.
nere, nearer, i. e. nearer, 18/543, 26/777, 29/886, 60/1821, etc.
nere, never, 42/1294, 55/1672, 60/1856, 61/1883.
nie, nigh 58/1794.
niecknames, 59/1536.
niene, nine, 28/846.
nomynacion, an eccles. term, 14/428.
nones, nonce, 17/517.
not where, nowhere, 53/1632.

Od, odd, passim.
of, off, 17/491, 23/667, 26/762, 57/1755; etc.
one, once, 10/284, 17/518, 60/1837.
on, once, 15/460, 17/509, 40/1228, 45/1395, 48/1467, 1479, etc.
or, ere, 31/947, etc.
ough, owe, 9/274.
Painfull, painstaking, 37/1129.
pardee, par Dien, 38/1166, 42/1300.
pashe, passion, 62/1908.
pashe, passion, 54/1645.
pashe, passion, 54/1645.
pece, piece, 4/96.
pepe, peep, 26/769.
perfeicte, perfect, 61/1890.
perfitte, perfect, 10/261.
perfytte, perfect, 45/1396.
persans, Persians, 15/447.
persecuted, pursued, 60/1861.
pestell, Pestle. See Note.
piekpurse, pickpurse, 41/1246, 1247, 1250, 58/1768.
pieke, pick, 51/1570.
piepe, peep, 15/421.
pitcherie, begging with a pitcher (a Northern custom), 57/1741.
plounge, plunge, 62/1903.
poke, pocket, 60/1844.
poore, pour, 57/1735.
poorte, bearing, 11/310.
poure, power, 9/255, 47/1409.
powre, pour, 57/1737.
priases, pressy 4/98.
pranketh, dresses out, forces out, 58/1797.
pread, i.e. pressé, 19/548.
preset, pressed, 48/1479.
prest, presté, pressé, 56/1710.
pretelye, prettily, 34/1026.
prospiritee, prosperity, 33/1008, passim.
provestes, provosts, 60/1849.
puiassaunce, power, 44/1358.
pynne, a merry pin, 20/594, pin, violin-peg.

Quadrible, quadruple, 18/537.
quaisie, nice, fastidious, 43/1321.
qualified, moderate, reform, 31/941.
quike, quick, 75/459.

Rahated, for rabated, beaten back, 12/364.
rake, rake up, 3/32.
rather, earlier, 6/107.
arought, pp. reach, 50/1548.
reade, rede (advise), 38/1159, 53/1635.
reast, rest, 26/757, 27/797.
recured, 46/1415.
redowne, redound, 19/570, 37/1133.
relived, relieved, 35/1064.
remembre, passim.
renne, run, pres. for pp. 33/1001.
renne, run, 30/966, 53/1631, 54/1659.
restoryte, (?) restorative on model of authority, 29/889.
rewine, ruin, 20/599.
rewle, rule, passim.
rome, room, 27/790.
roste, rule the roast, 5/136, etc.
rone on heade, run headstrong, 12/362.
rowme, room, 9/238.
rumboling, rumbling, 9/263.
sectourship, 29/864, 866. See Note.
seems, for sens, adverbially, since then, 18/532.
selie, silly, 31/942.
sens, since (already), 52/1599, 57/1730.
sens, since, 51/1565.
sente, scent, 6/164.
shales, shells, 25/726.
sharinges, shearings, 3/94.
shewete, ? read shwete, 4/108.
shiere, shire, passim.
shrewe, curse, 43/1303.
shriddinges, cf. shred, 4/102.
shwere, swear, 54/1649.
sindons, ecces. term wrappers, 29/873.
skambling, be rapacious, turbulent, 11/318, 29/869.
skeymishe, squeemish, 9/278.
skrinke, shrink, 48/1477.
slabbe, lick up, 28/853.
slake, slack, 54/1646.
sluttishe, dirty, 28/853.
smale, small, so spelt always except 34/1035.
General Glossary.

softe, adverbially, 9/261, 18/542, 27/826, 42/1289.
solfe, Sol Fa (spell), 14/410.
sometime, sometimes, 24/702.
sometyme, sometimes, 61/1870.
soo, soo, 2/45, etc.
soondred, sundered, 45/1397.
sors, sores, 32/983.
sowte, sought, 38/1188.
spaigeln, spaniel, 12/340.
spill, destroy, 60/1860.
spittle, hospital, 60/1849.
spounge, sponge, 62/1904.
sponge, 56/1705.
staigh, stay, 15/457.
staighc, stay (state), 25/735.
sterve, starve, 26/764.
starve, 60/1289.
straigh, 5/156.
straff, aroost, 37/1120.
stewre, swear, 37/1131.
syens, since, 26/764.
syns, since, 11/319.

Taduenture, to adventure, 48/1468.
tainter hooks, tenterhooks, 50/1550.
tales, tales, 25/727.
tamende, to amend, 2/54.
taspire, to aspire, 62/1914.
tassail, to assail, 9/251.
tentreate, to entreat, 1/3.
texamine, to examine, 62/1919.
texercise, to exercise, 39/1188.
teverry, to every, 62/1905.
thabuses, the abuses, 2/50.
thactours, the actors, 1/5.
thalbes, the albs, 29/872.
thalter, the altar, 29/872.
thandes, the hands, 9/276.
thargumente, the argument, 1/15.
tharmes, the arms, 26/783.
that, what, 2/54, 15/439, 61/1865.
theare, the ear, 42/1273.
theare, there, 5/159.
theeffecte, the effect, 25/725.
then, then, 4/113, 6/188, 13/375, 15/451, 16/194, 18/530, 536, 20/590, 35/1017, 57/1128, 40/1239, 48/1465, 52/1606, 60/1839.
thend, the end, 2/58.
theexcesse, the excess, 4/103.
tholde, the old, 2/43, 24/721, 62/1923.
thon, the one, 45/1386.
thother, the other, 24/696, 51/1573.
thrift, thriving, 32/990, 45/1382, 60/1853, etc.
thrithe, saving, 44/1343.
triumphe, triumph, 48/1472.
throad, the road, 54/1035.
thuncurable, the uncurable, 46/1417.
thyll, the ill, 46/1418.
tigither, together, 35/1059.
to, compared with, 18/534.
together, 32/984, 47/1451.
togither, 10/286, 287, 18/540, 61/1821, 63/1933.
tone, the one, 24/697.
tong, tongue, passim.
torne, turn, 51/1575.
tother, the other, 24/697.
tourne, turn, 50/1532, 51/1575.
toverthrowe, 58/1780.
towarde, 37/1126, 50/1552.
toyes, 16/476. See Note.
traine, for a, for a stratagem, for a time, 52/1603, 54/1605.
Trenitee, Trinity, 47/1436.
Tronnion, Triunion, Trinity, 55/1693.
trowe, 33/998, 54/1667. Cf. German treu.
tunderstaunde, to understand, 41/1455.
twygg, in sense of 'youngster,' 11/339.
twygge, pull about (Northern Dialect), 53/1630.

Until, to, 35/1062.
utoomost, outermost, 58/1774.
Verai, veraye, e. q. very, passim.
verament, verily, 40/1233.
vouchesalve, vouchsafe, 46/1403.

Waite, weight, 10/284.
wast, was it, 42/1290.
General Glossary.

wealthe, wealth, weth, welfare, passim.
weemen, women, 48/1462.
wemme, blemish, 19/566.
weorke, work, 3/86, 24/696, 697, 25/734, 50/1543, 54/1648, 60/1835, etc.
wer, were.
were, wear, 26/787.
whan that, when, 30/894.
whale, weal (blow)? pun with weal (good), 6/163.
when, when, 7/218, 9/268, 10/281, 11/329, 15/434, 28/839, 50/1535.
whether, whither, 54/1659, 1667, 59/1811.
whoughe! etc., Hoo! 24/722.
whowe, how, 16/475.
wincheth, Northern, by-form of rince; of a horse, to kick o'it behind, 10/284.
wink (mod. sense), 38/1164.
winke, shut the eyes, 37/1135.
wis I = I wot, 50/1539, 52/1601, 58/1768.
wissed, wished, 1/2.
wisshed, wished, 33/1006.
woo, woe, 54/1648.
woodeness, wood (mad, Wut). 38/1172.
woomen, women, 47/1454.
woonder, wonder, 20/602.
wrong, wronged, 22/650.
wrowte, wrought, 50/1539.
well, wool, 12/344, 23/668.
wurse, worse, 1/13, and passim.
Ye, yea, 37/1120.
yeard, 39/1190, 44/1361.
yearthely (earthly), 15/439.
yei, eye, 16/474.
yong, young, passim.
yst, is it, 12/353.
Zelousye, jealousy, 32/996, 58/1772.

Richard Clay & Sons, Limited, London and Bognor.
Early English Text Society
Publications
Extra series

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

CIRCULATE AS MONOGRAPH